THE DISCIPLES DIVINITY HOUSE
OF THE
UNIVERSITY OF CHICAGO

HERBERT LOCKWOOD WILLETT
LIBRARY

Digitized by the Internet Archive
in 2012 with funding from
CARLI: Consortium of Academic and Research Libraries in Illinois

http://www.archive.org/details/christianevangel42unse

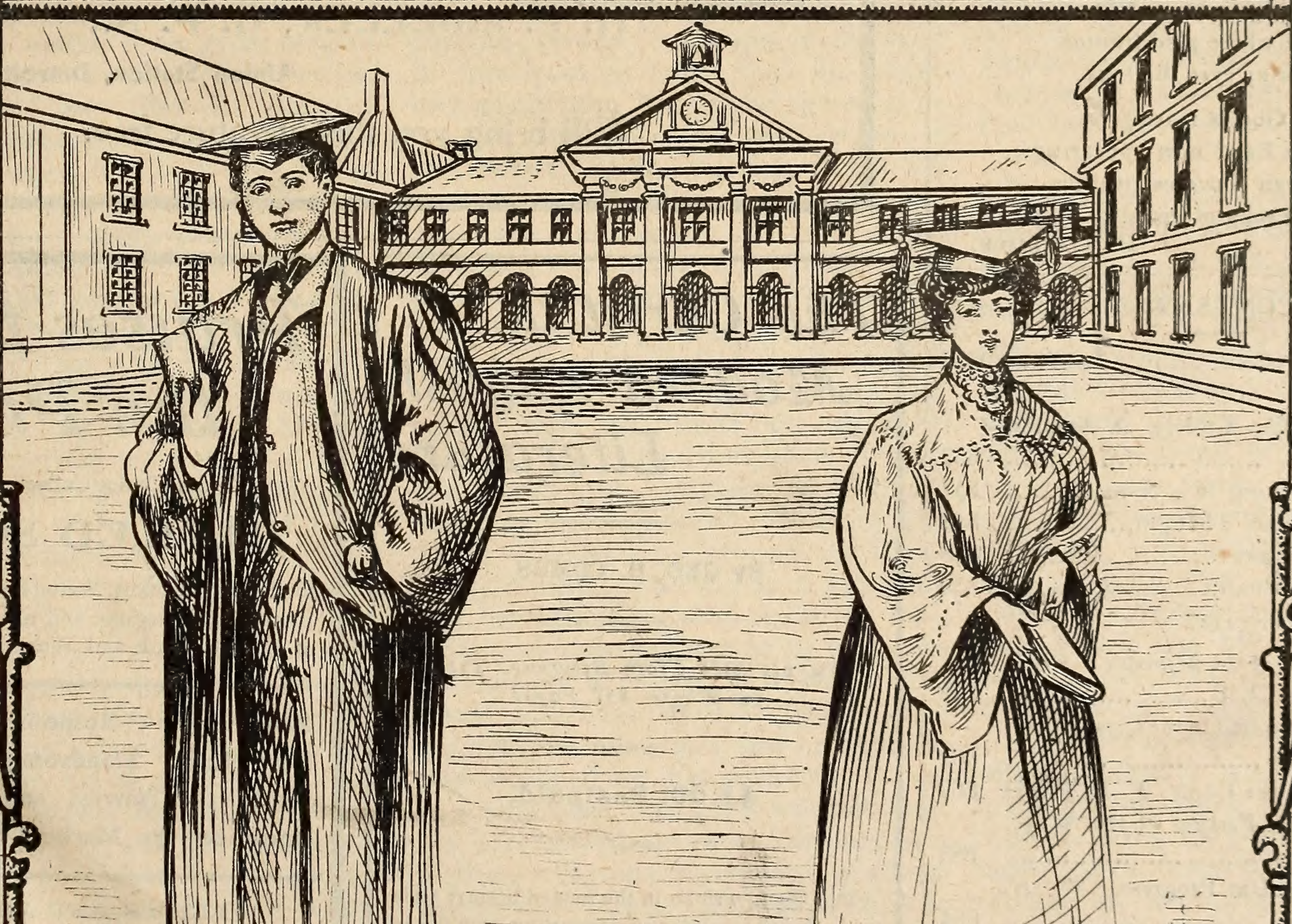
BL 1

1402

JULY 6, 1905.

EDUCATION NUMBER

THE CHRISTIAN-EVANGELIST



CHRISTIAN PUBLISHING CO. ST. LOUIS, MO

7376-

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 855
Editorial:
Has the Religious College an Assured Future? 857
Is There Anything in a Name? 857
Current Religious Thought 858
Notes and Comments 858
Editor's Easy Chair 859
Contributed Articles:
The Profession of the Ministry. Chas. F. Thwing, LL.D. 860
Alexander Campbell in the Class Room. W. T. Moore 861
As Seen From the Dome. F. D. Power 862
France at the Parting of the Ways. Wm. Durban 863
Education and Our Progress. W. A. Parker 864
Pertaining to the Ministry. W. J. Lhamon 865
The Antioch of the New Mediterranean 866
College Work and Plans 867
Our Budget 870
News From Many Fields 873
The Missouri Convention 877
Evangelistic 879
Sunday-School 880
Midweek Prayer-Meeting 880
Christian Endeavor 881
Family Circle 882
With the Children 885

Michigan Summer Resorts

The land of summer pleasures.
The cost is small for a stay of a week
or a month at any of the resorts in the

Famous Michigan Fruit Belt

There is splendid fishing.
The bathing is unsurpassed.
Sailing or canoeing is a pleasure.
Golf and Tennis grounds everywhere.
The hotels are justly famed for first-class entertainment.
In fact—but the many attractions are best set forth in the booklets issued by the

Pere Marquette Railroad

A request addressed to
H. F. MOELLER, G. P. A.,
Union Station, Detroit, Mich.
Will bring you this literature free.

The Christ in Modern English Literature

By GEO. H. COMBS.

Purple Silk Cloth Binding; Title in White; 257 Pages.

$1.00, Postpaid.

This book, written in the best of literary style, traces in a careful and interesting way the influence of Christ upon the thought and consequent productions of makers of literature since his time.

One can not read it without being more thoroughly convinced than ever that the influence of Christ's life is the power that produces civilization and advancement in the world. The book is one of the most attractive ever issued by us.

Christian Publishing Company
2712 Pine Street St. Louis, Mo.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY
Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. July 6, 1905 No. 27

Current Events.

A Sane Fourth.

Before this shall be in print, the glorious Fourth will have come and gone. It is to be hoped that it will be really a glorious Fourth. But it can not be made glorious by fire-works alone. In particular, it is to be devoutly hoped that it will be a bloodless Fourth. Not altogether and absolutely bloodless, of course, for that would be too much to expect, but comparatively and reasonably free from painful and fatal miscarriages of the patriotic impulse to celebrate. Last year in Chicago alone there were 26 killed and 670 seriously injured in celebrating the Fourth of July. If such a celebration, though bloody, were in the interest of a true patriotism, one might well conclude that it was worth the price. The killing of a few score people and the wounding of a few hundred is not a matter of so great magnitude, when the welfare of a nation is concerned, but that it may be borne with equanimity. But the case is different when one is forced to believe that our current method of celebration is even more destructive to patriotism than it is to life and limb. The fact is that we habitually mistake noise, and the excitement which accompanies it, for almost any sort of creditable emotion which seems appropriate to the occasion. At any college gathering we call it college spirit. At a revival we call it religion. On the Fourth of July we call it patriotism. In reality, it is none of these high motives, but primarily the same impulse which moves the baby to shake his rattle and crow. But a sane Fourth does not mean a silent Fourth. There is no harm in noise, in reasonable quantities and proper times, and there may be much good in it. But noise has no value on such an occasion unless it is the expression of something deeper than the desire for noise. Perhaps it is too much to ask that there should be a return to the old-fashioned celebration with its reading of the Declaration of Independence, but it ought not to be too much to ask that the day shall be made an occasion for thinking over seriously the history of our country, its past achievements, its present needs, our individual relation to it, and for renewing our devotion to it. One can very easily lapse into the commonplace and platitudinous on this subject, but the risk of it is far less than the risk of falling into a flippant or a cynical attitude toward patriotism.

◆

J. Hudson Taylor.

A great worker has fallen. A few months ago the "Apostle of China," the veteran Hudson Taylor, founder of what is known as "The China Inland Mission" insisted, in spite of the infirmities of advanced age, like that other great modern apostle, John G. Paton, in returning to the land of his adoption. He left for China, accompanied by his son-in-law, and safely reached his destination, but died suddenly at Chang Sha, the capital of the province of Hunan, whose population has so long prevented the entrance of the missionaries into their midst. Apart from the development of his marvelous missionary institution, the personal history of Hudson Taylor was full of extraordinary episodes. His conversion came about under singular circumstances. His parents, devout Christians, had prayed for him from his birth that he might be a godly man, but at the age of 16 he became enmeshed in the snares of skepticism. One evening when his mother was 80 miles from home she spent the time locked in a room alone in prayer for him. The father had always been very definite in his petitions, and, through the influence of a book depicting the awful spiritual darkness of China, had prayed that his infant boy might be used to carry the good news to that benighted land. Sixteen years later came the turning-point. The boy was in his home looking around for something to read. He took up a magazine and his attention was attracted by a story which turned out to be an introduction to a religious appeal. The result was that Hudson Taylor gave himself to Christ, and the impression was stamped on his soul that it was in China that the Lord wanted him. He determined to enter the field as a medical missionary and after graduating he went out in 1854 and worked so hard that in seven years he returned to England, broken in health. Several years, with another missionary, he spent in translating the New Testament into one of the Chinese dialects. During this period he gradually formed the idea of an international and interdenominational mission for those who appeared called of God, and qualified. The China Inland Mission which has employed altogether about 1,000 agents and has formed a network of stations in every one of the provinces of China, is the outcome. In 1866 Mr. Taylor again set out, accompanied by a band of 21 persons with only enough money to land them on the shores of China. No appeal was ever made to the public for funds, yet during the whole history of the mission funds have poured in and the work has been constantly extended. It was under Mr. Taylor that the interest among university men in missionary work was largely fostered. After a visit to England in 1884 he took out a remarkable band of missionaries, students and graduates of Cambridge university, and every man of them a noted athlete. The writer of these lines well remembers the effect upon the great crowd at Lord's cricket ground when C. T. Studd, one of the most famous cricketers in the world, stepped out, as captain of the Cambridge university team against the Oxonians, and those present discussed the decision of this notable athlete to go with Messrs. Stanley Smith, Cecil Polhill-Turner and other prominent university men to convert the "heathen Chinee."

◆

Law Enforcement in Indiana.

Governor Hanly, of Indiana, during the six months since he took office, has gotten his name in that too short list of executives who believe in enforcing the laws. The Sunday closing and Sunday baseball laws gave plenty of opportunities. The resignations of police commissioners here and there have been called for because of failure to enforce the laws. The most recent case was in Michigan City, where one of the police commissioners was recently called upon for his resignation. He sent it, and with it a letter of protest in which the following words occur: "Somehow or somewhere, I conceived the idea that I would be allowed the privilege of doing my own thinking and of using my own judgment as to how police matters should be conducted in Michigan City." He says he had expected the governor to "give me the same privilege I enjoyed under the administration of former governors." The first of these statements was meant to be cutting sarcasm; as though it were the climax of unreasonableness to deprive a police commissioner of the privilege of doing his own thinking and using his own judgment as to whether the law should be enforced. The law says, for example, that saloons shall be closed on Sundays. Here, now, comes a police commissioner who soberly claims, as one of the privileges of his office, the right to say whether the saloons shall be open or closed, and he thinks the governor is most inconsistent when he insists that the legislative department of the government has already determined the matter and has not left either to the governor or the police commissioners the privilege of exercising any discretion in the matter. This sort of failure to discriminate between legislative and executive functions is a far more imminent danger than that of executive encroachment in federal affairs. Governor Hanly, like Governor Folk, thinks that laws are to be enforced, and has committed himself to a program of that sort.

◆

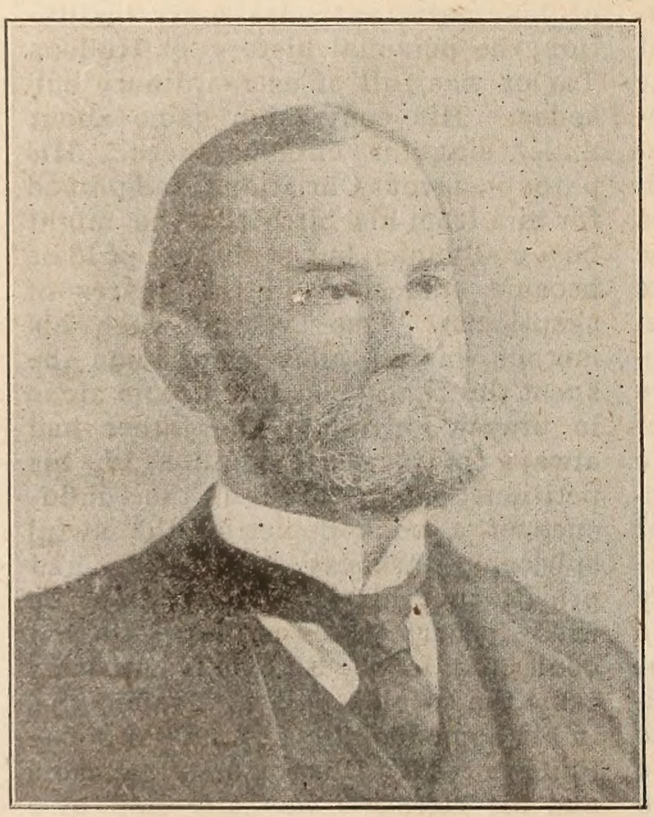
A Defense of King Leopold.

King Leopold of Belgium has at last found a defender. He needed one. Henry W. Wack, F. R. G. S., in a recently published book entitled "The Story of the Congo Free State," takes the part of Leopold, who is absolute monarch of that vast region, in regard to the charges of cruelty and extortion which have been made against him and his agents. Mr. Wack gives great credit to the administration of Leopold for constructing an orderly and well governed empire out of twenty millions of people of many races and languages, all of whom were savage and many of whom were cannibals. He asserts that the Congo Free State was not created by the powers and assigned to Leopold as its ruler, as is usually stated, but was created by the constructive statesmanship of Leopold and afterward recognized by the powers. The accusations which have been made against the administration of the Free State have related chiefly to cruelties alleged to be inflicted upon the natives to extort from them heavy taxes in rubber. The author of this book says that these charges are the invention of the Liverpool rubber merchants who are jealous of Leopold's success in the business and wish to secure the partition of the Congo Free State so that they may extend their profitable trade. Mr. Wack gives his arguments with an air of authority and sincerity, and they may be taken for what they are worth. It is not easy to believe that a small group of Liverpool rubber merchants have been shrewd enough to invent so plausible a set of accusations, support them with such minute and circumstantial details, and get them believed by a vast majority of the people who are in a position to know the true state of affairs. The missionaries, who are in general a pretty sensible set of men, report the atrocities of which the government—that is, Leopold—is the beneficiary and the apparent author, as matters of first-hand knowledge. It is not our business to decide. Certainly we are not in a position to disprove in detail Mr. Wack's statements. But we are tolerably sure, from a multitude of other evidence, that Leopold is an old reprobate and we are not at all ready to accept him as the innocent victim of slanderous reports and the true benefactor of the Congo Free State.

◆

Death of John Hay.

Secretary of State John Hay died at 12:25 o'clock Friday morning, June 30, at Newbury, N. H. Mr. Hay, who has been Secretary of State since 1898, was born at Salem, Ind., October 8,1838. He was one of the private secretaries of President Lincoln, and has been in public service ever since. Among his acts are these: He secured the reluctant consent of Great Britain to the abrogation of the Clayton-Bulwer treaty, making possible the construction of an isthmian canal by the United States; he was conspicuous in the negotiations with Colombia, and was the first to appreciate the master stroke of Panama independence; he threw himself directly across the path of the European powers when they would have partitioned China among themselves after the Boxer troubles, and forced the empire to an open door policy; his ringing note to the powers over the outrages on Roumanian Jews attracted world-wide attention and resulted in great reforms, which other statesmen of more devious methods had long worked for in vain; he negotiated treaties by which claims of American citizens against foreign countries may be settled amicably and speedily by arbitration; his dignified course in the Venezuelan crisis carried this country safely over a dangerous period in its history; he handled more delicate questions requiring the maximum of diplomatic tact than any other Secretary of State since the Civil War, notable among these being the release of Miss Stone, the missionary, after her capture in Turkey; the Moroccan affair, when he issued the famous "Perdicaris alive or Rasuli dead" ultimatum; the Santo Domingo affair, and the developments just prior to the outbreak of the war in the far east. The funeral services were held at Washington and the interment took place in Cleveland.



The Late John Hay.

◆

The Riots at Odessa.

The news that comes from Odessa, Russia, is of a most sensational character, and any hour may bring new and important announcements. It appears that the crew of the Russian battleship, Kniaz Potemkin, mutinied when one of their number was shot for complaining of the quality of soup served to the crew. Nearly all the officers were murdered and their bodies thrown overboard, and the vessel, together with a torpedo boat, also manned by mutineers, came into the port of Odessa, in the Black Sea, flying the red flag of revolt. The city, containing a large Jewish population (150,000 out of a total of 600,000) and other foreign elements, is never altogether at peace—a fact vividly impressed upon the writer by seeing a lively riot there in 1900. At the present time there are many workmen on strike. The presence of the mutinous vessels with guns trained on the town encouraged the strikers to resist the authorities, and rioting began. Many lives were lost, a number of warehouses along the wharf were burned, and it is reported that many of the troops joined the mutineers, only the Cossacks remaining firmly loyal. It is reported that the Georgie Pobiedonosetz has also mutinied and has joined the Potemkin, and that Admiral Kruger, in command of the Black Sea squadron, has ungeared his squadron and abandoned—temporarily, at least—any attempt to capture the two ships, both of which are now lying at Odessa.

◆ ◆

It is never too late in life to learn; never too late to realize the fulfillment of one's "dreams of success and happy victory"; never too late to be of service to God and humanity. History teems with illustrations, names of those who have climbed to Alpine heights of wisdom and renown, and who have done their best work after their sun had passed the zenith. All things are possible for the man and the woman of any age, of ambition, self-confidence and will. Moreover, talent flowers anew in the oncoming glow of the sunset lights and the glory from the hills of God beyond. The later productions of poets and authors display genius illumined and vivified by the diviner mysteries of thought that come only to the matured intellect and ripened soul.

Has the Religious College an Assured Future?

The thought is sometimes expressed that the religious or denominational college as it is sometimes called, will not be able to compete with state institutions and that its future is, to say the least, uncertain. To the extent that this idea prevails it will tend to discourage the endowment of such institutions, for why should we invest our money in colleges that will not be able to hold their own in competition with state schools? We do not believe the statement referred to, but hold that the religious college has a definite and vastly important place in our educational work. In this article we offer some reasons for the faith that is in us.

In the first place the limited range of education in the state universities forever prevents them from developing the entire nature of man. By the requirements of law they are prohibited from teaching religion. This is not saying they are "Godless," or that they are given to skepticism. This charge we believe to be generally untrue. On the contrary we believe the influence of most of them, as far as it goes, is in favor of morality and religion. But in the very nature of the case this influence can not go far enough to inculcate Christian doctrine and Christian principles to the extent that is required in order to produce a high type of Christian character. A knowledge of the Bible, and especially a knowledge of Christianity, is essential to the best results in character building. The state schools can do something in this direction, and more than is being done in many of them, but they cannot do all that is required in order to a full-orbed, all around education of the whole man.

This fact leaves a large and important field to be cultivated by Christian institutions of learning. The whole field of education is so wide and so diversified that there is room for the state schools, without which our educational facilities would be sadly inadequate, and also for the universities built on private foundations, and for the smaller colleges established and maintained by the various religious bodies. The need for training in so many lines is so great that there is not the slightest occasion for jealousy or for the opposition of one class of schools to another. The college whose reason for being is, at bottom, Christian faith, and the desire to develop the spiritual as well as the intellectual nature, holds a unique place and fills a vital need of the times. They furnish not only the instruction that is prohibited by public schools and state universities, but they furnish what is even more vital, an atmosphere that is favorable for the highest development of Christian character, and which has in it a molding and determinative force that helps to turn young life into channels of greatest usefulness.

Our highest wish for our own colleges, is that, along with a thorough academic discipline, they may unite, not only Biblical instruction and ministerial training, but a profoundly religious spirit that will lift them entirely out of competition with state schools, because they belong to a different class. To the exact degree that our colleges are permeated with the Christ idea of life and with the Christ spirit, above that of state or other institutions, to that extent do they place themselves out of competition with state schools, and in such relation to the churches as to entitle them to their patronage and support. In so far as our colleges are purely academic and scientific they can be easily duplicated and often excelled by other institutions; but when, in addition to sufficiently liberal courses in these disciplines for ordinary purposes, they offer the supreme advantage of thorough Biblical training and a deeply religious and character-molding atmosphere, they become essential to the life of the churches they represent, and to the highest interests of the kingdom of God. The more religious they are, without being narrow or sectarian, the more essential they will be to the very life of our civilization.

Our colleges are, to a good degree, fulfilling this ideal. They are absolutely essential to the continued successful on-going of our reformatory movement. They deserve and must receive a more liberal support from the churches, if we are to hold a place of commanding influence in the religious thought and life of the times. There is in our judgment, to-day, no better investment, none offering larger returns for the advancement of New Testament Christianity, than the endowment of our colleges, and to this fact we invite the serious attention of our conscientious men of means.

Is There Anything in a Name?

Shakespeare was probably right when he said, "A rose by any other name would smell as sweet." But, after all, there is frequently great potency in a name. We are now having an illustration of this in the great Baptist international convention which is assembling in the city of London, England. A large delegation of Baptists from this country will be present at this world's convention, and this is as it should be, for undoubtedly these assemblies are helpful in many ways in developing the union spirit among Christians.

But as there has been some talk about the union of the Disciples of Christ and the Baptists of this country, it is a curious turn of affairs to witness the gathering of the various wings of the Baptist denomination under simply the *Baptist* name, when there is so much that is not of a common character among the respective organizations represented in the great London convention. The English Baptists are much more widely separated from their American brethren, in almost every point of doctrine, than are the Disciples of Christ, but the Disciples of Christ are not called Baptist, and therefore are not expected to unite in a convention where the name "Baptist" is the password for every one who attends. The English Baptists are not only open communionists, but their churches are for the most part open for membership to Pedobaptists who wish to become identified with Baptist churches and receive into their fellowship those whom the Baptists of this country regard as unbaptized, and yet the Baptists of this country are ready to send an unprecedentedly large delegation to attend the London convention where they will freely affiliate, and even commune, with these heretical Baptist people. Could inconsistency be more forcibly illustrated in any other way? Yet we are ready to believe that the following from The Watchman is true about many churches:

"It is doubtful if there is any Baptist church in the north to-day which would refuse to allow a Christian who wishes to do so to partake of the Lord's supper with it. Some Baptist churches have by vote adopted the open communion position; most of our pastors do not give any invitation at the supper, leaving the matter of partaking to the personal liberty of everyone, and some pastors give a general invitation to all who believe in the Lord Jesus Christ."

Now, the Disciples of this country do not admit to membership in their churches those who have not been immersed upon a profession of their faith. They are in almost every respect very similar in their faith and practice to the English Baptists, though they are much less inclined to views which are repudiated by the Baptists of the United States; and yet, notwithstanding this fact, the Disciples will have no part in the London convention, while all kinds of Baptists will fraternize, and even glorify the name *Baptist*, which with some seems to have more potency than everything else. The same curious fact is illustrated by the two wings of the Baptist denomination which recently met in St. Louis. Many of the southern churches are so strict in their denominational lines as to exclude even Baptists from the fellowship of their churches where these Baptists belong to other churches than the one where they are seeking fellowship. Many of these churches refuse to receive baptized believers of unexceptionable religious character without a rebaptism, when their first baptism was performed by some one who was not a Baptist minister. Nevertheless, these southern Baptist churches united with our northern brethren in glorifying the great Baptist denomination, simply because the word Baptist is supposed, like charity, to cover a multitude of sins

Notes and Comments.

The English people and Colonials are generally considered to be much more conservative and slow in taking up ideas than the Americans, but it seems that in the matter of Christian union the Canadians are moving with more rapidity than the churches on this side of the boundary line. The Methodists, Presbyterians and Congregationalists have appointed five subcommittees to consist of two Methodists, two Presbyterians, and one Congregationalist to investigate the matter of union in five different aspects: doctrines, legal titles, administrative and benevolent societies, ministry and church polity. Upon the question of doctrines there is not a great amount of really *vital* difference of opinion. All these churches profess to follow Jesus Christ as Lord, and if they would simply take the New Testament as the basis of union, without any particular theological interpretations of it, there would not long be different denominations. The question which will be the most serious one in the way of union, if matters continue to drift, will be the adjustment of the society and church funds.

⁂

Some suggestive statistics are furnished by an examination of the reports presented by the Brooklyn presbytery, which show that the eleven largest churches, with a total membership of 10,500, added one new member for twenty-four members, while thirteen churches of less than five hundred members added one new member for thirteen members, and fifteen churches with less than two hundred members received one new member to each seven and a half old members. From which it appears that the additions to the smaller churches are more than three times as much, proportionately, as to the larger churches. It would be an interesting fact if much wider statistics could be obtained, especially for the benefit of the large and wealthy churches. These figures would seem to indicate that the church with a large membership is inclined to be self-satisfied and take its "ease in Zion," probably being content with paying an annual sum for the support of some poorer congregation that is more zealous about soul saving. What might not the stronger churches do if their members were really filled with a passion for souls!

⁂

Dr. Henry Guinness, prominent in missionary work, in a recent speech made allusion to the fact that missionary societies are getting behind in their finances. There is, he says, a real crisis in missionary history. Either must there be retrenchment or giving on such a scale as has never been before. It should be pointed out, however, that while nearly all the great societies show need of more money, the deficits in most cases have been occasioned by the greater extension of work—not by a falling off in the donations.

⁂

One of the stock arguments for denominationalism is presented in the following:

> "Moreover, the competition of sects is, within limits, a mighty engine for the propagation of religion," says the New York Evening Post. In the Middle Ages we came nearer church unity than at any time before or since. And that was a time of intellectual stagnation and religious barrenness. The lack of mind, energy, heart, is the usual effect of the disappearance of natural rivalry and legitimate competition. There are schisms that are unjustifiable, divisions that are without excuse, rivalries that are wicked. But there are compromises that crush conscience, concessions that surrender truth, combinations that annul first principles and reduce to vacuity the motive of manliness. Freedom, independence, variety, are in religion only other names for vitality.

With the general comment of the Universalist Leader on the Post's contention we agree, but we object to the argument that because things stagnated in the Middle Ages, then Christian union is not now desirable. The argument could easily be made that the stagnation of the Middle Ages was because of the departures from the apostolic church. And what about the stagnation of later times? And how much stagnation is there to-day in the churches that stand for denominational barriers?

⁂ ⁂

Current Religious Thought.

The Bishop of London, who some time ago had a notable encounter with Mrs. Annie Besant on the subject of reincarnation, views with alarm the increasing interest taken by educated and thoughtful people in Christian Science. Its idealization of the healing art, he thinks, is fraught with danger. In the course of a recent lecture he also referred to the position taken by many modern thinkers with regard to the resurrection of Christ—a position which he regards as "one of the most mischievous heresies that they would have to attack—the idea, namely, that our Lord did not rise at all or that it did not matter to Christianity whether his body remained in the grave or not." The Bishop was speaking on behalf of the Christian Evidence Society and he pleaded for more and better lecturers. Mr. Compton Rickett pleaded for a change in the methods of defense and attack, averring that no concession would satisfy opponents who would deify humanity, but he also pleaded that defense should not so much be on historical grounds as on the essential righteousness of the Christian faith.

⁂

Canon Driver, the famous Oxford professor, read a paper the other day on the present position of higher criticism. Dr. Driver defined higher criticism as a literary examination into the composition and internal authority of the scriptures as distinct from the lower or merely textual criticism. On the other hand, he said, it was distinct from historical inquiry. He emphasized its value as helping to fix the stages through which the children of Israel passed; as giving a more just conception of prophecy which always spoke first to its own time; as throwing great light on the psalms, and as removing many difficulties attached to the Old Testament. That critics differed in their interpretation of minor points was, he argued, because the formation of many hypotheses is a condition of progress in various branches of study. Dr. Driver was severe on the misrepresentations to which the critics are exposed and he pointed out that in teaching children the lessons of Scripture remain, whatever their historical character. But young men, he said, ought not to be trained in antiquated notions which are the cause of the prevalent infidelity. Times of transition are always anxious, but beginnings must be made tactfully and the courageous will have their reward.

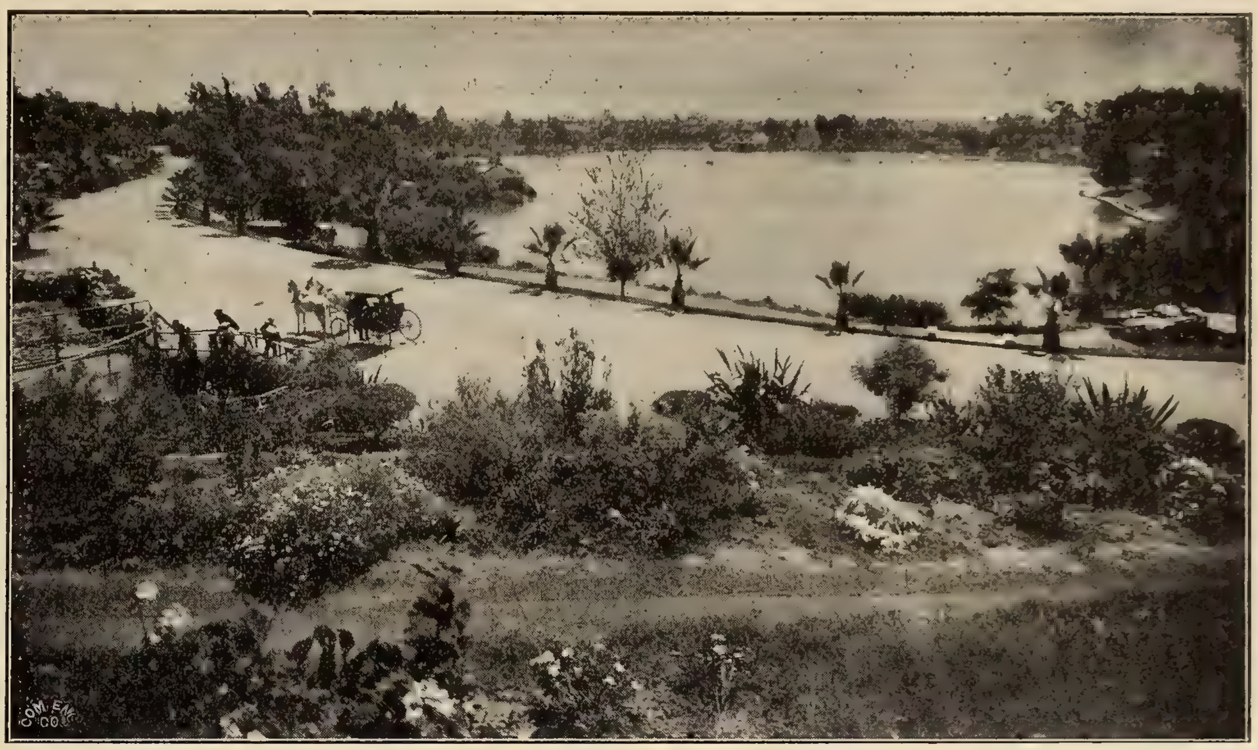
⁂

R. J. Campbell has been reading "Sixty Years of Waifdom," the fascinating story of the Ragged School Union, of London. The pioneer of this work, so far as the world considers to-day, was Lord Shaftesbury. Dr. Campbell says:

> "Now here was a great man—greater than England knew at the time—whose life was laid down for the service of the little ones in the true spirit of Christ. He was a strict churchman and I have no doubt that Cardinal Newman would be satisfied as to the validity of his baptism; but behind Lord Shaftesbury there stood another man concerning whose baptism the Cardinal could not be sure, for no one could prove that he ever underwent it. He was a simple cobbler of Portsmouth and his name was John Pounds. This man, out of his weekly pittance, for it was very small, managed to save and train and educate five hundred little savages of the slums before statesmen or ecclesiastics or wealthy philanthropists thought anything about them. He was baptized with something. What was it? It was the spirit which Jesus brought into the world. The most certain fact and certain proof of the reality of redemption is when the redeemed becomes the redeemer, one certain sign that can never be misunderstood of the presence of Christ in any man's soul. The answer to his question, 'Are you saved?' is this, 'Are you a savior?' Here was a man who had actually forgotten all about what might have happened to him in that 'bourn from which no traveler returns,' and I think I read my heavenly Father aright when I say it was from the Eternal he received the impulse which makes us regard him a baptized one indeed. Water or no water, John Pounds was baptized with the Holy Ghost and with fire."

Editor's Easy Chair.

The rays of the morning sun, shining over the wooded heights of Macatawa, have driven away the mists of the night from the lake, which lies quietly there breathing as gently as a sleeping infant. There is just enough air stirring to rustle the leaves, and to partially unfold the starry banner which floats on a neighboring flagstaff. It is just such a morning as wooes the lover of the fine art of angling out on the little lake to the resorts of the bass. But the Easy Chair copy must be written and the bass must wait awhile. The Editor of the Easy Chair, however, is enjoying a change this morning which is quite novel. He is dictating to his wife! It is a delightful sensation! The Easy Chair this morning is of the swinging variety, which enables the occupant to assume any angle he chooses, from the perpendicular to the horizontal. It is one of the few luxuries which Edgewood-on-the-lake indulges in. It sits on the veranda and offers its hospitality to any weary passer-by who may chance to tarry a moment for rest and exchange of greetings. It answers the purpose of an Easy Chair very well when the Editor assumes the role of dictator.



Westlake Park, Los Angeles.

◆

Looking north from our northern veranda to the distant sky-line over the wide stretch of water, one can imagine what a wild scene of fury the winter storms must present as the waves sweep down from the far north along the shore. The end of the pier, immediately in front of us, torn and wrecked and lying half sunken in the water, bears mute witness to the violence of these storms, as do also the wrecked sidewalk and drive-way along the lake front. But the old lake looks as innocent this morning as if it had committed no depredations in all its long history. A child could row a boat on its smooth surface. And yet it has been only two days since the passengers arriving at this port on the Chicago steamers, looking pale and weary, have told stories of a rough voyage, when all on board were victims of *mal de mer*. The lake would say, if it could speak in its own defense against the charge of fickleness, "I am a passive body, subject to the winds that blow over me. My foam-crested billows which terrify the dwellers on land, are the children of the wind, which bloweth when and where and how it listeth."

◆

It is gratifying, while resting a season here by the lake side, to hear good reports from the Missouri state convention and other gatherings of the brethren in different states. The Editor acknowledges, with a deep sense of gratitude, not only the official greetings sent him by the Missouri convention, through its corresponding secretary, but those contained in numerous personal letters from brethren, who were kind enough to say that "no reply to this is necessary." In this way they will permit us to acknowledge, with sincere thanks, these tokens of their brotherly love and thoughtfulness. It is not presuming too much, perhaps, to assume that our readers are sufficiently interested in the Editor's health as to justify him in reporting a steady improvement and the promise of an early return to a normal condition. The symptoms experienced before leaving the city were only friendly danger-signals to warn against further trespassing, and, having served their purpose, are rapidly subsiding. We now hope to be able to go with the "Christian-Evangelist Special" to the San Francisco convention.

◆

Sitting by a pine-knot fire on a summer evening always produces a pleasant feeling, and we have enjoyed that pleasure several times during the past week. The weather up on the lake side this season has been almost ideal, so far, with just enough of sharpness in the atmosphere to serve as a tonic. The park is steadily filling up, especially that part of the population that lives in cottages. The hotel people come a little later. Religious services were begun at the auditorium on Sunday last, the Sunday-school being held at 3 o'clock as usual and preaching at 4. Bro. T. P. Haley was pressed into service to preach, and his sermon was most appropriate for the opening of the season, and was very helpful. Taking for his text the words of the Psalmist, "I was glad when they said unto me, let us go unto the house of the Lord," he discoursed in a most fresh and interesting way on the benefits to be derived from attendance on public worship. It would be worth while for the younger ministers to study the secret of the perpetual freshness and living interest of Brother Haley's sermons. There is no "dead line" for one who keeps his heart young and his mind open for the truth of to-day.

◆

A party of us are going up this afternoon to Pentwater for the purpose of pushing forward some of the improvements which we are making at that place. Many of those who at present are at this place, especially of our own members, expect to establish summer homes at our Pentwater resort by the next season. Some of them will let contracts for cottages this fall. We are not ambitious for a large and populous colony, but we are ambitious to have the forty acre plat of hills and winding ravines, from Lake Michigan to Lake Pentwater, occupied by Christian cottagers, who are seeking rest and recuperation where there is abundance of fresh air, pure water, cool breezes, fishing, boating, bathing, shaded paths through the woods, and last, but not least, congenial associations. This ground is now being platted, and the company will soon be in a condition to allow those who desire to do so to select their lots. When a sufficient number of cottages is located there we expect to establish religious services at an hour that will not interfere with the regular services in the town. It would be well for those desiring to form a part of this summer colony to visit the place this summer or as early as practicable, with a view of selecting their lots. None but those desiring a clean, pure, orderly resort need apply.

◆

There is no real genius without soul, and consecrated talent wins the world.

The Profession of the Ministry

As Seen by the College Student

By Charles F. Thwing, LL.D.

President of Western Reserve University

The ministry is called a learned profession. It is called a learned profession because only men of learning are generally qualified to enter it. Men of learning are found, in the first instance, in the college. Therefore, the interpretation which men in college give to the profession of the ministry as a calling for themselves becomes of peculiar significance.

As I talk with collegemen and as they write to me regarding the ministry, I find that they have a definite conception of its character, limitations and opportunities. Its worthiness in their thought arises from the worthiness of the Christian religion itself. College men are usually convinced that the Christian religion is of supreme consequence to all peoples. The ministry having to deal with this religion, represents, therefore, a mighty force. The ministry makes a strong appeal to the ethical sense of the college student as this sense interprets life and Christianity. The college student also has a definite interpretation of the type of man who is fitted to enter the calling. A student writes me, saying, "The man who should become a minister should be a man with a keen, broad mind; a deep, logical thinker; a man with a command of language and facts that will make him a ready and interesting speaker."

Another student gives in outline the qualities which he believes should be possessed by a candidate for this profession. "(1) Being a deeply religious man, he has a deep realization of the importance of Christianity upon the civilized world. (2) He is a deep thinker, with an aggressive mind. (3) He has an originality distinctly his own. (4) He has the qualifications of a leader. (5) He is distinctly optimistic. (6) He is without physical deformity, preferably having a strong, aggressive figure. (7) His ideal in life is the good which he can do for his fellow men rather than the money or personal gain which he can get for himself."

Another student points out certain of the positive and more inspiring elements to be possessed. He says: "It is the nobleness of any profession that appeals to men to enter it. Only those who are tremendously sensitive to the cry of the overburdened, especially in our large cities, should enter the ministry. It depends entirely upon the fitness of the man. None but the best; the large-hearted man; the man who can throw aside all selfish motives, should enter it! Any man can minister to those about him to a certain degree, but as to entering the ministry as a profession, it should be out of the question to every one except that one of marked intellectual ability and power to command. If a man has not a strong will and a strong personality, he should not impose upon mankind by trying to attain them through entering the ministry. If he is fitted, by all means enter it, for there is no higher calling."

The reasons, moreover, which urge the student to enter this calling are quite as important as is his interpretation of the calling. One student of an analytical mind specifies certain specific reasons in behalf of this choice.

"1. I am very conscious of my relation, direct relation to God.

"2. The influence, the force, of a genuine appreciation of such a relationship in the direction of open-mindedness, humility, charity and all those qualities, generally recognized as good, is very apparent to me.

"3. I am confident that there is a fundamental agreement, an underlying unity in the thoughts and feelings of all men; that is, the end toward which we seem to be progressing is the recognition of the fact—the essential element of every man's religion, stripped of all dogma and tradition, the essential element, is the same.

"4. Believing in this unity of thoughts and feelings, the universality of this essential element, I feel no hesitancy in urging men to come out of themselves, to open their eyes, to unfold themselves and enjoy that which I have enjoyed, to experience that which I have experienced."

Two other students in their writing, point out advantages of a more material character, and opportunities that are somewhat more definite. One student writes: "To a college man, the life of study and opportunity for further culture and for philosophical research are attractions not found in many occupations. Being the leader, and having the regard of a number of people, is pleasant. A college man may hope to earn, at any rate, a comfortable salary in the ministry. In fact, the material wealth is looked after, and social position is assured. The preacher may even expect his profession to win him a wife, for the minister's wife is always a desirable position." Another says that among the reasons urging a man to enter the calling is the "great opportunity to be a leader in the reforms and social improvements of his own community; a power especially felt in a village or country district. He has the time at his disposal, and is looked to for such work. Charities, investigation of the poor, etc., naturally fall to him; and if he is the proper man he can help everyone, not only in religious matters, but in every-day work. He also gets peculiar opportunities to study human nature, and comes into closer relations with his parishioners than anyone else, on certain subjects. He can give comfort to those in trouble, and encouragement to some that others cannot reach."

But the reasons which urge the student not to enter the ministry are also, possibly, more significant than those which urge him to enter it. One student says: "In order to be effective, confidence, absolute confidence, in what I am doing or saying, is necessary. Lack of confidence in the machine with which I am working, the tools I am handling, the words I am using, is inevitably followed by my failure. I have not yet found in existence the organization in which I have the confidence, the organization which properly represents, as accepted by the majority of its members, the faith that is in me. The field offered by the ministry is limited. Specialization, differentiation of functions, has characterized the development of the church. What were formerly elements or functions of the church have developed into independent institutions, as educational institutions, charities, houses for correction, help for the poor, etc."

Another, in a somewhat more selfward spirit, says: "The ministry has not the allurements or inducements for young men at the present time that it has hitherto possessed. The minister is no longer the leader of the community, or of his congregation, in thought, in culture, or even in spirituality. He is no longer the pattern for his flock in the realistic sense of previous generations. He is not more of a co-worker than a great teacher or leader. A young man who enters the ministry to-day, therefore, can scarcely attain to the eminence or wield the influence he might have done fifty years ago; nor can he expect to reach that degree of eminence or even influence to which he might attain in other lines of activity. The personal incentive to high achievement is consequently lacking. The ministry, in its ideal state, is quite altruistic. The minister must work for his congregation with only secondary regard for his own wants and likes. The degree of religion and morality which he must exercise, many men believe, is too high for a man's greatest degree of efficiency. By devoting more attention to practical, workable problems, instead of specializing, as it were, upon religion, greater results might be secured. Then, from a financial or mercenary standpoint — a standpoint which must always be considered to some extent—the ministry has few allurements. The salary is, and must continue to be, a secondary consideration. Perhaps I might sum up the objections to entering the ministry by saying, in the opinions of many men, that the end does not justify the means, that the extra good they might do mankind, including themselves, by entering the ministry, is not sufficient to justify the sacrifice to themselves in money, pleasure, etc."

Another finds a reason in a more modest or humble condition. He says: "A young man may feel that strong, brilliant men is what the ministry needs, and he does not dare offer his poor talents." Another suggests the lack of a distinct call, or the too great strenuousness of the life, or the lack of agreement with general theological opinion.

The comprehensive reason which turns college men from the ministry to-day lies not in the hardship of the calling, nor in what they would say is the fickleness of the churches, nor in the comparatively brief professional careers with which most ministers must be content. But it does lie in what they conceive to be the lack of leadership of the church in the higher affairs of the community. Whether the leadership be lost or not, the fact is that college men are inclined to believe that the leadership is lost and that it has passed over to educational and other interests. This conception, false or true, diverts men from the ministry quite as completely as if the leadership had been lost.

Under this condition, it is the duty of all college officers to seek to interpret religious and ecclesiastical conditions to their students. It should be easy for college officers to make plain to college students that the church has lost power, if power has been lost, only because the strongest and most aggressive type of character has not found itself attracted by the opportunities of its ministry. If, for a generation, the strongest men graduating from the college could become its priests and its prophets, the leadership of the church, in the highest affairs of the community, would be restored. The restoration of the church would thus result in the elevation of the ministry, and the elevation of the ministry would result in the restoration of the church to its place of light and leading.

Cleveland, Ohio.

Alexander Campbell in the Class Room

By W. T. Moore

Mr. Campbell, as a teacher in the class room, was always a striking figure. His personality was great. In many respects he was a perfect picture of physical proportion and symmetry. No one ever saw him without feeling the impress of a great character; and this fact was perhaps more distinctly realized in the class room than anywhere else. Here his great mind wrought with his body in impressing all who were present at his lectures.

His method of teaching was somewhat peculiar. Apparently he had no special rules by which he was guided in what he said. He was a rule to himself, and he himself made the rule. "Absorption by his theme" is the phrase which probably expresses fairly his method of teaching. In a few moments after taking his seat he seemed to lose all thoughts of everything else outside of the theme he was discussing. This theme seemed to take entire possession of him, and yet it was evident to all who heard him that his personality always mastered his theme. He seemed to have the power to control all resources in order to illustrate and enforce the subject under consideration.

He used very few, if any, of modern pedagogical methods. Indeed, he never seemed to care for his students to simply remember the facts to which their attention was called, it was the lesson of these facts that he wished them to reremember. He referred to the facts only that he might make the lesson more effective. His mind was specially gifted in generalizations. While he was careful about particular facts, he never rested in particulars. Nor did he seem to care very much for the philosophy of things. He was doubtless philosophical in much of his reasoning, but this was always to the end that he might be practical, and practical always in the matter of character-building. This character-building was the main consideration in all his teaching.

He was seldom humorous in the class-room; but when he did allow himself to indulge in a little side-play, it was always the genuine article. He never affected anything. His humor was spontaneous and as truthful as anything else that characterized his teaching.

Sometimes his humor was convulsive in its effect. One morning he was asking some questions about the three sons of Noah. One of the questions was, "From which son are we descended?" This question was put to a young man who was notorious for his failure to give answers correctly. The young man answered at once, "We are descended from Shem." Mr. Campbell said to the young man that he would have to try again. Meantime a mischievous young fellow, who was sitting behind the student who was under examination, leaned over and whispered, "Tell him, Ham." The somewhat embarrassed young man now said: "I beg your pardon, Mr. Campbell, I did not mean Shem, sir, I meant Ham." Mr. Campbell immediatly replied by saying, "One more guess, Mr. D., and I think you will be able to answer my question." The effect of this little incident was such that it was almost impossible for Mr. Campbell to proceed for a considerable length of time, while the blushes of the young student, who had been put to shame, only added to the applause which greeted his discomfiture.

On another occasion the young men had placed a cow in the lecture room during the night, and she was found there at the time the lecture was to begin. After the cow had been removed, Mr. Campbell took his seat as usual, and after the devotional exercises were concluded, he began his lecture in substantially the following words: "I know, young gentlemen, that you are closely allied to the animal kingdom. I have always had considerable patience with you when your animal instincts have become dominant. But I never knew that you would care to associate with yourselves in your morning class devotions one that belonged exclusively to the animal kingdom; and much less did I suppose that any of you would select a cow for his associate." The applause which followed this sally showed conclusively that the young men appreciated a clever joke, even when it was at their own expense.

Mr. Campbell was never pessimistic. If he ever looked on the dark side of things, he did not bring the dark coloring into his lecture. He did not theoretically believe the doctrine of foreordination and election, as it is usually understood by theologians; but having been reared in the atmosphere where that doctrine predominated, and having accepted it in his early life, he was doubtless influenced by it in some respects, during his entire career. This much at least he always accepted cheerfully: First, that God has a plan for managing the universe; this plan embraces what we call Providence, and third, this Providence is constantly tending toward the oversight and development of his children. He, therefore, believed that "All things work together for good to them that love God, to them who are called according to his purpose." His sublime faith in the promises of God to be with and sustain his own, gave Mr. Campbell his constant cheerfulness, even under the greatest trials, and enabled him to see a silver lining in every cloud.

I have frequently been asked to state some of the characteristics of Mr. Campbell as a teacher, but I have always felt how inadequate any statement must be which attempts to give an analysis of either his method or manner. I have already indicated all that can be truthfully said. Mr. Campbell himself had to be heard that he might be understood, or that the power of his teaching might be

(*Continued on page 862.*)

COMMENCEMENT WISDOM

As Seen from the Dome

F. D. POWER

Every year the drift of things more or less may be determined from the utterances of baccalaureate and closing day addresses. The universal optimism of youth, standing on the threshold of active life with sheepskin in hand, is forever interesting and stimulating. "We are here. Everything will go right now," says the sweet girl graduate. "Brace up. We will take the universe in hand. The best is yet to be," declares the young man in cap and gown. Then the sages and doctors of the law come with their grave counsels, and oracular comments upon the needs of the times and the opportunities of youth, and with a mild dash of cold water upon the exuberance and enthusiasm of fresh young souls, get matters adjusted to the golden mean.

This year the great men have not been as pronounced as usual in their declarations at the giving out of degrees and diplomas. The first gentleman of the land has been talking, but has said nothing startling. Clark and Holy Cross colleges heard him and doctored him, and one of his words to the students seems a center shot. Justice he tells them is the greatest problem.

> "The greatest problem before our people, as before every modern people, is the problem of getting justice as between man and man, and this especially in industrial matters, so that the man who works with his hands and the man who has the capital accumulated by work with head and hands shall get on better together, each giving justice to the other, and each having sympathy and regard for the other, for even justice can be administered in a manner which leaves you with the heartiest dislike for the person who administers it."

This is the core of the difficulty. It covers more than conditions in Chicago. It is the trouble in Russia. It has been the real question in every conflict of sectarianism. It is at the bottom of all our race animosities and our sectional paganism. Then the president is more personal. Our young people are apt to see visions and dream dreams and need to be reminded of the call to do things. Hear him:

> "I have always felt most strongly that it is true of the nation, as of the individual, that the greatest doer must also be a great dreamer. Of course, if the dream is not followed by action, then it is a bubble; it merely has served to divert the man from doing something. But a great action, action that is really great, can not take place if the man hasn't it in his brain to think great thoughts, to dream great dreams."

Secretary Taft deals with the negro and the Chinaman and murder and divorce and the whole range of evils in his talk at Miami. When an orator is hard up he can always find the black man "in the wood pile," and he is truly an "issue." Then the yellow brother has a commercial importance for he is 400,000,000, and no word the secretary says about the Chinese Exclusion Act to please "certain unreasonable and extremely unpopular leaders of California," but meets the approval of all right thinking people. Maladministration of criminal law, and the rolling up of the figures in our divorce courts last year to 512 divorces to every 10,000 marriages, are also points well taken. Concerning his views on "inadequate official salaries" the nation is not so sure.

Princeton's one hundred and fifty-eighth has for the first time a layman to speak the baccalaureate, and his theme is "Health." Dr. Wilson strikes a true chord.

> "The ideal object of education is at once to develop and simplify the mind, simplify it by a perfect adjustment to its uses and to its environment, and such is health. The modern struggle for wealth is more like a consuming fever than a right function of health.
>
> "There is in many of our material achievements a touch of frenzy and distemper. Our energy is stimulated to the pitch of intoxication, lacks poise, and overleaps the bounds alike of prudence and of pleasure, hurries us panting to beds of exhaustion and of sickness; where the physician's task is to get the heat and turmoil out of our blood.
>
> "Let this be the clew to the labyrinth of life: Not to search for yourself, but for a way of service which will make you greater than yourself."

At Cornell President Schurman uses Cleveland and Roosevelt as examples of American character, energy, and honesty of purpose. He calls the president's action in bringing Russia and Japan together "the unparalleled thing," and "the president the most beloved and admired of Americans, whose strength lay in the world's confidence in his integrity, his fairness and his devotion to righteous ends." He thinks Cleveland will save the Equitable. "Stronger than all the forces of criticism, of disintegration, of personal rivalries, even of faulty and therefore dangerous organization is the name of that sturdy, honest, tried and tested and absolutely reliable American, Grover Cleveland. Our republic is exalted by high-minded men like Theodore Roosevelt and Grover Cleveland. It is fitting that the republic has exalted them also."

Carl Schurz is out giving advice at the University of Wisconsin and has some good things to say.

> "This republic should stand as the gentleman par excellence among nations; a gentleman scorning the role of the swash-buckler; whose hip pockets bulge with loaded six-shooters, and who flashes big diamonds on his fingers and shirt front; a gentleman modest in the consciousness of strength, and carrying justice, forbearance and conciliation on his tongue and benevolence in his hand, rather than a chip on his shoulder. If this republic is to endure and to be successful in its highest mission, it must put its trust rather in schools than in battle-ships."

At Washington Dr. O'Connor of New York preaches to the Catholic university graduates and graft, divorce, race suicide, socialism, sensationalism, materialism, commercialism, all "damning evils," save the saloon, pass in review. "Morality is no longer the decalogue of Almighty God, but good manners, ethical culture, civil righteousness, external respectability." Modern orthodoxy is "the sheerest veneer of rationalism." "Higher education has robbed the Bible of every vestige of reverence and authority. The divinity of Christ has long since been questioned and denied. There is no tenet of Christian truth that has not been assailed and, in the judgment of many, disproved. The pretense of Christianity is the thinnest sham, the vainest mockery, the most daring imposition."

My, my, what are we coming to! Morality based upon Christian dogma this speaker advocated as the remedy for the degeneracy of the age. However, our Catholic brother is not one whit more pessimistic than Dr. Dalton of Princeton. One thing he says: "The men of the present day seem to be trying to see how near they can come to the prison gates without getting behind them. 'Might is right,' and every one tries to get his fellow on the hip. I hate to see a cold-blooded, right-living rascal who has $40,000,000 teach a Sunday school class and drive the hardest bargain within the range of the law on work days. It has been said, 'the meek shall inherit the earth,' but we all want the earth nowadays."

And now comes Booker Washington, the wholesome apostle of Tuskegee, speaking at the capital of the duty of his people and the salvation through education. What is better than this?

> "Do not be ashamed of your parents. When their life is a lowly one, cast your lot with theirs and show them that you can help them to a higher and more useful life. Be what you are! No one is so unfortunate as the individual who is continuously trying to deceive the world. It is hard work for one to live in hundred-dollar style on a fifty-dollar salary. If you are poor, do not pretend to be rich. All things come to the man who lives a straightforward, honest, simple life."

He raised a great laugh when he told his audience that they now say the Japs are a white race.

❖ ❖

Alexander Campbell in the Class Room.

(*Continued from page 861.*)

felt. His teaching was more than teaching. It was teaching *plus* a great personality. It was teaching that made one feel he had received an increment of power, though he might not be able to understand the process by which he had come to realize this power. It was teaching which was all light, and the only use he had for material was to focalize this light and give it brilliancy. He burned his facts that the light from the burning might illuminate the world.

France at the Parting of the Ways

By William Durban

In one of the loveliest corners of France, very near the Italian frontier, these lines are being penned. Being on my way home from central Italy, my purpose is to halt at a few spots in France, and to note present conditions in this country also, after a series of explorations in some Italian provinces. Already I am discovering that all is not well with France, as all is not well with Italy, or England, or Germany, or any continental country. The great troubles of Europe may be symbolized in these few significant words—militarism, socialism, priestcraft. Each of these terms is voluminous in its implications.

At the Great Glove City.

Grenoble, where I am at the moment, is one of the delectable spots of the earth's surface. For instance, I am writing on a balcony in full view of glorious Mont Blanc. I constantly note that people generally think that Switzerland owns Europe's highest mountain. But Mont Blanc belongs to France since she annexed Savoy. It is just west of the Swiss boundary. Grenoble is the capital of Dauphiny and is dominated by a noble snow covered range of the Dauphiny Alps which run on to join the Alps of Savoy, Mont Blanc towering to the eastern view as monarch of them all. Grenoble, with its 70,000 people, is chiefly busy making gloves. Beauty of environment and utility here go hand in hand. The people all seem to be prosperous and might be supposed to be all contented. But the satisfaction is only superficial, and everywhere in France, discontent is seething. The famous Disestablishment bill is still being steadily discussed clause by clause in the French parliament. But this process of separation of church and state has been under way for two years. M. Combes, the popular ex-Premier, went out of office in order to be able all the better to promote the movement. The present bill is a modification of his proposal. His was extremely drastic. After Disestablishment the priests were to be allowed to officiate only in their own cantons. But M. Rouvier, the new Premier, is relaxing some of the more stringent propositions.

The Bitter Preliminary.

The part of France, the department of Dauphiny, has been peculiarly affected by that sweeping and salutary clearing away of monastic establishments which created such a commotion three years ago. In a lonely Alpine nook a few miles from Grenoble, just under the snows on the mountain slope, stands the famous convent called La Grande Chartreuse. All the world knows of the cordial named after this monastery. The secret of the manufacture of this liqueur belongs to the monks and their convent had accumulated immense wealth by its sale. Like other monks who would not submit to the new enactments of the Law of Associations, they had to depart, and they emigrated to Tarragona in Spain. Now, I find that Grenoble and Chambery and other towns round here mourn for the monks. But I also find that down at the bottom of their hearts the people cherish purely sordid reasons for their regrets. In a conversation with a very intellectual citizen of Grenoble I was treated to some frank expressions of his ideas on current events. "The action of the government is shameful. In this part of France we execrate it. The monks are good men, and they were generous—bien generaux, bien generaux!" And as he rattled on in his voluble way, he kept emphasizing this special quality of the monkish generosity. The whole estimate was mercenary. This is too typical by far of the French national mind. Much as I admire the French people for their geniality, and hospitality, their chivalry, and patriotism, their artistic taste and their amazing intellectual acumen, I cannot help seeing that, as a people, they seem to have lost all sense of high spiritual motives. They are, in fact, a very unspiritual nation. The destruction of the Huguenot element in the Reformation era was fatal to France. Her future depends on a reaction in the direction of Evangelicalism. Is such a reaction possible? No one can venture to say. If it be impossible, then France will drift into impotence like that of Spain.

What Will "La Grande Nation" Choose?

The hopeful omen is that France has disestablished the monk, and now seems to be about to disestablish the church, or rather churches, for there are several established communions besides the Gallican Catholic. Should the bill go through then France will like Italy have adopted Cavour's maxim—"A free church in a free state, that is liberty." But what then? A stupendous question will then arise for the popular decision. That decision will probably be made at the general election next spring. Will a large number of athiestic socialists be returned to parliament? If so, France will have sealed her fate, for she will have settled the fact that her politics are to be godless. At this moment the omens are mixed. Socialism is rapidly gaining ground in Germany, Italy and France, while in England it is practically inert and impotent. But in France a new split has just divided the parliamentary socialists into two factions, one of these led by Herve, an absolute anarchist, who has largely increased his following of late, owing to his denunciation of conscription, the others by Vaillant, a more moderate champion. Herve violently declaims against socialism as leading to war and calls on all reservist soldiers to refuse to serve. He proclaims a purely international alliance of workers against capitalism, apart from race or country. And he is creating a new sensation and a very lively one, which may create fresh complications.

* *

FROM THE EDITOR.

He Forgot That He Had a Stomach.

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum Food Coffee," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits, that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony.

"General 'high living' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours. The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines, which did me no good. I finally 'threw physics to the dogs,' gave up tea and coffee and heavy meat dishes, and adopted Grape-Nuts and Postum Food Coffee as the chief articles of my diet.

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table. My experience is that the Grape-Nuts food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone 'stomach trouble.' It is, in my opinion, the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Education and Our Progress*

By W. A. Parker

Any discussion of our educational problems, looking to any alteration of our educational policies, should begin by according full honor to our colleges as they are, and to the work they have done. The work of our brethren in founding and maintaining colleges, and the sacrifices borne by the splendid men and women who have taught therein, have invested our institutions of learning with a spirit savoring of the holiest devotion. All honor to them! Their best honor is the perfection of a plan to perpetuate the work to which they gave their lives. The need of a more nicely adjusted system of relating the several schools to the churches, both as a means to more liberal support, and as a requisite to the successful equipment of the ministry, argues not against the past value of our colleges, but seeks for them the highest future efficiency.

The rise of our educational institutions has been marked by those features of spontaneous enthusiasm for local enterprises, which have sought the fostering of the cause in a given section, rather than the promotion of the larger ends which have later come into view. The school of any given district has been expected to give visible returns of ecclesiastical supremacy, to the supporting group of neighboring congregations. It is gratifying to note that what is always true of a worthy and spirit-led movement, has been true of our educational institutions, that the secondary results of their efforts have far outrun the primary purposes of their founders. With few exceptions our ministers were trained in our own schools. It has been true, that what was lacking in the way of facilities for advanced instruction was atoned for in the inspiring contact provided with men and women of God. The formation of a balanced and impartial plan for the relation of the colleges to one another, and for the more strict allotment to each of its working territory; the more complete agreement between the churches and the colleges, as to the support to be given, and the training to be offered; together with a central institution of ample endowment and efficient leadership to give the highest grade of theological training, will for the present furnish an adequate working basis for the educational problem, now insistently clamoring for our attention.

The endeavor to so relate our colleges and churches as to establish the mutually helpful relation desired, requires that this last mentioned feature of ministerial training be made the subject of studied adaptation. Our progress as a people has been chiefly due to the popularity of our plea, urged with all the tremendous urgency of an enthusiastic evangelism. At the present time, though no policy is advocated that involves the abandonment of our missionary methods, it has become apparent that the indoctrination of our membership, and their growth in the essentials of Christian culture, requires abilities and training of a different order from these bolder and more aggressive traits so pronounced in the ministry of the past.

The ministerial training offered in the leading theological seminaries of the land has been greatly amplified in recent years. Biblical theology has become a science. Archeology has uncovered the records of the silent centuries, and raised up for the scriptures a great cloud of witnesses. The study of Greek and Hebrew has been supplemented by an acquaintance with their cognate languages; and science in its relation to the facts of religion has found a large place in the curriculum. Not less essential than all these, is the study of the social application of truth, in its relation to economics, civil ethics and moral reform. The contributions of psychology to the subject of religion promise to readjust the methods of culture into harmony with individual development.

The age of our pastoral activity has come. The problem of the Disciples is one of conservation. The cry of our churches is for trained men. The solution of our difficulties is the provision of a school of preachers, whose knowledge of the gospel and how to preach it is supplemented with an adequate knowledge of pastoral and practical theology.

In a larger way, our relations with the surrounding religious bodies involve the requirement of ministerial courtesy. The closer touch into which the spirit of fraternalism has led the various groups is all the more an occasion of testing the spiritual culture of our leaders, and their fitness to propose and foster a more intimate relation.

The need of theological training may be partially supplied to us by the existing institutions whose denominational features are becoming less prominent. It may even be conceded that the breadth of culture necessarily resultant from contact with the standards and methods of a dissenting body will inure to the advantage of the student, and his work. But the stimulus to seek such educational advantages is largely wanting among us. It is contended that the establishment of such an enterprise will both suggest the needs of the ministry, and lead the churches to demand of their teachers the highest possible efficiency.

Emporia, Kansas.

---

*An extract from his Congress address.

IN COLONEL'S TOWN
Things Happen.

From the home of the famous "Keyhnel Keeyartah of Cartersville," away down South, comes an enthusiastic letter about Postum.

"I was in very delicate health, suffering from indigestion and a nervous trouble so severe that I could hardly sleep. The doctor ordered me to discontinue the use of the old kind of coffee, which was like poison to me, producing such extreme disturbance that I could not control myself. But such was my love for it, that I could not get my own consent to give it up for some time, and continued to suffer, till my father one day brought home a package of Postum Food Coffee.

"I had the new food drink carefully prepared according to directions, and gave it a fair trial. It proved to have a rich flavor and made a healthy, wholesome and delightful drink. To my taste, the addition of cream greatly improves it.

"My health began to improve as soon as the drug effect of the old coffee was removed, and the Postum Coffee had time to make its influence felt. My nervous troubles were speedily relieved and the sleep which the old coffee drove from my pillow, always came to soothe and strengthen me after I had drunk Postum—in a very short time I began to sleep better than I had for years before. I have now used Postum Coffee for several years and like it better and find it more beneficial than when I first began. It is an unspeakable joy to be relieved of the old distress and sickness." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

* * *

"Gloria in Excelsis."

"To say *we* are delighted with 'Gloria in Excelsis' is to put it mildly. I am specially pleased with the arrangement and rich contents of the material for the various responsive services, and Mrs. A. is enthusiastic over the splendid variety and large collection of the world's classic hymns. We truly congratulate the authors and publishers.

"H. L. ATKINSON, Minister.
"MRS. J. B. ATKINSON, Chorister.
"*California, Pa., June 28, 1905.*"

This refers to our New Hymnal—the only strictly high-grade, first-class hymnal ever published in our brotherhood. Write for sample pages and prices. Christian Publishing Co., St. Louis.

Pertaining to the Ministry

By W. J. LHAMON

A few weeks ago I sent the following questions to fifty of our best known preachers in Missouri:

1. How many preachers have gone out from your congregation during its history?
2. Has your congregation ever assisted financially any man to prepare for the ministry?
3. What encouragement has your congregation recently given publicly or privately to young men to enter the ministry?
4. Why are young men not entering the ministry in greater numbers?

Some twenty replies are in hand, and I have sought to collate them and give the substance of them with the following results:

Five report no minister sent out during their history. One reports one young man sent forth into the ministry in thirty-six years! One reports two; three report one; two, four; two, five; two, six.

Nine report as never having helped men into the ministry. Others report indefinite help to one or two. Others, as helping indirectly by gifts to colleges. Evidently the direct help has not been great.

Eight pastors report as having given encouragement to men to enter the ministry by exalting in their sermons the calling, and enforcing its claims. Some report a lifelong care in the matter, seeking available young men, and winning them personally if possible. But these are the exceptions. I am led to fear that there is not enough care in this crucial matter on the part of preachers and churches.

If those who replied may be judged as on the average somewhat lax, what must be our conclusion regarding the thirty who make no reply?

One man says he has ceased advising young men to enter the ministry, and that he even discourages them from doing so. In three years he has advised three young men to enter other professions, and they have taken his advice. His reasons do not seem convincing to me. Mainly, they are summed up in the unbecoming conduct of preachers toward preachers, and in the fact that nowadays so much of our church work goes according to various machines. This man has suffered fearfully, or he is sadly mistaken from some other cause. One rejoices in the belief that he stands alone.

The replies to the fourth question are of greatest interest perhaps. I have given more space to them. They are worthy of careful study. They are as follows:

"Poor financial support in contrast with large salaries in other callings. Early deadline. Failure of churches to encourage their best young men to enter the ministry."—R. G. Frank, Liberty, Mo.

"Ministers and churches take no interest in the matter, or a feeble interest at best. Suggestions: 1. Bible college men must arouse the brotherhood. 2. Young men of limited primary education must be admitted to our schools. 3. Funds must be provided to aid them."—G. A. Hoffmann, St. Louis, Mo.

"Perhaps the church is not praying the Lord of the harvest that he shall send forth laborers. I know of no other reason, unless it be the indifference of Christian parents, who ought to urge this high calling on their sons. I do not think the hardships of the ministry deter many."—W. F. Richardson, Kansas City, Mo.

"Asked this question at a county convention. A farmer said, 'Hands are scarce. We need our boys on the farm.' To this I would add: short pastorates; small salaries; decline of the country church and little inspiration where formerly we got many of our preachers. Finally, nobody asks them."—Louis Cupp, Platte City, Mo.

"I have found more shrinking from the spiritual than the financial side."—A. W. Kokendoffer, Mexico, Mo.

"The ideal of success in our time is to make money. Change this ideal."—B. T. Wharton, Marshall, Mo.

"From their parents, from their influential friends, and in some instances from their ministers, they hear more words of praise for money-makers than they hear for preachers."—J. T. McGarvey, Carthage, Mo.

"I asked the officers. The general opinion seemed to be there was not enough money in it."—Geo. L. Peters, Mound City, Mo.

"Neglect of home worship, and a passing of the mothers who prayed for their sons to become preachers."—J. C. Todd, Monroe City.

"The financial problem is the greatest hindrance."—J. D. Greer, Laddonia.

"Coldness of churches, self-willed church boards, meager support, lack of self-confidence, ill behavior of some preachers, lack of prayerful parents, and no feeling of direct responsibility for the great commission."—J. E. Davis, Stanberry.

"Churches don't encourage it. Love of money."—D. W. Moore, Springfield, Mo.

"Churches have not urged it as they should. Expense of getting an education is great for the poor boy. Rich do not have the desire."—Reuben Blunt, Richland, Mo.

"Because the preacher's period of usefulness and fair remuneration is limited to 20 years. In law and medicine at fifty they are at their prime, and age adds to their value. Not all men have sufficient faith for sacrifice of this kind. But Christ will find the right man to do his work".—H. R. Trickett, Macon, Mo.

"The commercial spirit, and the horrors of an old age full of poverty. Sectarianism has reduced the field and the opportunities for ambitious young men. The cure: Supplant the commercial spirit with the spirit of Christ, remove the bugbear of old-age poverty by a longer term of service and better pay, exalt the glory of the ministry by a better and more thorough education, cut out the truck-gardener from the pulpit, call well-equipped men. Then our schools will be filled with pupils and our churches with people."—C. M. Lewellyn, Hamilton, Mo.

The substance of W. G. Surber's answer is meager support. He believes much may be done by the pulpit and by personal solicitation to overcome the unfavorable condition. He declares that the matter is vital, and offers a prayer in behalf of our efforts to prepare men for the work.

C. M. Chilton writes: "This is one with that other and greater question, why are young men not entering the church in greater numbers? It is a question of the spiritual power of the church. When spiritual centers are cultivated, families or churches, there young men begin to think of the ministry, but when worldliness predominates, it is not so. The church has been careless in cultivating its young men. It is not anxious enough for a larger ministry. It seems to be a matter related to the profounder mysteries of the kingdom, therefore we should seek its solution in prayer."

C. E. Hunt thinks that preachers do not properly support one another; that they backbite and are not kind. We feel sure that there is not enough of this to be a deterrent cause.

Of the eighteen answers given above only seven can be construed as expressing the feeling that meager salaries are a deterrent cause. Others name the commercial spirit, the love of money, and the praise of riches. In closing I desire to call special attention to the answers of A. W. Kokendoffer, W. F. Richardson, C. M. Chilton, and C. M. Lewellyn. It is my intention, if the editor of the CHRISTIAN-EVANGELIST will permit it, to come back to this matter in a series of brief paragraphs. I wish especially to speak of the financial problem, and the old-age problem, and the spiritual problem, and the prayer problem.

Bible College, Columbia, Mo.

A LETTER TO OUR READERS.

53 COTTAGE ST., MELROSE, MASS.
DEAR SIR: JAN. 11th, 1904.

Ever since I was in the army I had more or less kidney trouble, and within the past year it become so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am Very truly yours,
I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

* * *

Bethany Assembly.

The annual encampment meeting will be held, beginning on Thursday, July 20, and closing on Monday, August 14, 1905. All the old features that have made the assembly so great a success will be retained, and many new features will be added. The state convention, the convention of the C. W. B. M., and the Y. P. S. C. E., will all be held during the assembly. The Indiana ministerial association will hold its annual convention in connection with the School of pastors and evangelists, and arrangements are being perfected to make it an old time gathering.

The school for preachers will consist not only in Bible lectures, but in regular class study both in evangelistic and pastoral work. A faculty made up of the best pastors and evangelists in the brotherhood will give instruction along the lines indicated.

It is greatly to be hoped that large numbers of our preachers will avail themselves of the opportunity afforded them by this school. No tuition is charged.

Boating, bathing, innocent recreation, great sermons, great lectures, great entertainments, great conventions, sweet fellowships, a great assembly. Information gladly furnished by,

L. L. CARPENTER, president.

Wabash, Indiana.

The Antioch of the New Mediterranean

Will you be at the great history making missionary convention of the beginning of the twentieth century which will be held at San Francisco this year? When the boys and girls or even the young men and women who attend this convention are old men and women they will look back with unusual pride and say, "I attended that convention," and for this reason: As the geographical, commercial and political position of Antioch, the third city of the empire, the center of trade between the east and the west, compelled it to be the great missionary center of the early church, just as certainly will the geographical, political and commercial position of San Francisco compel her to be the great missionary center of the twentieth century.

The term applied to the Pacific by the great statesman of England, "The New Mediterranean," is a strong statement of a great fact. The Pacific is destined to sustain to the politics and life and commerce of the coming centuries the same relation that the Mediterranean sustained to the ancient world. It is to be hoped that its name is significant of what that relation shall be—peace.

I say that San Francisco is the Antioch of this new Mediterranean.

"Here is a city of destiny. The outlook promises, and facts prove, that here is established one of the cities of the ages that will take its place in the roll call with Carthage, Constantinople, Rome, Venice, London, New York.

"San Francisco is unique among cities, a study among the municipalities of the world. Here are many characters of older places, adjusted to cosmopolitan demands. On this peninsula has grown up a city eighth in size among the cities of the nation. Qualities of west and east, and north and south, are here mingled and developed.

"The harbor of San Francisco is a wonder among harbors, the bay and its connections extending north and south for about forty miles, affording anchorage for the merchant fleets of the world. It is entered through the Golden Gate, a strait five miles long and one mile in width at its narrowest portion."

San Francisco is the bull's eye of the Pacific coast of North America. The winds and tides, the ocean currents and channels, have all conspired to make San Francisco the Antioch of the world's commerce between the needy Orient and the enterprising, productive Occident.

Because of what San Francisco is geographically and politically it must come to be the vantage point from which this nation, to which the world looks for salvation, shall reach out its saving hand. Fitness is the key-word of a divine call to any place or service, and it holds as truly in regard to places as to persons. Fitness made Israel the motherland of the world's religion. Fitness made Antioch the home of the world's first great foreign missionary society. Fitness decrees that San Francisco shall be the great missionary center of the coming centuries. I believe sincerely that as the problem of church organization was worked out by the missionary church while Antioch was the radiating centre of that church, and as the theology of Christianity was developed for all time by the missionary church while centered in Antioch, so shall the great problem of the church for the present and near future—the problem of Christian union—be worked out by the missionary enterprise of the church while centered at San Francisco. By the favor of the Father we, as a people, have been called to be the apostles of Christian union and because of that fact I say that this convention in San Francisco will be an epoch in the history of the kingdom of heaven to which those who attend will look back and say, "I also went out to San Francisco."

"STUART."

❁ ❁

Southern California's Glad Hand.

The churches of southern California extend a cordial invitation to all delegates to the international convention to come to San Francisco by way of Los Angeles. It will afford us great pleasure to act as hosts for such a royal company, and we will gladly give every assistance within our power to all who want to see and experience the beauties and glories of this land of sunshine and flowers. History will mention the San Francisco convention as the transfiguration mountain for our brotherhood. It will prove all the more true if the Disciples journey to it through the Palestine of America.

Trips through orange groves, to mountains and through beach towns to the islands are being planned for the entertainment of delegates.

Tell us when your trains arrive. Let us know you are coming. Address all mail to,

Long Beach, Cal. GRANT K. LEWIS.

HOTEL GREEN, PASADENA.

College Work and Plans

Bible College of Missouri.

The Bible college of Missouri has had the best year in its history. Its annual report of the board gives 270 as its total class enrollment, not including the Dean's class on Sunday mornings in the auditorium of the church building, a class numbering from 150 to 250. Many of those enrolled were university students, and many were academy students, all of whom received Biblical work. Twelve were preparing for the ministry or for missions. A number of these are now preaching with great acceptance.

Lowry Hall, the new home of the Bible college, has been completed and is now occupied. It is one of the best buildings in Columbia, and perhaps the best in the brotherhood devoted exclusively to ministerial and Biblical work. It is a stone building throughout, the material being our native limestone trimmed with cut stone from the Bedford quarries in Indiana. The building is Elizabethan in its architecture, and is admirable in architectural effect. It is a productive building and will yield a surplus after all expenses connected with it are defrayed.

J. T. Mitchell, of Centralia, treasurer of the Bible college, reported bills paid and a surplus in the treasury.

The building and grounds are worth $35,000, there is an endowment of $50,000. The Bible college charges no tuitions, and in view of the work that opens before it there will be needed in the near future a much larger endowment.

W. J. LHAMON.

Columbia, Mo.

KENTUCKY UNIVERSITY CAMPUS.

Morrison Chapel. The Old Dormitory. Transylvania Academy.

◆ ◆

Butler College.

The fiftieth annual session of Butler college closed with the commencement on Thursday, June 22. The commencement address was delivered by Gov. J. Frank Hanly, of Indiana, before a large audience in the college chapel. The graduates included ten Bachelors of Arts and one Master of Arts. The small number of graduates this year is due to the fact that the entering class of four years ago, owing to external conditions, was exceptionally small, numbering only twenty-nine. The freshman class this year numbered eighty-two.

The year has been a prosperous one. The total enrollment for the year has been about twenty per cent greater than for the preceding year, and the average attendance in the college proper shows an increase of thirty per cent.

During the year the generous offer of Mr. Joseph I. Irwin to the college has been announced. Mr. Irwin proposes to give $100,000 to augment the endowment fund of the college on the condition that the further sum of $150,000 be secured for the same purpose. A start has been made toward the realization of this condition and pledges to the amount of $19,000 have been secured. In addition to these cash pledges, the college has received from Mr. Charles T. Whitsett, of Indianapolis, a gift of improved city real estate valued at $30,000. Other friends of the college, who have not yet put their pledges in such form that they can be reported, have signified their intention of contributing generously to the fund which is being raised in satisfaction of the condition of Mr. Irwin's offer. The enterprise is a large one and, with the best help of all he friends of the college, it will take every effort to bring it to a successful completion. But it must and will be done. No other enterprise now on foot among the Disciples of Christ is more vitally important to the larger interests of the whole brotherhood.

The Butler college summer school opened on June 26 with an enrollment of 113, as against 30 for last year. It will continue six weeks. It offers facilities for regular college students who wish to gain extra credits or to make up back work, but special courses have been arranged to meet the needs of teachers. In addition to the members of the regular faculty who will give courses in the summer school, two distinguished specialists have been engaged who have national reputations as teachers of teachers. Prof. Frank M. McMurry, of Teachers college, Columbia university, New York, widely known as a lecturer and as the author of many textbooks, will give a double course on general and special methods in teaching. Prof. Clifton F. Hodge, of Clark university, Worcester, Mass., who is perhaps the leading spirit in the nature-study movement which has so deeply influenced primary and secondary education during the past decade, will give courses in biology with special reference to the adaptation of the teaching of science to the grammar and high schools.

The faculty for next year will be augmented by the addition of Mr. Richard B. Moore as professor of chemistry. Mr. Moore is a son of Bro. W. T. Moore and, in addition to some years of study in the University of London and the University of Chicago, has been instructor in chemistry for the past eight years in the University of Missouri. Mrs. Moore, who has had educational experience in Christian college, Columbia, Mo., will have charge of the college residence for women. Prof. C. B. Coleman, of the department of history, who has been on leave of absence in Germany during the past year, has returned and will resume his work with the opening of the next session.

On November 1, Butler college will celebrate the fiftieth anniversary of the opening of its first session. The occasion will be celebrated with suitable exercises The college is renewing its youth and the future is bright with promise.

◆ ◆

Christian College.

Christian college closed its 55th year May 23, after a most beautiful commencement week. In many respects the past session has been a remarkable one. A larger number than ever before were received in the boarding department and many who could not be accommodated were put on the waiting list or sent to other schools. The total enrollment of students for the year was 235. Of these 171 were in the boarding department. Of these boarders, 2 were on full scholarships, and 2 on half scholarships. Eighteen made no financial returns whatever, 15 of them working their way by household or clerical duties, and 3 being actual beneficiaries of the college.

The teaching faculty numbers 28 experienced instructors, besides other administrative officers. The course of study was thoroughly examined eight years ago and Christian college given then the right of articulation with the Missouri state university, but since then the work has, year by year, been enlarged and strengthened by important changes, which not only enable the B. L. graduates to enter the university and eastern colleges, but give the B. A. graduates 42 hours of advanced standing in the university.

Many valuable pieces of new apparatus have been added to the laboratory equipment, about 100 volumes to the library, and a second Steinway Grand piano to the music department.

Great material improvements have been made during the past year in the grounds and outside buildings. New fences have been constructed throughout, a new stable built, a large brick addition made to the power house, which supports a water tower above and contains a large room beneath for the new dynamo. An artesian well, 667 feet deep, has been drilled and gives an abundant supply of water. An artificial lake, with graveled bed, has been constructed, containing a beautiful island connected by a bridge with main shore, and the lake stocked by the United States Fish Commission. Boats upon the lake are used for rowing, and an expert teacher instructs in swimming and skating, in season. A sunken garden with large fountain has been built between the buildings, 2,000 square feet of granitoid sidewalks have been constructed, sod laid, and trees set out in the campus until the whole area seems transformed. Tennis, basket ball and rowing are the most popular forms of out-door exercise and the health of the student is almost perfect. A new academic building is contemplated.

A few words, in closing, regarding the religious atmosphere of the school. Each year two young ladies are educated gratuitously for the foreign mission field, and the college has an earnest auxiliary to the Christian Woman's Board of Missions with 54 active members. This year a systematic study of missions two Sunday evenings each month resulted in the awakening of an earnest desire to "help *now*" in the great work, and in less than two weeks a voluntary self-denial fund of $52, was handed by the girls to the president for the support of Mohini and Dipiya, two native helpers in India. It is now the earnest desire of the student body to become a living link, and plans are going forward to raise the $600 necessary for the entire support of one of our missionaries next year. Besides this voluntary fund, there has been paid in regular dues to the C. W. B. M. $64.80. A pledge of $50 has been paid for Monterey, and a pledge made of $100 to our girls' college in Japan.

The spirit of the students is one of earnest work and contented harmony. The things that are really "worth while" are being sought after, and that our girls should develop into earnest Christians is our highest ideal. They are being taught that this can be done with no diminution of mental training.

Mrs. W. T. Moore.

Christian University.

It was my pleasure to attend part of the commencement of Christian university. The little city on the banks of the Mississippi, as well as the fine new building, was strange to me. While I had heard much of the fine spirit of the Canton people, and had seen something of the loyalty of the students of C. U., yet the half, I found, had never been told.

There is a genuine college spirit in the city of Canton for the school. All churches give the school and its interests the right of way.

When I come to speak of the student body, I can not be too lavish in my praise. They are the most gentlemanly and ladylike young people to be found in the land. A spirit of real culture pervades the atmosphere.

The site of the new building on the hill overlooking the city and the river is superb. The building is a modern three story structure. It is substantially built. Throughout it is finished, and everywhere one is impressed with the fact that it was built for work more than for any other purpose. We have not in our brotherhood a more modern or commodious building for school purposes. From the first floor, with its fine heating plant, wash rooms, and other fixtures, to the top floor, with its fine society rooms and chapel, there is not a corner that is not utilized. There is a very small debt upon it, and this is held by brethren.

President Johann has wrought wonders in leading this school out of trying times and the people of Canton on every hand told me of his self-sacrificing labors.

Twenty-two were graduated from the institution. Over sixty young preachers go out from Canton to preach to the churches of the surrounding country. It is the second school in our brotherhood in point of ministerial students, being second only to the College of the Bible at Lexington, Ky. While other departments are doing good work, the main work of the school is in the academic and Bible departments. A strong faculty has charge of these departments. In addition to this the department of music is doing fine work.

It is a real pleasure to see such prosperity come to one of our oldest schools. And it can work only good to the cause of education among us in general to see this honored institution taking a leading plabe among our colleges.

Young women and men are admitted upon the same terms, the proportions of attendance being two young women to three young men.

Maryville, Mo. H. A. Denton.

◆

During the year just closed, the attendance was 55 per cent larger than the preceding year and prospects are favorable for a like increase next year. In this school, the degree of B. D. is awarded only to such students as have taken, in the university, three years of Bidle study in addition to that required for an A. B.

During the last year thirteen professors have devoted their entire time to the school and have done all the teaching, for no student-teachers are employed. It is with sadness that we announce the resignation of Dr. D. R. Dungan, who for five years has served as dean of the Bible department. This department has grown so rapidly that the board of trustees have elected two new men for teaching Biblical subjects.

Albert Buxton, A. M., Ph. D., so well known to the brotherhood at large, will be dean of the Bible department. He graduated in Harvard, then spent six years in study and travel in Europe, after which he returned to America to preach and teach. He has been president of Texas Christian university and is now president of Dexter Christian college. Though he will retain the nominal presidency of Dexter college for another year, he will be here in September of this year, to devote his entire time to this school.

Rolla G. Sears, A. M., B. D., is the other new member of the faculty. He graduated from Christian university in 1889, since which time he has spent six full years in the universities of Chicago and of Wisconsin, devoting his time mainly to the study of Greek, Hebrew, Syriac and the Bible. He will receive the degree of Ph. D. this summer from the University of Wisconsin and will begin his work with us at the opening of the next session in September.

These two, with Prof. H. D. Williams, who is already in the faculty, will have charge of the Bible department. Christian university is not a school for ministerial students alone; and we look forward to the time when our college halls will be crowded with young men and women eager for a thorough Christian education.

Carl Johann, President.

Canton, Mo.

Texas Christian University.

Texas Christian university, if it receives the support it ought to receive, will be a tremendous factor in the work of the Disciples of Christ in the United States. It has possibilities for good beyond that of any other institution of our people. All must see this who will take into consideration the strategical importance of this institution. The brotherhood of Texas are beginning to realize the responsibility laid upon them as they have never done, and the indications are that they will rally grandly to the support of the institution that they have planted. The past year has been a phenomenal one in many ways. Our enrollment reached 470. We have had about 30 people connected with the educational and home departments of the school. We have a strong and well equipped faculty. Our literary courses will compare favorably with those of any of our institutions. Our special departments are exceptionally strong. We have five music teachers and we enrolled, in all branches of the subject, fully 150 music pupils. The regular enrollment in the college classes numbers from 20 to 50 in each class and we have a large number of preparatory students. The college of business enrolled about 90 during the year and the school of oratory enrolled 35 pupils. The school of art enrolled 64. This shows that every department of the school is well patronized and all work is growing in strength with every year. Recently the business men of Waco raised $5,000 for finishing off the exterior of the main building. This work is now nearing completion, A few weeks ago Bro. T. W. Phillips, of Newcastle, Pa., gave us $5,000 for a ministerial loan fund and on educational day, during the last state convention in May, $30,000 was pledged on a single day and no one was asked personally for a donation. It was a spontaneous free will offering of the people. The eyes of our Texas brotherhood are turned upon this school and it is getting down deep into their hearts, as it ought to do. During the last commencement our graduates numbered as follows: Preparatory School, 28; College of Business, 13; College of Music, 3; School of Oratory 3; College of Arts and Sciences, 20; A. M. for work done, 1. The enrollment is rapidly increasing and the indications are that the capacity of our buildings will be taxed to the utmost next year. In view of the past progress and present condition of the school the board of trustees and the faculty feel greatly encouraged. I neglected to mention especially our Bible college work. We enrolled 40 Bible students last year. We ought to enroll a hundred Bible students the coming year and the indications are that we will certainly make a large increase over last year's enrollment.

E. V. Zollars, President.

AMERICAN BIBLE SOCIETY
Has just issued these New Editions of the
AMERICAN STANDARD REVISED BIBLE

Send for Illustrated Price-list

Minion Bible, 24mo. . . 22c. 25c. 50c.
Minion New Testament, 32mo. . 8c. 12c.
Minion Testament and Psalms, 32mo. 15c.
Minion Psalms, 32mo. . . . . . . 5c.
Pulpit Bible, Quarto $3.75

Bibles at Cost for Missionary & Sunday School Work
BIBLE HOUSE, ASTOR PLACE, NEW YORK

Drake University.

Drake university has just closed one of the most successful sessions in its history. The total number of different students enrolled in the university for the year was 1,590, of which 896 were women, and 694 men. The financial secretary's report shows that on this

WILLIAM WOODS COLLEGE FOR GIRLS
Of The Christian Church of Missouri.

Development of the individual the aim. High standards maintained in all departments. Full courses in Literary and Scientific Branches. Conservatory advantages in Music, Art and Expression. Manual Training, Domestic Art and Science. Modern Buildings, well furnished, steam heat, electric lights, hot and cold water on every floor. Ample grounds, healthy location, experienced graduate nurse from Scarritt Hospital. Christian influence. Special rates to daughters of foreign missionaries. Twenty efficient teachers. Enrollment 198. Session of 1905-'06 begins Sept. 12th. For catalogue apply to,

Fulton, Mo. J. B. JONES, President.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small Country Town within easy reach of Saint Joseph and Kansas City.

DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers. We should like you to know our rates and advantages. For engraved catalog, write,

E. L. BARHAM, President,
Camden Point, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address, Pres. Thomas E. Cramblet, Bethany, W. Va

year's business the receipts will be a few dollars more than the expenditures. This is the first time in many years that the university has been able to keep its expenses within its income. Nothing, perhaps, gave more cheer to the board of trustees than this remarkable showing.

The amount of money received as gifts during the year exceeded $30,000. In addition to this a proposition has been received from Andrew Carnegie proposing to erect a $50,000 library building on condition that a like amount be raised for library endowments. The growth of the resources of the university during the last few years is also a matter of encouragement. The net resources of the university in June, 1902, were reported as $346,351.02, and in June, 1905, $581,180.98. The net increase therefore is $234,830.96. Comparatively, this is a splendid showing for the growth of the university. The total resources of the university were $609,792.16 The total amount of money available for current expenses during the year was in round numbers $75,000.00.

Hill M. Bell.

◆ ◆

Hamilton College.

The thirty-sixth annual session of Hamilton college closed on May 25, having enrolled during the year 251 students from 18 states of the union. This is the largest enrollment during the history of the institution and the area from which the patronage has been drawn is larger than heretofore.

The faculty has consisted of 23 instructors representing such institutions as Yale, Harvard, Wellesley, the University of Michigan and the University of Cincinnati. They have proved to be an able, conscientious, and loyal body of men and women, and, with only four changes, the teaching corps will remain the same next year.

The employment of teachers from the best universities and colleges is showing its results in a higher grade of work than has been done previously at Hamilton. One practical achievement has been the granting of certificate privilege by several eastern colleges, which admits graduates from our junior college course to these institutions without examinations. Students from the class of 1905 will enter both Wellesley and Vassar colleges this September.

Not a single case of contagious disease has occurred during the year and not a case of serious illness. The *morale* of the institution has been splendid. The general atmosphere of the resident life has been of a refined and uplifting character and the contentment and happiness of the students have been most pronounced.

We believe the religious life among the students has been of inestimable value to them. The Y. W. C. A., which numbers over 60 members, holds weekly meetings, and an auxiliary to the C. W. B. M. meets once a month. Besides the payment of dues, both of these organizations have made substantial contributions to good causes—a gift of $50 to the Hazel Green dormitory; a pledge of $100 to the girls' school to be built at Tokyo, Japan, and the sending of two delegates to the southern conference of the Y. W. C. A. at Asheville. Hamilton college also had the opportunity of providing a home for a young woman who came to the Bible college to prepare for missionary service in Japan. She leaves this fall as one of the appointees of the F. C. M. S.

Commencement week was a splendid close of a good year's work The baccalaureate sermon was preached by Dr. W. E. Garrison, president of Butler college, before an immense audience. The splendid music was all by college talent under the able direction of Mrs. Ingalls and Miss Mets of the college faculty.

Commencement was held in historic old Morrison chapel, with an audience present which taxed the auditorium to its capacity. The masterly address was by Dean W. D. McClintock of Chicago university. Twenty-nine young women received diplomas in the academic department and a number of handsome gold medals were awarded. The music of the commencement program was also by college talent and was of a high order.

In a material way the college has only a good report to make. The investment of $25-000 for improvements and additions during the past two years has almost transformed the buildings. Other improvements will be made during this summer. Hamilton college is doing better work than ever before in its history.

Luella Wilcox St. Clair.

Lexington, Ky.

◆ ◆

Washington Christian College.

This college at Washington, D. C , established January, 1902, has just had its best year. It has enrolled students directly from eleven states—from four states beyond the Mississippi.

This, the only college Christian only in all the middle and northern Atlantic states, is already doing much for the cause of original Christianity.

During the second session the students preparing to declare the gospel preached more or less at a dozen places in the vicinity. About half the places were mission points and two have become permanent churches with a pastor each for all the time. One of the pastors, Claude C. Jones, was a graduate of the college in 1904. The college now has ministers laboring in New England, Pennsylvania, Maryland, Virginia and Nebraska. Certainly more than half of our students would never be at a Christian college.

While the institution gives strong courses of instruction in the Christian religion it is by no means solely for preachers. The advantages and facilities of the national capital enable the school to do a comprehensive educational work.

The outlook for the coming session is better than ever before. Two-thirds of the rooms of the young ladies' home are already contracted for. The number of young ladies the college can take is limited. The number of young men is not. The friends and patrons of the institution are steadily increasing. Among those making the largest gifts to the college are Mrs. S. A. Holman, Illinois; Hon. T. W. Phillips, Pennsylvania, and Commissioner O. A. Hawkins, Virginia.

Daniel E. Motley.

◆ ◆

William Woods College.

The joy of achievement now flushes the soul of this institution. Its work has just begun. In every way William Woods college seeks enlargement and perfection. It is not ashamed of the work hitherto accomplished, but it means to press forward to greater and better things.

In equipment it now ranks among the best. The new dormitory furnishes room for at least thirty more boarders. The $22,000 expended in this beautiful building with its equipment creates new obligations and offers better advantages. The generosity of Dr. W. S. Woods and men like R. A. Long, J. Q. Adams, E. L. Edwards and Oscar R. White is a guarantee that nothing will be withheld that will contribute to the prosperity of the school. An enrollment of at least 150 boarders is expected for the beginning of the next session. Last year's enrollment, boarders and all, was 198.

The curriculum has been enlarged. Domestic art, science and manual training have been incorporated within the past year. The departments of music, art, expression, literature

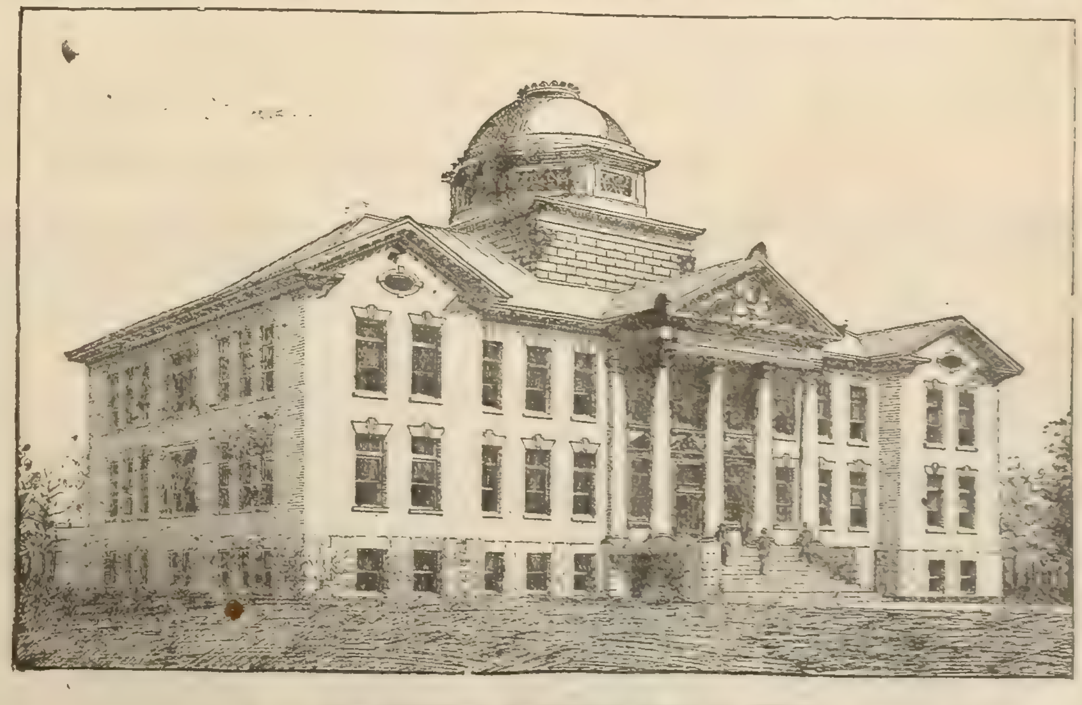
(*Continued on page 874.*)

POND'S EXTRACT
THE OLD FAMILY DOCTOR
Tired Feet
are made to feel like new by bathing with Pond's Extract. Takes out the soreness and reduces swelling.

Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good"—fifty-two were found to contain wood alcohol or formaldehyde or both. To avoid danger of poisoning insist on having

THE OLD FAMILY DOCTOR
POND'S EXTRACT

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.
A Christian School for the Higher Education of Both Sexes.
For catalog or further information address,
CARL JOHANN, President, Canton, Mo.

A Group of

Our Budget

—Our educational problem is one that we ought all to ponder.

—The church needs men thoroughly equipped with the best mental training as well as men of evangelistic fervor and deep spirituality.

—Every year we call special attention, in our first issue in July, to the work of our colleges.

—Minburn, Ia., is still without a preacher.

—Next year will be the twenty-fifth anniversary of Drake university.

—C. E. Dunkleberger has entered upon the pastorate of Flat River, Mo.

—A. L. Crim will retire from the pastorate at Ladoga, Ind., in September.

—W. J. Lhamon has been holding an institute at Joplin and begins to-day in Springfield.

—A. B. Elliott has taken up the work at Vinton vacated recently by James T. Nichols.

—W. N. Briney took charge of the work at the Broadway church, Louisville, last Lord's day.

—E. L. Powell will hold a short meeting at Watsonville, Cal., prior to the international convention.

—Guy B. Williamson has been called to the assistant pastoral work with R. F. Thrapp, Jacksonville, Ill.

—F. T. Ray, late of Drake, has taken up the work at Maxwell, Kan., and Leslie Wolf goes to Elston, Ia.

—Sixteen new missionaries have been appointed by the Foreign Society and will sail to their respective fields in September.

—W. P. Dorsey has declined the call from the Central church, Huntington, W. Va., and will enter upon evangelistic work.

—Thomas H. Bates, who formerly labored in Australia and for some years past in England, has taken charge of the work at Summerside, Prince Edward Island.

—The Bethany Bible-class, at Akron, Ohio, this year made its best children's day offering, the amount being $150. Brother Slater says this is $4.00 more than last year.

—July 30, F. M. Rains will dedicate the new church at Perry, Mo. Some thirteen years ago he dedicated the church building at this place which was recently destroyed by fire.

—The Church Forum is the title of an interesting little paper published at Harrisburg, Pa. The editor is Mr. S. C. Swallow and he has fifteen associate editors representing the different denominations. The Disciples of Christ have a column for which H. O. Pritchard, of Shelbyville, Ind., is responsible.

—The church at Chillicothe, Mo., celebrated the fifth wedding anniversary of their pastor, J. N. Crutcher, and his wife, by presenting them with a handsome roll-top desk and a fine clock.

—Mr. and Mrs. D. O. Cunningham, who are bound for the foreign field, had a reception given to them on the eve of their departure from Findlay, O., by the Central and the First churches.

—Mrs. P. E. Hawkins, one of Missouri's faithful Disciples, has just given our National Benevolent Association $100, and ordered interest to stop on annuity bond No. 22 heretofore issued to her.

—Stephen J. Corey, the new secretary of the Foreign Society, spent Sunday, July 2, with J. H. O. Smith and the church at Valparaiso, Ind. He will be at Turnersville, Ky., July 9, to participate in a farewell reception tendered to Miss Stella W. Lewis who sails for Japan August 6. She is one of the Foreign Society's new missionaries.

—R. L. Wilson, who has for some years been preaching in South Chicago, has come to St. Louis, where he is to take a bank position, but will no doubt preach as opportunity offers, for Brother Wilson has been engaged in business in Chicago as well as in gospel work. Many of his old Missouri friends will welcome him back to the state. He was at the convention.

—The twenty-third Christian workers' conference will be held at East Northfield, Mass., August 4-20.

—The catalogs containing full particulars about our colleges will be sent free to anyone who writes for them.

—J. E. Lynn, pastor of the Central church at Warren, Ohio, is to spend his vacation in attendance at the summer divinity lectureship at Harvard university.

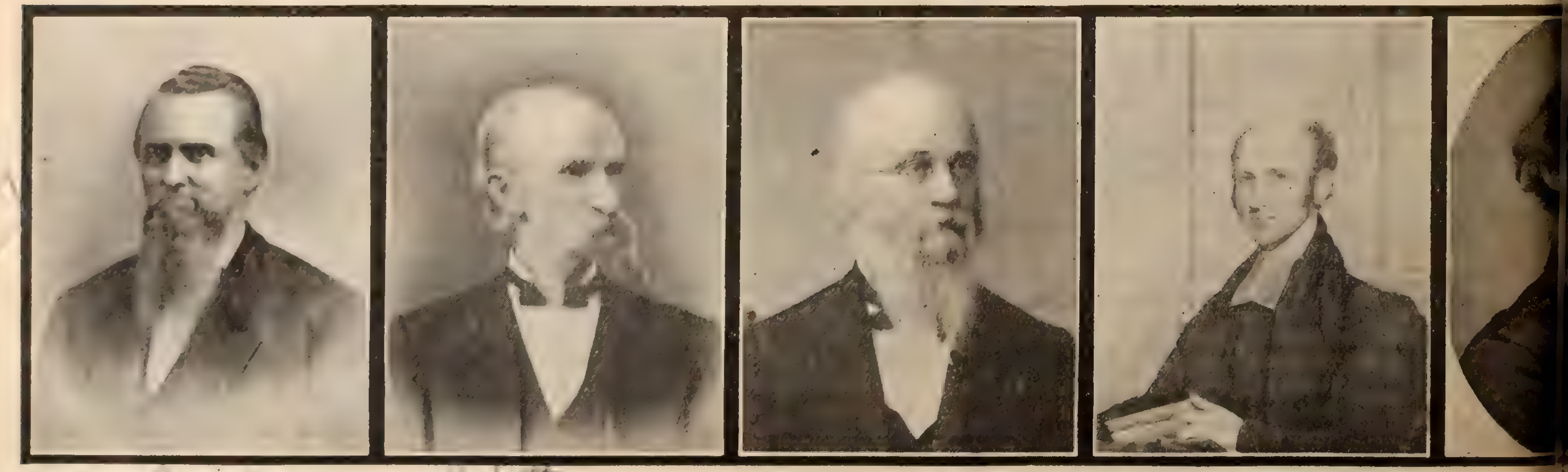
—Chas. Reign Scoville took 1,271 people into the church from January 1, 1905, to June 27, 1905, or in a little less than six months. That, we imagine, is a record.

—M. J. Nicoson, who was elected to take the place of W. A. Moore, who resigned as Missouri Bible-school secretary and treasurer, has decided that he cannot undertake this important work.

—The brethren at Bridgeport, Conn., may ere long have a church building, our Kansas City board having the matter under consideration. At present the brethren are meeting in an old school house at the corner of Maplewood and Iranistan avenues, with M. L. Streator in charge.

—The new building which has just been dedicated at Elbert, Col., is the outcome of a mission established three years ago. Subsequently O. E. Hamilton and J. P. Garmong conducted a meeting and people came from

Men Prominently Identified with Kentucky University.



Pickett

REV. HORACE HOLLY,
Pres. Transylvania University, 1818-1827.

JOHN B. BOWMAN,
Founder Ky. Univer. 1858. Regent 1865-1878.

HENRY H. WHITE,
Pres. 1869-1877; 1878-1880.

JOSEPH DESHA ~~PICKETT~~,
Pres. 1877-1878.
Holly

ROBE
P

e Missouri State Convention.

the large ranches for a distance of fifteen miles. Thirty-six were added to the few brethren who had already joined themselves together.

—Brother June writes us that it was the pleasure and privilege of the church at Everett, Mass., to set apart for the gospel ministry Harry H. Cushing of Portland, Maine, formerly a worker in the Hancock street church of Everett. Elders Lewis and Robinson assisted in the ordination service. Brother Cushing has been appointed to the work in New England under the home missionary board.

—One of the features of the Iowa convention was the marriage of Dr. Ada McNeill and Wilfred E. Gordon. Both have been pursuing studies in Chicago, Sister McNeill at one of the medical colleges and Brother Gordon at the Moody institute. Both have been prominent in missionary work and when they return to India in the autumn they will doubtless have a new zest and a new inspiration in their chosen occupation.

—"Our new church by new year's day" is the watchword adopted by the brethren at Central Christian church, Marion, Ohio. B. L. Smith was with them on Lord's day. A great revival will follow this dedication. The church has had a rather remarkable growth, there being a gain of 283 per cent in the membership in three years, 108 per cent in the receipts of the second year over the first, and the missionary offerings increased 305 per cent.

—We regret to record the death of William Wordsdell, who died at Vermont, Ill., whither he had returned some weeks before from Oklahoma, where he had been preaching, having charge of two congregations. Brother Wordsdell united with the Christian church at the age of eighteen years, and, after an educational and business career, some ten years ago took up the work of the Christian ministry. He was a faithful and self-sacrificing man.

—For the first nine months of the missionary year the receipts of the Foreign Society amounted to $181,750. A gain of only $2,601 between this and September 30 insures the $250,000, the watchword for the year. Surely our people will make good the amount, especially when victory is so near. Let us not be defeated by over-confidence nor indifference. Send offerings to F. M. Rains, corresponding secretary, Box 884, Cincinnati, Ohio.

—Allan B. Philputt, pastor of the Central church of Indianapolis, will attend the Baltimore Christian Endeavor convention and deliver the closing address at one of the great rallies on Sunday evening which close the convention. From there he goes to Chautauqua, N. Y., where he is to deliver three addresses on evangelism, with the following topics: 1. The Quiet Evangelism; 2. The Place of Evangelism in the New Testament Church; 3. The Ethical Results of Evangelism.

—Beginning July 8, until July 19, will be the summer school of theology under our standing committee on evangelism, at Chautauqua, N. Y. A dozen or more addresses will be delivered by such speakers as F. D. Power, H. O. Breeden, C. S. Medbury, A. B. Philputt. The well known features of the famous Chautauqua ought to prove attractive, with these special conferences, to very many of our brethren who could probably attend this gathering, both from the standpoint of education, inspiration and help.

—H. G. Weaver writes us that the dedication of the auditorium and pipe organ of the First Christian church at Reading, Pa., was a complete success. J. P. Lichtenberger, of New York city, delighted the members with three able discourses, and his brief stay did them much good. During the week services followed the dedication, C. A. Brady, G. B. Rutledge, L. G. Batman, and W. S. McCallum preaching on successive evenings. The report is that the brethren are now in better shape to prosecute the Lord's work in Reading than ever before.

—The churches of Shelby county, Indiana, have just had a delightful and profitable county meeting, the first of rhe kind ever held in that neighborhood. S. R. Van Buskirk, of Greensburg, Ind., gave an address on "The Pre-eminence of Christ" which seems to have been very satisfactory to those who heard it. Judge Marshall Hucker, of Columbus, Ind., describing the work done by county missionary societies, gave a practical and helpful talk. A county organization was effected, with the following officers: H. O. Pritchard, Shelbyville, president; Samuel Tomlinson, Fairland, vice-president; Charles Harrison, secretary, and George McCain, treasurer.

—O. L. Adams reports a fine district convention at Overton, Neb., there being over 73 delegates and visitors present, and a good program presented. A four days' institute under the leadership of Prof. W. H. Waggoner preceded the convention and H. G. Wilkinson, late of Porto Rico, followed the convention and added greatly to the already aroused missionary interest. The church at Overton has this year more than doubled its missionary offerings and the congregation has passed to the systematic basis and plans of contributing to the treasury.

One young man will enter Cotner to prepare himself for the ministry and the church will pay his tuition for three years. All departments of the work show progress.

—"There is always some way for the church to succeed if the brethren will really try." So writes W. A. Webster, pastor of the congregation at Ninth and Shaw, Des Moines, Ia. Two years ago the flood broke up the organization and almost demolished the building. Several months later it was reorganized by Brother Cresmer, who preached until February of this year. Considerable debt was incurred for repairs and this led many to be discouraged. However, Brother Webster and a few others made a determined canvass and in five days all indebtedness was paid off, and a surplus was in the treasury. This is a mission church and will no doubt now go to work with a greater determination than ever to accomplish something for the Master in their locality.

—The gain in receipts from churches for the month of June is $3,759.64. We rejoice in such a splendid report. Doubtless there are many churches that have not taken the offering, but which will hold patriotic services on July 2, and send an offering for this great cause of home missions. Send all remittances to Benj. L. Smith, Cor. Sec'y, Y. M. C. A. Building, Cincinnati, O.

❀ ❀

Drake's Bible College Assured.

On Tuesday evening, June 27, following Charles S. Medbury's soul stirring educational address, the Iowa Christian convention, in celebration of its jubilee year, proceeded to raise money to complete the subscription necessary to insure the construction of the Bible college building at once; $18,500 were reported on hand and the convention set itself the task of raising $6,000. Before the people went home that night $7,500 were in hand, bringing the subscriptions up to $26,000, and more in sight. It will now be possible to construct a building and equip it at an expense of not less than $30,000.

At 11:45 a. m. Wednesday, June 27, 1905, the great convention adjourned to the beautiful plot of ground just west of the church to break ground for the new building. With Dean A. M. Haggard at the plow handle, and Professor D. R. Dungan and President Hill M. Bell as "wheel horses," and with hundreds of men and women tugging at the rope, three furrows marking the site of the building were made. J. H. Stockham was master of ceremonies. The enthusiasm knew no bounds. After the plowing the rope attached to the plow was cut into small bits which were carried away as mementoes of the occasion. It was an epoch-making event in the history of the university, the influence of which will be far-reaching. It is proposed to construct a building fifty by one hundred feet, three stories high.

❀ ❀

Ministerial Exchange.

E. N. Tucker, Waukegan, Ill., can assist a church worker in securing a good position as book-keeper. Address, with full particulars.

J. P. Campbell writes that the church at Doniphan, Mo., wishes to engage a preacher at a moderate salary. Correspondence is solicited.

Individual Communion Service
Made of several materials and in many designs including self-collecting tray.
Send for full particulars and catalogue No. 27. Give the number of communicants.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

The Campaign for Two Thousand Contributors.

Thus far 387 churches have promised to take the offering for Church Extension. Let it be remembered by the preachers and churches that the promises must all be in July 31 if they are to be reported at San Francisco in the annual report of the board.

Up to June 28 Illinois and Ohio led with 46 promised churches each, and Indiana holds second place, with Missouri holding third place. The following have reported so far:

Alabama	6	Manitoba	1
Arkansas	3	Montana	2
Arizona	...	Nebraska	14
California	17	New Jersey	1
Colorado	6	New Mexico	...
Connecticut	1	New York	13
Dist. Columbia	1	North Carolina	1
Florida	1	North Dakota	1
Georgia	7	Ohio	46
Idaho	1	Oklahoma	6
Indian Territory	3	Oregon	7
Illinois	46	Pennsylvania	10
Indiana	37	South Carolina	1
Iowa	13	South Dakota	2
Kansas	25	Tennessee	4
Kentucky	20	Texas	17
Louisiana	5	Utah	...
Maine	...	Virginia	4
Maryland	1	Vermont	...
Massachusetts	2	Washington	10
Michigan	3	West Virginia	6
Minnesota	9	Wisconsin	2
Mississippi	1	Wyoming	...
Missouri	31		

All promises should be addressed to

G. W. Muckley, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

* *

An Appeal for the Bureau of Evangelism.

Our numerical growth as a people has been the wonder of the religious world, and the secret of that growth has been the spirit of evangelism.

The organization of the bureau of evangelism was a long delayed step in the right direction, the perfecting of a needed system for enlarged and aggressive work in saving men. It has more than justified its existence before the first year of its operation has passed.

For the first time in our history we have been accorded equal place in the most important union meetings held in large cities. In these union meetings the gospel has been preached without prejudice, without qualification and without reservation.

The results attained in these meetings have been very largely attributed to the methods used by our brethren, and these methods have been copied by pastors of denominational churches. When W. J. Wright, our superintendent of evangelism, gave the gospel invitation, rightly, in his section of the union meetings held at Louisville, Ky., the preachers without exception called it "something new in evangelism" and said they meant to adopt it in their churches. One Presbyterian preacher afterwards met Brother Wright upon the streets of Louisville and told him he had been having a "perpetual revival ever since the union meetings, just from giving people a chance to make the good confession."

Our standing committee of evangelism has provided for two great summer schools of evangelism, one to be held at Chautauqua, N. Y., July 9-19, the other at Bethany assembly, Ind., from July 31 to Aug. 10. Simultaneous meetings are planned for in Cleveland, Pittsburg and Cincinnati during the autumn months.

Over 100 congregations upon the coast are to begin meetings upon the same day, immediately following the national convention at San Francisco.

Churches have been aroused, evangelists have been placed in the field, campaigns in large and small communities planned and as rapidly as possible put into execution.

The work is growing. It is enlisting men and churches and communities. Its influence is telling upon the life of the brotherhood already and must tell with even greater force in coming years.

It is not only a stupendous work but it is also a work which is vital to our life. To prosecute it upon adequate lines requires both men and money. The $5,000 appropriation from the treasury of the home board in order to inaugurate the work will not suffice for more than a meagre beginning. Funds are needed in large sums. The great Presbyterian board is supported altogether by personal gifts, one man giving $10,000 every year. The Baptist board receives from one man $5,000 a year, and from one woman $500 a year. It is not the purpose of the bureau of evangelism or of its superintendent or of the American Christian Missionary Society to ask for offerings from churches as such. But it is our belief that there are individual members who can well afford to make liberal gifts to a great enterprise like this, in sums of $50, $100, $250 or $500. We appeal to the many who are thus able to be among the first to help in making this the great department of our home work.

Gifts in any amount will be cheerfully receipted for and any one who feels interested should send an offering. Our people are liberal givers as they see their opportunity and duty. We are growing in liberality. We are a people who do things. Here is an opportunity. Here is duty. Let us do this thing with our whole hearts.

If you desire to know more of the bureau and its work, one of the secretaries will gladly visit you. Above everything send your offering in without delay. He gives twice who gives quickly.

Benjamin L. Smith,
Geo. B. Ranshaw.

* *

From Dr. Rijnhart.

The following are some extracts from a private letter just received from Dr. Susie C. Rijnhart: "A week's illness for Mrs. Shelton and immediately afterwards the same for me, with the Chinese New Year at the same time, has kept me very busy. Then we decided to spend a while in a lower altitude, and came down here to Wa-si-keo, twenty miles from home and nearly 4,000 feet lower down. Since coming here Mrs. Shelton and baby are much better, but it has been of no service to me, for I have had a bad cold, as has had Manyen, my Chinese girl, who, of course, is with me. We study Thibetan every morning, just as we did at home. I enclose a piece of our writing, with the teacher's. We are not perfect, but it has taken much pains to get to write even this well, and we do it with a piece of bamboo whittled to a point for a pen, and hold the paper in the left hand, with the fingers to support it underneath.

I am so glad you went to St. Louis. I am sure it was a most profitable time.* Thank you for the paper. I am glad, too, that you are interested now in the Christian Endeavor. Ask them to pray for me, our work, and for my boy and girl, whom I support myself. The girl is now fifteen, and is a great help. She is the one whose writing I send you. She plays the organ in our meetings, and helps me in all our women's meetings. The boy is six, and very bright. Her name is Manyen; surname is Chew. Li Lho Tsang is the boy's name, Li being the surname, which they always put first. I hope he may grow up to be an evangelist. Just now he is full of fun, and very diligent. His mother was married a second time, and the stepfather was going to sell this boy. She smokes opium. The boy wanted to come to me, and his mother wanted me to have him, so I took him and had the mother give me a deed to him, so to speak. She and her relatives have no claim on him now, or when he grows up. Some time I will adopt a girl and make a good wife of her for him, for a man must have a Christian wife, if he is to be of any use in a heathen land.

Ta Chin Lu, West China.

* *

"The Holy Spirit."

"The Holy Spirit." Christian Publishing Co., St. Louis, Mo. $1.00.

A valuable contribution to the literature of the Disciples of Christ is the recent book on "The Holy Spirit: His Personality, Mission and Modes of Activity," by Dr. J. H. Garrison, editor of the Christian-Evangelist, one of our best and strongest religious weeklies. Brother Garrison's powers as a writer are well known, as he is the author of several books which have had a wide circulation and he has for many years been the senior editor of the Christian - Evangelist. But in none of his writings has he handled his subject more ably than in this, his most recent work. There are twelve chapters as follows: The Tri-Personality of God, Inspiration of the Holy Scriptures, The Holy Spirit in Conversion, Relation of the Holy Spirit to Christians, Blessings from the Holy Spirit, Jesus and the Holy Spirit, Significance of Pentecost, Symbols and Metaphors of the Holy Spirit, Spiritual Gifts, Perfecting Holiness, Christian Union and the Holy Spirit, Perpetuity of the Spirit's Guidance. These are all on timely subjects and these chapters will prove interesting and helpful to every reader. The book is elegantly bound in cloth, stamped in gold and has 211 pages.—*Our Work, Bethany, W. Va.*

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

THE VERY LATEST AND BEST
Christian Workers' New Testament
With marked passages so connected by references as to make
a complete study of any particular theme a very easy matter
Leather Binding. Divinity Circuit.
Prices: - - - 75 cents to $1.25.
Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

Ohio Letter.

Hiram! Dear, beautiful, historical, religious Hiram! What college is more delightfully located? Where is there a more inspiring environment and history? Where is a religious atmosphere more wholesome?

The annual commencement week was June 18-22. Nature did her best for the occasion. The people came in goodly numbers. Everything was pervaded with hope. Old Hiram bestowed her choicest benedictions.

It seemed good to see J. Z. Tyler so far from home again. His son Garnett was a graduate.

President Rowlison and J. E. Lynn will attend the summer school of theology at Harvard university.

Pres. E. V. Zollars and wife are visiting a few weeks at his old home at Lowell, O., and their daughter, Mrs. Dr. Page, of Warren.

Owen Livengood has resigned at Marshfield and will become agent for the CHRISTIAN-EVANGELIST in Ohio. He ought to put the paper in every home in our Ohio churches. Give him a welcome when he comes, he will do you good.

H. A. Blake recently lost his wife at Rutland. He has resigned and will visit his home in Baltimore. W. R. Moffett held a good meeting at Rutland with 15 additions.

A. P. Frost and wife will go to California soon to live. Brother Frost has been visiting in southern Ohio and speaking to the delight of the people at Athens, Glouster and Trimble.

W. A. Guy, one of our young preachers, has been elected secretary of the Y. M. C. A. at the University at Athens and will assume his duties Sept. 1.

The Athens Sunday-school has outgrown the present building and a wall will be knocked out this summer and an addition to meet the condition put on.

J. F. Ryan is now bishop at Quaker City. G. F. Crites has been looking up the possibilities at Waverly. He has also revived the church at Mt. Ephraim and remodeled the house and rededicated it.

The Cleveland preachers with their better-halves picnicked at Edgewater Park June 26. This is an annual affair.

C. M. Watson will succeed H. H. Moninger at Steubenville. We welcome him back to Buckeyedom.

S. H. Forrer will go to Princeton, Sept. 15, to take a year of post graduate work.

If you want your name in print tell what you have done and address the postal card to—

Painesville, Ohio. C. A. FREER.

◆ ◆

From Colorado Springs.

I am spending a most delightful month in this city. No attempt will be made here to describe the magnificence of the city and its romantic surroundings. Its broad streets, fine public buildings, palatial houses and beautiful parks must be seen to be appreciated. As for the canons, mountain torrents, majestic rocks, roaring waterfalls, mineral springs, awesome caves and snow-capped peaks—well, they are indescribable.

The preachers at Colorado City and Colorado Springs arranged for me to preach every Lord's day during my month here. I have also addressed the C. W. B. M. twice, the W. C. T. U. once, and I delivered a patriotic address for the Endeavorers on flag day.

Bro. Robert W. Moore is doing a good work in Colorado City. They still have only a basement in which to meet; but they hope to build soon.

Bro. Creighton S. Brooks has his work well in hand in this city. He is a recognized factor in every movement of public good.

The brethren at Palmyra, Mo., will be interested to know that I united their former pastor, Bro. Henry Jones, to a St. Louis woman in marriage.

I am engaged to assist Bro. J. P. Adcock in a meeting at Pilot Point, Tex., beginning the first Lord's day in July.

We hope soon to return to Joplin, Mo., to buy property and make our home for years to come.

I deeply regret that I could not be at the Missouri convention. SIMPSON ELY.

◆ ◆

There are thousands of brethren and sisters who have read and enjoyed the CHRISTIAN-EVANGELIST for years. These good men and women would not do without the paper for many times its price. You have received many times the value you have paid. Now, would it not be a nice thing for you to place this good paper into some other homes? Send us at least one new subscriber as an appreciation of your good will. If you can, kindly commend the paper to others, and through your efforts we may receive a score of new subscribers.

Financial Opportunity

"Fortune knocks but once at every man's door" is a familiar quotation. Ten years ago I started in business on $50.00 capital. To-day I am incorporated under a special act of Legislature for $150,000, and some of my friends tell me my business ought to be capitalized for a million. I am a successful business man. My ten years' record shows that. If you want to make money, join me in my enterprise. A small amount of stock in my company is at your disposal. Write for my book, "Ten Years." It tells the story of my success. You can be successful too. Address The Mac Levy Company, Dept. 86, 63 Clark St., Brooklyn, N. Y.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

REUBEN:
HIS BOOK
297 Pages of Humor and Philosophy
In attractive and substantial cloth binding
BY
Morton H. Pemberton

"Reub reminds one a little bit of the late lamented Ben King, who was indeed a lovely soul; but Reub's is rather a broader kind of laugh-making product. . . . .
"His book is already heading the list of 'best sellers' and deserves to go. 'It is good.'"
—St. Louis Republic.

A new book but one that is springing rapidly into popularity, because of its telling wit and humor and its freedom from coarseness.

Everybody Will Enjoy It
All Will Be Benefited By It

PRICE $1.00, POSTPAID.

Christian Publishing Company
St. Louis, Mo.

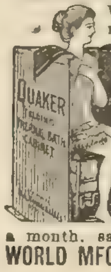
THE KOLA PLANT.

HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Classen, 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Watt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905. I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York

NEW. INVENTION!



Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. $100 to $300 a month. salesmen, managers, general agents. 100% profit
WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO

Dr. Woolley's
PAINLESS
OPIUM
AND
Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

The boys and girls will soon be off for the summer, and will want some good reading to take along. We have "The Young Buglers," "By Pike and Dike," "The Young Midshipman" and "Through the Fray," also "The Bravest of the Brave," and such like books reduced from 75 to 35 cents. If the girls wish something special, we have "Six to Sixteen" and "Six Little Princes," and "Book of Golden Deeds," also "Wild Kitty" and "Our Bessie" and "Four Little Mischiefs" and "Esther," reduced from 75 to 35 cents.

Living Praise
By Chas. H. Gabriel
and W. W. Dowling
Sacred Songs Suitable for All Occasions
267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.
Three Styles of Binding.
PRICES:
$15.00, $20.00, $25.00 per hundred
CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

College Work and Plans.

(*Continued from page 869.*)

and science are equipped with the best teachers that money can supply.

The soul of the school is "to do good and to communicate." It does not forget that education means the instruction, development and training of the whole being. Adjustment to the social and political fabric directed by union first with God is the goal sought. The supreme aim is character.

With an endowment of $500,000, which it has the right to pray for and expect, this institution will not only help forty girls, as it now does, but it will make glad a hundred homes where aspiring girls are now looking with longing eyes to the mountain tops of consecration and devotion to duty. The rich and the poor are alike welcome.

Within the next year William Woods college expects to realize its ardent desire to aid the daughters of foreign missionaries. We are praying for a special endowment for this purpose, thus adding to the scholarships already secured and ready for use. J. B. Jones.

Fulton, Mo.

❀ ❀

Hiram College.

The commencement week this year was full of interest, and some things unusual transpired. In the senior preparatory class 1909, and the commercial department, 25 young men and women received diplomas.

The baccalaureate sermon was preached by President C. C. Rowlison and the annual address to the Christian Association of the college by J. E. Lynn, of Warren, Ohio. Each of these efforts was worthy of the occasion. Much is anticipated for Hiram under the administration of President Rowlison, whose views seem to be in entire harmony with the traditions and spirit of the college. He comes to his place with the united support and sympathy of the board of trustees, the faculty, the student body, and the constituency of the college generally.

Monday, June 19, the anniversaries of the five literary societies of the college presented programs of great interest to all concerned, On June 21, there were ordained, at the request of the church in Hiram, fourteen young men to the work of the gospel ministry. They were: J. C. Archer, H. A. Carpenter, H. E. Beckler, E. G. Campbell, U. C. James, M. O. Carter, J. I. Carter, Alexander Paul, M. S. Peckham, H. F. Reed, J. W. Reynolds, C. O. Reynard, P. A. Sherman, C. R. Wolford. It was a most impressive service.

At the annual meeting of the trustees, of the 24 members of the board, twenty were present. The affairs of the college were found to be in good condition and the outlook better than for several years past.

At the annual meeting of the stockholders on Thursday the following persons were elected to the board of trustees: Miner Lee Bates, William G. Dietz, Francis M. Green, Albert R. Teachout, Robert Miller, Lathrop Cooley, Thomas W. Phillips and H. D. Messick. All were re-elections except Albert R. Teachout and H. D. Messick. Hon. C. B. Lockwood was chosen president of the board of trustees; Francis M. Green, vice-president; Lewis J. Wood, secretary, and Warren S. Hayden, auditor. Alexander Wilcox was elected an honorary member of the board. Hiram has now 23 professors and teachers in its faculty, and one or two new ones will be added during the present year.

The graduating class numbered 41 in the regular course, and four who received the degree of A. M. The following are the names of the young people who received degrees: Degree of A. B.: Carrie C. Alford, J. C. Archer, Josephine C. Brock, C. W. Bruninghaus, E. G. Campbell, M. O. Carter, J. I. Carter, H. A. Carpenter, G. R. Clements, Anna L. Gates, W. A. Grieves, Ulysses C. James, E. P. Kemper, F. E. Lumley, R. A. McCorkle, C. L. Miller, A. Paul, H. F. Reed, T. J. Reed, A. F. Reiter, C. O. Reynard, A. P. Regal, P. A. Sherman, H. E. Stefford, C. R. Wolford, Rachel E. Workman; Degree of Ph. B.: W. P. Allyn, H. E. Beckler, Ethel Bosworth, Grace L. Dudley, S. L. Lyon, H. G. Martin, R. W. Robinson, Jr., Clemie M. Rogers, S. M. Sigfricd, A. Taylor, J. G. Tyler, C. J. Winter; Degree of S. B.: Harriet E. Carroll, H. P. Ober, O. A. Turney; Degree of A. M.: F. W. Brown, S. Y. Hughes, J. W. Reynolds, A. C. Workman.

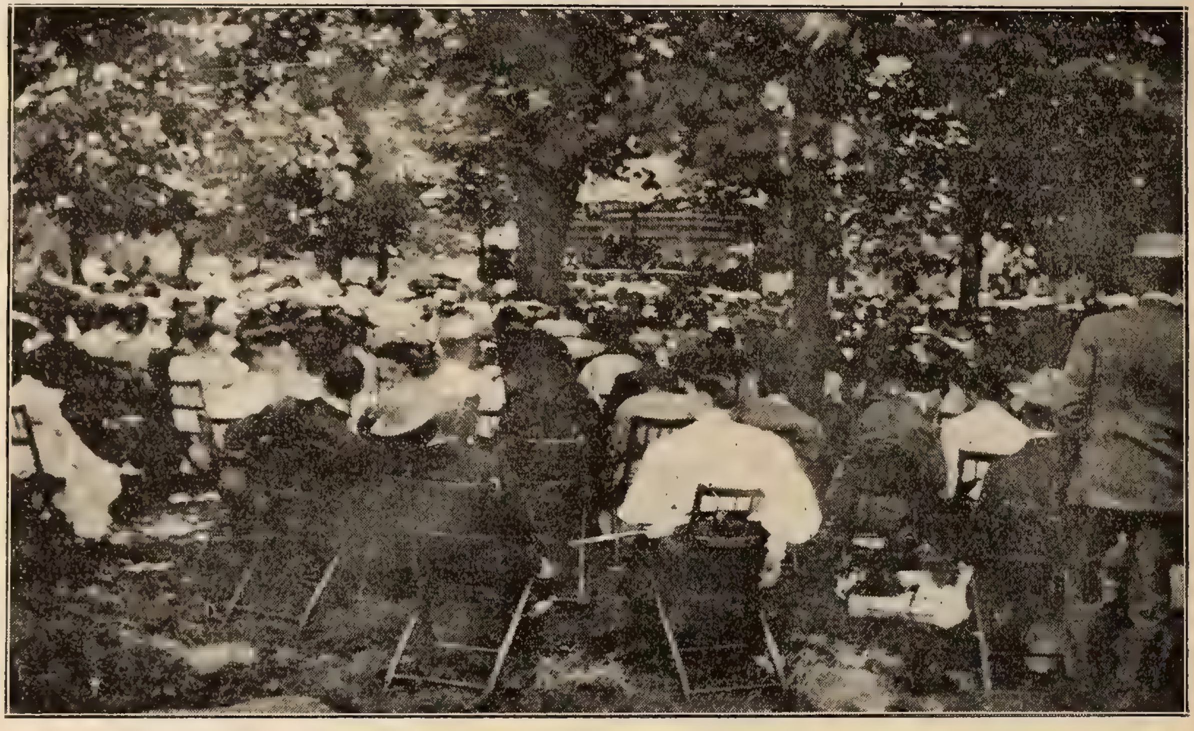
On Thursday afternoon President Rowlison was inaugurated formally as president. This service was led by acting president E. B. Wakefield who for two years has proven to be a most capable and popular presiding officer. No one holds a higher place in the affections of the brotherhood, the faculty and the student body than he does. He retires with the high praise of all.

All of the addresses were of a high order, brief in statement and fervent in spirit. To summarize all that was said as to the scope and purpose of the college as detailed by the speakers, it may be said: The college seeks to make a four-sided symmetrical person. To do this it trains the student to think, it trains him to do things, it trains him in habits of righteousness, it trains him in great-heartedness, and the trinity which the college must always have faith in is God—man—duty.

Its motto should be the motto of the great apostle: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus," or to put it in the form in which a successful business man advised a young man who asked his advice, "Young man, consider the postage stamp, its usefulness lies in its ability to stick to one thing until it gets there."

Hiram has had its past, which is fragrant with blessed memories, rugged with its strenuous contests for success, and strong to carry out the purpose of its founders, which was "the instruction of youth of both sexes in the various branches of literature and science, especially of moral science, as based on the facts and precepts of the Holy Scriptures or, to provide a sound scientific and literary education; to temper and sweeten such education with moral and scriptural knowledge; to educate young men for the ministry." There are no clouds in the sky over Hiram to day.

Kent, Ohio. E. M. Green.



Exercises at Gratz Park, at the recent Kentucky University Reunion.

The College of the Bible.

The college of the Bible of Kentucky university has had a fine year. The attendance has increased 50 per cent since last year. For the first time in the history of the institution, young ladies were admitted as full matriculates last fall. Several are preparing for work on the foreign field. With their admission into the college of the Bible there has come a deepening of the spiritual life of the college. Especially has there been aroused a greater interest in missions. Through the efforts of N. L. Sims, J. R. Farris, V. C. Carpenter, Miss Pearl Forsythe and others, Kentucky university has become a "living link." The $600 have been raised and the missionary has been selected.

Miss Stella Walker Lewis, from near Stanford, Ky., will be Kentucky university's representative on the foreign field for the present. She will go to Japan and sails in September. Miss Lewis has been one of the young lady matriculates during the past year.

The movement as a consequence of which Kentucky university became a 'living link" was not an exclusively college of the Bible movement. The movement began in the college of the Bible but was taken into the college of Liberal Arts. The individual students, the faculty and the literary societies of the college of Liberal Arts entered enthusiastically into the work and gave liberally to it. The question of making Kentucky university a "living link" on the home field is also being agitated.

In addition to this work which has been undertaken by the university as such, three students from the college of the Bible, besides Miss Lewis, will sail for foreign lands this fall to do missionary work. They are J. C. Ogden and wife and A. F. Hensey.

The finances of the college of the Bible are in good shape. W. T. Donaldson, the financial agent, has been trying to add $100,000 to the endowment this year. At commencement he reported $93,000 of the proposed $100,000 pledged. Before this is printed the remainder will doubtless have been raised.

The funds for use in assisting students who need assistance were never so large as now. The Kentucky Christian Education Society has $35,000, the interest of which is used in this way. By agreement with Mrs. Garth, $95,000 of the estate of her deceased husband becomes immediately available. The total amount, the interest on which will be used to assist worthy ministerial students, is $150,000.

There were 12 graduates this year. All except three took the classical course, or had done a similar amount of work in other institutions, representing six years of work.

Prof. H. L. Calhoun, who entered the faculty last year, has proved himself a very fine teacher. Next year he and Professor Deweese will do, in addition to their regular work, the work of Prof. I. B. Grubbs, who has been under the surgeon's knife four times this year and has been given the year's leave of absence with full pay. President McGarvey retains his usual vigor and good health.

Kentucky University.

Kentucky university, the successor of old Transylvania university, which was the first college established west of the Alleghany mountains, is holding well the lofty place which it has taken among the colleges that are under the control of the Disciples of Christ.

The past year has been a very successful one. There has been a very perceptible increase in the attendance and the work done has been of a very high class, as has the moral tone of the college life been high. The honor system has been in operation over a year and it is working admirably.

The commercial college is prospering, and the medical college at Louisville is fast assuming large proportions. And this fall the law college will be re-established. Judge Lyman J. Chalkley, of Virginia, will be dean. He reports a very flattering outlook for the first year. It will be at Lexington and recitation rooms will be provided in Morrison building. A faculty composed of the best legal talent in central Kentucky has been selected and a strong two years' course has been arranged.

Basket Ball Team of WILLIAM WOODS COLLEGE.

The finances of the university are in good condition. There are evidences of an increase in the endowment and the scholarship funds are becoming larger. A new science hall has been or will be provided for in a short while, it is believed. Andrew Carnegie has promised $25,000 on the condition that another $25,000 be raised. Work on the building will probably be begun this fall.

One regret of the year in connection with the faculty of the university is the leaving of Prof. Clarence G. Freeman, who has occupied the Morrison chair of English for several years. He will take a similar position this fall with Georgetown college.

Professor Freeman's place will be taken by Dr. H. G. Shearing, who is a Kentuckian by birth, has a Ph. D. from Yale and has studied abroad. He has been teaching English in Ripon college.

The reunion of alumni which was held at the close of this scholastic year will doubtless prove to be a great benefit to the university. President Jenkins is enamored of the work he has in hand. He delights in the history of old Kentucky university and is proud of the traditions clinging to it. He points to the location of the university, to the healthfulness of this part of Kentucky, to the high ideals of the old institution, to the high positions occupied today by so many of K. U.'s alumni, to the brightness of present prospects, and says he believes that for Kentucky university—

> The year's at the spring,
> The day's at the dawn;
> God's in his heaven—
> All's right with the world!

The School of the Evangelists.

On Dec. 1, 1905, our main building was totally destroyed by fire and one hundred and seventeen students, the majority of them working their way, were turned out on a cold world.

We immediately laid plans for a larger and better building, and made an appeal to the brethren everywhere for aid. We have raised within $3,500 (for labor) of the required amount. The need is great and pressing even now. We have on file nearly 200 applications received since school opened last September.

We have nearly 25 young men with us now who are working for their schooling. We need six carpenters—strong young men who want to preach. Good wages in schooling.

Ashley S. Johnson.

Kimberlin Heights, Tenn.

Berkeley Bible Seminary.

Berkeley Bible seminary has had its usual year. Our relation with the university and the other seminaries at Berkeley has been uniformly pleasant. The number of regular seminary students enrolled was 11, all preparing for the ministry but one. In addition six students of Pacific theological seminary (Congregational) availed themselves of our class, while in the university 50 students pursued the courses in Jewish and early Christian history taught by myself. The outlook for the coming year is encouraging.

Pres. H. D. McAneney has spent his full time in the field, and his efforts at raising endowment have been more than usually successful. His reports are not in, as the year does not close until at the state meeting in August, so that I can not give the definite amount.

We expect considerable uplift from the coming national convention, and hope to go on meeting the educational needs of our state as fully and as rapidly as means and men can be supplied.

Hiram Van Kirk, Dean.

The Disciples' Divinity House.

During the year ending July 1, 1905, there have been 40 different Disciples in attendance in the Chicago university divinity school, three of whom graduated with the B. D. degree. Courses of lectures were given during the autumn quarter by Prof. Willett on the "History of Christian Worship," and during the winter quarter by Dr. Gates on the "History of the Disciples." In addition to regular courses, assemblies and "Open Lectures" were held by Professor Willett, the most notable of which was the course on his trip to Palestine, listened to by scores of persons outside of the membership of the house. They were given Wednesday evenings in lecture halls of the university and were the means of acquainting the hundreds of students in attendance not only with the lecturer but with the religious body with which he is identified.

A plan to raise $30,000 of endowment was undertaken, on which $21,000 were subscribed. It is the hope of the officers to complete the sum this fall.

The value and need of the work of the divinity house to the young men among the Disciples who are fitting themselves for the ministry, are demonstrated continuously by the letters of inquiry and applications for scholarships coming to the officers.

The inability of the house to respond to appeals in all cases impresses the officers with the greatness of the work that could be done, if they commanded sufficient resources. A score of young men in addition to the number who came entirely at their own charges, could be added to the list of students every year with the outlay of a hundred dollars of help in each case. During the last year six students were aided in this way.

Errett Gates, Secretary.

Bethany College.

In the sixty-four years of Bethany's history she reached the high water mark in her commencement exercises June 11-15. Col. Alexander Campbell, a trustee of the college for many years, and a son of the founder of Bethany, said: "I have attended every meeting of the board of trustees for just fifty years, except three during the war, and never before have I seen so harmonious, happy and hopeful a meeting as this year. I am sure the thing for which we have been praying has come, the permanent establishment of Bethany college."

There were 246 students enrolled this year, 67 of whom were in the ministerial department.

The baccalaureate sermon by Peter Ainslie, of Baltimore, on the subject of Immortality, was a masterpiece.

The field day exercises were good and the president's reception at Pendleton Heights was indeed a great social event. Among the noted guests present were Congressman W. H. Graham and wife, of Allegheny, Mr. Frank Main and wife, of Detroit, Oliver C. Vodrey, East Liverpool, O., Mr. E. T. Norton and wife, of Connellsville, Pa., Hons. George H. Anderson, Pittsburg, Pa., and J. W. Mulholland, of Philadelphia. These gentlemen are numbered among the trustees of Bethany college, than whom there is no stronger, more aggressive board in any of our colleges.

The graduation class consisted of twenty-seven young men and women and every one of those preaching have been located. The orations were of an unusually high order. The commencement day address was given by W. B. Taylor, of Ionia, Mich., the dean-elect of the Biblical department. As an introductory to his address he spoke of Bethany's having the distinction, through its illustrious founder, of being the first school of modern times to introduce the Bible as a part of the regular college course, placing the greatest of all classics even above the classics of Greece and Rome. He also spoke of the purpose of the ministerial department to introduce a thorough course in the theory and practice of the ministry, doing for the young preacher what the training school does for the teacher. He also announced elective courses in the history of the restoration and a course in Christology.

President Cramblet announced the gifts. Besides paying all outstanding debts and making improvements, which the native Bethanyite designates as "marvelous," over $100,000 have been added to the permanent endowment of the college since T. E. Cramblet became president of this historic institution.

The list of graduates is as follows—B. A. Classical: H. F. Brown, Toronto, O.; G. Hess, Morristown, Pa.; J. Munro, Wheeling, W. Va.; Ethel Gaylor, Rudolph, O ; S. S. Williams, Howard, Pa.; R. H. Wynne, Jr., Bethany, W. Va. The B. A. Ministerial are: H. G. Connelly, Baltimore, Md.; G. H. Culberson, Atlanta, Ga.; M. S. Decker, Jenison, Mich.; H. F. Keltch, Dayton, O.; G. H. Steed, Norfolk, Va.; B. Mus.—Anna M. Kemp and Katherine E. Miller. B. Ped. Jennie McGowan, Wheeling, W. Va.; E. A. Stickle, Newark, O.; A. H. Smith, Mt. Pleasant, Ia. The Master's degree, in course, was bestowed on W. H. Oldham, Ebensburg, Pa., and F. M. Pitman, E. Liverpool, O. Honorary—J. G. Slayter, Akron, O.; F. T. McAvoy, Bethany, W. Va.; G. G. Cole, Lynchburg, Va. The Degree of B. S. was given to W. B. Hendershot, Parkersburg, W. Va. B. Ltd.—Katherine V. Scott, Bethany, W. Va., and Sarah M. Scott, Charleroi, Pa. The honorary degree of LL.D. was bestowed on J. W. Holland, chancellor of the Carnegie institute of Pittsburg, Pa. To share the honors with this gifted man was our own G. P. Coler of Ann Arbor Bible chair renown.

General View of Butler College Campus—Rear View.

The exercises closed with the oratorical contest between the local societies. This account would be far from complete without mentioning the splendid musical program of Wednesday evening under the direction of Professor Moos.
W. B. T.

*

From every standpoint the institution has made substantial progress. The attendance for the session was the largest in the sixty-four years of Bethany's history. The income from endowment and other sources was also larger than ever before. All current bills of the session were paid, and some troublesome floating indebtedness cleared away. The faculty is to be strengthened for the coming session by the addition of two new professorships, W. B. Taylor, of Ionia, Mich., becomes vice-president and dean of the Bible department, and Philip Johnson takes the chair of Greek exegesis and philosophy. These two men bring with them unusual equipment for their work and the friends of Bethany feel that this marks a new era in ministerial preparation in Bethany.

During the past session $25,000 have been secured for our permanent endowment fund. In addition to this, Mr. Carnegie has offered to give $20,000 for the construction of a library building, on condition that the friends of the college add $20,000 more to the permanent endowment fund. Such progress has been made in this as to insure Mr. Carnegie that the college will meet the condition and he has placed the $20,000 at our disposal. The work of constructing the library building will be begun as soon as suitable plans are agreed upon. During the past session a modern and well-equipped gymnasium was completed. The college now has two rooming halls of 40 rooms each. One of these halls is devoted to the young ladies and the other to young men. Mrs. Susan B. Cochran, of Dawson, Pa., has just given another $5,000 to our endowment fund. This makes $25,000 given to this fund by this generous woman. In consideration of this gift, the board of trustees unanimously voted to name the chair of philosophy the Susan B. Cochran chair of philosophy.

Many friends of the college are making bequests in their wills in favor of Bethany. Within the past three years, to our certain knowledge, eleven different wills have been made in favor of Bethany. This evidences the growing confidence of the brotherhood in the future of Bethany college. Brother and Sister John C. Israel, of Egypt, Ohio, have given $1,100 to establish a scholarship in honor of their son, Albert G. Israel, who died before completing his course in the college. This scholarship is to be used in preparing worthy young men to preach the gospel.

The friends of Bethany feel that not only is the outlook for the institution full of promise, but that the present conditions are most gratifying. It is confidently believed that the next session will show an increase in attendance, and that Bethany has now entered upon an era of largely increased usefulness.

T. E. Cramblet.

* *

New Church at Forrest, Illinois.

We have just dedicated our new church building with Chas. R. Scoville. There was a full house in attendance, and, after a masterly sermon by Brother Scoville from the first line of the Bible—in fact, from the first word—to the surprise of many the amount of the indebtedness was provided for.

It was with palpitating but exultant hearts, that the consecrated men and women who had sacrificed and labored long in order to have a tabernacle in which they might worship God, witnessed the fulfillment of their hopes and prayers.

The church of Christ is now an established institution in Forrest, and has, we trust and pray, a bright future before it.

The plea of the Disciples of Christ was first proclaimed here about twenty-five years ago, through the instrumentality of the state board of missions of Illinois; but the work up to the present time has been fitful and uncertain. So hard was the field considered to be, and so many the obstacles which had to be overcome, that several previous attempts to build resulted in discouragement.

But, undaunted by past failure, and believing that where two or three Disciples shall agree as touching anything, it shall be done, a few firm believers who refused to be assimilated in other churches began the work once more; others became interested—and it is a success to-day. When we consider the difficulties that stood in the way—disaffection and poverty—we are led to exclaim, "What hath God wrought!"

The writer, who has acted as pastor here, preaching in the afternoon of each Lord's day, in company with his wife, who is also an ordained minister of the gospel, began a special series of meetings a few days prior to dedication, and continued them afterwards; so far, ten sermons have been preached, and seventeen accessions have resulted. In view of the fact that a month's meeting by the combined churches of the city last winter resulted, so far as we knew, in no conversions, this result is indeed gratifying.
Rochester Irwin.

* *

Changes.

Walter C. Gibbs, Watertown, N. Y., to Walton, Ky.
Daniel Trundle, Springdale, Ark., to Aurora, Mo., Box 212.
W. A. Moore, Harlan, Ia., to Tacoma, Wash.
H. Jasper Deweese, Girvin, to Regina, Assa., Canada.
A. F. Reiter, Hiram, to Bluffton, Ohio.
J. M. Philputt, St. Louis, Mo., to Pemaquid Point, Maine.
William Monday, Kirksville, to Ash Grove, Mo.
Clark Braden, Grand Valley, Ont., to Ravenna, Ohio.
Guy B. Williamson, Waverly, to 347 W-North St., Jacksonville, Ill.
W. A. Boggess, Webb City, Mo., to Lampasas, Texas.

* *

Anyone willing to engage as partner in establishing a normal school or college can secure full particulars by addressing 147 South Divinity Hall, Chicago University, Chicago. The location is good, there being no competition.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

LEWIS & CLARK FAIR ROOMS—Camping grounds overlooking Exposition. Address, Accommodation Park Co., 540 Jackson St., Portland.

WANTED: Partner to take half interest in well established General Merchandise business. Also, party to put in stock of hardware or take an interest with parties owning lumber yard and old hardware and furniture. Harness maker. Write, Bank of Paoli, Paoli, Indian Ty.

SUMMER COTTAGE FOR SALE OR RENT:—I will sell or rent my cottage and study, known as Edgewood-On-the-Lake, at Macatawa Park, Michigan, furnished and ready for use. It has an ideal location, commanding a fine view of Lake Michigan in front, and of the woods in the rear. Address, J. H. Garrison, 5828 Bartmer Ave., St. Louis.

Missouri Convention Report—Continued

The Bible-school sessions were, on the whole, the most interesting of the convention.

The address of G. A. Hoffmann, the president, began with a few historical allusions and then offered some practical suggestions. From it we gather that the first convention was held in Mexico in 1876, and that eighteen men have served the board during these twenty-nine years, only four of whom left the state, while all are still active in the work of training the young for the Master's service. John Burns was the pioneer of the work, which during the past fifteen years has taken on more of the evangelistic type. With a commendation of the self-sacrifice of the evangelists, the president went on to state that there had been a great demand for the preaching of the gospel in destitute places this year, but he believed the time had arrived when some modification would be profitable to all our missionary work in the state. He thought it was agreed that a strong, capable Bible-school evangelist is still needed—one who should bring order, system and organization to the school that has not this. With this work in hand, at least $3,000 could be employed for other work, and this money might be appropriated for evangelistic work in ten different districts. A district properly organized, he contended, would easily raise one-third of its evangelist's salary, while the man in the field could, himself, raise a third, so that the amount needed from the board would not be so very much. Such a plan would give the state Bible-school work eleven instead of three or four men, and there would be the benefit of having a specialist for the special organizing and teaching work, while the two state boards could cover the entire field with evangelists. The effect of such an onward movement would be incalculable. The speaker went on to point out that fifty years ago the farm prepared far more ministers of the gospel than the college, but conditions have changed, and if each of our eighteen districts out of the cities, had an evangelist, there would be an average of nearly seventy of these country churches to the district, in addition to the twenty-five town churches.

T. J. Legg, state evangelist of Indiana, made an evening address that delighted many, though some thought it would have been better if he had delivered the one he had prepared.

"Little things have wondrous power," was a song of the children who composed the primary class of the Marshall Bible-school. Mrs. J. H. Fisher, their teacher, gave a very delightful practical lesson of the wondrous power that an efficient teacher can have over her little pupils. It was worth going to Marshall just to see these little tots' eager faces and to hear their admirable answers to the questions on biblical subjects. Mrs. J. H. King, of St. Louis, is state superintendent of primary work and she made an address, in the course of which she remarked that her office had been a kind of figurehead during the past year and she seemed to be eager to make it more than that during the coming year. Her message was an encouragement towards growth. As a practical thought she commended a separate room for the primary class, and strongly urged the use of the blackboard. The great aim of the teacher, she said, must be soul-winning for Christ. There followed a conference on primary work, in which Mrs. Duckworth, of St. Louis, spoke on the cradle roll; Mrs. A. B. Buxton, of Kansas City, on subdivided classes; and Miss Nannie Hopper, of St. Louis, on teachers' training courses. All of these papers were very admirable, and we hope to give some outline of them in subsequent issues of the CHRISTIAN-EVANGELIST. An address upon the same subject followed, John L. Brandt, of St. Louis, being the speaker. He emphasized the importance of the work, and, after speaking of the contrast between the treatment of the child by the ancients and by Christ, he mentioned some qualifications that should belong to a teacher: (1) A childlike heart; (2) conception or apprehension of the capabilities of the child; (3) tact to understand children; (4) earnestness. Brother Brandt concluded with a powerful plea for the bringing of the children to Christ, and the saving of them for him, and showed what this would mean to the church and to the state.

The last day of the convention opened with a devotional service followed by the report of the board, the treasurer and field men. W. A. Moore, who appeared before the convention as the resigning secretary, stated that on the basis of pledges made at Carrollton, T. J. Head and R. B. Havener had been asked to continue their work for the board, together with the corresponding secretary. On surveying the field it was seen that one-third of the state lies north of the Missouri river. Here the Disciples have 648 Bible-schools and 51,000 enrollment, or one in 19 of the population, but in the southwestern third of the state are 98,700 people and the Disciples have 523 Bible-schools, with 40,000 enrollment, or one in 25. In the southeastern third of the state (outside of St. Louis) are 536,000 people. Among them we have 203 Bible schools with 14,000 enrollment, or one in 38. In St. Louis we are teaching one in 192 of the population; in Kansas City, one in 57; in St. Joe, one in 105. Four hundred thousand children in the state, of school age, are outside of any Bible-school.

A summary of the work showed 898 days employed, 225 places visited, 868 addresses given, 35 rallies and conventions, one church organized, two buildings dedicated, 287 baptisms, 272 otherwise; collected for Bible-school work $3,509.50; for local work, $117.93; for preachers' salaries, $1,690; for buildings, $2,675; for other purposes, $71.34, making a total of $8,063.12. The report said the need was, (1) men of information and insight and outlook; (2) trained teachers.

Finally, the resignation of the general secretary, after 27 months of work, was referred to. Brother Moore's comment on his resignation was that he believed his life will not be best spent in raising money and holding meetings. H. F. Davis highly commended the work of Brother Moore, speaking of his difficulties. God and the board had been his two great friends. A committee was appointed to draw up a commendation of Brother Moore and his work for him to take with him to the Pacific coast where he has accepted the pastorate of the church at Tacoma, Wash.

Brother Head, in a few minutes' speech, referred to the tender-hearted and liberal people in south Missouri who support their ministers. He told how he made his way by "pocket-book preaching"—meaning thereby that it was worth while for a preacher to occasionally dip into his own pocket and show himself generous by helping some one in need, or winning the children by small gifts. Brother Head said the Lord always gave back whatever he put out in this work. The special need of the southeast was helpers and a class of evangelists to be permanently located there and be "part of the furnishings." They desire co-operation with the northern part of the state. R. B. Havener, of Windsor, spoke of the many "calls from Macedonia." He did not want to magnify the difficulties. They had made a special effort to revive the work in places where it had been languishing.

A conference on "What work should the Missouri Bible-school co-operation seek to do?" was conducted by J. W. Baker, of Joplin, who emphasized the need of several specialists, and, at the same time, a man who can discover the Bible to the people and inspire them with a love for it and a greater efficiency in its teaching. One delegate suggested making more use of our religious papers. Wherever they are circulated there the most efficient workers are to be found. W. F. Hamann believed in the institutes. S. A. Ennefer said that his experience in Illinois had been that where meetings had not been held, but purely instructional work given, there had been a lack of funds. J. H. Hardin said that we would have to join the procession of those who are going in for up-to-date methods and have specialists in the work. J. D. Greer believed that every superintendent ought to have a school of teachers. Dr. Dungan pleaded for a wiser use of the lesson leaves. Brother Gordon, superintendent of the Marshall Bible-school, said that the best man in the state of Missouri ought to be chosen to lead the work. J. G. M. Luttenberger pleaded for work among the Germans. Mrs. Duckworth cited a case of one primary teacher who had taught that the Eunuch baptized Philip. "What," she asked, "will you do with such a teacher?" Mrs. J. L. Moore, of Palmyra, told of a class who asked for a teacher who did not dance. Another delegate said that under-officers were needed, and that those should be the pastors, among whom there was too much tendency to preach two sermons every Lord's day and let the Bible-school alone. On behalf of the board, A. W. Kokendoffer said it sought to do the wish of the convention. The demand had been for meetings, and the board had tried to answer that demand. W. A. Moore pointed out that the cry last September had been, "We want you to baptize some people." He said he was delighted at what seemed a change of sentiment in this conference. At this point, O. S. Russell, the Baptist minister of Marshall, was introduced.

L. J. Marshall, who occupies the pulpit at Independence, made famous by Alexander Procter, made a very thoughtful address seeking to answer the question, "What it means to know God," his text being taken from John 17:3. It was possible, he said, to have a speaking acquaintance with or to have heard of God, to have believed in him, but the text spoke of a continual unfolding of God and examination into his nature. We realize more and more the reality of the battle of life and that the knowing of God is that which prepares for battle. It is not in the material sphere of life that the final victory is to be won, but in the spiritual world, and men are beginning to realize this. Believing this we are giving our attention more carefully to that side of man's nature. We see the imperative need of beginning with life when it is young. Men lead circumscribed lives because they do not understand God or themselves. We now have the promise of the finest type of manhood that the world had ever seen, because young life has the best possibilities for development. On this depends the future of heaven, and yet there are people who do not appreciate the privilege of imparting this germ of eternal life to the young. It is our privilege to convert this material means that God has given us into eternal life. That 400,000 children in this state have no knowledge of God ought to inspire every man to be up and doing. God told the Christian church a long time ago to take these children eternal life, but we have forgotten. Such, in outline, was the thought, and the address made a deep impression on the convention.

All those who were on the program for the symposium, "The Bible-school Problem," were not present. Dr. Buxton led the study. Not the teacher, but the pupil, he urged, is the center of Bible-school teaching, and the pupil's curiosity should be aroused and maintained, the child's soul should be studied, the wholes, not parts, should be taken, and concrete things, not abstract ideas, used, while the vocabulary of childhood should always be employed. J. H. Wright considered "The Church, its Pastor and Church Board." There were three possible attitudes: (1) antagonism; (2) indifference; (3) responsibility. J. C. Todd, in discussing parents, said these failed to appreciate: (1) the value of the Bible-school; (2) that the boys and girls have spiritual bodies; (3) the efforts of the superintendent and teachers. Parents themselves ought to be in the Bible-school, and he believed that there was an awakening parental co-operation whose effect would be: specialists would be brought into Bible-school work and children would come, and all facilities needed would be brought into play. R. B. Helser, speaking on "Equipments," said the first essential was that the officers and teachers should be equipped, while the next chief essential was a suitable place of meeting, with a separate department for the primary class.

The report of the committee on the report of the board commended the activity of the men in the field; rejoiced at their successes; realized their difficulties; said that the demand for evangelistic meetings had never been so great; regretted the retirement of W. A. Moore, and heartily commended him; further, it recommended that one man should be selected to devote his attention to the training of teachers, and that evangelists be sent out to do the work of building up the cause. There was some discussion on the question as to whether evangelistic meetings or the training school idea should be predominant in the work. Finally the report was adopted unanimously.

The officers elected were: A. W. Kokendoffer, president of the board; C. H. Winders, vice-president; E. M. Smith, recording secretary; J. T. Mitchell, auditor. Officers of the convention: J. B. Corwine, president; E. B. Widger, vice-president; J. T. McGarvey, recording secretary; J. R. Blunt, assistant recording secretary; J. E. Davis, enrollment clerk; H. F. Davis, railroad secretary; Mrs. J. H. King, superintendent primary department; M. J. Nicoson, corresponding secretary and treasurer. Brother Nicoson would not give his decision to take up the work until he had consulted his wife and thought over the matter, and has since declined. The time and place of the convention will, of course, be Hannibal, June 15-20, 1906.

A. W. Kokendoffer led a profitable round table on Bible-school specialties. The following were the speakers and their subjects: Luther McKay, Palmyra, "Attendance"; Dr. W. F. Traughber, Mexico, "Teaching"; F. Waller Allen, Odessa, "The Goal of Teaching"; J. A. Gordon, Marshall, "The Bible Reading Habit."

Some fifty-nine schools subscribed $1,483 toward next year's work. A solemn period followed when the memory of workers who had died during the past year was recalled.

W. A. Moore, who had been announced on the program to give his lecture on the "Boy Problem" at the evening session, delivered this address immediately after the luncheon hour and left at its close to catch his train for the west. In the evening M. A. Hart, of Fulton, made a talk on "How I Would Teach Next Sunday's Bible-school Class," and a very interesting question box was led by H. A. Denton.

MINIATURE
BOOKS OF THE GOSPEL
Matthew, Mark, Luke, John,
In Separate Books.
1 1-2 by 2 Inches.
Very Plain Readable Type.
Gilt Edged and Morocco Bound.
Price 50 cents each postpaid.
CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Some Things That Ought to be Said.

Before the echoes of our recent state meeting have died away, it may be well to say a few things about our work in Missouri that ought to be said, and that ought to be said with emphasis, if we are to hope for anything better than we have been having for the past few years.

It was hoped by many that a new order of things would be inaugurated at our Marshall convention. But nothing of the kind happened. Everything passed off precisely as had been planned. The election of officers took place just as has been the habit. The committee on nominations reported just as they were expected to report, except perhaps in the case of the president. The election of Brother Udell was a distinct departure from the usual custom, and so far as his election is concerned, this was a step in the right direction.

It needs now to be said that the nominating committee should be entirely dispensed with and all our elections should henceforth be by ballot. No other plan is likely to succeed in breaking up the uniformity of action which has come to be practically stereotyped.

Another thing needs to be said: we have too many special addresses at our convention, while there is no time for discussing important reports of committees, and for the transaction of such miscellaneous business as is essential to the success of our cause. All special addresses should be omitted from the programs, except perhaps one for each evening, and these addresses should be by the ablest men whose service can be obtained. Two or three of these will be quite sufficient, and certainly there need be no occasion for using the same man for two addresses, however acceptable he may be as a speaker. This does great injustice to the speaker himself, as it places him in an unenviable position.

It needs to be said that this great state of Missouri, claiming 180,000 Disciples of Christ, should report more than the paltry sum of $4,000 or $5,000 a year for state work. Indeed, it needs to be said that a sum under $25,000 for this work is wholly unworthy of the great brotherhood, who claim to lead all other religious bodies in the state.

It needs to be said also that the paltry sum reported year after year is not altogether chargeable to the want of interest by the brethren in missionary work.

These are some of the things that need be said, and lest some one may think that the writer is personally interested, he will regard himself for the present as having no name and sign SUCCESS.

BUSINESS
EDUCATION
—135—
SCHOLARSHIPS FREE
Clip this notice from the CHRISTIAN-EVANGELIST. St. Louis, and present or send it to
DRAUGHON'S
PRACTICAL BUSINESS COLLEGE
ST. LOUIS, 10th & Olive; KANSAS CITY, PADUCAH, LITTLE ROCK, WACO, or OKLAHOMA CITY,
and you will receive booklet containing almost 100 mis-spelled words explaining that we give away, ABSOLUTELY FREE 135 scholarships, Personal or Home Study, to those finding most mis-spelled words in booklet. Most instructive contest ever conducted. Booklet contains letters from bankers and business men giving reasons why you should attend one of D. P. B. C. Those who fail to get free scholarship will as explained in booklet get 10 cents for each mis-spelled word found. Let us tell you all about our great educational contest and our
GREAT SUMMER DISCOUNT.

* * *

For Feeble Children
HORSFORD'S ACID PHOSPHATE
A pleasant-tasting, effective tonic for sickly, fretty or feeble children with weak digestion.

The Best Book Ever Written
on the subject, is
The Verdict of Thousands
who have read
Moral and Spiritual Aspects of Baptism
By N. J. AYLSWORTH
Cloth, 471 pages, $1.50
Christian Publishing Company
2712 Pine Street St. Louis, Mo.

VIRGINIA CHRISTIAN COLLEGE
Location—Lynchburg, Virginia—The Hill City.
Building—Beautiful Architecture—120 rooms.
Lands—Eighty acres—Campus, groves, forests.
Courses—Classical, Philosophical, Scientific, Ministerial, Pedagogic.
Teachers—Fourteen educated Christian men and women with clean habits and high purposes.
Principles—Christian, Co-educational.
Purposes— To give thorough intellectual training.
To develop individual integrity of character.
To set forth the teachings of Christ to the world.
Address, J. HOPWOOD, President,
Lynchburg, Virginia.

THE ST. LOUIS COMMERCIAL COLLEGE
YOUR SONS DAUGHTERS WHAT WILL BENEFIT THEM MOST?
A Business Education Secured at The St. Louis Commercial College will most certainly help them to meet the exigencies of the future.
Have You Time at Your Disposal? Utilize it! Have You Money? Invest it!
A BUSINESS AND STENOGRAPHIC COURSE Will Pay You the Largest Interest and is the Surest Investment.
Graduates assisted in securing positions of trust and responsibility.
S. L. OLVER, Principal,
Tel. Lindell 1024. Central Y. M. C. A. Bldg., St. Louis.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Eureka Springs, June 26.—One confession and baptism last Sunday. Just closed a splendid short meeting. Randolph Cook, of Vinita, I. T., did the preaching. Several added and the church greatly strengthened. Three additions just before the meeting.—J. L. Smith, minister.

Rogers, June 28.—We are holding a few days' meeting with this church. Sixteen added since I came here the last of April. The work is in but fairly good condition, owing to the hot weather and sickness. We dedicated the new church building at Cainesville, Mo., in April, with all indebtedness provided for.—M. L. Anthony, pastor and evangelist.

GEORGIA.

Griffin, June 28.—Evangelist Richard S. Martin and family closed a very successful meeting June 25. There were about twenty additions to the church and much good accomplished. A new modern church will be erected at once.—G. F. Cuthell.

ILLINOIS.

Quincy, June 26.—The First church has had 10 additions at the regular services in June, eight by confession and baptism and two by statement, making 50 additions since January 1. George Carley, our Bible-school superintendent, has announced that the average attendance for the past quarter was the largest in the history of the school. Our Christian Endeavor society will be represented in Baltimore by Tom Johnson, Gerald A. Tipton and Julius Williams.—Walter M. Jordan.

Mechanicsburg, June 30.—One confession and two baptisms Wednesday evening at prayer-meeting. One added by statement two weeks ago. Two added at Buffalo by letter on last Lord's day.—L. A. Chapman.

Carbondale.—One confession on June 25, three accessions all through the month. Two took membership last night.—A. M. Growden.

Ludlow, June 25.—Two additions by letter yesterday. Our work continues to grow.—Lew D. Hill, minister.

Litchfield, June 26.—Children's day exercises yesterday morning; collection $30. Anniversary exercises yesterday evening; reports from all departments, interspersed with hymns and special music. Accessions to the church from all sources, 47. Moneys raised for all purposes, $2,000. Missionary collections $188 All departments of work are in healthy, growing condition. The present pastor was called for another year —M. S. Johnson.

INDIANA.

Wolcott, June 26.—The church here closed a meeting of three weeks, James Bennett, evangelist, on June 11, with 11 baptisms. Children's day deferred until yesterday, offering $20; a gain of $11 over last year. The school rejoices.—R. H. Lampkin, minister.

Kendallville, June 26.—Two additions since last report; $60 for home missions and $35 children's day offering.

Kentland, June 26.—Thirty-four added here in one week, 60 others added to the saved since my last report.—J. Bennett, evangelist.

JAPAN.

Tokyo, June 5 —Baptized a school teacher, a university student and a woman yesterday; thirty-five since Jan. 1. Work growing finely. —W. D. Cunningham.

IOWA.

Leon, June 30.—H. H. Hubbell held a closing service at Leon on last Thursday evening. He has been three years with the church there. One man made the good confession and was immediately baptized. Leon is looking for Brother Hubbell's successor.

Braddyville, June 26.—The church is prospering under the leadership of W. L. Dunlavy, pastor. June 11, two were added by letter; June 25, one by letter, two by statement and two by confession and baptism—all heads of families.—Lois M. Lawrence, clerk.

Albion.—A practical and enjoyable C. W. B. M. institute was held at Albion, June 14. The attendance was good and included many from other churches in the town besides four of our own county preachers. Miss Lura V. Thompson, our state secretary, conducted the institute. She was assisted by Mrs. Minnie Daily, our district secretary, and by Bro. C. C. Smith. A number of our Albion churches dismissed their prayer-meetings to be with us at the evening session. One of the most delightful featutes of the institute was the lawn dinner at the parsonage where the institute workers and our preaching brethren, Bros. Bristow, Edwards, Ford and Tate, were guests of our C. W. B. M. auxiliary. There have been two additions since my last report—one by letter and one by primary obedience.—Caspar C. Garrigues.

KANSAS.

Hoisington, June 18 —Two added by letter. —F. M. McHale, minister.

KENTUCKY.

Beard, June 28 —June has been to us a "season of refreshing." Apportionments for foreign and home missions raised; church debt liquidated; six accessions—five by confession and one by statement.—Roger T. Moore.

MASSACHUSETTS.

Everett, June 27.—Two baptisms and one confession.—A. S. Jones.

MINNESOTA.

Lewisville, July 1.—Twenty-five confessions in 12 days at Willow Creek (Amboy), J. C. Harris preaching, Miss Bessie Ziesinger singing. Children's day offering $15.—Claris Yeuell, minister.

MISSOURI.

Bogard, June 27.—Two additions Sunday, both by letter —C. C Taylor

Ridgeway, June 27.—Just closed a short meeting, 14 additions.—Popplewell and Easton.

Higginsville, June 29.—Our meeting here starts off nicely. Ten additions to date.—H. A. Northcutt, evangelist; J. H. Coil, pastor.

Bowling Green, June 29 —Three added by statement to the church in Troy this month.—E. J. Lampton.

Higginsville, June 27.—Our meeting has been in progress a week; had one confession, two by letter and one restored last night, making 10 in all.—Mrs. J. L. Warren

NEW MEXICO.

Folsom, June 26.—Our meeting clos with 20 added—15 by confession and baptism. A church was organized, Sunday-school, ladies' aid society, Y. P. S. C. E. The brethren will buy lots and build a house of worship at once. I am to return in a year. I go now to Union City, O. T., where a large tabernacle and a consecrated minister and church are ready to co-operate.—D. D. Boyle, evangelist.

OHIO.

Cleveland, June 27.—There have been 26 additions to the Franklin Circle church since our annual meeting in April. Our offering for home missions is $400; for children's day, $211; for national benevolent work, $100. During the vacation season repairs to cost about $2,000 will be made on our building.—Edgar D. Jones.

TEXAS.

Paris, June 24 —We closed, yesterday, a 12 days' meeting, with 12 additions, We had no outside help All departments in church work prospering.—J. T. Ogle.

The Successful

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

Effervescent Relief for Indigestion

Distress after Meals, Sour Stomach

Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

Church Supplies

Church Register and Record

With special rulings, headings and an alphabetical register. Printed on good paper and substantially bound. Size, 9x14 inches; cloth sides with leather back and corners.
160 pages, - $2.00 300 pages, - $3.50

Concise Church Record

A cheap and convenient book in which to record names of members, date of admission, how admitted, and remarks. Space for 960 names. Printed on good paper and strongly bound. Price, - - $1.00

Contribution Record

For use in connection with the envelope system. Designed expressly for keeping systematic account of weekly contributions. The most convenient record published.
Half leather, quarto, 40 pages, - - $1.00
Half leather, quarto, 80 pages, - - 1.50

Collection Envelopes

Made of good, strong manila paper. Neatly printed; 2 1-2x4 1-2 inches; satisfactory in every particular.
Per thousand by express, not prepaid, $1.00
Per thousand by mail, - - - 1.50

Church Letters

Bound in book form with stub for memorandum. The neatest and most convenient published.
No. 1, Fifty Letter Blanks, - - $0.50
No. 2, One Hundred Letter Blanks, 1.00

Baptismal Pants

We handle only the best grade. They are made in regulation sizes, based on the size of the foot. If an exceptional size is needed it can be made to order. In ordering send size of shoe worn. Prices quoted on application.

Christian Publishing Co., St. Louis

A POSTAL CARD addressed to us will bring to you promptly our catalogue of Christian Endeavor Requisites. To make the work of your society of the most helpful character you need the practical aids which we are prepared to furnish at very little cost. The catalogue is yours if you ask for it. DO IT NOW. *CHRISTIAN PUBLISHING CO., St. Louis, Mo.*

Sunday-School.

July 16, 1905.

THE SUFFERING SAVIOR.—Isaiah 53:1-12.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.—Isaiah 53:6.

Memory Verses 4-6.

The lesson of to-day introduces us to one of the sublimest passages in the scriptures, and to some of the most intricate problems in Bible study. Hallowed by reverent reading for many generations and by association with the most sacred thoughts in the minds of all Christian people, it is difficult to make the fifty-third chapter of Isaiah really an object of study.

The passage (which properly begins with 52:13 and continues to the end of the fifty-third chapter) is one of a group of passages dealing with a "servant of Jehovah." The determination of just what the prophet meant by this "servant" is no easy question. In the course of Israel's history, the nation had fallen into sin, had departed from Jehovah, had unfitted itself as a whole for the performance of its mission, and had therefore been punished to the verge of destruction. The earlier chapters of Isaiah are full of warnings and threats that this would happen. The latter chapters represent it as having already happened. The limit of punishment and shame had been reached. It is time for the voice of encouragement. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins" (40:1,2). The theme is now the redeeming power of Jehovah. But it is impossible for the prophet any longer to consider the nation as a whole as Jehovah's agent and instrument. So the "servant of Jehovah" is introduced as God's instrument for the accomplishment of his beneficent purposes toward men.

Who or what is this "servant"? Is it the nation as an historical and concrete body of people? Isaiah 41:8, 9 might seem to support this view. So also 44:1, 2 and 21. Or is the "servant" a part of the nation, the faithful who are to be used in saving the others? This doctrine of the "remnant," the Israel within Israel, is familiar in the prophetic writings. Or is it a personification of the ideal Israel, or even of the real Isreal which has been purged of sin by suffering? Is it some martyr, or some prophet (like himself), or the whole order of prophets personified? Is it Cyrus, who delivered Israel from bondage? Is it the Messiah who was to come?

Doubtless many, or all, of these answers might be adopted for different parts of the "servant" discourses, but the requirements of this passage regarding the "suffering servant" (52:13; 53:12) are not met by anything less than a real person suffering for others' sins. It is not necessary to suppose that the prophet foresaw in detail the coming of Christ, but this seems evident: that as a result of the evil days into which Israel had fallen in her captivity, he saw the need of a personal redeemer, who should be an innocent sufferer, and in whom should be concentrated the spiritual value which had hitherto been conceived as inhering in the nation as a whole.

Midweek Prayer-Meeting.

By W. F. Richardson.

July 12, 1905.

A LARGE LIFE IN A SMALL PLACE.

"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—Matthew 2:23.

Despised Nazareth. The Messiah was expected to be born in Bethlehem, the city of David; and in this respect Jesus fulfilled the anticipations of his nation. (Matt 2:1-6.) But it was naturally supposed that he would make his home in one of the honored centers of Jewish religious life, perhaps the great capital of the nation, Jerusalem. Least of all would he be expected to manifest himself as a dweller in such a small, despised community as Nazareth, whose population was so mixed in blood, so mongrel in religion, as to be scorned by the orthodox children of Abraham. "Can any good thing come out of Nazareth?" was the incredulous response of Nathanael to his friend Philip, when he announced that they had found in Jesus of Nazareth the long expected Messiah. (John 1:45, 46.) Men are prone to forget that character is largely independent of geography. The little island of Corsica gave to Europe her greatest general and emperor; from the quiet shades of Mount Vernon the glory of Washington shone out upon the pathway of human progress; and the humble town of Stratford on Avon became immortal as the home of Shakespeare.

The Divine Dweller. Life cannot be confined within bounds of place or time. A vast desert may manifest little life, while a small garden teems with its rich fruit. It seems to us to day as if the very stones of the street would have cried out as Jesus trod them, Behold our Maker and Master! Yet even the human inhabitants of the city knew not him whose wonderful life was lived in their daily presence. Like the unconscious rock that Moses smote in the wilderness, from which flowed water for man and beast, so Nazareth felt no thrill of consciousness of the divine life being lived in her midst, which, smitten by the hand of hate, should gush forth in streams of everlasting life. (Exod. 17:1-6; John 7:37-39.) Men are seeking large places in which to lead their small lives, instead of trying to enlarge their lives to fill the places they already occupy. Dr. John Hall was once asked by a young minister how he could secure a larger place for himself. He answered, Make yourself too large for the place you are now in. The world will not for long confine the great man in the little corner. Nor will it long tolerate the small man in the broad place which only inflation enables him to occupy.

Large and Small Lives. Jesus declared it as the purpose of his advent into the world that those who believed in him might have life, and have it more abundantly. (John 10:10.) The peasant in the field and the prince upon the throne have equal opportunity to enjoy this fuller life. It depends not upon length of days or extent of worldly prosperity. Millais took a square yard of canvas and some pigments, and made of them his immortal "Angelus." It was better than a square mile of painting done by the hand of a dauber. So is many a life, short in time and meager in opportunity, nobler than others of fourscore years, because it has been lived from highest motive, and in largest fidelity to righteousness. The owner of the narrow city lot builds his structure the higher, story on story, thus compensating for his lack of ground by larger occupancy. The narrowest life may be so fully occupied with elevated purposes and holy endeavor as to make the brief and simple life most effectual and worthy. The fact that our Lord was content to live the life of heaven in the despised Nazareth ought to encourage us who must live our lives where providence has placed us, but where the world cannot prevent our using life so that it shall be forever sacred and beautiful.

Desserts

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

Randolph-Macon Woman's College

LYNCHBURG, VIRGINIA.

"The curriculum is no whit inferior to the best for women in the U. S."—*Dr. J. L. M. Curry.*

The U. S. Commissioner of Education classes this college among **the thirteen "A" colleges for women** in the U. S. Modern buildings and equipment. Four laboratories. Ample grounds. Mild climate. Endowment reduces expenses to $260. For catalogue, address

WM. W. SMITH, A.M., LL.D., President.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.

Rates of Tuition and Boarding Inexpensive.

Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

B B

BUTLER COLLEGE

INDIANAPOLIS

A HIGH-GRADE CHRISTIAN COLLEGE

—FOR—

YOUNG MEN and WOMEN

First-class equipment, splendid library facilities, wide variety of elective courses.

The faculty is composed of men trained in the best universities of America and Europe.

Special advantages and inducements for ministerial students. Summer school for teachers. Schools of Music and Art.

For Catalogue Address,

W. E. GARRISON,

President of BUTLER COLLEGE

INDIANAPOLIS, IND.

B B

Christian Endeavor.

By H. A. Denton.

July 16, 1905.

THE MESSAGE OF THE FLOWERS.— Matt. 6:28-34; Jas. 1:9-11.

For the Leader.

Our topic to-night, The Message of the Flowers, is really, when we consider the scripture given for reference, the message of Jesus concerning the flowers. So the significance is in the message of Jesus. The flowers had budded and blossomed for ages before he set foot on the earth as the Son of Man, but no one had ever been able to interpret them as he did. All life is interpreted by Jesus. It is only in the light of his explanation that we really understand nature. How simple and how easy seem his interpretations after they are received! But why were they so long in receiving an interpretation? He who holds all secrets in his own grasp had not come to let the secret out. That is why. Nature has within her a full message concerning man and his place, but it awaits the master interpreter to bring out the message. Without Christ we are not only without hope, but we are in the dark as to the great messages of nature to us. Let us see, then, what he gives us as the message of the flowers.

For the Members.

1. The first message is that the flowers are from God. God clothes the lily. He clothes the grass. Not only is the flower from God, but all nature is from God. Man, as both a part of nature and as a part of the spiritual world, is from God. If in source we are of so high origin, how careful should we be in life! Nothing from God can have an inferior mission. It may be prostituted; it may be turned out of its course; it may be thus brought to naught, but it is not of right and of divine intention so. We are made for the high, the beautiful, the true, the lofty, the abiding.

2. The second message of the flowers is that they are beautiful, fragrant, and clothed finer than kings in their raiment, and all without thought or worry upon their part. We are much better than the flowers. We must not conclude that no beautiful thing, that no good thing, that no worthy thing in soul will come to us unless we worry. The flowers do not worry, yet they are clothed. God is not going to let all his great work come to naught if we fail to worry. After careful and thoughtful pains have been taken in the common affairs of life, the desired results will come to us as does the raiment to the grass—without worry.

3. The third lesson of the flowers is the beauty of composure of soul. How composed, how quiet, how stately, how pleasant to behold—the lily, the rose, the blooming bowers! These souls that fuss and stew and run riot in worry—how they belittle themselves and their Creator! Is the world a piece of work about which one must forever fret and worry, and ever be watching lest a tap get loose, a joint spring, an axle break? Is the upholding power of the Infinite no greater than this? We must be sensible and thoughtful. We must be brought to see what ruin in our appearance this short-faithed, and short-sighted view of God and of life and of the creature in God's hands is. And we must covet the happiness and beauty of composure.

4. The last lesson of the flowers is the frailty of life. The flower, the grass, though clothed ever so fair, must fade. So must we all in the flesh come to the sere and withered leaf. How vain to cling to beauty in the physical alone! The fairest cheek will all too soon fade. The strong man will grow tired and lie down in the grave to rest. "As a flower of the field" man flourisheth, and as the same he "withereth and is dried up." How soon? Who knows? Sooner than we care. Sooner than most of us think. When they say, "peace and safety, then cometh sudden destruction." Let us bloom, for so we come to the honored fading. Let us put on beauty of soul, for so we are in travail for that life that is still beautiful. Let us be clothed like the kings of earth, not in earthly raiment, but in that which covers and adorns the soul. The last of earth draweth near. Let us seek a refuge in him who abideth all the changes of time.

Quiet Hour Thought.

Am I willing to learn this lesson from the flowers?

DAILY READINGS.

M.	Flowers short-lived.	Ps. 103:14-18.
T.	Ushering spring.	Song of Sol. 2:10-13.
W.	Like heavenly blessings.	Isa. 35:1,2.
T.	Human in frailty.	Job 14:1-10.
F.	A contrast.	Isa. 40:6-8.
S.	Adorning God's temple.	1 Kgs. 6:29-32.
S.	Topic—The message of the flowers.	Matt. 6:28-34; Jas. 1:9-11.

❁ ❁

ECZEMA FOR EIGHT YEARS
Felt as if Burning Up from Itching and Pain. Speedily Cured By Cuticura.

"Cuticura cured me of a terrible eczema from which I had suffered agony and pain for eight years, being unable to obtain any help from the best professional treatment. My scalp and face were covered with sores, and I felt as if burning up from the itching and pain. Cuticura gave me relief the very first day, and made a complete cure in a short time. My head and face are now clear and well." (Signed) Miss Mary M. Fay, 75 West Main St., Westboro, Mass.

I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes: "I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay,** for **delay means blindness.** Cross eyes straightened without the knife, by a new method, which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do-Write to-day
P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more: We assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.
921-923-925 Chestnut St., Philadelphia.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO NORTHVILLE, MICH

THE NEW
SHORT LINE
Louisville & Nashville Railroad
FROM
Cincinnati and Louisville
TO
KNOXVILLE

Two Trains Daily from each city

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars

For Folders, Maps or other information address
C. L. STONE, Gen'l Pass. Agt.
Louisville, Ky.

ILLINOIS CENTRAL RAILROAD
ROUTE

WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

Sunday-School

CLASS BOOKS,
ENVELOPES
RECORDS,
BLACK BOARDS,
MAPS, CARDS
AND OTHER
Up-To-Date Supplies

Order what you need from

Christian Publishing Company, St. Louis, Mo

Family Circle

His Picture.

By Maurice Paul.

"Were I ten years younger I would talk to you differently, Miss Ruth, but a fellow who has been father-confessor to many sweet sixteeners must have a regard for the fitness of things when he is thrown into the society of a pretty girl of nineteen."

"There you go again. You are only thirty, and I don't believe a word you say about all those girls calling you 'Grandpa.' It is just one of your newspaper yarns, Mr. Morton."

THE PRACTICAL SIDE—A COOKING-CLASS AT CHRISTIAN COLLEGE, COLUMBIA, MO.

"Now you are hard on me. There are newspapers yarners, I must admit, but I have never found the world so dry and uninteresting that I could not—"

"Make it a little more interesting by the arts of the newspaper man?"

"The journalist ought to be an artist. To be successful—I don't mean dollars and cents success—he must not only be able to see things in their true proportion, but he must be able to make others see them in that very proportion."

"Then you are not a successful journalist, for you do not seem to have accurately judged me, and your picture of yourself is hardly true to nature. Men are not usually fond of using too few strokes in drawing their own portraits. Why is it you will tell us so little about yourself, and why do you try to make me believe you are older and more serious than you are?"

"My child—"

"Excuse me! I am not your child!"

The words were spoken sharply, but the big blue eyes into which Phil Morton's laughing brown ones looked suddenly lost their fire, and Ruth Cranford continued,

"Really, Mr. Morton, you must forgive me. You told me the other day that I had some of the Big Imp in me—you expressed it more politely, although I was playing the villain's part—when you saw me stamp my foot and get vexed at that rehearsal. There was, perhaps, some excuse for you, but it was a bold thing for a man to do who had been introduced to me only four days before. Do you talk to all women as you talk to me?"

"When I am enough interested in a woman to talk to her I try to be sincere."

"Your high and mighty Bachelorship does then condescend to talk sometimes to one of the opposite sex. Why even now you are—"

"Affording gossip for some of your fellow students, possibly?"

"I think it is despicable for a lot of girls to chatter—"

"About—No, I will not say what was on my tongue. But I agree with you, Miss Ruth; that many women make men doubt their superior intuitionary powers by the remarkable absence of veracity in their gossip."

"You know what the girls think of you?"

"When I went from the university into a big newspaper office I was told to 'find out things,' and ten years' experience all over the world has developed a pretty good 'nose for news.'"

"Yes, we all know you are a good journalist."

"You would make a bad one."

"Complimentary, are you not?"

"Well, you have just made a statement which you denied a little while ago."

"That is not the same as denying a statement I made a little time ago—a characteristic, I believe, of the 'up-to-date' journalist."

But the journalist merely replied that there were "great differences in newspapers and their makers."

"Well, tell me about yourself, so I can judge how correctly the girls have drawn your character."

"The younger ladies here are not seriously interested in me. There are many younger men, both in and out of this town, about whose characters it would be better for them to concern themselves."

"Of course. We are only interested in you as a rare specimen to whom the college authorities have given privileges denied to our sweethearts, aye, even our brothers. Is it true that your editor sent you here—to get a photograph of the prettiest girl you could find?"

"I was perfectly sincere with you when I asked you for your photograph. If Jack Lagrange—I had a letter from Jack this morning—wrote that to his cousin—I did not know he had a cousin here, but that explains some of the gossip on the campus—he told what was but half a truth."

"If it is only a half-truth there is too much of truth in it to please me. I took you to be a gentleman."

"No man has ever questioned my integrity. No woman has ever before doubted my honorable intentions. I asked you for your photograph because I valued it."

"Yes, for public purposes. You would put it in a 'beauty competition' with other women—I know not whom. And you dare not ask it for that purpose. You—but you speak me soft; you tell me you would like to ask a favor, yet you do not know that you ought to. You go on to ask me whether I would be very angry with you if you did. You arouse my—my woman's curiosity. And I, silly girl, tell you I cannot say whether I will be angry, seeing that I do not know what you want. And all the time I want to know what you want, and want you to want it. And you see my weakness and ask me if I would not be willing to make an exchange. Exchange what? Some snap-shot class pictures—something you know I desire—for that which you were afraid to ask for in open and manly fashion!"

"Were the gallows made for the unlucky?"

"Am I not just? You showed me a great deal of attention, and then you made me feel how much of a country girl I am after all. You, with your cosmopolitan manners, your knowledge of the world, knew how to flatter. You called me a 'child of art,' because I could play a little on your favorite instrument, and had some dramatic talent. You desired a photograph of me. Yet you did not know exactly why you wanted it, perhaps it was my hair, perhaps my eyes! And you had not asked many women—and you had known many—for their photographs. Little fool that I was to fall so easily into the trap of a smart journalist! Fortunately the photograph has yet to be taken.''

''But you will give me one!''

''Will give it to you?''

''When a woman like you makes a promise, she keeps it, unless there is good reason for her not to do so. If you were sincere in making that promise to me, I have done nothing to cause you to break it. I came here under no false colors. I had been engaged upon some very difficult and wearying work. My editor sent me here more as a rest for myself than with any special object. My instructions were to 'cover the commencement week exercises,' and get the views of some of the college girls upon two or three subjects that seem to be agitating the female mind at the present time. He sent me, rather than Jack Lagrange, who would have given his month's salary for the assignment, because, I suppose, he regarded me as beyond the danger of flirtations, and thus acceptable to the college authorities. He *did* say something about getting a photograph, but I never thought again of it until you charged it against me just now. I wanted your photograph because—well, you have exerted a strange influence on me in the few days I have known you. Your radiant face and your happy disposition have been a blessing to me. If I were a younger man—well, I just wanted to keep that face with me, that is all.''

. . . .

Commencement day came, with all its interests and excitements. Morton had given an order for the finest American beauties obtainable to be sent to Miss Cranford. He had sent her flowers on two previous days, and although no indication was given of the sender, she had worn them. This time he had sent with the roses a poetic quotation which gave expression to a kindly wish for the fair graduate's future, and he signed his initials.

He had no opportunity to speak to Miss Cranford until after the ivy-planting. Then he congratulated her upon what he regarded as a very admirable essay which, as one of the most intellectual girls, it had fallen to her lot to write and read on this occasion. She listened to his words of praise with apparent delight and without a trace in her eyes of the yesterday's anger. Morton dared to revert to the subject.

''And what about that photograph?'' he asked.

''You shall have it, Mr. Morton, if you really want it. I'll have one taken for you just as soon as I get home.''

. . . . . .

That afternoon Morton met Ethel Davidson, an old friend, and asked to have the privilege of sitting with her in the big auditorium on commencement. But he caught himself constantly looking at Ruth Cranford. One thing he noticed quickly; she did not carry his flowers. His first thought was that they had not reached her. Then he noticed that none of the other girls were carrying their roses, though he knew that many had been sent to them. They were all carrying their class flowers. So to that extent his mind was easy. But he noticed that whenever his eyes happened to meet Ruth Cranford's, she averted hers quickly. And when the diplomas and the prizes had been given, and the members of the graduating class were surrounded by their friends, she gave him no encouragement to approach her. Morton was a man deeply considerate of the rights and feelings of other people. He felt that on this occasion he must not intrude upon the circle of her intimate friends. But a moving stream gradually brought them close together, and it was when he was immediately facing her that another graduate standing by them tendered her most cordial thanks to an admiring youth for the ''exquisite flowers'' he had so thoughtfully sent her. Miss Cranford turned her head away from Morton and he passed on, reflecting upon what creatures of moods some women are. For he could not bring himself to believe that Miss Cranford intended deliberately to snub him. He could not picture her guilty of such injustice. It was altogether so foreign to the character he imagined her to be.

. . . . . .

But the next day settled it in his mind. He had gone up to the college to take leave of its president. As he entered the grounds, Miss Cranford was on the steps of the college and must have seen him. Entering the building, she came out a few moments later. She was prepared for a journey, and bore in her arms her class flowers and a large bunch of white roses. Morton had sent her American Beauties. Here was the snub direct. Or was it possible his flowers had failed to reach her?

It was the nature of the man to ''know why,'' but the girl gave him no time either for seeking or giving explanations.

''Are you going?'' he said.

''Yes.''

''I wish I could have a few words with you.''

''I am to catch the next train, and have to make a call in town.''

''Well''—he would put that one test—''how about the picture?''

There was a shade of annoyance on her face.

''Why, I am going to send it to you—if you still want it,'' she replied.

Morton's ''good-bye'' was a rather spiritless one. He was puzzled. He at once took steps to learn if Miss Cranford had really received his flowers. Satisfied of this, he went to his hotel and wrote a brief note:

ONE HUNDRED

copies of a letter, piece of music, drawing or any writing can be easily made on a

Lawton Simplex Printer.

No washing. No wetting paper. Send for circulars and samples of work. Agents wanted.

LAWTON & CO., 30 Vesey Street, New York. 59 Dearborn Street, Chicago.

Dear Miss Cranford:—I thought I had been so fortunate as to win your friendship. I realize that a man of my age could hope to win nothing more from you. But I did not believe you capable of treating friendship with a deliberate snub. By your last words to me you were willing to give me your photograph. Yet you were not only unwilling to wear, but in any way to acknowledge, the flowers I sent you, though you had previously worn mine when you were ignorant of the sender. I simply do not understand. What is my offense? Sincerely yours,

Philip Morton.

When he returned to his home Morton took his negatives to a photographer and gave an order for the pictures he had promised Ruth to be sent to her. He had no thought of failing to fulfill his part of the agreement. So when two weeks passed and no kind of response came he dismissed Ruth Cranford from his mind. For once he had been mistaken in his judgment of a woman. After all she was not the real gold. He could have tolerated some of her provincialism; he did not value her the less because she was not a member of a fashionable set. But to find her lacking in the common courtesy of life was a real shock to him.

. . . . . .

Six weeks after the eventful commencement day Morton received a note. It read:

Dear Mr. Morton:—If you possess that quality of mercy that will permit you to forgive conduct for which I have no excuse, it is my desire to ask your pardon with my own lips.

And it will be my pleasure to put into your hand the photograph which I so foolishly withheld.

Yours in repentance,

Ruth Cranford.

''There! She has come to herself. I

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send **free of charge** to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers**, Notre Dame, Ind., for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

am glad!" was Morton's fervent exclamation. But it was a week before he took her hand.

"Had you not come you would have been treating me as I deserve," she said. "You know how sorry I am for my boorish behavior?"

"And you know I have forgiven anything that you may think was amiss. Yet I confess I still wonder why you treated me as you did."

"I can't understand myself. I was just jealous—that's the only explanation."

"Jealous?"

"Yes. My mind had been poisoned about that photograph. I liked you and was glad when you seemed to like me. Then the idea got into my head that you were just playing with me, and when I saw you with Ethel Davidson I—I acted the fool. Of course I did not really care. You were not in love with me, and I was not in love, of course, with you. But it was nice to be singled out among so many girls by a man so well thought of even though he had the reputation of a woman-hater. And just when I thought I was the 'only girl' on this occasion you gave all your attention to another. I was a little fool, for your flowers were silent testimony that I was the one you had singled out."

"Oh, it was just the excitement of the graduation! Jealous?

'O, what damned minutes tells he o'er
Who dotes, yet doubts, suspects, yet
strongly loves!'

Jealous? Oh, no; for jealousy is the offspring of love. And you were not in love, of course—that is, with an old 'Grandpa' like me."

"Oh, you will treat serious things lightly."

"Such as—photographs?"

"Mr. Morton, I don't know what you will think of me. I can't give you that photograph."

"Can't give me the photograph! Why, you wrote—"

"Yes, I had a sitting, and the photographer said the negatives were good. But before he could send me proofs that horrible flood came, and his studio was wrecked and many of his negatives utterly ruined—those of me among them."

"Well, after all, I believe I would rather have you in colors."

"You mean a painting? Oh, there is no artist here. Let me see, I have read something about the 'three color process.' But I doubt whether our village photographer knows anything about it. But I'll ask him."

"I'm afraid he is not equal to that kind of work. But if you and I could just agree, we could make that picture ourselves."

"We? I don't see how!"

"You have a knowledge of painting and I of photography, and we ought to know something about mounting and framing. Now we must have a frame. Here; we'll remove this piece in oils from its frame. We can put it back later. That's just about the size. Now, what next? O yes, a mirror. But that is here. Give me the frame. You stand right there. Now 'look pleasant and watch the birdie.' I'll just put the frame in front of you so as to—— That is the picture I want to take away with me, Ruth, only I want it full length; and not just the head and shoulders."

"You mean——"

"Yes, I mean you, Ruth. I want you, dearie—that is, if I really am not too old and serious for you to give me your love."

"I am so happy, grandpa! But you need not think your age and gravity—ha! ha!—will give you the privilege of always having your own way. One thing I will insist upon, you must take no more pictures in natural colors."

"I shall have a new hobby, now, sweetheart, and I'm going to study it—not photographs."

. . . . .

But the association of ideas is not always easily avoided, for late that night the editorial staff of Morton's paper was thrown into a state of wonderment by a telegram marked "Urgent," which read:

"*Have secured the picture that will take the prize.*—Morton."

"What can Phil mean?" asked the managing editor.

"He must be in love at last," suggested the art editor. "Surely he knew we closed that competition two weeks ago, and the prize picture appeared in our last magazine section."

But all his brother journalists agreed with Phil that his "picture" was the prizewinner when they had the opportunity to inspect it.

Drake University,
HILL M. BELL, Pres. **Des Moines, Iowa.**
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

KENTUCKY UNIVERSITY.
LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
University of the Christian Church.
— SIX COLLEGES: —
COLLEGE of LIBERAL ARTS, Lexington, Ky. **COLLEGE of LAW**, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. **COMMERCIAL COLLEGE**, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.

Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1166 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,

BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

HELPFUL COMMENTARIES
ON THE
NEW TESTAMENT
CONCISE PLAIN
EASILY UNDERSTOOD
Valuable Aid to All Bible Readers
MATTHEW AND MARK
By J. W. McGarvey.
LUKE By J. S. Lamar.
JOHN By B. W. Johnson.
ROMANS By Moses E. Lard.
HEBREWS By Robt. Mulligan.
Splendid books. Good, substantial cloth binding. **$1.50** per volume, postpaid.
CHRISTIAN PUBLISHING COMPANY
St. Louis, Mo.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

Every Large City in Texas, Oklahoma and Indian Territory is Located on the Missouri, Kansas and Texas Railway.

This is a reason why you should travel and ship your freight via "The Katy" to Dallas, Ft. Worth, Austin, San Antonio, Houston, Galveston, Waco, Oklahoma City, Guthrie, Shawnee, South McAlester and Muskogee.

Particulars about rates, time of trains, business chances in the Southwest or any other information you want will be cheerfully furnished on request.

GEORGE MORTON, General Passenger and Ticket Agent,
W. B. GROSECLOSE, General Freight Agent
ST. LOUIS, MO.

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FOURTH DAY, STILL.

When Arthur Lowell, seated upon the chair in Mr. Woodney's grassless lot for the purpose of getting himself dried, saw Jennie Woodney come around the house, he had looked upon her as upon a vision. Her dainty little silk parasol, all blue and useless, had struck a responsive chord, or to speak technically, had found a complementary color, in his heart. She was so elegant in her dress, so refined in her manners, she walked with such ease and grace—it reminded him of his violin. He did not consciously draw a comparison between her and her cousin Mace. Of course, Mace was neither so pretty nor so well dressed. Mace wore old clothes and aprons and sun-bonnets, and, even when she arrayed herself for the street, her garments were sober, though respectable. Jennie Woodney was a spirit from a different world—oh, an altogether different world!—the world in which the little musician built his dreams. Somehow, Mace was so very useful—Arthur did not know how to describe his feelings, even to himself. Jennie did not appear at all useful. She was simply beautiful and delicate and fragrant and all-satisfying. She was like one of those great pictures, always in gold frames, which you may look upon, and the next day find as fresh and full of interest as at the first burst of recognition of a master's hand. Some pictures Arthur felt he could never grow tired of gazing upon; Jennie Woodney was one of them. Mace had been kind—she had helped arrange his room in the barn—she had coaxed him back to a protecting home. He liked her with a grateful affection. He wondered why it was that seeing her sweep and brush down cobwebs—and go about the kitchen with her sleeves rolled above her elbows, seeing her eat three meals a day with evident appetite—he wondered why all this seemed to weigh against her. Jennie with a broom in her hand? He shuddered. Never!

To-morrow all the family would eat dinner (that is to say, supper) at G. C. D. Woodney's. Arthur—where would he eat? He would not eat; there would be no craving for food. He was not in the least envious of his kind protectors; he did not begrudge them their grand dinner. He understood that he, a homeless orphan, had no rights in the matter. But—and he wondered if Jennie would ever know him—would ever call him by name. That would be a bright moment! As to ever entering the home of G. C. D. Woodney, there was no future far enough ahead to awaken such a hope. When Mace led her father upon his church-building expedition, Arthur saw them leave the yard with something like remorse. He felt that he ought to honor Mace all the more for being so useful, and while he could not do so, being of such a sadly poetic temperament, he was resolved to atone for his feelings by useful deeds. What could he do in the way of manual toil to please old Mrs. Woodney and the other Woodneys? But especially, old Mrs. Woodney? He was now dried, and having espied a wheelbarrow in the Misses Day's back lot, he had a useful thought. He hurried to the house and obtained permission to develop it. Then with the zeal he always exhibited upon his undertakings, he hurried next door and found Miss Susie Day working among her flowers.

"Miss Susie, will you lend me your wheelbarrow? and can you tell me where I can find some grass? I want to sod Mr. Woodney's yard—I just thought of it, and Mrs. Woodney said I might ask you for the wheelbarrow."

Miss Susie looked at him sharply. "You are very small for such work," she said, "and the wheelbarrow is heavy. Sodding that yard would be a matter of weeks under such conditions. How old are you? Thirteen?"

"I am sixteen," said Arthur, drawing himself as straight as possible, "and even if I can't sod all of it, I'd like to have a little green in front, and there's nothing but a spear or two that Mrs. Woodney has set up some rocks around."

"That wheelbarrow," said Miss Susie, "would become very dirty. Would you clean it up, good? And don't you think you'll ruin your clothes?"

"I'll put on my old blue shirt," said Arthur, who was wearing one of Mr. Woodney's, "and being bare-footed—for I haven't any shoes—I can do fine."

"Very well. Get that spade and put it in the wheelbarrow, then trundle it across the street, and go down the alley between the ice-house and Wr. Wren's store. When you pass Mr. Wren's back garden you'll come to a gate on your right and one on your left. That one on your right goes into Mr. G. C. D. Woodney's pasture. Don't go in that one."

"I thought he lived on the other side of the street," exclaimed the youth in surprise.

"So he does, but his land is everywhere. The gate on your left goes into the woods, and right near the gate is Coon Fork with lots of grass growing along the banks, and you're welcome to all you can find."

Arthur changed to his blue shirt and set forth in high spirits. It was like a holiday to go to the woods, and going after grass to make the Woodney place green appealed to his fancy. He entered the left hand gate and came almost at once to the creek, which made a loop at this place, to run up to the back of the ice-house. There was a drain from the ice-house which emptied into the creek. The wheelbarrow was heavy and so was the spade. Arthur rested a little, then began to dig. The spade hurt his bare foot, and it was hard to cut the sod into squares without cutting too shallow or too deep. The earth was damp and the dirt stayed together splendidly close to the water, but there it was so steep he could hardly maintain his balance. Higher up, the earth was as hard as if it knew nothing of the stream rippling just below. But the sun was delightful as it fell, all broken up into pretty little triangles, through tangled boughs upon the soft moss and grass. There were strange birds giving peculiar calls, and the sudden leap of squirrels and green promises from great close-coated walnuts spoke of wildness and romance. When the wheelbarrow was as full as he could manage, Arthur set forth, bending his frail body to the load. It was no distance to the big gate, but it seemed very far to where the alley opened into Main street. He had to wheel as far west as Horseshoe house in order to get on the sidewalk, because it was so high where the road dipped. As he passed the Misses Day, he was breathing pretty hard, and when he bumped the barrow into the Woodney yard he was panting. He sat on one of the handles and mopped his brow and regained his breath. Anyway, he was there, and so was the grass. He called out old Mrs. Woodney to advise him as to the most advantageous place to set it. Mrs. Geraldine was interested, too, and discussed the matter with animation. "It should be around at the back door," she said, "right in front of our front porch."

"Mr. Tumbleton would trample it to death, her mother-in-law objected. "Besides, I think it ought to be in the front yard, kitchen or no kitchen, so it can be seen from the road."

"Mr. Tumbleton," said Mrs. Geraldine Woodney, "won't be back for two weeks, and by that time it ought to take root. And if there is to be grass, it ought to be under the parlor window and not at the kitchen door."

"I'm going to sod the whole place, anyway," remarked Arthur, "it is just a question of where to begin."

Old Mrs. Woodney gave him a keen look. I don't think we'll end very far away from wherever *that* is," she remarked. "And I say put the grass where it can be seen from the road. You have a nice lot there and after so much trouble, and after being so willing to do something nice for us, I don't want your trouble thrown away."

This unexpected praise from the old lady

EUREKA COLLEGE

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories. Co-educational. Well Selected Library. Physical, Chemical and Biological Laboratories. **Full Collegiate Training.** Preparatory Department. Bible-school. Drawing and Painting. Vocal and Instrumental Music. Commercial Department, including Shorthand and Typewriting.

New Central Heating Plant Providing Steam Heat for all College Buildings.

Session 1905-6 begins Tuesday, September 12.

Address the President, **ROBERT E. HIERONYMUS, - EUREKA, ILLINOIS.**

THIRTY-SEVENTH YEAR.

HAMILTON COLLEGE

FOR GIRLS AND YOUNG WOMEN.

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,

MRS. LUELLA WILCOX ST. CLAIR, President,

Next Session opens Sept. 11, 1905. **Lexington, Ky.**

caused Arthur's breast to swell with pride. "I'll put some of it in front, and some back," he said.

"Then none of it will be seen," old Mrs. Woodney declared.

"Well," said Mrs. Geraldine, turning toward the house, "all I said was merely a suggestion." She waved her arm to include the yard and house, then toward the whole village and added, "All this is just temporary, anyhow!"

She went back to her book. "Then you put it right where I have those stones set up about that sprig," said the old lady triumphantly. "All you've got there will make a very good nestegg, and I'm sure we are all grateful to you." When the grass was in place, and old Mrs. Woodney had spread a quilt over it, stretched upon two chairs, to ward off the sun, Arthur started for the woods again; but he was not nearly so interested in the birds and squirrels and walnuts as he had been on his first trip.

Bob Enderthorpe had been at home when he saw Mace and her father enter the yard. He felt a sudden irresistible desire to flee, he could not have told why. Perhaps it was because he had longed so ardently for Mace to come to see them. Now that his wish was about to be fulfilled, he slipped from the yard, ran behind the Woodney place as if he were going for a doctor, made a circle of the Days', and ran across to the store. From the store-porch he watched Arthur at work, and when the little musician started for his second load, Bob went to meet him. "Let me help with that job," he said. "I have on shoes and can handle your spade to a nicety."

"Thank you," said Arthur gratefully. "A little help is a mighty nice thing, and it will please the family all the more, I expect, if *two* people are doing something nice for them."

"Wait, boys," called Mrs. Wren, who had come to the door with a customer, "it's no use going all the way to the woods. Stop here in my back yard; there's a patch of blue grass where we are going to set up a honeysuckle frame, and if you'll take it, you'll be helping us at the same time."

"Is it grass they want?" spoke up the customer. "Boys, come to our yard and I'll show you a spot where we can spare the grass fine—I am Mrs. Hoogan. Bob knows me," and she smiled upon Arthur. She was a low, fleshy woman with a broad, red face which had a friendly appearance.

Arthur thanked her, but Bob, who had no intention of getting "saloon grass" as he afterwards termed it, merely remarked that he thought his mother had some grass in the garden corners she would be glad to have taken away. Bob was clumsy when in the house, or when walking for pleasure, but at his work, he was all graceful energy and effectiveness. He could do a great deal more than Arthur, but Arthur breathed harder, and felt the labor more keenly. They got the grass from Mrs. Wren's place, and as Bob believed that by that time Mace must have left his house, he went to his garden and found clumps of bluegrass in the corners where vegetables were never planted. Miss Susie Day, who had sent Arthur to the woods to test his resolution, now called them to her garden, to clean out the corners in the same manner, and Worth Acre, learning what was going on, gave them a strip of grass down the side of his shop. By this time, Peter Wren was helping, for being only twelve, he had not yet learned to draw a strict dividing line between work and play. Old Mrs. Woodney was delighted and showed such admiration over each fresh wheelbarrow of sod, that the boys strained every nerve to keep her admiration warm. Mr. Woodney, too, who had come back from his church-building pilgrimage, showed the greatest delight. Bob thought perhaps Mace would assist them with her presence, but she decided to begin work upon her dress that she might be certain of her readiness for the greatest event since coming to the village—the dinner at G. C. D. Woodneys. It was supper-time, but nobody thought of supper—there was no time for it. Just before sunset, Mrs. Hoogan, having given up the boys, sent a handcart full of sod, cut with her own hands, and drawn to the Woodney's by her two sons. Bob received it doubtfully, but when Mr. Woodney learned whence it had come, he declared it should be put with the rest. Having heard the Hoogan boys draw their empty cart away, he said, "There is not so much unselfish kindness in the world that we can refuse the least, though offered by hands less clean than ours. I fear Mrs. Hoogan feels deeply how we have taken grass from the Wrens, Enderthorpes, Days and Mr. Acre, but would not from her. Yet she sends some, cut with her own hands. And though her husband runs a saloon, who knows but he may be open to persuasion, and may really dislike his business? Give me the wheelbarrow—lead me to where it stands. Now," he added, seizing the handles, "I will myself trundle it to the Hoogans, and we will get a barrow full. Arthur, walk beside me, your hand on my arm, and press in the direction I should take." It was a pleasant sight to see Mr. Woodney, his face shining with kindness for all the world, push the wheelbarrow along the rattling walk, guided by Arthur and preceded by Peter Wren and Bob Enderthorpe, the latter shouldering the spade, and all, except Mr. Woodney, as dirty as possible. And it was pleasant to see the neighbors looking from window and door, proud that they had contributed some of their own grass to brighten the blind man's yard. What if he could never see it? Did he not have one of the boys, after each new load was set, lead him around the sodded square to measure the increase of greenness? When it was dark, and Bob and Peter had gone home, and the wheelbarrow, carefully cleaned, had been returned to its owners, Mrs. Geraldine Woodney, looking at the bright island of grass surrounded by a sea of baldness, murmured, "Still, I am sorry, as Bob says, that we have any 'saloon grass.' "

"My dear," rejoined her husband, "whenever you look out the door, you will see grass from so many different yards, all given in love, from the high and low, from the pure and sordid, from the home of those pure beings, the Misses Day, to the wicked haunt of the saloon. Though so very different, these people were all prompted by the same feeling—that which urged Arthur to work beyond his strength. We dare not repulse such unselfish interest; for whenever a loving impulse is slain, some unholy weed springs up from its grave."

"I take notice, "observed old Mrs. Woodney, "that high and low as they were who gave us grass, none are high enough to be of the rich families in town, the Winterfields, or my nephew, G. C. D. Woodney! But it's time for that kitchen fire to be started, or it'll be bedtime before we can have supper. And supper Arthur surely needs, and you, too, Benjamin. Do you think you can ever get yourselves clean."

"Am I soiled?" asked Mr. Woodney in mild surprise.

"Almost as much so, thanks to your trip to the saloon, Benjamin," remarked his wife, "as the grass you brought from there."

"Fortunately," moralized Mr. Woodney, his thoughts all intent upon the reformation of the saloon keeper, and happily unconscious of the grimy streaks athwart his face, "stains like these can be readily removed, leaving no scar."

"It will take a great deal of soap," returned his mother drily.

(TO BE CONTINUED.)

❁ ❁

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, **MEXICO, MO.**

LIBERTY LADIES' COLLEGE
14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.
American Mozart Conservatory
Professors, graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIC, LONDON, use the methods of these Conservatories. *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.*
Address President C. M. WILLIAMS, Liberty, Mo.

Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property $200,000.00. Enrollment last session 470. Number of teachers employed in the various schools twenty-five. The University embraces the following schools and Colleges: I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good Library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post-graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to E. V. Zollars, President, North Waco, Texas.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Christian Publishing Company

2712 Pine St.

J. H. GARRISON, - - - - - President
W. W. DOWLING, - - - Vice-President
W. D. CREE, - - - Sec'y and Adv. Manager
R. P. CROW, - - - Treas. and Bus. Manager
G. A. HOFFMANN, - - General Superintendent

Business Notes.

The calls for "The Holy Spirit," by J. H. Garrison, are continuing right along, but we are so supplied that all are filled promptly. Price, $1.

Wagner's "Simple Life" at 35 cents is in good demand, while the "Letters of a Self-made Man to His Son" are indeed bargains at 60 cents, postpaid.

Our friends must not forget that personal cheques cost us 15 cents for collection, while a draft or money order will only cost you from 3 to 10 cents. Ought you to ask us to be the loser?

All ministers in good standing are privileged to take advantage of our "installment plan" offer, by which you buy any of our books, paying one-fourth or one-fifth down, the other payments in order. Write us.

We have had to make another shipment of "The Christian Worker's Bible and Christian Worker's Testament," but will be well stocked before these notes are read, and we can fill your order or give you any information.

But there are many who prefer the "Old Version," so that we have also received from the Oxford University Press more than $400 worth of the Oxford edition of the Bible, and we have it in all styles and at every price.

Another fortunate stroke for our schools and smaller churches is the "Dime Album," by which the Juniors are raising offerings for the many good purposes they have in hand. These are sold at 5 cents each, postpaid.

We must order another edition of "The Gospel of Matthew," by that prince of commentators, Peloubet, and are going to sell them at 50 cents each, postpaid, though the book was put out to sell at $1.25; another bargain for you.

The Bagster Bibles are in the market to stay. The "Red Letter" Bibles and Testaments are in good demand, hence our stocking up on all such books, making it possible for our friends to get anything in the Bible line right at "headquarters," and "right" in price.

We have just received from Thomas Nelson & Sons over $500 worth of the "American Standard Revised" Bibles and Testaments, such is the demand for this most up-to-date translation of the word of God. We can now fill any orders sent us without any delay. Prices, from 35 cents to $18.

For older folks: "If I Were King" and "The Resurrection," also "Soldiers of Fortune" and "The Virginians," also "Gordon Keith" and "In the Palace of the King," also "The Right of Way" and "Captain Ravenshaw." All of the above are $1.50 books, selling at 60 cents, postpaid. Our stock is complete.

The Glass Birthday Globes are having a great sale, the schools, classes and individuals using them with pleasure and interest. The No. 1 sells at 35 cents, the No. 2 at 50 cents, the No. 3 at $1.35, all postpaid. No. 3 is one of the handsomest globes on the market and any of them will increase the birthday offerings of your school, or the class offerings.

The force in the book-room does not aim to be partial, giving some ministers the 25 per cent off, charging others full price; but we do not know all our "brethren of the cloth," so if you will just deduct the 25 per cent, then add 10 per cent of the list price of any of our own publications, save "net" books, we are sure to give you the discount. This applies to all *ministers*.

Our Cradle Roll stock is complete; so that we can furnish any and all our schools with everything needed for this happy phase of interest. "Gloria in Excelsis," in silk cloth is just from the bindery. It is the best church hymnal on the market and sel s at $1 postpaid; $9 50 per dozen, $75 per 100, not prepaid. It has 600 pages and ought to last a lifetime Write us for further information or "sample copy."

ROUND-TRIP EXCURSION RATES

FROM ST. LOUIS

VIA B. & O. S-W.

(Baltimore & Ohio Southwestern R. R.)

Asbury Park (Via New York if desired)
Going, June 29 and 30, July 1 and 2. Return Limit, July 10 .... $24.35
(Privilege of extension to Aug. 31.)
Asheville, N. C.
Going, Every Day. Return Limit, Oct. 31 .... 20 50
Baltimore
Going, July 2, 3 and 4, Return Limit, July 15 .... 21.25
(Privilege of extension to Aug. 31.)
Bristol, Tenn.
Going, Every Day. Return Limit, Oct. 31 .... 19.60
Chautauqua Lake, N. Y.
Going, July 7; Return Limit, Aug. 8
Going, July 28; Return Limit, Aug. 29 .... 19.25
Chautauqua Lake, N. Y.
Going Every Day. Return Limit, Oct. 31 .... 28.30
Deer Park, Md.
Going, Every Day. Return Limit, Oct. 31 .... 27.15
Hamilton, Ohio
Going, June 30, July 1 Return Limit, July 5 .... 9.25
French Lick Springs, Ind. (West Baden)
Going, Every Day. 10 day limit 8.80
Going, Every Day. 3 months' limit 11.60
Louisville, Ky.
Going, July 30 and 31. Return Limit, Aug. 10 .... 8.25
Pittsburg
Going, Every Day. Return Limit, Oct. 21 .... 22.95
Pittsburg
Going, Aug. 18 and 19. Return Limit, Aug. 28 .... 15.00
Philadelphia
Going, Sept. 15, 16 and 17. Return Limit Sept. 25 .... 22.00
(Privilege of extension to Oct. 5.)
Saylor Springs, Ill.
Going, Every Day. Return Limit, 3 months 6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,

F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Toledo, St. Louis & Western R. R. Co.

"CLOVER LEAF ROUTE."

The Short Line St. Louis to Lake Erie and the North-eastern Summer Resorts.

ASK ABOUT OUR NET-SHAPED TOUR.

Lake { HURON
ERIE
CHAUTAUQUA

City Office 104 N. 4th Street, St Louis.

R. J. McKay, D. P. A.

SUMMER EXCURSIONS
-VIA-
BIG FOUR
From St. Louis

$24.35 Asbury Park, N.J. AND RETURN Tickets on Sale June 29, 30, July 1, 2
$ 9.25 HAMILTON, O. AND RETURN Tickets on Sale June 30, July 1
$ 21.25 BALTIMORE, MD. AND RETURN Tickets on Sale July 2 3. 4
$ 19.25 Chautauqua, N.Y. AND RETURN Tickets on Sale July 7, 28
$ 18.50 BUFFALO, N. Y. AND RETURN Tickets on Sale July 8, 9, 10
$15 00 PITTSBURG, PA. AND RETURN Tickets on sale August 18 and 19
$22.00 PHILADELPHIA AND RETURN Tickets on Sale Sept. 15, 16, 17.

For particulars call at City Ticket Office,
BROADWAY AND CHESTNUT
or Address C. L. HILLEARY, A. G. P. A.
St. Louis, Mo.

FRISCO SYSTEM

It's Easy to Keep Cool

Just get on top of a mountain. That may not seem easy, but it is at

EUREKA SPRINGS, ARK.

An electric car right to the top where you will find the finest hotel in the Southwest.

The Crescent

An ideal place for rest and recreation. Reduced rates via Frisco System every day.

For Further Information write
GENERAL PASSENGER AGENT, FRISCO SYSTEM, ST. LOUIS, MO.

FIFTY-FIFTH YEAR

CHRISTIAN COLLEGE

For the Higher Education of Young Women.

Affiliated with MISSOURI STATE UNIVERSITY,
WELLESLEY COLLEGE and Other Eastern Schools.

THE NEW AUDITORIUM AND LIBRARY.

Four Splendid Modern Buildings
(1) Elegantly furnished Dormitory accommodating 150 students; built 1899
(2) New Auditorium and Library Building, with Roof Garden built 1902
(3) New Sound-proof Music Hall, completed 1903. (4) Academic Hall.

Furnishings and Equipment Unrivaled. Rooms en suite; heated by Steam; lighted by Electricity; Hot and Cold Baths; Gymnasium; Art Studio; Library of 5,000 Volumes; Physical and Chemical Laboratories : : :

Prepares for advanced University Work.
Schools of **Music, Art and Elocution**—Degrees conferred.
Thirty-four Instructors of the best American and European Training
Beautiful Park of eighteen acres. Artesian Well, Lake, etc.

Academic Degrees of B. A. and B. L.
Schools of **Cookery, Sewing and Domestic Art.**
Students from twenty-eight States and England.
Tennis, Basket Ball, Golf, Boating, Swimming, etc.

A Christian Home and High Grade College

NEXT SESSION OPENS SEPTEMBER 18, 1905.

Rooms should be engaged early. Many students refused for want of room the past two years. Limit 150.
For engraved catalogue address,

MRS. W. T. MOORE, President, Columbia, Mo.

THE CHRISTIAN-EVANGELIST

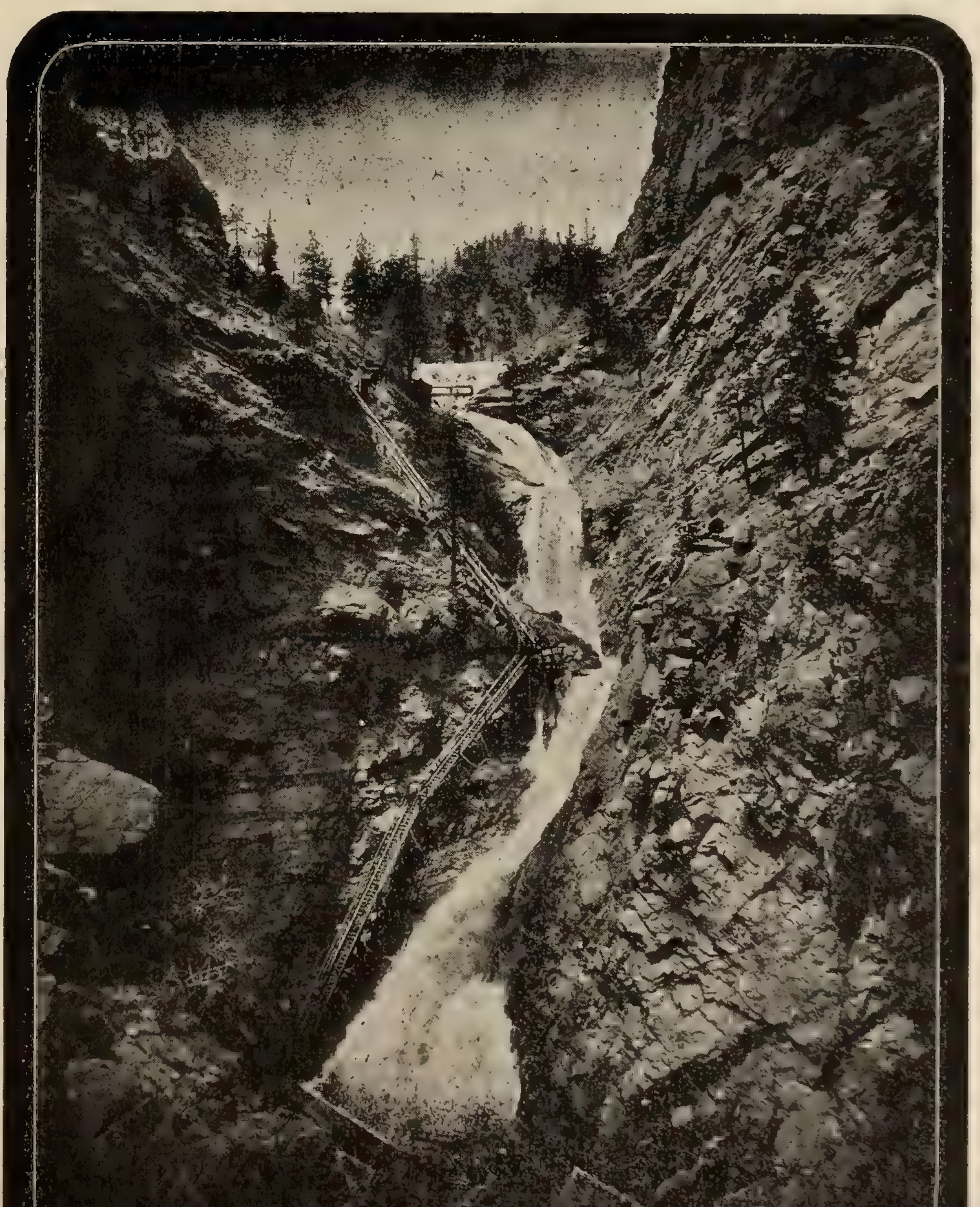
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 28. July 13, 1905. $1.50 A Year

✻ ✻

With the Christian-Evangelist Special.

✻ ✻


FALLS
SOUTH CHEYENNE CANON

✻ ✻

A Noted View Near Colorado Springs.

✻ ✻

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

Current Events 891
Editorial:
"My Personal Plea." 893
Brother Ely on the Monroe Union 893
The Abuse of the College Degree 894
Notes and Comments 894
Editor's Easy Chair 895
Contributed Articles:
Our Early Days in California. R. L. McHatton 896
The Holiness of Holidays. James Mudge, D. D. 898
Concerning Baptism. W. J. Burner 899
With the "Christian-Evangelist Special" 900
The Southern Christian Institute 901
Report of Iowa's Greatest Convention 902
Our Budget 903
News From Many Fields 906
The Triumphs of the Gospel in Beaumont, Texas 909
International Sunday-school Convention 910
Evangelistic 911
Sunday-School 912
Midweek Prayer-Meeting 912
Christian Endeavor 913
People's Forum 914
Family Circle 915
With the Children 918

....FIFTY-FIFTH YEAR....

CHRISTIAN COLLEGE

For the Higher Education of Young Women.

Affiliated with MISSOURI STATE UNIVERSITY, WELLESLEY COLLEGE and other Eastern Schools.

FOUR SPLENDID MODERN BUILDINGS. (1) Elegantly furnished Dormitory, accommodating 150 students; built 1899. (2) New Auditorium and Library Building, with Roof Garden, built 1902. (3) New sound-proof Music Hall, completed 1903. (4) Academic Hall.

Furnishings and equipment unrivaled. Rooms en suite; heated by Steam; lighted by Electricity; Hot and Cold Baths; Gymnasium; Art Studio; Library of 5,000 Volumes; Physical and Chemical Laboratories.

Prepares for advanced University work.
Academic Degrees of B. A. and B. L.
Schools of **Music, Art** and **Elocution**—Degrees conferred.
Schools of **Cookery, Sewing** and **Domestic Art**.

Thirty-four Instructors of the best American and European Training.
Students from twenty-eight States and England.
Beautiful Park eighteen acres. Tennis, Basket Ball, Golf, Lake, Boating, etc.

A Christian Home and High Grade College.

NEXT SESSION OPENS SEPTEMBER 18, 1905.

Rooms should be engaged early. Many students refused for want of room the past two years. Limit 150.
For engraved catalogue address, MRS. W. T. MOORE, President, Columbia, Mo.

A TRIO

of devotional books which have aided thousands of readers.

Alone With God

The Heavenward Way

Half Hour Studies at the Cross

Written by J. H. Garrison,
Editor of THE CHRISTIAN-EVANGELIST.

They are similar in size and binding, and being all written for the purpose of comfort and spiritual strength, they constitute what may properly be called

A Devotional Library.

PRICE,
Seventy-Five Cents a Volume, or Two Dollars for the Set of Three Volumes, Postpaid.

CHRISTIAN PUBLISHING CO.,
2712 Pine St., St. Louis, Mo.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Living Praise

By Chas. H. Gabriel and W. W. Dowling

Sacred Songs Suitable for All Occasions

267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.

Three Styles of Binding.

PRICES:
$15.00, $20.00, $25.00 per hundred

CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

Bright, Interesting, Enjoyable
A BOOK OF
Chinese Illustrations and Stories

A Chinese Story-Teller

Written by WM. REMFRY HUNT
Missionary to China.

167 Pages in Yellow Cloth Binding.

The Young Folks Enjoy Reading It.

75 Cents Postpaid.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

THE VERY LATEST AND BEST
Christian Workers' New Testament

With marked passages so connected by references as to make a complete study of any particular theme a very easy matter

Leather Binding. Divinity Circuit.

Prices: - - - 75 cents to $1.25.

Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. July 13, 1905 No. 28

Current Events.

New Secretary of State.

Elihu Root, who left President Roosevelt's cabinet a year and a half ago to resume his legal practice, has accepted the position of Secretary of State which was left vacant by the death of John Hay. The President has given it as his opinion more than once that Mr. Root is the ablest lawyer and the greatest man in the country at the present time. While the general public perhaps lacks data upon which confidently to base so sweeping a superlative, there is no doubt as to the general concurrence in a very high estimate of Mr. Root's ability and character. The whole country has been realizing more and more every month up to the very end, that John Hay was one of the greatest diplomats that ever served this country, and it will not be easy to fill his place. It seems a little unfortunate that, in connection with the discussion of Mr. Root's accession to the secretaryship, so much emphasis has been laid upon his private financial affairs. He has been said to be the most highly paid lawyer in America, and his annual income from his practice has been stated all the way from $150,000 to three or four times that amount. This being the case, it is not unnatural that he should think twice before accepting an office which pays a salary of $8,000 a year. Mr. Root did hesitate, and it is reported that he finally accepted only on the strength of Mr. Roosevelt's representation that such an action on his part would virtually assure him of the Republican nomination for the presidency in 1908. This may or may not be the case. It is pretty generally understood that Mr. Root has an honorable ambition to attain the presidency. But the office into which he is now about to enter is one of the greatest usefulness and dignity, and we confess that we do not like the idea of begging any man to accept it as a stepping-stone to higher things. At the same time, we are willing to give the praise which is due to one who is willing to serve his country at a financial sacrifice. Whether this turn of events will actually secure for the new secretary the Republican nomination in 1908 is another question. It is only a few weeks since we were being told with all confidence that Secretary Taft was the administration candidate and was practically certain of the nomination, unless the convention should seize Mr. Roosevelt by force and arms and compel him to submit to a third term.

◆

Panama Affairs.

The sudden resignation of Mr. Wallace as chief engineer of the Panama Canal and the consequent falling out between him and Secretary Taft, have been fully aired in the newspapers. It appears that Mr. Wallace, who was receiving a salary of $25,000 as a member of the canal commission and chief engineer for it, received a highly advantageous offer from a corporation in New York which would more than double his income and would give him an opportunity to live in New York instead of on the Isthmus of Panama. So he resigned, and Secretary Taft, with the approval of the President, accepted the resignation to take effect at once, and frankly and forcibly expressed his opinion of a man who would drop a public work in a critical place for the sake of a raise in salary. Mr. Wallace professes his utter inability to see the point of the secretary's criticism of his course. It was a plain business proposition and "justice to his family" required that he accept the offer. (Why is it that a man always talks about justice to his family when he is justifying himself for laying hold of a good thing?) The point involved is rather a delicate one. When is a man justified in resigning a position in the public service for his own financial betterment? Shall one say always? That would be absurd. No one would feel anything but contempt for an army officer who would resign in time of war to accept a better salary than his commission brought him. A president who should resign to accept higher pay at other work would be considered to have disgraced the office. Shall one say then that a public official is never justified in resigning to better himself financially? No, anyone would admit that a postmaster or customs officer might under ordinary circumstances properly resign if it were to his interest to do so. The most obvious rule, if one must have a rule, seems to be that it is dishonorable to leave a public office for private gain if the place cannot be filled in such a way that public interests will not be jeopardized. No one need hold an office from sense of duty when a hundred men who could fill it just as well are waiting for a chance. It is doubtful whether a change in engineers can be effected just now without endangering the enterprise to some considerable degree, but it is a point upon which we do not feel prepared to pass an expert opinion. The place has been filled by the appointment of John F. Stevens as chief engineer.

Mr. Shonts, chairman of the Canal Commission, says that the policy will be adopted of looking after the health and comfort of the employes in the canal zone before any effort is made to push the work of actually digging the canal. So much has been said about the unsanitary conditions and the dissatisfaction of the men, that he is anxious to show that affairs are not nearly so bad as they have been represented and to remove any actual grounds for criticism which may exist.

The policy of buying in the cheapest market, whether that happens to be at home or abroad, is being carried out. A representative has been in England and on the continent during the past two months investigating the prices of various articles, especially steel rails and ships. He has gotten options on both commodities from a number of English and German firms.

◆

The Voice of the Rabbis.

The Central Conference of American Rabbis, recently in session in Cleveland, took a stand in opposition to the reading of the Bible in public schools. The committee on sectarianism presented a report embodying the following, which was approved: "The place of the Bible is in the home, the church and the church school. To force it into the public educational institutions is not merely to suggest that these three agencies are powerless to effect the desired results, but it is likewise to interfere with the growth of a finer and larger human brotherhood. It has created ill-feeling between Catholic and Protestant, and has caused both to look down upon the Jew." The theory that the contempt for the Jew, which has been a sad fact in a large part of the Christian world for many centuries, is due to the reading of the Bible in the public schools, is a distinctly novel contribution to the argument upon this well-worn question. As a matter of fact, it might be very plausibly maintained that the current estimate of the Jew would be very materially raised—and thereby brought more nearly to the point which justice to that race demands—if, to the common acquaintance with the Jews of to-day, were added a degree of familiarity with the

Jews of antiquity whose exploits are recorded only in the Bible. It will probably have to be accepted as a fact that we can neither ask nor trust our public schools to teach religion, much as we may wish that religious training might be a part of every child's education. But the fact that the origin of our religion is more or less involved in Hebrew history is no sufficient reason why we should shut our eyes, so far as public school teaching is concerned, to the whole body of Hebrew history and literature.

◆

National Education Association.

The forty-fourth annual session of the National Education Association met at Asbury Park, N. J., July 3-7. The meeting of the N. E. A. brings together every year a great many thousand teachers of all grades, from the kindergarten to the university, from all parts of the country, including a very distinguished group of those who stand forth by common consent as the leaders of the teaching profession. It is not too much to say that, under ordinary circumstances, any resolution passed by the N. E. A.—and it does not hesitate to express itself by resolution, though it does so as a rule only after prolonged and careful investigation—represents the preponderance of sound educational opinion in this country at the present time. The chief work of the association is carried on through its seventeen departments (e. g., elementary education, secondary education, higher education, normal schools, etc.), each of which is fully organized for the consideration of topics within its own special sphere. Since many of these departmental meetings are held simultaneously, it was impossible for the representative of the Christian Evangelist to attend them all, and the subjects considered were too numerous to permit an enumeration of them. It was particularly noticeable that the well-worn phrase "the three R's" was brought into play with great frequency, and that the speakers who referred to the subject usually characterized, more or less emphatically, the insistence upon the three R's to the exclusion of the so-called "fads and frills" of modern education, as a narrow and unintelligent attitude toward the real problems of education. Whatever we outsiders may think about it—we have nothing to do with the schools except to pay for them and send our children to them—it is tolerably obvious that the pedagogues are pretty firmly convinced that nature-study and drawing and music and the like are as fundamental and essential as the time-honored reading, writing and arithmetic, and that the matter will not be helped at all by scornfully denominating everything except the venerable triad as "fads and frills." Mayor George B. McClelland, of New York, gave an address on the afternoon of the Fourth of July in which he took occasion to attempt to rally the friends of the three R's. The attempt was scarcely a success. On Friday, the last day of the session, President Roosevelt gave an address.

◆

A Lawyer's Conscience.

James B. Dill, a corporation lawyer who has been noted for handling big cases and getting big fees, has given up his practice and accepted an appointment as judge of the Court of Errors and Appeals of New Jersey. If the current statements are true, Mr. Dill is exchanging a practice worth $300,000 a year for an office with a salary of $3,000. It is not, as with Mr. Root, a question of using the office as the stepping-stone to a higher one, but of serving the commonwealth. His opinions upon many points intimately connected with the management of the great corporations which he has been serving have gradually altered until he is in the curious position of an anti-trust agitator who has been instrumental in forming more trusts than any other man in America. It appears that he is quitting his practice simply because he believes that he can serve the public better as a low-salaried judge than as a high-salaried attorney.

◆

Science and Life.

Professor Loeb, now of Berkeley, and Professor Burke, of Cambridge, have been giving forth the results of some very interesting experiments touching the origin of life. Professor Burke, using sterilized bouillon as his medium, has brought into being certain particles of matter which he is inclined to think may possess a sort of life. He is pretty sure that they do not represent the development of any living germ which crept in by reason of imperfect sterilization or other defect in the manipulation of the materials, but he is not quite sure that the result is actually life. If it is, he thinks he has secured spontaneous generation. One observes that there are several ifs. We shall wait with interest their elimination by further experiment. This whole question of the origin of life is very interesting, and these investigations are eminently worth while. But, even at the risk of speaking prematurely when such experiments are in progress, one can but remark that hunting for life—not its forms and manipulations, but the thing itself—with scientific apparatus, bears some resemblance to a search for artistic values by similar processes. Shall one find the qualities which give artistic worth to a great painting by chemical analysis of the paint and canvas or by accurately describing the physical process by which they were combined? Can any statement in terms of material things and processes ever adequately define an artistic product? However keen the research may be, the meshes of the scientific net can never be so fine but that artistic values will pass through them and escape. Perhaps at last we shall find that it is so with vital things, that the quality of life, however closely it may be associated with the material which is vitalized, is in itself too subtle, one may even say too spiritual, to be stated in terms of physical science. The phenomena which life produces will still be worthy of study; but even if a method of spontaneous generation is discovered, life will not be reduced to the plane of a merely physical fact.

◆

Better Bible Study.

The reports that have reached us of the International Sunday-school Convention which has been in session in Toronto, Canada, indicate that the long delayed project of furnishing an optional course of advanced lessons for mature students who have been through the seven years' course offered at present under the international system, has at last been ratified by the convention. At the last triennial session of the convention, held at Denver in June, 1902, the plan was discussed at length and was defeated. The feeling of the majority seemed to be that the present system, while not necessarily perfect, was entirely adequate for all reasonable demands, and that the whole principle of uniformity would be endangered if it were permitted to introduce an independent system of lessons for advanced pupils. There was apparently a degree of apprehension lest the entire edifice should collapse like a house of cards if any part of it were touched. There were others who considered these fears quite groundless, and who thought that, in any case, it was far more important to have everybody in a school learning something than to have part of them, for the sake of uniformity, devoting their time to matter from which they learn nothing. The advance which has been made in Sunday-school work under the international lesson system has been enormous, and the idea itself has contributed much to the religious life of the age. There is no valid reason why it should not continue in service. But it is a truth which has for considerably more than a decade been forcing itself upon the attention of educators who are especially interested in religious education, that improvements of a somewhat radical character were called for. There is no reason why these improvements should not come under the leadership of the same international organization which has so long been in the lead. The action of the Toronto convention indicates that the organization is awakening to the requirements of the situation.

◆

Russian territory has been invaded by the Japanese, which makes their case now a stronger one, according to diplomatic tradition.

"My Personal Plea."

This is the title of a printed circular which the venerable Dr. George H. Ball of the Free Baptists has issued and sent to a limited number of ministers. It is a tender and forceful plea for union and co-operation between the Free Baptist churches of Christ and the churches of Christ without the Free Baptist prefix but which nevertheless do claim to be both free and baptized.

In the beginning of his "plea" Dr. Ball says:

> "When the Christ-life entered my soul I was amazed and grieved to observe divisions and rivalries in the Christian church. The prayer of Christ, John 17: 21-23, moved me deeply and yet gave me comfort. In my heart of hearts I felt that this prayer must be answered, and began at once to seek the meeting place where all churches are to become one in Christ."

This meeting place he found in "the fellowship of the Free Baptist churches of Christ," which, in his judgment then and now "stand for organized Christianity just as Jesus stands, with nothing added, nothing omitted." Not that they have attained to perfection, but that "the aim we have is perfect, and we press toward the mark, seeking to know Christ fully, attain his thoughts perfectly, and organize his ideas and wishes without default or defect."

What nobler aim could any body of religious people set for itself than to "organize Christ's ideas and wishes without default or defect"? Is not that the identical aim of the churches of this Reformation? Dr. Ball quotes from a statement of one of their conventions in relation to unity, the following: "We regard loyalty to Christ and the Bible, and the independence of the local church, as a basis on which closer relationship with other religious bodies may be attained." After pointing out that they are shut out from union with "one large body of baptized Christians" because "they deny the right of many true disciples of Christ to express their faith in and homage to him in the sacred supper," Dr. Ball offers seven reasons why union between Free Baptists and Disciples of Christ should be effected. These reasons far outweigh any real or imaginary difficulties in the way of such union.

On the question of name Dr. Ball has the following statements which can but appeal to all his brethren:

> It is not demanded that we add to, or take from, our name at all in order to come into working fellowship as proposed. It will however be gratifying and encouraging if we voluntarily write and speak the family name of our churches which we now only imply. They are churches of Christ; that is their family name and precious above every name. Why should we not exalt it, write it and speak it? Do we not dishonor Christ and do ourselves injustice by merely implying it? We should seriously object to having our respective family names merely implied, and to being introduced as merely John, and James, and Peter, and Jacob. But the family name of our churches is infinitely more sacred and dear to us, and certainly should not be ignored or unuttered. We should speak it out, and write it out, irrespective of union. Free Baptist church of Christ has a sweet sound in the believer's ear, and reads beautifully in Christian literature.

The Free Baptist churches of Christ, he argues, need the infusion of the new energy and fresh methods of the Disciples of Christ. "We certainly need evangelistic and growing power," he says; "the Disciples have a superabundance of it, and have consequently increased in the last forty years by the addition of more than a million members. They have hundreds of able, discreet, spiritual evangelists, eager to work with us. By opening our churches to them, and by hearty co-operation with them, and they with us, a great awakening would surely follow."

The aged veteran longs to see this consummation before he goes hence. "My mission on earth will soon end, but if I shall see the great trust committed to us handled, used and conveyed onward bravely, and wisely, and effectively, and made clear as the meeting place of the churches of Christ, it will give me infinite joy."

May he live to see the union he so earnestly desires!

❖ ❖

Brother Ely on the Monroe Union.

We freely accord to Brother Ely whose letter appears elsewhere, the purest and sincerest motives in the position he takes as respects this union. We hope he is able to do the same toward his brethren in Monroe, Wis., who have been trying to carry out our Lord's prayer for the unity of his followers.

Brother Ely says he is "in favor of unity; but it must be effected upon a scriptural basis." Is not this exactly what every denomination in Christendom is saying? And by "a scriptural basis" each one means its *denominational* basis, for of course it believes its own basis to be "scriptural." Now the plan of union proposed by our reformatory movement differs from that of others in that we do not demand that others shall agree with us in all matters of scriptural interpretation. We are willing to leave much for future growth in the knowledge of God's will to accomplish, if only the Lordship of Christ be accepted in the organic constitution of the church, according to the consensus of Christian scholarship. This involves the "one Lord, one faith and one baptism." This accepted, there may be differences of opinion, differences of interpretation and a variety in methods of worship and of Christian work, without disturbing "the unity of the Spirit."

The chief obstacle to Christian unity to day is that denominationalists attach more importance to their denominational opinions and usages than they do to the plainest teaching of Christ and his apostles concerning unity. The latter, they freely admit, ought to be carried out, but the former *must* be maintained even at the cost of perpetuating our unholy divisions in the church of Christ. They have a denominational conscience, but no conscience for Christian union. What we have to beware of is this same undue attachment to and undue exaltation of our interpretations and practices which we thoroughly believe to be scriptural, but which are not fundamental to Christian life and Christian unity, and concerning which men equally loyal to Christ may differ. Brother Ely, whose fidelity to what he believes to be right, all of us who know him freely acknowledge, will pardon us for saying that his position seems to us to reach this extreme, and therefore to be preventive of unity. To assume, not only that we are infallibly right in the things mentioned, but that others who differ from us are thereby so invalidated in Christian character as to be unworthy of union with us, is to make our inerrancy a test of fellowship.

We are sure that few of our readers will agree with Brother Ely in regarding the name "Union Church of Christ" as equally unscriptural and objectionable as "Presbyterian church." Is the idea of *union* so foreign to the New Testament as that? If so, what becomes of our plea for Christian union? This is to come into bondage to the *letter* and to lose the *spirit* as concerns the matter of name. If Christ be honored in the name of his church, what need we care for innocent prefixes which express a historic fact?

Concerning the weekly observance of the Lord's supper we need only repeat what we have already stated, that there is no prohibition of weekly observance for those who feel it to be a duty, while there is no demand for a weekly observance on the part of those who do not yet feel it to be a duty. This is Christian liberty without which there can be no Christian union among those holding differing views.

As to the division of the offerings, is not that just what existed before the union? Nothing is lost, therefore, on that score, while much has been gained in other respects, with a reasonable probability that in a little while their offerings will flow through the same channel. Meanwhile, if we are willing to receive Baptists into our churches, and to unite with them, is it such an un-Christian use of funds that we should not agree that those who have been Baptists may continue their missionary offerings through their missionary societies, without disturbing their fellowship with us?

Finally, ought we not to remember that we profess to be congregationalists in church government, and that, as such, we can afford to allow a little congregational autonomy in a matter of this kind that in no way commits other congregations to the same policy unless they choose to adopt it? It is entirely proper to discuss, in a fraternal way, the wisdom or propriety of such action, provided we do not assume an ecclesiastical censorship over the case that is foreign to our method of church organization and government. We have consented to the publication of these articles, and have made these editorial strictures, because of the general principles involved, and in the hope that it would in no way embarrass the brethren in Monroe in carrying out their union.

The Abuse of the College Degree.

The story is told of Dr. Johnson, that on visiting the University of St. Andrew, in Scotland, whence academic honors are supposed to have been plentifully obtained, for the purpose of literary as well as medical quackery, without any other proof of ability than that of being able to pay certain fees, he inquired of one of the professors into the state of their funds; and being informed that they were less affluent than many of their neighbors, remarked: "It is no matter; persevere in your present plan, and you will certainly get rich—*by degrees*."

One would think our American institutions, by this measurement, would soon own the earth. Our five hundred chartered colleges have been showering these honors so lavishly within a few weeks, that the man seems most distinguished among his fellows who is without one. Harvard gave over a thousand, and a single little New England institution conferred fifty-four honorary degrees. Many of these colleges are little more than high schools, but their D. D.'s and LL. D's and Ph. D.'s are authorized by state legislatures and are as unassailable as those of Harvard or Yale. The result is to greatly cheapen the degree. It is no longer a badge of scholarship or distinction. It tends to make the whole business ridiculous. No man is distinguished by an honor which is showered indiscriminately upon a host of mediocrities at every commencement.

What is the remedy? Let the colleges cease to grant these honorary distinctions altogether, or else bestow them only on careful examinations, or on men who will really honor the institution which honors them. The University of Virginia, one of the greatest schools on the continent, never confers an honorary degree. It is a good example to follow. The college degree adds little to the fame of a really great man. Nobody asks whether Washington or Lincoln or Gladstone was ever made an LL. D., or whether Beecher or Spurgeon ever received the *Doctor Divinitatis.* Our institutions however, in conferring titles, may honor themselves, or dishonor themselves, according to the discrimination shown in the selection of persons thus honored. Honorary titles are not without value if truly honorable. The doctorate ought to mean something and not have the force of the Kentucky colonelcy, but too often this is all it means. It recalls the classical anecdote of a certain pedant who presented himself at Cambridge for a doctor's degree and, as is usual on such occasions, the questioning was in Latin.

"*Quid est creare?*" What is it to create?

"*Ex nihil facere,*" was the answer. To make out of nothing.

"*Ergo, te doctorem creamus!*" Therefore, we make you a doctor!

Europeans laugh at our abuse of these college honors, but they are given to humbug titles of a higher sort. A regular dealer in orders and titles was recently exposed in Berlin, a trafficker in honors in many European states, a Tyrolean who issues a regular price list, offering a degree of nobility in certain German states at $30,000; a baronetcy at $50,000; a Spanish title for $4,000; Turkish orders from $2,000 downward, and Persian orders at low prices; Portuguese titles of count and marquis at a bargain, and other distinctions for certain sums to those willing to devote the necessary money to "charitable purposes." Humbuggery is not exclusively an American product.

The fact is, this whole business of titles is opposed both to republican simplicity and to the simplicity that is in Christ. In the state we know Thomas Jefferson and John Adams, Charles Sumner and Wendell Phillips, Henry W. Longfellow and John G. Whittier, Daniel Webester and William McKinley. Loftiest dignities of the schools would mar their beauty. In the church, Martin Luther, John Wesley, John Bunyan, Alexander Campbell, Walter Scott and Isaac Errett, need neither prefix nor suffix. Matthew 23:8 is still in force.

Notes and Comments.

Two thousand is the number of churches that ought to contribute to Church Extension next September. The fact is, there ought to be many more than that, but what we mean is this: Last year, the Church Extension secretary tells us, there were only 1,269 churches which contributed to that splendid fund. We mean that the number of contributing churches to that fund should be swelled to 2,000 this year. That would be an increase of a little more than seven hundred churches. It would be a splendid increase, but why not struggle to reach it?

Brother Muckley is calling on the churches that will agree to make this offering in September next to report to him by July 31, so that he may report to the San Francisco convention how many churches have promised the offering, since he cannot, because of the earlier date of the convention, report the amount contributed, as the other secretaries will be able to do. We hope the preachers and church officials will see to it that their churches notify Brother Muckley that they will be in line when the time comes for this offering. Let us get up a little generous rivalry among the states, to see which has the largest number of churches responding to this request, in proportion to its membership.

In the actual number of churches promised to make this September offering, we see that Ohio is ahead. It is a way she has. Illinois follows, with Indiana holding the third place, and then comes Missouri, with only 37 of her 1,700 churches which have notified the secretary of their purpose to make this offering. Kansas is very close to her with 29, and as soon as her wheat harvest is over, she will probably forge ahead. We see no good reason why any church in the brotherhood should refuse to join in this great enterprise, and notify G. W. Muckley, the secretary, 600 Water Works Bldg., Kansas City, Mo., that it is going to do so. Let us have a rapid increase all along the line.

◆

A layman says, in the Congregationalist, that there seems to be a growing tendency in these days of increasing business pressure for the men to lose sight of the spiritual life. If such a condition be general all the more need for our Business Men's Association, a call from which appears on another page. Business life is nowhere so strenuous that men cannot get away from its demands for awhile and shifting of responsibility is no excuse for ignoring of duty. The great Lord of the harvest has claims that men cannot afford to ignore.

◆

President Roosevelt preached a sermon for the whole people in his address at Harvard. Here is a ringing sentence: "Every man of great wealth who runs his business with cynical contempt for those provisions of the law which by hired cunning he can escape or evade, is a menace to our community, and the community is not to be excused if it does not develop a spirit which actively frowns on and discountenances him." This is a thought—the obligation of the citizen to be very much better than the law compels him to be—that needs to be constantly emphasized.

◆

Mr. Jerome may know New York, but he had better let Mr. Folk attend to Missouri. It is a fair presumption that the governor of this state knows what its citizens want better than the New York prosecutor does.

◆

Brethren, let us hear from you on the subject of the best time to hold the convention.

Editor's Easy Chair.

Some men are born great, it is said, while others achieve greatness, and others have greatness thrust upon them. The latter fate, it seems, has fallen to the lot of ye Easy Chair Editor. At a meeting of the members of our Pentwater Resort Association held at Pentwater July 4th the members voted to call our new resort located between Lake Michigan and Pentwater lake, "Garrison Park"! Think how much more honorable that is than to have a *cigar* named after you! The books we have written will, in time, no doubt be forgotten, and disappear entirely even from the shelves of second-hand book stores. The thirty-six volumes of the Christian-Evangelist and its predecessors we have written and edited, will, in time, be interesting only to the antiquarian. The little reputation we may have made as Editor or preacher will fade away largely with the generation that knew us. But "Garrison Park," with its forest-crowned sand-dunes, its deep, shady ravines, its pines, oaks, beech and hemlock, will remain there while time lasts. The forces of nature and the art of man will modify its external features, no doubt, but there it stands, like Lexington and Concord and Bunker Hill, and there it will remain forever! We naturally shrank from such earthly immortality, and suggested other more alluring names, but the majority was stubborn and set in its ideas. So let it be; but we serve notice now that the first Coney Island feature that is introduced in that summer resort will be the signal for a change of name, for the Park; and of summer home for the Editor.

◆

It was a pleasant little expedition that six of us made from Macatawa to Pentwater last week, where we spent the "Glorious Fourth." The town and lake of Pentwater are only 80 miles north of Macatawa and a ride of four hours, with a half-hour rest at Muskegon, over the Pere Marquette R. R., brought us to the scene of our new summer resort. Arriving about 9 o'clock in the evening, two of our party ferried across the channel to the hotel in town while the rest of us walked west through a wooded and romantic ravine, to the Lake Michigan front, where we took quarters at the "Club House," as the cozy little hotel of the Oceana Beach Co. is called, and where we soon fell asleep to the music of the waves. Some of our party had not seen the place before, and were charmed by the beautiful beach, the wooded heights standing guard against the encroachments of the lake, and the quietness and peace that seemed to rest on the hills, the sandy beach and the many-hued inland sea that stretched away to the distant horizon. The new walk along the lake front, which we have just completed, made it easy to pass from the Club House south along the front of Garrison Park, (just as well get used to it!) to where the first cottage on the new resort was going up in the woods. It is to be called "The Pioneer." At least, that is the decision of the wife of the "Easy Chair," and she generally has her way, and it is generally a very *good* way. There, in a humble pine cottage, surrounded by pines and hemlocks, through which, on the west, the great lake spreads out its glories to the eye and sends up its unceasing anthem to the ear, we shall probably be domiciled by the time this reaches our readers.

◆

One of the advantages of a lake shore residence is the wide range of vision it gives to the eye. It is interesting, and restful too, to sit on the veranda at the evening time and watch the glory with which the setting sun surrounds himself as he completes his circuit and is departing beneath the horizon. While at Pentwater a few evenings since, there was one of those sunset scenes which fires the imagination and impresses itself deeply on the memory. Just beneath the sun there lay an uneven ridge of clouds which was easily converted into a mountain range. In front of this there seemed to flow through the opalescent sky a broad amber-colored river dotted here and there with little islands like "the isles of the blest." Gorgeous castles lined the shores of this wonderful river as it seemed to broaden out into the gulf of the infinities. When the sun had sunk behind this mountain range of clouds a coronal of flame rested along its summit and assumed the appearance of a mighty forest fire. Looking at such scenes one may give the reins to his imagination and find his castles in the air already built, and painted with a glory which even the temple of Solomon could not emulate. One may see cities rise and fall and imagine that the drama of history is being pictured before his eyes. Animals of various kinds, and birds, and the faces and forms of human beings, some grotesque, and others true to life, come into shape and fade away. After all, does not the ephemeral character of these cloud-figures illustrate the transientness of all human glory, and of all those things which most people prize most highly?

> "All flesh is as grass,
> And all the glory thereof as the flower of the grass."

The very clouds teach us the same lesson.

◆

While watching the clouds thus the other evening, shot through as they were with the rays of the evening sun, a small patch of vapor broke up into letters that spelled out clearly before our eyes the word "needs." This was such a striking phenomenon that we called the attention of others to it, but before they could find the word it had passed into another form, though not without starting a train of reflections upon the world's needs. A celestial observer looking down upon the earth and witnessing its sins, its sorrows, its sufferings, would probably find in that one word, "needs," the best epitome of his impressions. There is need of education and enlightenment, of salvation from the power of sin, of comfort in our distresses, of strength for our weaknesses, of guidance in our perplexities. There is need for more unselfishness, more charity, more honesty, more unity, more sincerity, more earnestness, more patience, more perseverance in well-doing. Oh, the manifold needs of our race! Its supreme need, however, is the need of men and women, Christ-filled and Christ-led, to minister to human needs. The word "needs" written in cloud-letters may fade from the sky, but it is engraved too deeply on the human mind and heart, and is written too indelibly on the face of the earth, to ever fade away. There are the fatherless and the widows to be ministered unto; the unfortunate to be cared for; the wayward to be regained; troubled hearts to be comforted; children to be trained; society to be purified; industry to be reorganized; politics to be elevated into ethics; nations to be brought into peaceful co-operation, and the kingdom of God to be made triumphant in all the world. Blessed is the man who has a vision of the world's needs, and dedicates his life to its service.

"Comfort Ye One Another."

By Laurene Highfield.

Comfort ye one another;
This world is o'erborne with care,
With grief, and with cruel heart-aches,
And burdens full hard to bear.
For time hastens on, and daily
Other hearts are bereft and sad,
Other lives are in need of solace
For things that once made them glad.

Comfort ye one another
With words fraught with heaven's peace;
Speak oft of a living Saviour,
Whose love for you ne'er will cease.
Be glad that he heeds your sorrow,
This tender One, wise and true,
Take courage, sad heart, believing
That he loves and cares for you.

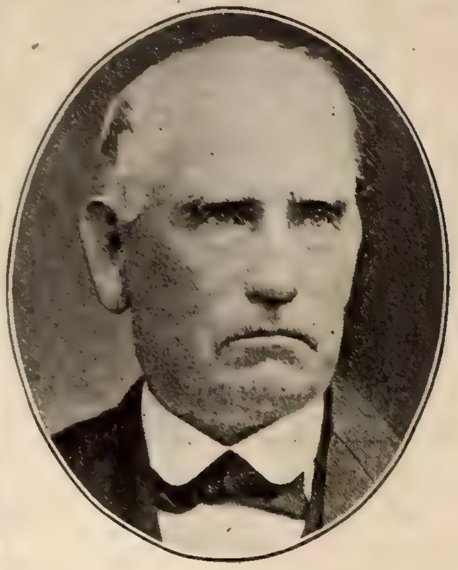
Comfort ye one another;
Dwell much in the land afar,
For sighing nor care can enter
Where Christ and the Father are.
Seek peace in that consolation
Which only his servants know,
And doing the tasks he gives you,
Find comfort for all your woe.

Comfort ye one another;
The Saviour knows all your grief,
And counting his mercies over,
In them you may find relief;
Take refuge beneath his pinions,
For healing is in his wings,
And casting your care upon him,
Find comfort in holy things.

Quincy, Ill.

Our Early Days in California By R. L. McHatton

J. N. B. Wyatt,
our first convert in California.



J. N. Pendegast,
who studied law and then crossed the plains to preach the gospel.

J. P. McCorkle,
A great preacher.

Glenn O. Burnett,
Brother of the first governor of California.

In this hurriedly arranged sketch we do not include southern California. Nor can we more than mention important events. The history of the Christian churches of California began in the days of gold. Among the seekers for the precious metal were the adherents of our cause. They brought this glorious plea from Missouri when Pike county was the most known section of that state. If we could turn the pages of their deeds we would read the good with joy and blot the ill with tears.

The first Christian preacher was Thomas Thompson. It is quite certain he preached our first sermon, and we are quite positive that his hands baptized our first convert in California—J. N. B. Wyatt is the man and he resides in Winters and is a very useful member of the church. The beautiful Feather river has the honor of yielding its waters in order that this man might show forth the death, burial and resurrection of his Lord who went into and came out of the real grave for him. In 1858 Father Thompson wrote W. W. Stevenson, editor of The Western Evangelist, that there were only two congregations in California in 1851, "the first at Stockton and the second at Santa Clara, and we two the only public speakers." While not a wealthy man, he was not compelled to depend entirely on ministerial pay. So he was able to render valuable service in the days when money was scarce. A man of untiring energy and strong body, he visited about all of the settled portions of the state. He was the organizer of many of the early churches or was present to assist. He was well taught in the word, having groped his way from denominationalism, and well remembered the road. Thus was he able to help many a soul into the true path. Having the confidence of the brethren his influence was limited only by the people with whom he came in contact.

Thomas Thompson and wife,
the first Christian preacher in California.

In his buggy he rode hundreds of miles to rally the churches for our first state meeting, which we believe was held in Stockton. We have no record of this meeting. The first state meeting of which we have a written account was conducted in our meeting house in Vaca Valley, October, 1856. "State meeting" is the correct term, for these were not conventions, but great gatherings of saints and sinners where the simple gospel was delivered. Beginning at Yountville, in 1858, they were great camp meetings held out-of-doors, because there were no houses to contain the thousands who were present. Here is your outfit: "Bring one empty bed tick; one pillow, for each person; two blankets, one comforter, one pair of sheets; one wash pan, one cake of soap, two towels and an earnest heart and willing hands. Tie up all but hands and heart with a strong rope and check for Woodland." Hundreds came in wagons. All lived in tents or board shacks. Meals were supplied at the free table and restaurant, while families often prepared their own food. With the growth of population and the inability of the churches to entertain the multitudes we were compelled to locate these gatherings. Santa Cruz is now our home, where we have a tabernacle able to seat 2,500, our dining hall, cottages and camping grounds with every convenience of city life. While it was the main purpose of these convocations to convert sinners, there was the business meeting—not always harmonious, but developing into a delegated convention. Our present plan of co-operative work was adopted with the help of L. B. Wilkes and Alexander Procter, who were invited to come all the way from Missouri to advise the brethren. The first year there was not enough money to sustain an evangelist, but the second year the state board, with E. B. Ware, chairman, and J. H. McCollough, secretary, telegraphed the writer at Gallatin, Mo., to become state evangelist. Since that time, January, 1883, we have had the regularly organized work. Space forbids to recount the

A. V. McCarty,
an early evangelist in California.

efforts of the splendid men who went out from the business meetings and the results of the better systematized work.

Father Thompson was joined in his first decade of toil by worthy co laborers and we have in our first records these preachers, Thomas Thompson, Byram Lewis, J. K. Rule, JohnP . McCorkle, J. N. Pendegast, Joshua Lawson, and Wm. T. Brown. John O. White of Missouri and John G. Parish of Ohio were visiting evangelists. John N. Pendegast was born in South Carolina. He was well educated and by profession a lawyer. He taught school in Kentucky where he married one of his pupils, by whose influence he was converted. It was not long until he gave his fine talents to the ministry of Christ. In 1854 he crossed the plains in a wagon. His family was a true wife and seven children. When he arrived in the mines of California he was crippled and his family was destitute. Read these words of his son-in-law and know something of the cost of planting our cause in the golden west. "He went to the store on Saturday evening to buy a few things with his last means. It was noised around that there was a preacher in camp and they appointed a committee to ask him to preach on the morrow. He thought, what do these rough men care for the gospel? But he consented and on Sunday there assembled in the store a good sized audience, and they turned the noisy post into a church and paid the best of attention to the missionary of the cross, while he pleaded with them to live for better things. At the close of the sermon, a miner arose and told the audience about the preacher's misfortunes and asked for a contribution; when they returned him the hat it contained forty dollars. Overcome with emotion, he thanked and blessed them, hastened to his camp and asked his wife to take a walk with him. When they had gone aside he showed her the handful of gold. They both burst into tears of joy and gratitude and poured out their souls to God in thanksgiving and prayer."

Donald Duncan,
the first person baptized in Nevada.

John P. McCorkle was a great preacher, full of zeal for the ancient gospel and he pressed the war to the gates. He knew the Book and preached it. Ever ready to defend the truth, he met all opposers with the two edged sword. His converts were well taught and were able to contend for the faith. He made good preparation for his sermons and by looking at his notebook many of our best university men could get points in arranging a logical discourse. While a positive man he was richly endowed on the spiritual side. The best sermon I ever heard on prayer was delivered by him.

Joshua Lawson preached the first sermon in the Woodland community and was a successful worker in that part of the Sacramento valley. Glenn O. Burnett, brother of our first governor, was in the state in the early fifties, but spent some time in Oregon, but was present at the state meeting in Yountville in 1858. He was a bright man, a beautiful talker, of considerable literary culture and he could preach a sermon that could go to the printer with but little correction. These men stood for Bible revision and colleges as the records indicate. In fact they were all-round men and would be a blessing to any state.

In the second ten years we have such men as A. W. DeWitt, J. P. Rose, A. V. McCarty, the evangelist, James Anderson, S. W. Faudre, E. B. Ware and James Logan. Robert Graham was here during the war and a few years following. He preached in Santa Rosa and San Francisco and was at the head of the public schools in the former city.

In the seventies we call up J. H. McCollough, W. H. Martin, Alexander Johnston, J. Durham, Hiram Connell, J. C. Keith, J. M. Monroe, T. P. Haley. J. W. Craycroft, S. K. Hallam and a host of splendid men who were followed later by A. M. Elston, H. G. Hartley, J. W. Webb, Henry Shadle and then you could run your list into the hundreds. We would require whole articles to tell of our educational work, the Christian women of California and the C. W. B. M. These, with the Sunday-school work, the Endeavorers and our great evangelistic meetings, would be very interesting reading.

The struggles in the larger cities de-

(*Continued on page 899.*)

Charter Members of our Church at Reno, Nevada, our Only Congregation from Salt Lake to Sacramento.

The Holiness of Holidays

By James Mudge, D. D.

The unholy holiday—spent in brutish pleasures unrestrained, a carnival of riot, ministering to sin, demoralizing, delirious, degrading—from which one returns jaded, disgusted and less fitted every way for the serious pursuits of life—is perfectly well known, and far too much in evidence all around us. Sometimes an entire vacation, through mismanagement or innate incapacity and ineptitude, will harm instead of help. There is no need of it of course. The holiday, whether brief or prolonged, is one of the divine arrangements, and may be made to minister to the solid good of both soul and body.

Each of these two partners is aided through the other. Not without deep meaning is the close connection in our English speech between holiness and health. Holy, whole, hale are one in structure and spirit. God hath joined them together, though man too often has essayed to put them asunder. There is a similar lesson in the bond of derivation which unites integer and integrity. Man is properly a unit, not (except for temporary convenience of examination) to be split up into separate parts. Fractional treatment of him fails to meet the vital necessities of the case. Each fragment or section of his being is so closely, indissolubly linked with the others that no one can be impaired without impairing all, no one helped without helping the rest. The apparent hiding of God's face has often come from the derangement of bodily functions, and the true prescription for many spiritual maladies would not be more prayer but more air.

Cleanliness is veritably a part of godliness; he who frees himself from all filthiness of the flesh will find his spirit in better condition. Moral and physical purity are closely allied. Holiness is not merely spiritual, it pertains to the entire man. The most subtle and the most transcendent parts of a man's profoundest life are inextricably interwoven with the texture of his muscles, and the very marrow of his bones. He thinks well, loves well, prays well because of the red corpuscles of his blood. If the harp of his nervous system is out of tune how can the psalm of his days be played other than poorly? This has been far too much forgotten. Only when it is duly remembered can it be clearly seen how close is the bearing on holiness of heart held by holidays and vacations.

It is no longer an open question with sensible folks whether ministers and other religious people (in spite of the incessant activity of Satan) have a right to lay aside their work for a season and kick up their heels in glad freedom from toil. They have no right not to do so, provided circumstances at all favor it. The greatest efficiency of their work and the largest outcome of their life imperatively demand it. So much is very certain, that such periods of leisure furnish a keener test of a man's real character than the times when he is busy. In the latter he is so hemmed in and bound about by custom and necessity that he has little opportunity for entire freedom of choice, or for showing what he really is. In the former he has much more initiative, and the way he uses it reveals quite plainly his comparative wisdom or foolishness. Happy is he, and also proved to be well furnished in the upper story, who can plan a vacation so skilfully as to get out of it, with small cost, ample refreshment for body, mind and soul.

That holidays may be so managed as to augment holiness, or in other words tend to the enrichment and strengthening of character, no one can doubt. The possibilities in this line are very great, and hence the responsibilities. For one thing, what a chance they furnish, or should furnish, to study God's works, and so come closer to the Creator. Where the mountains tower grand and grim, where the dark forests stretch their hospitable arms, where the dancing river leaps and laughs, where the daisies and buttercups besprinkle the green fields, where the moonbeams chase each silver wave over the blue bosom of the unresting sea, where the many-twinkling smile of gray old ocean greets the enraptured gazers, let the tired denizen of the fretful city drink a full cup of delight. Let him forget the pell-mell rush of the maddened crowd, abjure newspapers, if not books, and give himself up to the healing balm of trees and flowers and birds. Let him look into the heavens, and meditate on the deep things of God and the soul.

Over against the vast multitude who are so pestiferously busy turning our precious holy days into harmful holidays, promoting Sunday picnics and ball games, would it not be well to have a goodly band of godly people who should determine to make all holidays holy, should so construe their calling as to include in it this lofty and wholesome purpose. There are some things which all such will surely not do as they take their annual vacation. They will not leave behind them their Bible, and its cognate literature. They will rather make careful arrangement to fill up some measure of the arrears in this sort of reading which have too long accumulated, and so lay in a stock of fruitful thought for the more crowded days to come. They will not ignore the little country church or prayer-meeting which they might so brighten by their presence, and in helping be so greatly helped. They will not consider that because they are in loose attire, and have relaxed the strain of the usual pursuits, they can let loose their appetites and passions or forget the power of their influence and example. Many have found, to their bitter chagrin, that in the absence of customary restraint their virtue has proved sadly flabby, and that they have laid the seeds of lasting regret by the follies of their summer indulgence or indiscretion. One may yield what is needful to the physical relaxation made necessary by extreme heat without yielding in the smallest degree to the ever present power of the tempter. As a holiday earned by hard work is doubly delightful, so one which leaves behind it, as it goes, happy memories of good deeds, or ennobling, uplifting thoughts, or timely words spoken for Jesus, is trebly treasured.

Many think they do not need a vacation. In the majority of cases they are mistaken. The quality of their work is of quite as much importance as its quantity. It does not do to hold the axe constantly to the grindstone or keep the bow always bent. Many can not, so they think, take much of a vacation. If it be really so, and not simply a fit of misplaced economy, let them lay hold of the little chances and outings that for a very small sum are spread

* * *

WANTED TO SLEEP.

Curious That a Tired Preacher Should Have Such Desire.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him:

"You will doubtless understand how the suffering with indigestion with which I used to be troubled, made my work an almost unendurable burden, and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Six months have elapsed since I began to use Grape-Nuts food, and the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table. I find that by eating a dish of it after my Sabbath work is done (and I always do so now) my nerves are quieted and rest and refreshing sleep are ensured me. I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to complete the meal—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the famous little book, "The Road to Wellville," in each pkg.

around nearly all of us. And let them see if a new apprehension of God's rich, ever-present grace will not yield them so abundant a spiritual refreshment and re-creation that the lack of the other opportunities will scarcely be missed. Even those most closely shut in are not debarred from a cheerful heart, and genuine freedom from care is within the reach of those in extremely straitened circumstances. A prolonged, and even a permanent, holiday from all worry would be in very truth a proof, as well as a means, of holiness; and this is at the command of everyone.

Concerning Baptism

By W. J. BURNER

According to Thayer's New Testament Lexicon, baptism "is a rite of sacred immersion, commanded by Christ, by which men, confessing their sins and professing their faith in Christ, are born again by the Holy Spirit into a new life, come into the fellowship of Christ and the church, and are made partakers of eternal salvation."

If anyone thinks he can improve this definition, he is at liberty to try, but I decline the task.

As baptism is a "rite of sacred immersion," the word "immersion" does not carry the full meaning of "baptism."

At the time of baptism men are repentant. They confess their sins and profess their faith. They approach God through Christ and trust Christ for salvation.

Baptism has authority. It is commanded by Christ. It is fundamentally Christian.

The early apostles and Paul may have interpreted it somewhat differently, as they applied it to different people and set it in relation to different problems, but back of all it belongs to Christ. It is not a mere form. Christ condemns mere forms in religion. It is not a legal condition of salvation. Christ deals with persons, not laws. It is a help to souls which hunger and thirst after righteousness. It is a means by which men approach within forgiving distance of the throne of God. God always forgives a man as soon as the man gets near enough.

Men are born again by the Holy Spirit by baptism. Baptism is an instrument of the Spirit. Being born again is a figure of speech. It has given rise to much theological fiction. It is a pity that Protestants did not reject a literal regeneration along with transubstantiation. As Jesus used the figure, a regenerated man was a disciple; simply that and nothing more. To use another figure, he was a crucified man. If a man was not crucified, he could not enter into the Kingdom of God.

By baptism man entered into a new life. This new life was a fact. It is still a fact. On the divine side of this new life is the forgiveness of sins, the love of God for an obedient son. On the human side there is loving trust, "the fellowship of Christ and the church." The baptized man participated in the thought of Christ, looked at the world from Christ's standpoint, did Christ's work.

By baptism men are made partakers of eternal salvation. Baptism has its place in the process of redemption from the power of sin. How large a place it had in this process depended on the man himself. In the experience of Paul, baptism had a large place. It would not do as much for a smaller soul.

There are many people who have been born into a new life, come into the fellowship of Christ and the church, and have been made partakers of eternal salvation, who have not been baptized. David Livingstone and John G. Paton are examples. That these men came into the fellowship of Christ is a fact. They are made partakers of eternal salvation if eternal salvation can be recognized on earth. They lived the new life that is distinctively Christian. The highest type of the Christian religious character is shown in the lives of both.

From this we conclude that the Holy Spirit is not so poor in resources that it cannot in any case put the Christ-life into men without baptism.

In any case all the good baptism does is done in man's soul. It is not necessary to change God. God is always ready and willing to forgive. The obstacle to forgiveness is in man. If baptism helps one into clean desires and holy thoughts, into renunciation, consecration and devotion, it is unto the remission of sins. Protestants in general have no doctrine of baptism and little use for it. If our doctrine of baptism is cast in a legal mold, they will reject our message. If we can be true to the authority of Christ and to the facts of Christian life, remembering always that baptism is made for man and not man for baptism, we will make our calling and election sure. And let us not think of ourselves more highly than we ought to think. We have many members in our churches who were not baptized for the remission of sins, for their sins cling to them. Perhaps if we could demonstrate that baptism is for the remission of covetousness or uncharitable speaking, our message would be more impressive. Baptism for the remission of indifference to religion would make Presbyterians and Methodists very thoughtful.

❀ ❀

Our Early Days in California.

(*Continued from page 897.*)

serve separate treatment which cannot be given now. We have a rich history in church papers. At this time we are represented in all the important parts of the state and stand as the second Protestant people. This work was accomplished, with God's favor, by our own resources. Until recently we received no help from the east. Now we have the helping hand of the American Christian Missionary Society, the C. W. B. M. and the Extension Fund. There is hardly a church in the northern part of the state that has not had some assistance from our state board.

The church in Nevada was planted by the writer backed by some personal friends and the California state board last October in the city of Reno. It is our only congregation from Salt Lake City to Sacramento. John Young is the minister and is partly sustained by the C. W. B. M. and the Santa Rosa, California, church, of which Peter Colvin is minister.

Santa Rosa, Cal.

❀ ❀

SIRE TO SON

Boy Can Sometimes Learn From His Father.

When you catch them young enough you can usually make your sons profit by your own experience.

Afterwards, it's different. A lady tells how her son was made to profit by what his father had learned:

"My husband was always fond of coffee, and after his business took him frequently into a German community he drank it more, with the result that his kidneys became affected, and he suffered greatly with pains and despondency, till, as he says, 'coffee nearly killed me!' So he stopped using it, and began to drink Postum Coffee. It cured him; and in a very short time his kidneys resumed their normal functions, his pains were allayed, and the despondency which had nearly driven him crazy ceased to trouble him.

"My little boy, a year old, had suffered ever since he was weaned, from stomach and bowel troubles. He could not properly digest the milk he drank. It passed out of his bowels in hard lumps, sometimes large and again like small pellets, frequently producing diarrhœa, and then we would have to call in the doctor. But the trouble returned, again and again.

"We used to give him a taste of Postum Coffee occasionally, and as I saw that he relished it and realized how much good it had done his father, I began to put a little in his bottle of milk. The effect was so salutary that I gradually increased the quantity, till at last I used only enough milk to give it color. He thrived wonderfully on it. He is over two years old now, and his digestion is all right. Postum has made him uncommonly large and strong and healthy. I give him a bottle full four times a day." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

With the "Christian-Evangelist Special"

Concerning Points of Interest at Colorado Springs.

St. Peter's Dome, on the Short Line to Cripple Creek.

1. The First Christian church: Membership, 750; seating capacity, 1,200; place where your party and the Christians of Colorado Springs, Colorado City and Manitou will hold a mass meeting and general rally Aug. 11; Crayton S. Brooks, minister.

2. The Seven Falls, a reproduction of which forms our frontispiece, is one of the most beautiful spots in all the west. The tourist drives up South Cheyenne Canon over a perfect mountain road, always dustless and as smooth as a city boulevard, past the massive pillars of Hercules, winding around through the deep gorge following a clear mountain stream, until he reaches the Seven Falls. Ascending a long stairway right among the falls one finds the laborious ascent well worth while, for he is rewarded with a picture hardly surpassed in the world. Higher still is the spot where Helen Hunt Jackson's cabin once stood, in which she wrote her poems and stories. Yet higher is the place where once her body was buried.

3. Pike's Peak is the historic landmark of the Rockies and one of its chief attractions. It was the goal of the early travelers entering the west and is still the central object of interest to all approaching this region.

Pike's Peak, Snow Clad.

The ascent is made by the famous "Cog Road," a fine example of modern enterprise and engineering skill. Comfortably seated in an observation car you are pushed slowly but surely up this wonderful stairway of nine miles until you have passed up through the clouds to an altitude of more than 14,000 feet, with no exertion on your part. On the west lie the vast Cordilleras, their snowy outlines fretting the distant horizon. To the east is the limitless plain. On the north you can see Long's Peak, Gray's Peak and the Continental Divide. On the south and southwest appear the sharp points of the Spanish Peaks and the Sangre de Christo Range clothed in dazzling whiteness. The principal cities of the state lie at your feet.

4. St. Peter's Dome is midway between Colorado Springs and the great gold fields of Cripple Creek, on the scenic mountain railroad, the "Short Line." It is the highest mountain in Colorado from which the stars and stripes float continuously.

Undoubtedly the greatest scenic feature of this wonderful region is a trip over this tortuous railway above the clouds. The magnificent panorama of mountain scenery presented, for a distance of forty-five miles, has no equal in the world. The road does not follow the bed of streams, but it goes over the top of mountains and spans mighty canon and tunnels granite walls. The traveler reaches an elevation of 10,000 feet and beholds St. Peter's Dome towering far above, huge and majestic, as if keeping guard over the solemn depths.

5. The Garden of the Gods is an interesting resort, easily accessible. Huge slabs of red sandstone which once lay flat on the earth have been thrown up to a perpendicular position by some volcanic upheaval, probably the same one that created the Rocky mountains. Instead of being a "garden" it rather looks as if his Satanic Majesty once had his headquarters here. It is certain that the Indians once held their councils of war in this weird wilderness. Here also, strange to say, they worshiped. To enjoy the Garden one needs a scarlet imagination and a good guide with an eloquent Irish tongue. Great slabs of red sandstone, over three hundred feet high and fifty feet apart, form the famous "Gateway" through which the tourist enters and "wonderland" is before him.

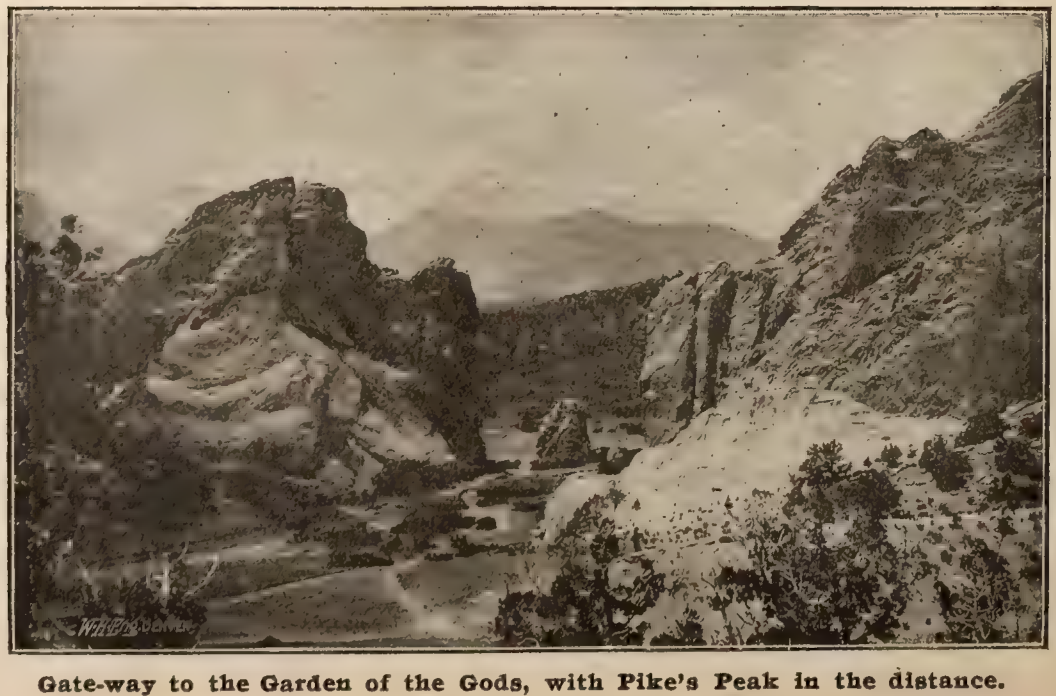
CRAYTON S. BROOKS.

Colorado Springs.

* * *

Our Delegates.

Those traveling to the convention on the CHRISTIAN-EVANGELIST Special will have a delightful time about Colorado Springs. While we shall spend only one day here among the marvels of nature, it will be a time never to be forgotten. Nature seems to have exhausted itself in producing these wonders within the compass of a few miles so that they can all be seen and admired within a few hours.



Gate-way to the Garden of the Gods, with Pike's Peak in the distance.

The Southern Christian Institute

Ripe conditions and taking advantage of them with proper energy are the two elements that make great enterprises. In the missionary work among the negroes we find conditions that are almost overripe and the results all depend on our taking advantage of them. The period when we need to argue the demands of this work has passed by and we need only to know our own opportunities to do a great work.

Boys of Southern Christian Institute in Agricultural Department.

The church of Christ is peculiarly situated to do a work for America by doing missionary work among the negroes. All the other churches are divided into northern and southern sections, or do not have a sympathetic membership in the south. Some of them, like the Presbyterians, are seeking a union on account of this work. They recognize that no lasting work can be accomplished until this is done.

We often hear southern politicians ask that the south be let alone to solve the race problem, but they know not whereof they speak. The circumstances of the south are such that she can not do it. On the other hand, the north can not do it alone. It demands a co-operation of the Christian men and women of both sections, and it is in no sense humiliating for the south to ask the aid of the north in things she can not do.

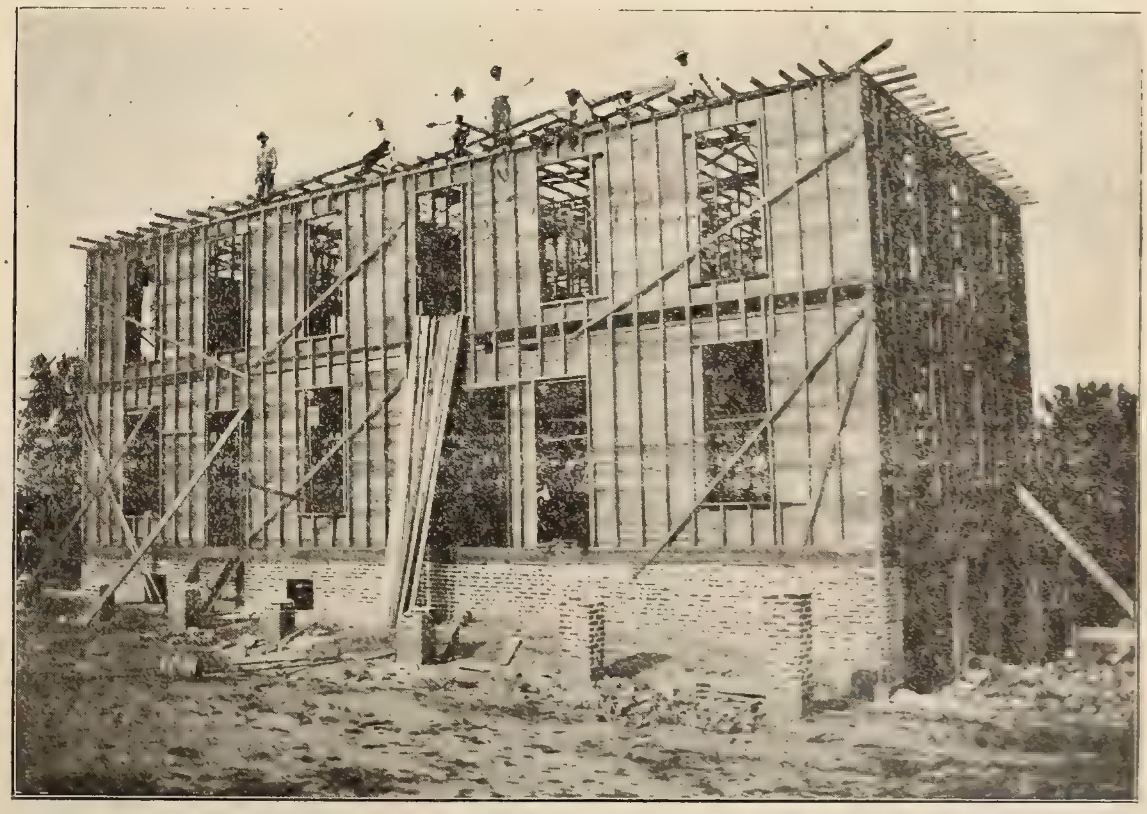
The church of Christ is not only not divided into north and south, but what is better, all the members of the south who are otherwise believers in missionary efforts need not be converted to the principle of educating the negro. Here, then, is a field that seems to be peculiarly laid out for us, and by right of eternal fitness we should move into it.

Our duty and responsibility in this field can be measured only by our opportunity and its needs, but perhaps we can comprehend it more clearly if we make a comparison with the efforts put forth by other churches. The Congregationalists expended last year on the southern field, most of which went to the negro work, $261,000. The Presbyterians raised for negro work $183,000. One branch of the Baptist church raised $125,000. The M. E. church, South, expended last year $34,000, but $25,000 of this was a special gift, which leaves $9,000 as a church contribution. The negro Baptists of Mississippi, Texas, Virginia and Alabama expended last year close on to $40,000. The church of Christ expended last year, including all field work, $15,000. This is entirely out of proportion when we consider our membership and the claims we make. If we would measure our responsibility by the character and number of membership, we would be above the hundred thousand dollar mark. But if we should measure our responsibility by our peculiar adaptation we would most certainly head the list. Until we are willing to recognize these facts we can not claim much part in this great work.

These other missionary schools expend on individual schools from three to twenty times as much as we do at the Southern Christian institute for the same type of work. The negro Baptists of Mississippi raised and expended more to maintain their academy, a literary school, than our great brotherhood has given in the past nine months to the Southern Christian institute, an industrial school of the type of Hampton and Tuskegee.

From the very nature of the circumstances, the mental and industrial drills we could give our students were too superficial to enable them to become leaders as we have desired them to be.

However, in the matter of development of character, we believe our achievements are equal to the best of these other schools. Our young people have won the confidence of the people wherever they have gone. Our urgent need is that we bring our facilities up so the equipment of these young people may be equal to their moral worth.


Class in Carpentry.

The Southern Christian institute is the only school in the gulf states that is manned with white teachers that attempts the kind of industrialism begun by General Armstrong at Hampton institute. This is to build up the school with student labor and mingle with it technical training in the various industries. This necessitates running all the year. The immense advantage in it is that the students stay here all the time until they finish, and their lives are so impressed that their characters are superior. All the other schools, manned by white teachers, close up in the summer time and in these five months the students lose much that they have gained in the session.

This is the ideal way of doing this work, but unless we can greatly increase our resources we can not continue it.

We have an ideal tract of land with the most beautiful spot in Mississippi for a campus. We have a people living about who have learned to appreciate the work and take pleasure in telling of its merits. While our patronage has never been large and cumbersome, it has always been as large as we could properly care for and we now have a student body which in moral worth will measure up to any in the south. Everything is ready and prepared and all we need is to rise to our opportunities.

The owner of a large milling interest near here pays $1.50 a day for as many of our students as he can secure as against 75 cents paid to others, and he cordially commends their character and the value of the school.

Colonel W. A. Montgomery commander of the second Mississippi regiment in the Spanish war, in a recent communication said, "I give my missionary money to other fields and my prayer is that it may do as much good to humanity and our God as the money that is expended at the Southern Christian institute by the people of the church of Christ."

Col. Chas. E. Hooker, who represented this district for over twenty years in congress, recently wrote me a most cordial letter highly commending the work, and others have sent us like letters.

The pioneer work has been done. We know what we can do. If we let this go by again we can scarcely hope ever to accomplish anything in this field. The negro church of Christ will, in its helpless and disorganized state, look us in the face, a condemnation, mutely reminding us that we boast ourselves a great people and cared not for our own.

Edwards, Miss. J. B. LEHMAN.

Report of Iowa's Greatest Convention

That which has just been concluded at Des Moines was called the jubilee convention, but this has been criticised as hardly in accordance with history.

The first attempt to organize in Iowa was at Davenport, in 1848, when three districts were created, hence our state work is really 57 years old.

In 1853 the "Iowa Home Missionary Society" was organized and at Mt. Pleasant, in 1855, this was reorganized under the name of the "Iowa Christian Missionary Society."

At the convention last year it was decided to hold a jubilee convention this year at our Iowa Jerusalem, dating from the Mt. Pleasant organization. Much interest and enthusiasm had been created during the year and the results fully justify the effort and the little strain of history.

It was a great convention in all respects—in numbers, in enthusiasm, in reports of work done, in spirit and especially was it remarkable for the amount of money raised and the ease with which it was done.

As usual, the C. W. B. M. led the van and at such a pace that it was feared the brethren couldn't sustain it. This being the silver anniversary of the Iowa C. W. B. M., in a kind of half jubilee spirit they employed an evangelist at the beginning of the year—J. M. Hoffmann—who did excellent work in the most needy places, helping weak churches and auxiliaries, adding largely to the report for the year, raising funds for two buildings amounting to $2,724.50 and making possible the provision for a C. W. B. M. hospital in India.

The keynote was sounded at a very high pitch the evening before, by the marriage, at the Central church, of their daughter, as stated in the invitations, Dr. Ada McNeill, the Central C. W. B. M. living link in India, to Bro. W. E. Gordon, of India. Like everything the Central does it was in the most complete and admirable form and the excellent work done by both, in their chosen field, will be greatly enhanced by this happy union and the equipment later provided.

The large attendance from the opening session and the presence of Mrs. Helen E. Moses, of the national board, Mrs. C. S. Willard, the Nebraska secretary, H. G. Wilkinson, wife and children and little Consuelo, adopted in Porto Rico, Brother and Sister W. E. Rambo, of India, Mrs. Laura D. Garst, formerly of Japan, and the bride and groom, together with the fine reports of the year's work, conspired to create a growing enthusiasm at each session. The interest culminated at the close of the final address by Dr. McNeill Gordon, in which she touchingly set forth the needs of the field to which she soon returns, in the raising of $2,555 for a hospital for her at Mahoba, India.

The enthusiasm was great, but it was feared that the climax had been reached in the middle and that no further financial efforts could be made.

The C. W. B. M. enrollment stopped at 420, though many more came. The I. C. C. enrolled 610 from out of town and probably 150 to 200 did not enroll.

Most of the city pulpits were filled by our preachers, on Lord's day. I. N. McCash presented his temperance work at the University church in the evening and D. R. Dungan addressed a large audience at the University auditorium, our other city churches adjourning.

The communion service was held at the large auditorium down town, a great gathering around the table of the Lord, served by about 60 elders and deacons, with an excellent sermon by D. R. Dungan. This communion service has been excelled by that at very few of our national conventions.

The Foreign Society was not directly represented. Brothers Ranshaw, Snively and Muckley spoke in the interests of the Home Board, the Benevolent Association and Church Extension. The Bible-school board reported a good year's work by State Superintendent J. H. Bryan and Evangelist W. S. Johnson and outlined a plan for a great year's work to come. The chief interest centered in the change of policy, as suggested by the board—instead of using the protracted meeting as its method of soul-winning, to use its efforts for the conversion of the boys and girls in our schools, setting the standard at 2,500 souls for Christ during the year. As to finances, the boys' and girls' rally day for America would be used and quarterly payments of ten cents asked where this day is not observed. Campaigns for 50 new schools, 50 normal classes and 225 teachers' libraries will be prosecuted. H. F. Davis of the Christian Publishing Company was on for the Bible-school address, but, on account of a misunderstanding, did not arrive in time. However, he enjoyed a day or two of the convention.

There was a lively Y. P. S. C. E. session, indicating that this important interest is not declining. A Missouri man was imported for the Endeavor address also, H. A. Denton of Maryville, and he added materially to the life and interest of the convention.

We suppose that Missouri will also have to have credit for sending us D. R. Dungan, but it must be understood in the sense of returning a large loan, for it has always been felt that Brother Dungan belonged in Iowa and Drake university, where he will, in September, resume his former work, to the great satisfaction of a host that reaches far beyond Iowa's borders. His four addresses and wise counsel were appreciated and his presence was a benediction, heightened by the presence of four of his children, but greatly saddened by the absence of his sainted wife.

Educational interests are always prominent in Iowa conventions, as Drake university is an important factor in everything. It was specially so this year on account of the "Iowa Christian Education Society," organized last fall, with C. S. Medbury, Pres., A. M. Haggard and Mrs. H. O. Breeden, Vice-presidents, and Mrs. Laura D. Garst, Sec. Its object is to enlist the interest and co-operation of every man and woman in our Iowa brotherhood in the work of Drake university. Mrs. Garst is organizing university clubs in our Iowa churches. Fine reports were presented, but all the speeches that had been prepared were spoiled by the great landslide of the night before, mentioned below.

The following financial exhibit includes, in addition to what was on the books before the convention, funds raised by J. M. Hoffmann, the C. W. B. M. evangelist, for two church buildings, not at dedications but by actual personal work, the larger one not yet dedicated, and the Mahoba hospital fund. Also a supplemental I. C. C. report, made up of a $3,500 annuity secured from Mrs. Mary Holbrook, of Onawa, and other convention receipts, and the $560, offering at the communion service; also the Bible building fund, credited to the I. C. C.

C. W. B. M.—Total national, and state funds, $10,747.92, Tidings fund, $739.19, additional silver year offering $2,300. Mahoba hospital fund, $2,555, J. M. Hoffmann church building funds, $7,724.50, grand total $24,066.61.

I. C. C.—General fund, $6,999 59, annuities and other sources, $6,727.37, supplementary report, $4,401.22, Bible building fund, $7,500, making in all $49,694.79. I have not been able to obtain the figures for the Bible-school board, but they would swell the grand total considerably above $50,000.

The I. C. C. reported 10,551 additions, (5,359, of them by confession and baptism), nine evangelists in the field (five of them on full time) 462 churches, 444 church buildings, 327 preachers listed, 280 of whom are in active service. The C. W. B. M. has 159 auxiliaries and 3,020 members.

A little time was devoted to reminiscences, by Allen Hickey, D. R. Dungan, J. Mad Williams and others, that were thoroughly enjoyed.

Among the able addresses, not already mentioned, Prof. Clinton Lockhart spoke twice on "Messianic Prophecy." J. C. Mabry, a Christian attorney and president of the convention, gave an inspiring address on "What the World Owes Christ." Brothers Wilkinson, Rambo and Gordon and their wives spoke most ably of their work in the foreign field. H. O. Breeden, S. H. Zendt, J. Mad Williams, T. R. Hodkinson and others equally well on as many important themes, little Consuelo sang in English and in her own tongue, and Brother Medbury crowned the whole with a masterly educational address, which proved sufficient to encourage Dean Haggard to undertake in a doubtful way to make a raise for the Bible building, not daring to call for the $5,000 wanted. And the pledges came in bewildering profusion in sums of $500 to $1,000, in the names of fathers, mothers, husbands, wives, children, grandchildren, great-grandchildren and even mothers-in-law. Mostly they were for Hobbs, Dungan, Van Meter, Mapes, Vawter, McConnell and other memorial rooms. So as the first $10,000 was General Drake's last gift it will doubtless be called Memorial Hall. It was difficult to shut off the giving at midnight and it is still growing, amounting at this writing to $7,500, and the management has enlarged the plans to $30,000. Some one proposed that a plow and a rope be provided and the students would draw the plow and break ground for the building at noon next day. It was done, Dean Haggard holding the plow, President Bell and Professor Dungan acting as wheel horses, and all students present and half the convention at the rope. The building will be commenced at once and is expected to be ready for use for the winter term. This accomplished, the next thing will be the $50,000 to secure the Carnegie library, and the first $1,000 of that was pledged by the class of 1904.

A. M. Haggard insisted on being relieved of the presidency of the I. C. C. and J. Mad Williams was substituted. Mrs. Lou R. Brown was made vice-president of the C. W. B. M. to represent another section of the state, S. H. Zendt, president of the Bible-school board, and D. R. Dungan added to it. These were the only important changes made.

ALLEN HICKEY.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Our Budget

—We have gone to considerable trouble and expense in presenting to our readers this week some account of our early pioneer work in the west. We made every effort to find the man best acquainted with the conditions and finally hit upon Brother McHatton, for whose help we are grateful.

—Five more weeks until the convention, and only four until the "CHRISTIAN-EVANGELIST Special" starts for the Pacific coast! On other pages will be found some pictures and descriptions of the beautiful scenery that will greet our tourists as they begin their journey across the great mountain ranges of Colorado.

—J. F. Powers spoke at Centropolis, Kan., July 4.

—Grand River district convention is to be held at Pattonsburg, Mo., July 18, 19, 20.

—Cephas Shelburne and family are spending the month of July at Webster Lake, Ind.

—We regret to hear that Brother Helser, of Fayette, Mo., is quite sick with typhoid fever.

—The Bible-school at Troy, N. Y., had 133 pupils giving one dollar each and among these were ten Chinese.

—The Indian Territory convention will be held at Weleetka, July 25, 26, 27, instead of in August as first decided upon.

—Geo. E. Hicks, pastor of the church at LaPorte, Ind., for two and one half years, has resigned, to take effect August 1.

—Persons who desire to visit the Holy Land may hear something to their advantage if they will write B. B. Tyler, Denver, Col.

—Prof. T. M. Burgess and wife have just accepted positions in the Southern Christian Institute at Edwards, Miss., some account of which will be found on another page.

—At Bolivar, Mo., a new $1,500 parsonage has just been completed. The church has given J. H. Jones, the pastor, the privilege of holding meetings during two months, and any church desiring his help may write him.

—Daniel Trundle, who was recently called to the pastorate of the church at Aurora, Mo., has begun work, and both minister and congregation seem to be mutually delighted. There were two added by letter at the first meeting.

—John E. Randall, of Kingston, secretary of the Jamaica Christian Endeavor Union and since April 1 our missionary under the C. W. B. M. on the island, has been in attendance at the Baltimore Christian Endeavor convention.

—A correspondent informs us that the Illinois state permanent fund will soon reach one hundred thousand dollars. Illinois can show us now the real value of the permanent fund. Missouri is making an effort to get a start with twenty thousand dollars.

—The Central church, Indianapolis, Ind., of which A. B. Philputt is pastor, has become a living link in the Foreign Society and will in the future support its own missionary in the regions beyond. This is the fifth church in Indiana to take this advance step.

—Prof. C. T. Paul, of Hiram, O., has been appointed a missionary to Nankin, China, by the Foreign Society. He will give himself to work in Drake Christian college, Nankin, especially preparing young men for the ministry of the word to their own kindred.

—The corner-stone of the new building at Bluemound, Ill., was laid with Masonic ceremonies on July 4, in the presence of a large crowd. Benj. L. Smith was the chief speaker and had a cordial reception. The work of our church in this community gives promise of making rapid progress. W. H. Harding is the minister.

—The receipts of the Foreign Society for the first six days of July amounted to $9,297, an increase over the corresponding time last year of $4,610. The tardy Sunday-schools should make haste to forward the children's day offerings to insure a great gain for the month of July.

—As we go to press comes a telegram sent from Mt. Sterling, Ky., July 10: "My precious wife entered higher life eight o'clock to-night. —W. A. Fite" We regret deeply to hear that Sister Fite has not been spared to her home. She has made a brave struggle and lately spent some time in the southwest hoping to get the benefit of the climate.

A Magnificent Work.

I am much pleased with *Gloria in Excelsis*. The mechanical work is attractive in every way, while the responsive readings are well chosen, and the songs and music make up *the best church hymnal by all odds ever published by the Disciples*. Within a few years it will doubtless become widely used.

Yours truly,
N. S. HAYNES.
Lincoln, Neb., June 28, 1905.

Sample pages, prices and full information concerning this superb hymnal may be had in response to a postal card request addressed to

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

—J. D. Hart, pastor at Bakersfield, Cal., has resigned his charge, leaving it free of all indebtedness and in good shape to accomplish much good. He will attend the Summer School of Theology at Berkeley during July and August where he may be addressed care of the "General Delivery." After the national convention he will be open for meetings, or as pastor.

—Dean Lhamon writes us that a number of good men, some of whom have preached acceptably for several years and who have held good meetings, desire to take work in the Bible college and the university. Such men can do good work for churches in the neighborhood of Columbia that are without pastors or preachers. Brother Lhamon would be glad to correspond with such churches with a view to locating these would-be students.

—S. M. Perkins has resigned a five years pastorate at Villisca, Ia., in order to enter the general evangelistic field. Brother Perkins has been in southwest Iowa for ten or twelve years and was for three years at the church at Council Bluffs. He has held some good meetings in the state and will no doubt be very useful in the evangelistic field. He can be addressed at Villisca, Ia.

—In reply to the question of C. A. Calloway printed in our Budget columns asking whether there is any Disciple of Christ older than Sister Rebecca Lowry, of Milton, Ind., we have a note from Sister Hannah Waddell, of Lexington, Mo., who says that she was baptized by Eld. D. S. Burnett, in March, 1831, in the Ohio river, Maysville, Ky., being at the time 14 years of age. Sister Waddell adds, "It rejoices my soul in my old age that I gave my heart to God in my youth. I have ever found him a present help in every time of need." If the dates are correct, Sister Waddell was baptized nearly three years prior to the baptism of Sister Lowry.

—A neat and convenient little chapel has just been dedicated at Lindsay, I. T. It is centrally located in a growing town of some two thousand. Only three hundred dollars were borrowed of the Church Extension Society. A small amount had to be raised to cover debt exclusive of this loan. This was readily done, also partially covering the Church Extension money. L. B. Grogan preaches at Lindsay two Lord's days each month and has done a noble work.

—We regret that some names in our last issue were misplaced. They were those describing men prominently identified with Kentucky university. That which was attributed to Horace Holly should have been J. B. Bowman; that attributed to J. D. Pickett should have been Horace Holly; that attributed to J. B. Bowman should have been J. D. Pickett. Mistakes of this kind will occasionally occur where the final proof is not seen by the editors.

—The church at Albion, Ill., of which C. C. Garrigues is minister, has just held a forefathers' reunion on the spacious lawn of one of its members. Pioneers were present representing the early life of the church at West Village. West Salem, Marion, Ellery, and Albion, Historical sketches and personal reminiscences were given, one of the most interesting being by Benjamin P. Reed, who is now eighty-five years of age.

—A card from Leslie W. Morgan announces the death of his father, W. A. Morgan, Thursday evening, July 6, at the home of Mrs. D. A. Wickizer at Bloomfield, Ia. The funeral was at the University Place church, Des Moines, on the following Saturday. Brother Morgan has just recently returned from his work in England for a short visit. The sympathy of very many friends will go out to him and his family at this time. An obituary notice will appear later.

—A great meeting is in progress at Marion, Ind., where W. S. Buchanan is pastor. He has entered into the evangelistic work with fervor and intelligent zeal. R. H. Fife, T. G. Legg and others are the evangelists and tents are being used. We hope to give more detailed particulars in a subsequent issue. Both the Tabernacle and the Central church are working together in beautiful harmony. The Central now has as pastor Merritt Owen, who has been there over two weeks.

—And now President Roosevelt is turning his attention to the red tape in the government business. He has appointed a committee to thoroughly investigate the methods of doing business in the different departments of the government with a view of cutting off useless custom, no matter how long established, and bringing out the most efficient methods. Of course the "circumlocution office" will protest against these innovations, but vainly, we imagine, as against the determination of the President who believes in "doing things."

—We regret to learn of the death of Caleb Edwards, who preached for the church in Payson, Ill., for sixteen years. Brother Edwards had attended prayer-meeting at the Quincy church last Wednesday evening and had made a good talk and an earnest prayer. On Thursday morning he attended to some business in the town and was walking toward the home of his brother, T. H. Edwards, when he fell dead on the street. Not an hour before his death he remarked to a friend that he felt quite well and strong for a man of seventy-four years of age.

—S. M. Crutcher writes us that Eminence, Ky., where more than twenty years ago he spent six years preaching to the church and fighting the liquor traffic, has "gone dry" and the anti-saloon voters declare that ten thousand dollars will be raised, if necessary, to enforce the law. Brother Crutcher adds, "As for the part I took in it, I feel tempted to say like old Simeon, 'Now, Lord, let thy servant depart in peace, for my eyes have seen thy salvation.'" Eminence was the early home of Dr. W. T. Moore, and the assistant editor of this paper has waded its creeks after craw-fish and shot shite-pokes in the days gone by.

—The fourth anniversary of W. M. Groves of Petersburg, Ill., has just been celebrated with an annual roll call and basket dinner. Of course it was a delightful occasion. G. L. Sniveley was present and preached for the brethren. Brother Groves made a humorous speech in which he told them that his ministry with them had been merely probationary, that probably after four more years of preliminary service he might be ready to settle down and stay. Col. J. W. Judy, who is known all over Illinois, gave a delightful reminiscent talk. It was some 30 years ago that Col. Judy hired a big tent and invited D. R. Lucas to go to Petersburg, out of which meeting has grown the present church, which is the strongest in all that locality.

—Kentucky university is sending out several missionaries to the foreign field. J. C. Ogden and wife, of Carlisle, Ky., will go to Tibet. Brother Ogden has been in the university for several years. He received his A. B. from the College of Arts last year and a classical diploma from the College of the Bible this year. He has been a good student and is well prepared for his work. Mrs. Ogden has studied in the College of the Bible for a year or two in preparation for her missionary labors. Prior to her marriage she was a teacher. A. F. Hensey, who will sail for Africa this fall to join R. R. Eldred, who went to the dark continent three years ago from the College of the Bible, was the first honor student in this year's class. He is a good preacher and a strong man. Besides these there are several volunteers now in the university who will go to the foreign field as soon as they finish their respective courses.

—We have received some details of the loss which C. M. Hughes recently sustained by fire. Brother Hughes is a singing evangelist and assistant pastor, and on the advice of a physician gave up his work about a year ago and moved to the country in order to try and regain his health. He had been looking forward to removing to Lexington so that his children could re enter school and he could again take up evangelistic work. Through the fire he has lost nearly everything he possessed; that which will affect him most, probably, being his entire stereopticon outfit and song books. He asks for the prayers and sympathy of friends. His mother, who is in a very feeble condition, contracted a cold when compelled to go into the night air, by the fire, and is not expected to survive long. Possibly some one who has a stereopticon outfit not at present in use might make a loan of it for a while to Brother Hughes who can be found at Muir, Ky., and other sympathizers will doubtless desire to help our brother in this time of trouble.

—The sympathy of the staff and the readers of the Christian-Evangelist go out to Bro. A. W. Kokendoffer, pastor of the Christian church at Mexico, Mo., on the sudden loss of his wife. Brother and Sister Kokendoffer were to go on the "Christian-Evangelist Special" to California and were looking forward to this visit with the keenest pleasure. Although Mrs. Kokendoffer had been in poor health for the last ten years the illness that carried her off only lasted three days. She was seized with a sudden attack of cholera morbus while at the Ringo hotel in the town where she lived and at no time was she well enough to be moved to her home. She was born in Crittenden, Grant Co., Ky., her father being T. G. Allen, one of the best known of our preachers in that state. Her marriage with Brother Kokendoffer occurred in 1890 and a year later they moved to Missouri, locating in Kansas City. For something over four years they have been at the head of the work in Mexico, Mo., where they are beloved by all. She was a woman who accomplished a great deal and yet always was able to hold herself in reserve. It is thus that she was able to go through the years doing the work committed to her. Funeral services were conducted by A. A. Wallace, pastor of the Presbyterian church at Mexico, assisted by M. A. Hart and E. M. Smith, our preachers at Fulton and Centralia, Mr. Truex, pastor of the Methodist church, and Brother Headington of the Christian church. The interment took place at Jefferson, Ind.

A Group of

—W. M. Taylor, who has started in work among the Spanish speaking peoples of the southwest, writes that it is a great field, for there are at least one and one-half millions of Mexicans in the United States not being evangelized by us. Our Home Board has been doing some work among them for several years on a small scale, but with some one directly in charge of this particular field it ought to be largely developed and for this purpose native help must be secured to give permanence and character to anything we may achieve; young men must be educated and trained to lead the Mexican churches. Some kind of school or college in the southwest, say in San Antonio. which is the gateway to Mexico, where a corps of workers could be prepared for an invasion of Mexico and South America with the gospel, ought not only to be feasible, but is absolutely desirable. $10,000 for this work is needed now. Brother Taylor can be addresed at San Antonio, Tex., P. O. Box 204.

◆ ◆

To the Disciples of Christ in Indian Territory.

At the last meeting of the board the time of the Weleetka convention was very wisely changed to July 25, 26 and 27. By not conflicting with the national convention we are enabled to secure prominent speakers, as well as give our own people a chance to go to San Francisco. Weleetka convention will be the best yet. We are in the midst of the greatest year in the history of our work. The people of the beautiful little city on the Canadian are anxious to entertain you. Drop me a card now and say you are coming.

F. Hooker Groom, Rec. Sec'y.
Weleetka, I. T.

E. L. Powell on "The Holy Spirit."

I have read with much pleasure and genuine interest the greater portion of Dr. Garrison's book on "The Holy Spirit." The book is thoroughly readable, and this is saying much for a work which deals with a subject confessedly difficult and one so intimately associated with theological speculations. Dr. Garrison, however, makes himself understood and that in very simple and delightful English. The book reveals spiritual insight and the grasp of spiritual principles which when applied to the study of the Holy Spirit make clear and bright many scriptural references that the merely logical understanding cannot explain. His treatment of the great subject is vital. There is no mechanical note in it. The Spirit's work is no arbitrary performance either in inspiration or conversion or in his relation to the Christian, but always in strict accord with the constitution of the spiritual nature of man. These lines are written more in the nature of an appreciation than a review, and my purpose, therefore, is merely to commend the book. It ought to prove a most helpful contribution to the spiritual life of hundreds as well as a fine mental tonic to the student of great Bible questions. If there be any lack of orthodoxy it would seem that this defect is decidedly to the advantage of truth. Some of the old views denominated orthodox are too suggestive of the grammar and dictionary—too wooden or metallic—to be accepted as even remotely connected with so spiritual a theme as the Holy Spirit. I do not believe that Dr. Garrison has done any better work than in this latest book he has given us—interesting, suggestive, helpful, charmingly simple and inspiring.

E. L. Powell.

◆ ◆

A Call to Our Men from the Business Men's Association of the Christian Church.

Brethren:—The next national convention of the Disciples of Christ will be held in San Francisco, California, August 14-28, 1905.

We notice from various advertisements, very attractive rates and routes to and from the convention, and it occurs to us that, coming as it does during the dull summer months, our brethren can well afford the time for making this journey across the continent to the Golden Gate. We therefore urge upon our brethren the importance of taking advantage of this most excellent opportunity to visit the western coasts of our beloved land, and at the same time, be in attendance at what promises to be one of our greatest conventions.

Our conventions in years gone by have been attended by large numbers of our preachers and many of our good women, who sought and obtained the inspiration always present at such gatherings; but there has been a lack of interest in these conventions by our business men. We hope to remedy this, and in future years we confidently expect to see larger numbers of our brethren present, many of whom may have never attended one of our conventions before.

The Lord's business is of more importance than any other business on the earth, and he committed it, not only to his devoted women and his faithful ministers, but also to all other men who have enlisted under his banner. We call upon all those who are faithful and true to their Lord, and who can possibly spare the time and bear the expense, to meet with us at our next national convention at the time and place above mentioned.

wa's Greatest Convention.

You will notice that our association has a place on the program Wednesday afternoon and evening, August 23, and we especially desire a large attendance of our business men at these two sessions. W. DAVIESS PITTMAN,
Corresponding secretary of the Business Men's Association of the Christian Church.

❀ ❀

The Christian-Evangelist Special.

Will leave St. Louis over the Burlington route at 9 P. M., August 9. At Denver we stop four hours and will take breakfast with the ladies' aid of the Central church, after taking a four hours' tallyho ride over the city we go to Colorado Springs where we will spend a day. Here you can visit the Garden of the Gods, the Seven Falls, the top of Pike's Peak or take a trip over to Cripple Creek which is the most wonderful mountain railroad trip in the world. From here we take the Midland and stop four hours at Glenwood Springs, the center of President Roosevelt's recent hunting trip. At Salt Lake City we spend the Lord's day with Brother T. W. Pinkerton and his good people. Then we take the new San Pedro R. R. to San Bernardino, Riverside and Los Angeles, the orange country of southen California. This is one of the most delightful spots of the world. After two days here we take a day train on the Coast line on the Southern Pacific for San Francisco. Here we take in the national convention at the Golden Gate. After this we continue on the Southern Pacific to Portland and east through a most delightful country.

If you have not registered, send your name at once. Buy your ticket at your home office for the round trip and get your sleeping berth and meal tickets by writing to me at once.

CHRISTIAN-EVANGELIST SPECIAL,
Per G. A. Hoffmann.

❀ ❀

The Campaign for Two Thousand Contributors.

On June 1 the Church Extension Board began a campaign for a list of two thousand churches that would promise to take the annual offering, this list to be reported as a part of the annual report of the board at the San Francisco convention.

On July 5, 387 churches had promised to take the offering. This is only one-fourth of what we hope to get. By the list it will be seen that Ohio leads all the other states with 53 promised churches. Illinois holds second place and Indiana third.

It is hoped that our preachers will secure these promises early because the time is so short. Be sure to put a one cent stamp on the mailing card ordering supplies.

Alabama	8	Manitoba	1
Arkansas	4	Montana	2
Arizona	...	Nebraska	14
California	20	New Jersey	1
Colorado	6	New Mexico	1
Connecticut	1	New York	13
Dist. Columbia	1	North Carolina	1
Florida	1	North Dakota	2
Georgia	7	Ohio	53
Idaho	1	Oklahoma	7
Indian Territory	3	Oregon	7
Illinois	52	Pennsylvania	10
Indiana	43	South Carolina	1
Iowa	13	South Dakota	3
Kansas	29	Tennessee	5
Kentucky	22	Texas	24
Louisiana	5	Utah	...
Maine	...	Virginia	5
Maryland	1	Vermont	...
Massachusetts	2	Washington	10
Michigan	13	West Virginia	6
Minnesota	9	Wisconsin	3
Mississippi	1	Wyoming	...
Missouri	37		

Send all promises to—

G. W. MUCKLEY, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

❀ ❀

Reno, Nevada.

The combined territory of Kentucky, Ohio, and Indiana, with the sign "rooms to let" could be placed within the borders of Nevada, yet it has less than 100,000 population. Mines of fabulous wealth are being opened up daily, 250,000 acres of land are now being placed under irrigation by the United States government, and people are coming here by the thousands.

How infinite are our opportunities! How small from a human standpoint are our resources to meet these opportunities! Only one small organization of forty-four members, without lot, house and money, is all the leaven, in great Nevada to work for the New Testament church and the creed that needs no revision.

Most wisely this, our first organization in the state, was effected in Reno by Evangelist R. L McHatton of Santa Rosa, Cal. Reno is the only city of any size from Ogden, Utah, to Sacramento, Cal., a distance of 725 miles. It has doubled in population in the last four years, and now numbers 11,000. It is the natural, logical, commercial, educational center, the Denver of Nevada.

We must make Reno Nevada's Jerusalem from which we must go everywhere preaching the word.

Carson City, the capital, Virginia City, Tonopah and Goldfield should be booming not only with material riches but with the true riches in Christ Jesus.

Our national C. W. B. M and the Santa Rosa (Cal.) church make possible my support in Reno. Our crying need is a lot. Real estate like the altitude here, is high. A suitable lot will cost $1,000 plus, and doubtless the greater of these is the plus.

Our Church Extension Board, recognizing the importance of this missionary point, is about to do the unusual, and negotiations are pending looking to the purchase of a central lot.

But we must pay for the lot before we can build. Will not a rich brotherhood come to our assistance and make it possible for us to own our lot soon, so that we can build and move out of our upper room and reach more people with the word of life?

Will you not send me the names and addresses of your friends in Reno so that we may enlist them to escape the fate of Meroz? Will you not lay up for yourselves treasures in heaven by sending to C. G Degman, our treasurer, an offering commensurate with your ability and our need? Will you not do this now, that Nevada's rivers and reservoirs, mines, mills and mountains, her large hearted, prosperous citizenship may no longer pay tribute to the prince of darkness but unto Christ our king?

JOHN YOUNG.

❀ ❀

Ministerial Exchange.

The church at Buffalo, Mo., needs a preacher who is a good worker and needs him at once. Address Wm. A. Coy, clerk.

C. R. L. Vawter, 1115 S. West St., Indianapolis, Ind., can be had at once for a meeting on the free will offering plan.

J. K. Ballou, 1202 Jackson St., Sioux City, Ia., knows a preacher of ability and a college man who will supply for the summer.

A preacher who can live on a salary of $800 is wanted by the church at LaPorte, Ind. Write Fred R. Liddell.

G. F. Assiter, Parkersburg, W. Va., will be glad to supply at some good church where he can at the same time enjoy a couple of weeks of change. His vacation can be taken in July or August.

NEWS FROM MANY FIELDS

Illinois Notes.

After a busy trip, lasting a month, among the good people of southern Illinois, I returned home to rest a day or two. However hospitable and kind the people, the best of a trip is the homecoming, even if it be only to our two little rooms. The good wife patiently waits with a most royal welcome. Indeed, I think here the larger offering, in this service for the Master.

The teachers and students have finished the work of a most delightful and successful college session. The sixteen young people who completed their classical courses of study constitute a noble band of which any institution might feel justly proud. Indeed it is a choice class of young people who come to Eureka college. There is an exception occasionally, who finds the refining and ennobling influences of our college life not in harmony with his tastes. He soon leaves, or reconstructs his tastes. It is too early to predict much concerning the attendance next fall, but there is certainly a growing interest throughout our state in behalf of true higher Christian education. Particularly does this seem to be true in southern Illinois. The many young men and women, too, who have attended Eureka college from that part of the state have shown what can be done by proper training. The distance amounts to only a very few dollars and at once puts the young people in the best Christian environment, under teachers of large experience and among fellow-students who are to be the leaders of their generation. There are a great many young people in southern Illinois who could become great leaders with the proper training. Doubtless many of them will have the enterprise to make the effort although there be a struggle with poverty.

The church at Hamilton, Ill., is a young church, with a good house and a splendid class of people. This is the home of our venerable J. Carroll Stark and formerly of H. R. Trickett. Brother Stark still lives here, deeply interested in the Lord's work and loyal and helpful to the regular minister. K. C. Ventress closed a useful pastorate here last fall, and this spring H. G. Waggoner returned to Illinois and began preaching for the church. Both he and Ventress are graduates of Eureka college and are devoting useful lives to the kingdom of God. H. G. is my youngest son in whose good work I greatly delight. It is a great mystery to me how parents can dissuade their sons from the ministry, why they should choose for them the service of mammon rather than the service of the most high God. After many years of varied experiences as a minister, in constant touch with business men and preachers, personally, without question, had I a hundred lives to live, they would all be devoted to the ministry of the gospel.

The church at Dallas City is prospering under the devoted ministry of C. L. McKim. A new parsonage was built last summer beside the church, and other signs of prosperity are manifest. I heard only good words about the pastor and his amiable wife.

The third missionary district has just closed its annual convention at Dallas. It was entertained royally. The attendance was good, but considering the great territory covered and the large number of churches, there ought to have been more present. There are 118 churches in the district with 42 preachers giving their entire time to the ministry, exactly half the churches have no regular preaching. If it were not for the untiring loyalty to Christ and to his authority and ordinances we would soon lose many churches because we have so few preachers. If we do not help our colleges to prepare more men, and that soon, we must severely suffer. Our women doubtless have a very large proportion of the piety of the churches, but in this very third district, suffering as it is for more ministers, I heard two mothers, intelligent and active in church work, say they did not want their sons to enter the ministry. I fear that we preachers talk too much about our hardships and too little about the abounding joy and lasting pleasures of the Master's service.

The church at Adrian is 25 years old, has 75 members, and a good Sunday-school of 75. Bro. S. G. Buckner, a most promising young man and son of G. W. Buckner, of Macomb, is pastor. It is a fine field and we expect to hear good results from church and people.

The church at Carthage is one of the strongest of western Illinois. They have recently engaged G. W. Buckner to become their pastor. The splendid house of worship, which the writer had the honor to assist in dedicating some sixteen years ago, is still ample for the use of the large congregation. This is the home of Miss Lura V. Thompson, who ably represents the C. W. B. M. as state organizer and secretary. It is here also that C. J. Scofield, the eminent jurist and author, lives. He is as truly Christian and as able a minister as he is a jurist or author and adds great strength to the church by his service and wisdom.

Girard is one of our strong churches, with all the usual auxiliaries in a prosperous condition. It has an unusual number of men of ability to manage its business and to give tone and character to its work. Its house is modern and elegant. We have had some fine students in Eureka college from Girard—J. P. McKnight among them, who is about to dedicate a new church in Los Angeles, Cal. His wife was also from Girard, the daughter of our good friend of other years, J. D. Metcalf. J. Windbigler is the able minister.

At Virden their new preacher, H. J. Hostetter, is getting a good start in his work. Things always move when he comes. The church has suffered seriously by removals and deaths, but is still strong enough to do fine work for the Master. The unusual number of young people makes the church lively and full of promise.

Eureka, Ill. J. G. Waggoner.

* * *

Kansas.

Wheat, wheat everywhere. Kansas wheat is the admiration of the whole country. And Kansas corn is now looming into prominence under these summer suns and refreshing showers.

These lines are penned in McCune, Crawford county, where we are to swelter in the heat while trying to preach to-night. W. C. Wiley has done a splendid work as pastor here. The church now wants him for full instead of for one-half time as formerly.

Neosho county closed a good county meeting last night. The experiment was so satisfactory that it will be repeated next year.

G. W. Kitchen is the new pastor at Chanute. It was our privilege to meet and hear him for the first time at the Neosho meeting. Evidently he is the man for the difficult field where he is now located.

Ernest E. Denney, of Pittsburg, and Brother Orchard, of Ft. Scott, are also new men in Kansas whom we are glad to welcome to the Kansas brotherhood.

It is almost time for our attention to be turned toward Eldorado, which we believe will be a real "Eldorado" to all who are permitted to attend our next annual state convention which meets there Sept. 18-21. S. W. Brown, the pastor, as well as his people, are getting ready to do their part well in caring for the people. Watch for the program.

Every church in Kansas should send word to Brother Muckley at Kansas City that the church extension offering will be taken in September. Many, many homeless churches could build immediately if the Church Extension Board could loan them the money to make the start. This board has put about $65,000 into Kansas, and has gotten about $13,000 in offerings from the state. Send word to-day.

Have you sent in that money for Kansas missions? It is needed. It is not too late for your offering to do good. W. S. Lowe.

Topeka, Kansas.

* * *

Lexington Notes.

Two ordination services have recently been held at Central church, both conducted by Prof. C. L. Loos, senior elder of Central. At the first of these impressive services Barclay Meador and at the second T. J. Golightly and L. E. Lakin were ordained to the ministry. The two brethren last named each have diplomas from the College of the Bible and the College of Liberal Arts also. Brother Golightly is to take up his residence at once as minister of the church at Lebanon, Ky. Brother Lakin for the present will continue to minister to several churches near Lexington.

The Broadway Sunday-school children's day exercises at night were in charge of the Hamilton college young ladies. The offering taken in the morning and supplemented at night amounted to $120.

Children's day was a happy day in Central church. Nearly 100 children took part in the exercises and the offering at the Sunday-school hour almost reached the apportionment of $100. It was supplemented by a $25 offering at night when the children rendered the service, "Brightening the World."

Chestnut street church continues to make progress. The proportion of young people here is verv large. The Christian Endeavor Society is active in every good work, including taking part in the services held at the jail on Sunday. The auxiliary of the C. W. B. M. had an Easter offering of $25 in cash and $25 in useful articles for the mountain work. W. H. Allen, minister of the church, held a meeting recently at Madisonville, O.

A new era has been marked in the progress of Southside Christian church. An addition of two rooms and a baptistry has been dedicated. The minister, A. P. Finley, was assisted in the task of raising the money and having the work done by W. E. Hibler, an elder of Central church. The ministers of all the churches of the Disciples in Lexington took part in the dedication exercises. Mrs. Princess Long was present and sang several of her sweetest songs. All departments of the church work are in good condition. Notwithstanding the expenses of its new addition the congregation has made its missionary offerings without exception. The superintendent of the Sunday-school, M. L. Hurst, was the first honor graduate of Kentucky university. The school as well as the church is loath to give him up. He returns to his native state, Texas, to take charge of the public school at Martindale. Brother Finley has in view a series of cottage prayer-meetings for the summer which it is believed will be productive of immediate good and also prepare the way for the protracted meeting which will be held late in the summer,

Both Central and Broadway reached their apportionment for home missions. The living link of the former is James L. Haddock, who is laboring in Louisiana, and of the latter is R. L. Bussabarger, who is in the great northwest at Seattle, Wash.

Bro. I. J. Spencer delivered the baccalaureate address at the Hazel Green academy. He also delivered an address on C. W. B. M. day at the Ohio state convention on the subject, "Not Yours But You." In the latter he struck a chord which, in view of the strenuous efforts of our missionary organizations to raise adequate funds, has been touched only now and then.

On a recent Wednesday night students of Kentucky university had charge of the midweek meeting at Central church. On the following Wednesday students of State college were in charge. Effort is being made to bring this meeting within the atmosphere of the family circle.

C. M. Summers and J. W. Conkling, students of the College of the Bible, have gone out to evangelize in eastern Kentucky. They are the only students sent out this year by the Y.M.C.A. The first is supported by the Kentucky state board and the second by the Delta Endeavor Society of Central church.

At a state rally of Christian Endeavor held here on May 19 it was decided to put a field secretary to work in Kentucky. On the same day the state executive committee elected F. M. Tinder, minister of the Christian church at Lancaster, president of the state union, vice Rev. R. O. Kirkwood, of Lexington, resigned.

Barclay Meador.

Missouri Mission Notes.

The spirit of the state convention from the beginning to the close was most delightful. The program was crowded so full that not a moment was wasted.

The determination of the convention was for larger and better things. While splendid work has been done it was felt that still more ought to be done. The special work of the year is the raising of the permanent fund up to $15,000 by July 1, 1906, so as to secure the $5,000 promised by Bro. R. A. Long. This is one of the things that must be done. Then there must be no let down in regard to other things. The work must increase. This year ought to be and must be the greatest in the history of our people in the state. This, of course, cannot be accomplished without the hearty co-operation of every minister of the gospel. The responsibility for success rests not simply with the state board and the corresponding secretary but with every minister in the state. To them will come the honor of success or the shame of failure. We ask for, and believe that we shall have, the fullest possible co-operation.

We hope that every church in the state and every preacher will give attention to the appeal from the Church Extension board. Every homeless church in Missouri, and there are many, should be an irresistible appeal to all of our churches, to give the closest attention and the greatest support unto this great department of our church life.

"Forgetting the things which are behind and reaching forth unto the things that are before," I am, as ever, T. A. Abbott.

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Indian Territory.

Since our last report the writer has visited Atoka, Durant, Ada, Robb, Purcell, Paul's Valley, Lindsay and Ninnekah.

Brother Lowe is highly esteemed by the brethren at Atoka, nevertheless he has resigned that work. The church at Durant is progressing under the careful leadership of Bro. John A. Overstreet.

Robb is in fine condition. Bro. E. S. Allhands is leading the brethren to victory. Their handsome new church is about ready to dedicate. Brother Crouch, of Tennessee, will hold them a meeting in July. We have recently purchased a good church property at Paul's Valley, and will improve it. We dedicated the new church at Lindsay the fourth Lord's day in June. It is a neat and convenient church, well located, the best church property in Lindsay. Bro. L. B. Grogan and the few that stood so nobly by him in the building of this church have done a grand work and deserve the thanks and material support of our brotherhood.

At this writing we are at Ninnekah in a meeting. We have a neat church here, the only one in Ninnekah, and a small congregation of true good brethren.

Our annual convention will be held at Weleetka, July 25, 26, and 27. Come and be with us in this great meeting. Nothing will help on the cause in the Indian Territory more than a large and enthusiastic convention. Don't forget the date and place. Note the change from August to July. In this territory we are greatly indebted to Church Extension. It has helped to build many of our houses of worship. But for it this would indeed be a difficult work. Hence, it is but just and right that we appreciate as we should Church Extension. Every mission and church among us should not fail to make an annual offering to this noble work. If you can not send a cash offering at once to G. W. Muckley, Water Works Building, Kansas City, Mo., at least send in a promise that you intend doing so in the near future.

S. R. Hawkins, Cor. Sec.

Camp Meeting at Rockford, Wash.

The annual camp meeting and convention of churches of Christ of the Palouse district has just closed and in some respects it was a most important meeting. This organization has been in existence for 25 years and is the oldest missionary organization of our people in the northwest and has had a splendid record. This year over 700 additions were reported as brought in during the year through its work. The writer has been working as evangelist for this organization for the past five months and has organized three new churches, held seven protracted meetings and received 251 additions.

At the state convention recently held at Pullman, Wash., it was decided to divide the state work and organize a convention in west Washington and one in east Washington, as the state is naturally divided and it has been found impracticable to hold these meetings so as to be well represented from all parts of the state, and thus the work has been hindered. So a committee was sent to confer with this "Whitman county missionary co-operation" and to take steps to organize the work in east Washington. At the camp meeting it was decided to extend the borders of the "Whitman county co-operation" so as to exclude all of east Washington and as much of northeast Oregon and north Idaho as would co-operate, and change the name to "The Inland Empire Christian Missionary Society," by which name it will be known in the future. A new board was elected as follows: President, H. S. McClure, Garfield; first vice-president, J. A. Pine, Dayton; second vice-president, N. M. Roe, Latah; recording secretary, Geo. Jones, Mt. Hope; treasurer, Wm. Bennington, Ritzville; superintendent Sunday-school, Mrs. Simpson, Spokane; superintendent Christian Endeavor, Professor Beatty, Pullman.

Make Your Own Ice Cream.

There has just been placed in all the grocery stores, a new preparation called

Jell-O Ice Cream POWDER

which is meeting with great favor, as it enables everyone to make ice cream in their own home with very little trouble. Everything in the package for making two quarts of delicious ice cream. If your grocer can't supply you send 25c. for two pkgs. by mail. Vanilla, Chocolate, Strawberry and Unflavored. Address, The Genesee Pure Food Co., Le Roy, N.Y.

The newly elected board will meet soon and select a corresponding secretary and put him in the field and will take steps to find a permanent location for the camp meeting.

Among the preachers present were: B. E. Utz, Spokane; W. T. Adams, Waitsburg; A. J. Adams, Waverly; W. M. Roe, Latah; C. L. Kean, Rockford; W. S. Lemmon, Tekoa; E. W. Sewell, Thornton; Brother Flinn, of Coeur d'Alene, the writer and others. Especial mention should be made of the splendid work done in the past by their evangelist, J. N. McConnell, of Palouse, Wash. Morton H. Wood, evangelist.

Waverly, Wash.

Virginia Christian College.

The second year of Virginia Christian college closed June 6. The enrollment was one hundred and eighty, the average age nineteen years. Five young men were in the graduating class. Three will give their lives to preaching, one to teaching and one to the study of law. One young lady received the A. B. degree for post-graduate work.

The situation proves valuable. Lynchburg is in the middle of the state and a railroad center. The college is at the end of the street car line with cars coming every twelve minutes. There are eighty acres in campus grounds. The building cost over fifty thousand dollars, and is admirably suited for school purposes. Ten thousand dollars, with provisions already made, would pay all indebtedness. The trustees have recently secured the services of Prof. G. O. Davis, late of Michigan college, who was graduated in that institution, then spent two years in Virginia university, to take charge of the field work. He, in connection with other co-workers, has planned to raise the entire debt by February 1, 1906. Many brethren and friends are turning their thought and work toward the improvement of this great opportunity for establishing a center of higher and deeper Christian education.

It has been decided that the higher interests of the young people can best be served by refusing to keep in school any student who has the tobacco habit or who will indulge in strong drink or any of those vices so destructive to the student's character. We are not unmindful of how this position may appear to some, nor of the objections likely to be made against it; but we are willing to leave it to the future, feeling assured that the result will be for the greatest good.

A college government association has also been formed through which students will have a part in the discipline of the school. A strong band of young people are enthusiastically representing these ideas and we expect if the Lord so wills to enroll a large number of students the coming year whose work shall count in the upward march of our race.

J. Hopwood.

The Convention of the Fourth District of Illinois.

This district, comprising ten counties lying in the north and east central part of Illinois, met in annual convention at Flanagan, on June 27-29. No richer land lies anywhere in the union, and in this district stand seventy-nine congregations of Disciples. Among these is Eureka with its college, Bloomington with its great churches, Watseka, Normal and Gibson City, strong city churches, and Stanford and Flanagan, great missionary village churches.

The program for this year's convention was a strong one. The sisters of the C. W. B. M. had Miss Lura V. Thompson, W. J. Burner and C. C. Smith on their program. The address of Brother Burner was full of information and highly stimulating to the missionary pride of the people. C. C. Smith held his old-time reputation for wit, pathos, and inspiration. The sisters were exceedingly practical in all of their work. Strong papers were presented by Mrs. R. B. Doan, of Rutland, and Mrs. J. A. Barnett, of Pekin. Miss Thompson was the general of all. Miss Irene Ridgely, of Eureka, presided.

The reports from district work were highly gratifying. Streator, a city of 15,000 population, had been helped to the extent of $300. A new $15,000 house of worship will be built within a year. Pontiac, another important city, was building a church suitable for their needs, while Minonk has come to life after several years of retirement, and is hopefully at work again. It was resolved to continue aid to Streator, Pontiac and Minonk, and place a district evangelist in the field. J. G. Waggoner ably presented the cause of Christian education under the subject of "Men and Money." Eureka college has hosts of warm friends in this district. J. A. Clemens touched all hearts with a desire to do more for Christian Benevolence. Brother Clemens was given a place on the program in the absence of C. A. Young, who did not reach the convention until noon of June 28. John R. Golden, of Gibson City, carried all to a new vision of spiritual life in the convention sermon.

The "Bible-schools and Our Cause" was presented by O. L. Smith, of Flanagan; "Illinois for Christ," by J. Fred Jones, the state secretary. The permanent fund will soon reach $100,000, while numbers of new churches year by year rise up as the fruits of Illinois state work.

The Fourth District: "What Can be Done," by Chas. Hougham, of Streator; "What Must be Done," by R. E. Thomas, of Kankakee; and "What Will be Done," by R. A. Givens, of Hayworth, proved to be practical, suggestive and very interesting. S. P. Telford, of Toluca, discussed the "Problem of Preaching." It is important what you preach and how you preach it. The paper dwelt upon the "how." C. A. Young, fresh from the Iowa jubilee convention, was full of vigor and enthusiasm for his Bible studies, which were confined to two on account of his late arrival. Geo. W. Muckley, the irrepressible Church Extension secretary, never did better than in the evening address of June 28

The Christian Endeavor session on the forenoon of June 29, proved a fitting close to a very high grade of work in the convention. J. A. Barnett, of Pekin, presented "Endeavor Leadership"; Prof. Silas Jones, "Buying the Opportunity"; A. W. Taylor, of Eureka, "Young Men and the Church." Each proved a strong man for his subject. The address of Brother Taylor aroused much enthusiasm. Bro. C. C. Carpenter, of Thomson, brought the claims for Savannah, the special place for Illinois Endeavor missions this year. The attendance was general and large. The spirit was beautiful and helpful.

The C. W. B. M. called Miss Mary Monahan, of Saunemin, to succeed Miss Irene Ridgely as district secretary. Miss Ridgely has done good, but desired to be relieved this year.

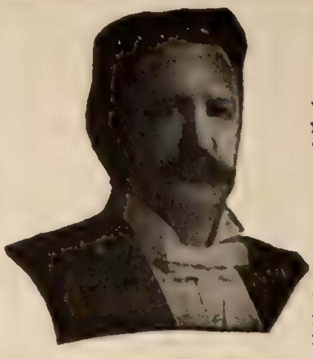
Charles Hougham, of Streator, was elected president; H. H. Jenner, of Washburn, vice-president, and John R. Golden, of Gibson City, secretary.

The convention adjourned to meet in Streator in 1906, and see one of the monuments of its own work.

❁ ❁

Now is the Time to Visit Hot Springs Arkansas, via the Iron Mountain Route

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.



I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes: "I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay**, for **delay means blindness.** Cross eyes straightened without the knife, by a new method, which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do-Write to-day

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO.

Toledo, St. Louis & Western R. R. Co.

"CLOVER LEAF ROUTE."

The Short Line St. Louis to Lake Erie and the North-eastern Summer Resorts.

ASK ABOUT OUR NET-SHAPED TOUR.

Lake { HURON / ERIE / CHAUTAUQUA

City Office 104 N. 4th Street, St. Louis.

R. J. McKay, D. P. A.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
E. H. STAFFORD MFG. CO., Chicago, Ill.

THE ST. LOUIS COMMERCIAL COLLEGE

YOUR SONS DAUGHTERS WHAT WILL BENEFIT THEM MOST?

A Business Education Secured at **The St. Louis Commercial College** will most certainly help them to meet the exigencies of the future.

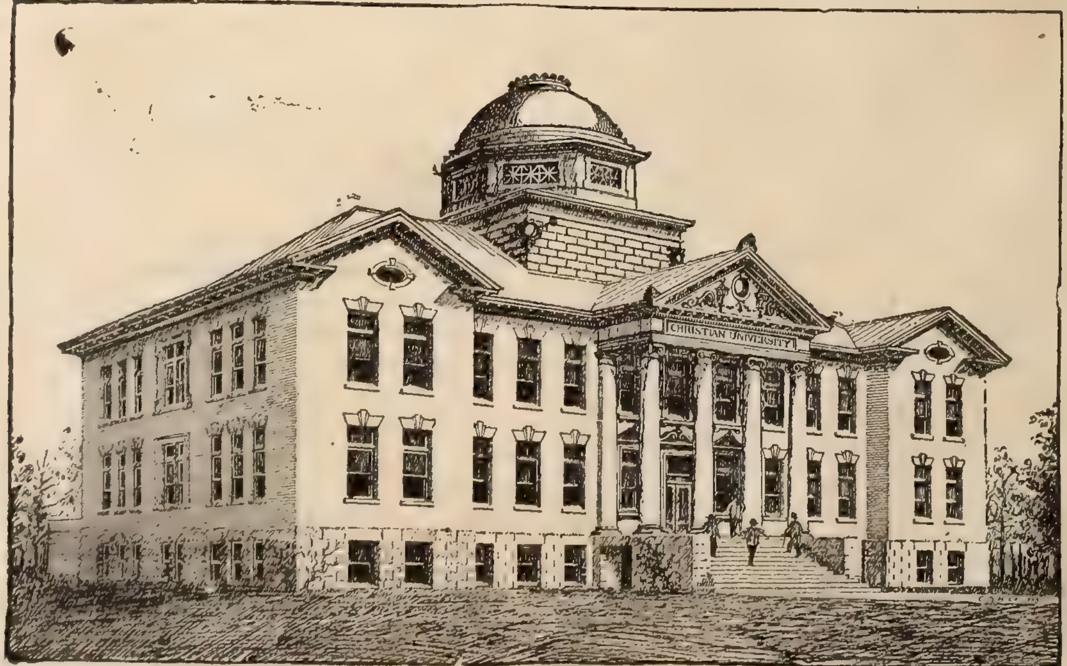
Have You Time at Your Disposal? Utilize it! Have You Money? Invest it!

A BUSINESS AND STENOGRAPHIC COURSE Will Pay You the Largest Interest and is the Surest Investment.

Graduates assisted in securing positions of trust and responsibility.

S. L. OLVER, Principal,
Tel. Lindell 1024. Central Y. M. C. A. Bldg., St. Louis.

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.

A Christian School for the Higher Education of Both Sexes.

For catalog or further information address,

CARL JOHANN, President, Canton, Mo.

The Triumphs of the Gospel in Beaumont, Texas

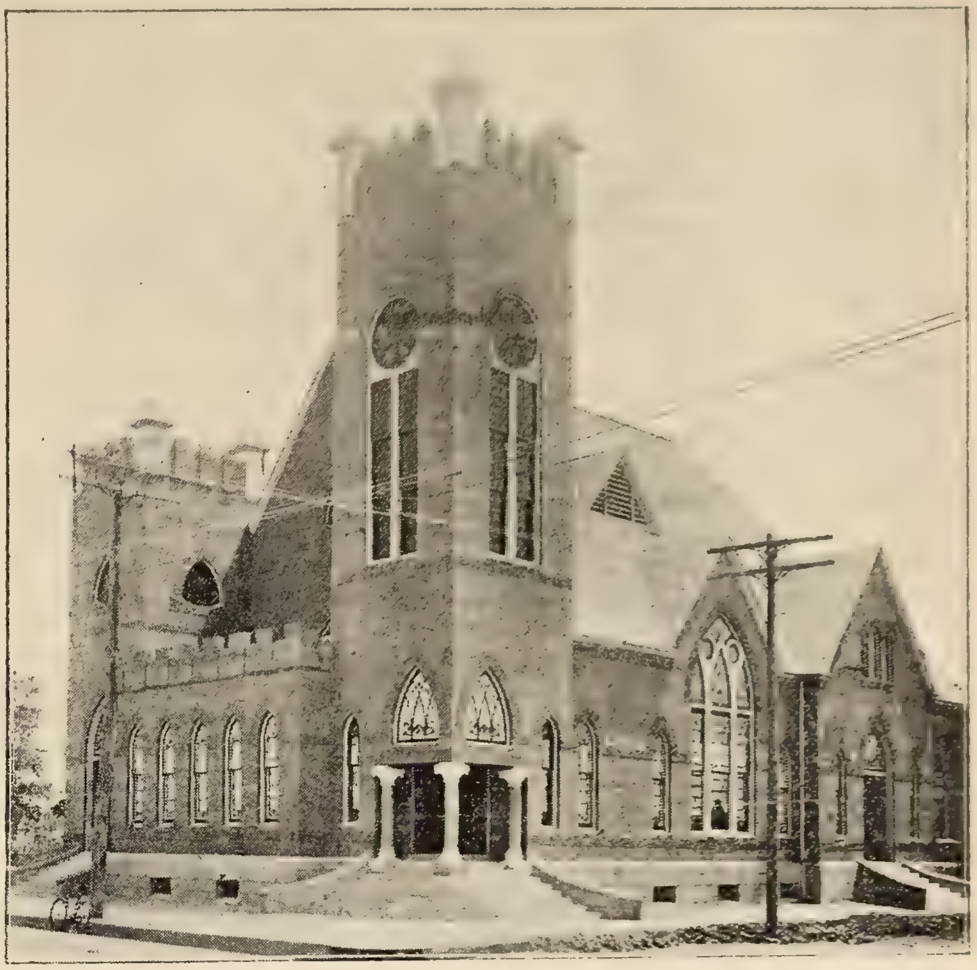
The early history of the work of the church in Beaumont is perhaps not materially different from that of hundreds of places in this great country. Beaumont is an old town, and yet a new one; for many years this was the home of a hundred people who were attracted to the section by immense timber interests and other resources common in southeast Texas. Among these early settlers there was occasionally a Disciple of Christ, but yet little was done looking to the permanent establishment of the cause of apostolic Christianity. As the town grew, however, evangelists and preachers began to make occasional visits, and in the year 1894 the work was definitely started by Brother Bush, who now has charge of our Orphans' Home. A Brother Linehart was engaged as pastor, remaining for a year; then J. C. Mason held a meeting and a Brother LeMay was employed to preach once a month. In 1898 D. A. Leak held a series of meetings, but the church as such was not finally organized until after the meeting of Brother Van Pelt in 1899; at this time Brother Patterson began his pastorate and a small house was erected in what was then an excellent part of the city. In 1900 Brother Saunders held a meeting and in September of that year Brother Hamner began his pastorate. In January of 1901 a great discovery of oil was made, and Beaumont sprang into a city of thousands as if by magic. But the church suffered.

Brother Dudley came in 1902, and while the church began to show some signs of life, the town had shifted somewhat and the old site was unfavorable to good growth. In the beginning of 1904, Evangelist B. J. Waugh came to the city and secured the promise of Brethren Scoville and Smith for a meeting in May. To those of us who know of the demands made upon the time of Brother Scoville, there is no satisfactory explanation of his coming here, save only that it was the Lord's leading. A tabernacle was erected by the faithful few who had been gained through the years of struggle, that would seat about one thousand people. It was made as comfortable as could be, but it rained, and rained, and rained. Our people were not recognized among the churches of the city. The Methodists and Baptists had together several hundred members; of course they lent no aid to our people.

J. B. Holmes.

Brother Waugh left soon after the meeting began. Brother Scoville and his co-laborer, De Loss Smith, faced the difficulties like spiritual giants. Peogle began to see the light and they turned to the apostolic church by the score. Brother Scoville saw the great opening, and telegraphed to J. B. Holmes, then state evangelist of Oregon, for whom Brother Scoville dedicated a church and held a great meeting at Albany, Ore., in December, 1900. He thought Brother Holmes and wife, graduates of Drake university, peculiarly fitted for the field, and his judgment was correct. A better pastor for the place could not have been found. Brother Holmes landed in Beaumont about June 1 of last year. The great meeting had closed with 276 additions to the church, leaving it with about 325 members.

Immediately after the coming of Brother Holmes plans were laid for a new building; the church was fortunate in that he had built three churches before and understood what was needed. He drew a sketch which was adopted and submitted to an architect, who furnished plans; they began to raise funds at once, and early in the fall the foundation of the present structure was placed. The general public did not consider the effort seriously at first, but when the outlines of the building began to appear they wondered, admired and lent a helping hand.



The New Church Building, Beaumont, Tex.

The church has a great deal of determination, consecration and energy; they hired a foreman, Bro. G. O. Browning, who, together with the pastor, was almost constantly on the building; everything moved well, and at last a splendid building, a marvel for convenience, durability, beauty and cheapness, was complete. The outside may be judged by the accompanying picture. The arrangement within can hardly be improved upon for the size; four rooms, three of which have floors inclined toward the pulpit, may be thrown together; perfect vision may be had from every point in the three main rooms, and one may hear perfectly from any part of the house. Three large vestibules may also be thrown into the audience room by opening large doors, thus adding about 150 to the seating capacity of the church, which will hold about 1,000 all told. The robing rooms, toilet and parlors are all in convenient places and the baptistry is so placed that nothing has to be moved from its place before a baptism and everyone can see the ordinance performed; it could scarcely be better.

South Side Mission Church.

At the earnest solicitation of the pastor and the church, Brother Scoville promised to return and dedicate the new building and to stay for a short meeting—stay until one hundred had been won for Christ. Early in the year the pastor organized what he called a "Committee of Seventy," whose work has been exceedingly helpful. Through this committee and its subdivisions, a religious census was made and many prayer-meetings were held preceding the present meeting; all were expecting a great victory, but few looked for such a splendid increase in numbers as has come in the last few days. During the year there were 75 added at the regular services. One subdivision of the Committee of Seventy began a prayer-meeting in the south end of town, from which perhaps fifteen have been added to the church. The Bible-school formed a home department in that section and soon this developed into a Sunday-school of 50 members. When the old tabernacle was torn down, these brethren took the material and have erected a splendid mission church building which will seat about two hundred people.

Brethren Scoville and Smith came on the evening of June 3. Everything was ready for the opening of the building the next day. In a remarkably short time more than $6,000 was raised and the building erected. The building, lot and furnishings cost a little more than $23,000. The dedication day pledges are being taken up with notes and the church is released from all indebtedness, save only $4,000 borrowed from the Board of Church Extension.

In seventeen days here one hundred and forty have entered the life of faith. The high regard which is had for these men of God is indicated by the fact that they recently received one hundred calls for meetings within three days.

G. W. Hardy,
Chairman of the Church Board.

International Sunday-School Convention

The triennial meeting of the international Sunday-school association was held in Toronto, Canada, June 23-27. It was in every respect a great assembly of consecrated men and women. Two thousand delegates and visitors were expected; three thousand were present. The sessions of the convention were to have been held in the Metropolitan Methodist church, with a seating capacity of 2,500. The first meeting demonstrated the inadequacy of this auditorium to accommodate the people. It was, therefore, at once determined to hold the meetings in Massey hall—an auditorium with a seating capacity of 3,500. Simultaneous meetings were held in both the church and the hall. Both buildings were uniformly crowded. The enthusiasm was great. Some of the addresses were great. All the speeches and papers were of a remarkably high order. The great theme of the entire convention was, *The Bible and How to Teach It.* The spirit of this remarkable meeting was from first to last thoroughly and profoundly Christian. Not all delegates were of the same opinion on all questions. For this reason there was discussion. The debates moved on a high plane. The speakers were strong men and earnest. The report of the lesson committee gave rise to the greatest debate in this great assembly—especially the portion of the report in which advanced or supplemental lessons were suggested. The committee favored such lessons in its report to the Denver convention three years ago. That portion of the committee's report was overwhelmingly defeated by the convention in 1902. The first vote in the Toronto convention on advanced lessons stood 601 for to 617 against. The opposition contended in the debate that there was no demand for such lessons. The vote demonstrated that such a demand exists. When this fact was made clear the leader of the opposition moved a reconsideration, the result of which was a practically unanimous vote for a series of advanced lessons to be selected by the lesson committee—said lessons to be optional. This is believed to be a most important step forward in our Bible-school work.

A prominent secular paper commenting on the Toronto convention said: "Tremendous interest attaches to the religious education of the young, as was shown by the great international convention of Sunday-school workers just held in Toronto. This meeting demonstrated beyond question the wide interest held and that by people who count themselves orthodox Bible teachers."

Men show their earnest interest by giving money. The leaders in our international Sunday-school work give money as I never saw leaders contribute. The amount expended during the last triennium was more than $54,000. The amount of money pledged to carry on this work during the next three years was $75,000. The amount will easily reach $100,000. The chairman of the executive committee gives time, talent, strength, and $3,000 per annum to this work. One man asked *permission* to pay the entire salary of a worker among the colored people in the south. Unanimously granted! Another asked permission to pay the salary of a general Sunday-school secretary in Japan. Permission having been given, he immediately asked leave to go to Japan at his own expense and personally inaugurate the work. This request also was granted!! The erection of a building to cost $2,000,000 to be known as "International Sunday-school Headquarters" was suggested. Action was deferred. This matter will come up in the Louisville convention in 1908. Can such a building be erected? It can, there are men interested in this great enterprise who can, and will, furnish the money to make real this dream. The pilgrimage to Jerusalem in 1904 seemed to some of us an impractical scheme. To begin with, a sufficient number of persons could not be induced to go to make a convention respectable in size. But there were 1,800 delegates enrolled in the Jerusalem World's Sunday-school convention in April, 1904. Some person, or persons, must stand good, to the steamship company, for $400,000 in order to secure a vesel for the pilgrimage. Three of our men promptly came to the front and freely assumed the financial burden and responsibility. The biggest thing I know of, in a religious way, is this international Sunday-school work. It is simply tremendous.

There is no sectarianism in this convention—not a bit. This is one place where it is quite sufficient to be a Christian. No one seems to know anything about, or care anything for, denominational labels. To be on the side of the Christ and to belong to Him is sufficient.

With the beginning of 1906 a new series of lessons to continue through six years will commence. Three and a half years will be spent in the New Testament, two and a half years will be given to a study of the Old Testament. Requests for greater continuity of topics have come from many quarters and from many persons. The committee in the preparation of the new series has given respectful and sympathetic attention to this expressed desire. As a result the year 1906 will be spent in a study of Matthew, Mark, and Luke. The year 1907 will be devoted to a study of stories concerning the Old Testament patriarchs. The year 1908 will be spent as follows: Six months to a study of the fourth gospel and six months to a study of the Hebrew people from Saul to Solomon. The planting and training of the apostolic church will be the general topic during the year 1909. The year 1910 will be given to a study of the glory, decline, and restoration to their own land, of the people of Israel. This six years' course will be brought to a conclusion in the year 1911 by a study of the kingdom of Heaven as set forth in the first book of the New Testament.

I have just looked over a list of the lessons that have been studied in this international scheme since its inauguration in 1872. More time and attention have been given to The Book of Acts than to any other book in the Bible. More than two hundred lessons during this period have been in this book.

There is no thought of a critical study of the Bible in this scheme. Such study is not practicable in the average Sunday-school. The most that can be done is to give a general view of the contents of the Bible. This is all that is attempted.

Denver, Colorado. B. B. TYLER.

◆ ◆

The Holy Spirit.

By J. H. Garrison, Christian Publishing Company, St. Louis, Mo. $1 postpaid.

We welcome this new book from the pen of J. H. Garrison. His name would be an assurance of worth in the book. The subject is one which all should study. If it is true that the Disciples of Christ have not given due prominence to this subject in their study and in their literature, it is certainly time that they should learn to magnify it. The writer succeeds in making very real the presence of the Spirit in the word, in the church and in truly believing hearts to-day. The lesson of pentecost is spoken of in no uncertain way. The last chapter has for its subject "Christian Union." We quote: "We can not doubt that in the fullness of time, through the leadership of the Holy Spirit, our Lord will gather his scattered sheep into one fold, 'and there shall be one flock and one shepherd.'"—*Missionary Tidings.*

Church Supplies

Church Register and Record
With special rulings, headings and an alphabetical register. Printed on good paper and substantially bound. Size, 9x14 inches; cloth sides with leather back and corners.
160 pages, - $2.00 300 pages, - $3.50

Concise Church Record
A cheap and convenient book in which to record names of members, date of admission, how admitted, and remarks. Space for 960 names. Printed on good paper and strongly bound. Price, - - $1.00

Contribution Record
For use in connection with the envelope system. Designed expressly for keeping systematic account of weekly contributions. The most convenient record published.
Half leather, quarto, 40 pages, - - $1.00
Half leather, quarto, 80 pages, - - 1.50

Collection Envelopes
Made of good, strong manila paper. Neatly printed; 2 1-2x4 1-2 inches; satisfactory in every particular.
Per thousand by express, not prepaid, $1.00
Per thousand by mail, - - - 1.50

Church Letters
Bound in book form with stub for memoandum. The neatest and most convenient published.
No. 1, Fifty Letter Blanks, - - $0.50
No. 2, One Hundred Letter Blanks, 1.00

Baptismal Pants
We handle only the best grade. They are made in regulation sizes, based on the size of the foot. If an exceptional size is needed it can be made to order. In ordering send size of shoe worn. Prices quoted on application.

Christian Publishing Co., St. Louis

For Over 60 Years

Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

I Turned Out $301.27
worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Rev. Geo. P. Crawford writes, made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.35 another." Plating Business easily learned. We Teach You Free—No Experience Required. Everybody has tableware, watches, jewelry and metal goods to be plated. We plate with Gold, Silver, Nickel, Bronze, Brass, Tin, Copper. Heavy Plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write for Catlog, Agency and Offer, F. Gray & Co., Plating Works, Cincinnati, O.

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

The Children Will Sing
if you put into their hands Sunday-School Songs No. 3. This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Jonesboro.—C. C. Cline has just closed a meeting resulting in 37 additions.

CALIFORNIA.

Eureka.—Work is prospering here. Three additions by letter last Lord's day; Junior Endeavor reorganized; Sunday-school doing splendid work.—I. H. TEEL.

Long Beach, July 3.—Six were added to the church here yesterday, three by letter, two by statement and one confession.—E H. KELLAR.

COLORADO.

Loveland, July 3.—We had five additions yesterday, making 22 since we began here in March. All lines of work prosperous.—A. O. WALKER, pastor.

FLORIDA.

[Telegram.]

Jacksonville, Fla., July 9.—Five additions First church, J. T. Boone, pastor; large audiences, fine sermons.—C. W. ZARING.

GEORGIA.

Griffin.—The "Martin Family," who held the meetings through North Carolina in which there were about three hundred additions, have just finished a two weeks' meeting with G. F. Cuthrell at this place with nearly 20 additions which will be a strong help to the church financially. They will hold a meeting of about four weeks' duration in San Angelo, Texas, with Brother Shore, minister.

ILLINOIS.

Jacksonville, July 8.—Four added last Sunday. This is a busy church and looking forward to the time when we can move into our new house.—GUY B. WILLIAMSON, assistant pastor.

Waukegan, July 6.—Three additions last Sunday, making six recently, five of them were adults, four confessions. Our attendance at all services is on the increase.—E N. TUCKER.

Hillsboro, July 3.—Sixty-three to date. We were billed for a meeting in South Carolina to begin the last of this month. It has just been cancelled. Who wants a meeting for that date? Write quick, no time to lose.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

Aurora, July 6.—There were two additions to the church here last Sunday. We have never had a church in this little city of thirty thousand until the present organization was effected this spring. The new congregation begins its work with splendid prospects of a vigorous growth. Nearly all of the present membership of forty are adults. One-half are men whose character and standing in the community are the promising features of our work. Charles A. Young was with us recently in a short campaign of education. His Bible studies and strong sermons on the fundamental things in religion brought our work before the town in a very successful manner and enlisted the interest of many to whom our church has been entirely unknown.—R. L. HANDLEY, pastor.

Chicago, Ill.—The First church congregation submits the following report of its work for the year ending June 30, 1905: Amount of money raised for all purposes. $4,233.09; for missionary enterprises, $402.10; for local benevolences, $135; amount raised in cash for church lot fund, no personal subscriptions being taken, $410. There were added to the church during the year 78 persons. Loss by letter and otherwise 31; net gain in membership for the year, 47.—GUY HOOVER, pastor.

INDIANA.

Francesville, July 5.—One confession at Gillem school house June 25; two baptisms here June 27.—I. G. SHAW.

Hammond, July 3.—One confession and one by letter yesterday. Three by letter and three confessions the Sunday previous. In all thirty-seven confessions and 10 by letter since January not previously reported. We are working and praying for means to build a new church large enough to accommodate our needs.—C. J. SHARP, minister.

KANSAS.

Wichita, June 30.—W. E. Harlow and son after closing at the Central church came to the South Lawrence avenue church for a few days. Results: 31 accessions and church greatly revived.—W. T. MCLAIN.

Augusta, June 30.—We are enlarging and improving our church building at a cost of $2,200 or more. We begin a summer meeting in a temporary tabernacle in the city park July 9. M. E. Harlan, of Brooklyn, N. Y., is to do the preaching and V. E. Ridenour, of Topeka, Kan., is to lead in the singing. We have made great preparations for this meeting. The writer has held during the last quarter Bible institutes in the following places: Beaumont, Douglas, Haverhill, Leon, Arkansas City and Cherokee, Okla. We are encouraged and believe the Lord is wonderfully blessing our work. The Augusta church is one of the best in this part of Kansas.—G. J. CHAPMAN.

KENTUCKY.

Henderson.—Five accessions at regular services since close of meeting.—WM. A. WARD.

Princeton, July 1.—The Crossfield-St. John meetingf closed with 58 added to the church—54 baptisms. The greatest meeting in the history of Princeton. The church will have these brethren again next year.—HARVEY BAKER SMITH.

MASSACHUSETTS.

Everett, July 3.—Yesterday we had three additions and one confession.—A. T. JUNE.

MISSOURI.

Fredericktown, July 6.—S. W. Robinson, of Libertyville, just closed a very successful singing of two weeks' length with us at Mountain Oak church, and also preached several times.—S. P. GROSS, minister.

Ham's Prairie, July 3.—W. T. Clarkson, of Northside church, Lawrence, Kan., preached yesterday to a full house. At the close of the morning service there were two additions.—W.

Shelbyville, July 3.—The work moves nicely. One confession yesterday. Our offering on children's day amounted to almost $35. Our Lord's day school is in excellent condition.—C. E. WAGNER, pastor.

St. Louis, July 3.—There were four added by primary obedience and two by statement, to the Fourth church, in June.—E. T. MCFARLAND.

Chillicothe, July 4.—James N. Crutcher and Clarence Wagner will hold another meeting at Chillicothe, beginning October 22. Their last meeting with the Chillicothe church resulted in 102 additions to the church.

Macon, July 7.—I held a meeting with my son, C. E. Dunkleberger, at Flat River, and there were 27 additions. The church seems greatly benefited and will build at once. My post office will hereafter be Macon, Mo., instead of Canton.—D. DUNKLEBERGER.

OHIO.

Findlay, June 28.—Please report two additions to the First church by baptism.—C. H. BASS, pastor.

AMERICAN BIBLE SOCIETY
Has just issued these New Editions of the
AMERICAN STANDARD REVISED BIBLE

Send for Illustrated Price-list

Minion Bible, 24mo. . . . 22c. 25c. 50c.
Minion New Testament, 32mo. . . 8c. 12c.
Minion Testament and Psalms, 32mo. 15c.
Minion Psalms, 32mo. . . . . . . 5c.
Pulpit Bible, Quarto $3.75

Bibles at Cost for Missionary & Sunday School Work
BIBLE HOUSE, ASTOR PLACE, NEW YORK

OREGON.

Salem, June 27.—The Martin-McVay meeting closed here the evening of June 25 with 150 additions, most of them adults. This gives us the lead so far as numbers is concerned in the city. The results are beyond our expectations. —D. ERRETT, minister.

Turner, June 27.—We enjoyed Bro. J. A. Lord's sermons very much at our state convention. I go from here to Silverton, Oregon, to sing in a meeting conducted by Brother Martin.—CHARLES E. MCVAY, singing evangelist.

PENNSYLVANIA.

Lone Pine, July 3.—Closed a meeting of three weeks and one day with the church here yesterday. J. J. White is the pastor. It has been a good meeting; ten were added—nine by baptism and one by statement.—F. A. BRIGHT, evangelist.

TEXAS.

Greenville, July 3.—The additions to our congregation have not been reported. There have been 133 since my coming here eighteen months ago.—JOHN WRIGHT HOLSAPPLE.

Ferris, July 3.—I began a meeting for the Ferris brethren, Sunday, June 25. We were rained out until the middle of the week, but in four days have had seven additions, five of them by confession and baptism. Meeting continues. —CHAS. CHASTEEN.

[Telegram.]

Dallas, July 10.—We are in a tabernacle meeting with the East Dallas church. Eighteen added yesterday and 28 last Sunday; nearly 1,000 men at the Y. M. C. A. Sunday afternoon; nine men accepted Christ. We have reached over 1,300 for Christ and his church in the first six months of 1905.—CHARLES REIGN SCOVILLE and DELOSS SMITH.

WISCONSIN.

Grand Rapids.—We observed children's day last Lord's day evening, got a collection of $8.90. Our school is only nine weeks old, has 65 pupils enrolled, people here never heard of a church of Christ until we came in during the past winter.—B. G. EGGERT.

* *

Eastern Delegates.

All delegates going to the American Christian Missionary Convention from Maryland, Washington, D. C., eastern Pennsylvania, New York and Virginia should correspond with J. Murray Taylor without delay so that the eastern delegates may leave together and take the CHRISTIAN-EVANGELIST Special at St. Louis on August 9 for the great San Francisco convention.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

CANCER CURED
WITH SOOTHING, BALMY OILS
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers
Eczema and all Skin and Female Diseases. Write
for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo

Midweek Prayer-Meeting.

By W. F. Richardson.

July 19, 1905.

THE NATURAL AND SPIRITUAL MAN.—1 Cor. 2; Romans 8.

The Contrast. No one can read even the two chapters indicated above without realizing that the Christian is not like the man of the world, but has become indeed a "new creature" (2 Cor. 5:17; Gal. 6:15). But how many whose names are on our church books are living in no respect differently from their worldly neighbors! The body of Christ is hampered in its divine enterprise by a multitude of dead members, who cannot contribute anything to its power, because they lack the life of God. Is it not time that "judgment should begin at the house of God," and these carnal members be revived unto spiritual life, or separated from such contact with the spiritual members as will neutralize all their efforts to serve God and save men? Without attempting any critical distinctions between the "natural" and "carnal" man, as these terms are used in the New Testament, let us look at the contrast between the man who is dominated by the spirit of God, and the one who lives after the spirit of the world.

The Natural Man. 1. *Is ignorant of the things of God* (1 Cor. 2:14). Much of the opposition of the sinful heart to Christ is due to ignorance of the scriptures. To teach men the word of God is to remove much of the hostility to righteousness. 2. *Is at enmity against God* (Rom. 8:7, 8). Man was made for knowing, loving and serving God. There is great wisdom in the answer of the old catechisms to the question as to the chief end of man, "To glorify God and enjoy him forever." He who remains willingly ignorant of God's will, and indifferent thereto, is missing the whole purpose of his creation. 3. *Is sectarian in spirit, and prone to strife and divisions* (1 Cor. 3:3, 4). This sectarianism may be equally manifest and harmful, where it does not take the form of diverse names and organizations, but merely of unchristian suspicion and malicious slander. Any man who seeks to alienate those who believe in the one Lord and one Father, because of their difference in opinion or method of work, is a sectarian. As one of our preachers said not long ago, "The meanest sectarian of all is the sectarian preacher of unsectarian truth." The apostolic heresy was that of dividing the body of Christ; and it is possible to pose as an advocate of Christian union and yet be a promoter of disunion. Let us examine ourselves, whether we be true to our great plea. 4. *Is subject to death* (Rom. 8:6,13). The carnal man having separated himself from God, the source of life, can but die, both in time and eternity.

The Spiritual Man. 1. *Knows the things of God* (1 Cor. 2:12, 13). The Holy Spirit is also the Spirit of truth, and to become subject to his influence is to be enlightened in the will and purpose of God. Many a humble saint, who lacks worldly wisdom and the culture of schools, has become by practice wise in the truth that saves the soul, and ennobles the character. 2. *Has the mind of Christ* (1 Cor. 2:16; Phil. 3:5-11). Therefore his life is molded after the pattern of Jesus' life, and his ministry to the world is a perpetuation of that of his Master. For him to live is Christ. 3. *Possesses the Spirit of God* (Rom. 8:9). Enjoys the highest and holiest relations possible to a human soul, being permitted to call God his Father and Jesus Christ his Savior and Elder Brother (Rom. 8:14-17). With what contempt may such an one look upon the honors of the world, and the glories of earthly kingdoms! He is a Prince of the Most High, and heir to throne and crown immortal. 4. *Enjoys, through these new relations, fullness of life and peace* (Rom. 8:6-10). Oh, that all who call themselves Christians might experience this blessed life, and the church of God be indeed the light of the world, and the salt of the earth!

Sunday-School.

July 23, 1905.

THE GRACIOUS INVITATION.—Isaiah 55:1-13.

Memory Verses, 6 8.

GOLDEN TEXT:—Seek ye the Lord while he may be found.—Isa. 55:6.

Those who consider the later chapters of Isaiah a product of the period of the Exile, make this fifty-fifth chapter one of two or three exhortations delivered shortly before the return, when the opportunity was in sight and yet there was the temptation to remain and enjoy the profitable commercial relations which had been formed by many of the thrifty Hebrews in the land of their exile. Whether this was written then or at an earlier date, it is doubtless true that such exhortations were needed to persuade many of the Jews to return from comfortable and prosperous exile in Babylon to their own devastated Zion.

And it is equally true that the call is ever needed, in every age, by those who have to make choice between ease and material prosperity on the one hand, and the true values of life on the other. There is a vast amount of spending resources on that which has in it no real or permanent food for satisfaction. Whether this noble chapter was written in the reign of Hezekiah or in the days of Cyrus, whether by Isaiah or a great unknown prophet, it bears deathless testimony to the superiority of the spiritual way of life. It makes eloquent appeal to all men to turn from the low, mean and unprofitable things, to leave even the things which are good but not the best, and to seek the spiritual values which are truly substantial. And it breathes a buoyant and hopeful spirit, a contagious joy in righteousness, a perfect enthusiasm for spiritual things.

* *

MRS. STEESE'S BABY

Cured of Terrible Eczema by Cuticura and Skin Made Clear as New-Born Babe's.

"My little daughter was covered with sores and her face was terribly disfigured. I called in three doctors, but she grew worse. Neighbors advised Cuticura, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's skin was as clear as a new-born babe's. I would not be without Cuticura again if it cost five dollars, instead of 75 cents, which is all it cost us to cure our baby."—Mrs. G. J. Steese, 701 Coburn Street, Akron, O.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.

Rates of Tuition and Boarding Inexpensive.

Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

The Randolph-Macon System

of

Endowed Colleges

and

Correlated Schools

Educates men and women, boys and girls, *not together* but in **Five Separate Institutions** *under one management.* The combination enables us to offer the best advantages and to

Save Time and Money

848 students from 31 States. For particulars, address, stating age and sex of student,

Chancellor WM. W. SMITH, A. M., LL. D.,
College Park, Lynchburg, Va.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

ST. LOUIS, MO.

Best of References. Correspondence Solicited

THE NEW

SHORT LINE

Louisville & Nashville

Railroad

FROM

Cincinnati and Louisville

TO

KNOXVILLE

Two Trains Daily
from each city

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars

For Folders, Maps or other information address

C. L. STONE, Gen'l Pass. Agt.
Louisville, Ky.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address

JOHN W. MILLION, Pres., 40 College Place, **MEXICO, MO.**

Christian Endeavor.

By H. A. Denton.

July 23, 1905.

PREPARING FOR OUR HEAVENLY HOME.—

Phil. 3:20, 21; Heb. 11:13-16.

For the Leader.

The world is a happy place. Whether we admit it or not, there is testimony to this view in the fact that we want to remain here as long as possible. With a few exceptions, we are prone to tarry in this good land. Yet we have many hardships, many trials, many sorrows here. Now this is far from ideal. We can not keep from thinking how happy we would be if these disadvantages were removed. This will not be done for us. Yet we are told how to realize the equivalent of this: Trust God and prepare for another world, another home—heaven. This is better. It is not an old world made over. It is another world. To us a new world. It is a place where the things that worry us here are never known.

Here is the thought for us to-night: We must prepare for this home.

For the Members.

1. Heavenly home. What heaven is we can not tell. But this we know, it is a place that God has prepared for us. Jesus has told us that it was prepared for God's own from the foundation of the world. It is not, then, an afterthought with God—heaven. He intended from the beginning to lead the sons of men up to these upper fields of glory in his good time. My work may be made very good; What then, can God's work be made in his infinite power?

2. It is our home. This not in the sense that it was made for us. That is true. But in the sense that we were made for heaven. If this be true, what then follows? Many things. If we were made for heaven, then we do not fit in another place. Destruction from the presence of God is not our destiny. We must live the life that prepares for heaven, if we would be happy while on the road to our heavenly home. The life of sin hurts, for it is not the life for which we were made. It is unnatural. Man was not made to live such a life.

3. The person that now is, and the person that we are conscious of having been since first we could remember, that is the same person that is to live in heaven some day. But some say, "How can this be? How can this body of corruption enter an eternal home?" Well, the author of Philippians says, in the Standard American Revision, "Shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:31). This gives us to understand that the new body will some way, by the power of the Lord, be made into the new and heavenly body. This is the difference between the Christian and the philosophical doctrines of immortality.

Getting ready for the change of homes. How important that is! When we make a long journey here below, how long it takes us to get ready! Everybody on the place is called into service to get one of the family off. And if the whole family is going, and if the journey be across the sea to live all the rest of the allotted time, it is the greatest thing that ever happens in a family's history, and the preparation is in keeping with the magnitude of the change. Here is the time for our departure for our heavenly home drawing near. What preparations are we making? Does the voyage across the crystal sea inspire us to nobler thoughts and nobler deeds as we think of it? Why not? There is nothing so important marked to happen in the career we make from the cradle on. Oh, get ready! It will be the day of all days. And next to that day will be the day upon which we gave our hearts to Jesus in preparation for the heavenly home.

Quiet Hour Thought.

Could I know that within the next month I was to sail the unknown sea, would it make any difference in my living?

DAILY READINGS.

M.	Heaven gained by faith.	Heb. 11:1-4.
T.	By pleasing God.	Heb. 11:5-7.
W.	By obedience.	Gen. 6:22; 7:7, 23; 8:20.
T.	By separation.	Gen. 13:10-18.
F.	By godlikeness.	Matt. 5:1-9.
S.	Awaiting his coming.	1 Cor. 1:4-8.
S.	Topic.—Preparing for our heavenly home.	Phil. 3:20, 21; Heb. 11:13-16.

⁂

HORSFORD'S ACID PHOSPHATE

Cures Nervous Diseases.

Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

MINIATURE

BOOKS OF THE GOSPEL

Matthew, Mark, Luke, John.
In Separate Books.

1 1-2 by 2 Inches.

Very Plain Readable Type.

Gilt Edged and Morocco Bound.
Price 50 cents each postpaid.

CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Financial Opportunity

FOR CLERGYMEN

Any clergyman can learn something to his advantage by writing for my book entitled, "Ten Years," which gives my successful history. It tells how I started my immense business upon $50.00 capital. It tells the minister how he can invest $5.00 a month or more in a legitimate, profitable enterprise, which promises to pay at least fifteen per cent. this year. I want ministers and doctors as my special representatives. Write for this book. Address The Mac Levy Company, Dept. 86, 63 Clark St., Brooklyn, N. Y.

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the **VERY BEST MUSICAL INSTRUMENT** that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

Sunday-School

CLASS BOOKS,
ENVELOPES
RECORDS,
BLACK BOARDS,
MAPS, CARDS
AND OTHER

Up-To-Date Supplies

Order what you need from

Christian Publishing Company, St. Louis, Mo

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

MISSOURI CHRISTIAN COLLEGE

◁ **FOR GIRLS AND YOUNG WOMEN** ▷

FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.

In small **Country Town** within easy reach of Saint Joseph and Kansas City.

DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,

E. L. BARHAM, President,
Camden Point, Mo.

VIRGINIA CHRISTIAN COLLEGE

Location—Lynchburg, Virginia—The Hill City.
Building—Beautiful Architecture—120 rooms.
Lands—Eighty acres—Campus, groves, forests.
Courses—Classical, Philosophical, Scientific, Ministerial, Pedagogic.
Teachers—Fourteen educated Christian men and women with clean habits and high purposes.
Principles—Christian, Co-educational.
Purposes—
- To give thorough intellectual training.
- To develop individual integrity of character.
- To set forth the teachings of Christ to the world.

Address, J. HOPWOOD, President,
Lynchburg, Virginia.

People's Forum.

Hypnotism and Evangelism, Once More.

Editor, Christian-Evangelist:—It is not for controversy that I again attempt to make clear some things which you seem not to understand in my recent article on "Hypnotic Evangelists." This is certainly a very important subject, since so many pseudo-philosophies and psychic experiences are engaging our attention and making inroads into the church of the living God. I am not an "accurate" writer, it is true, and would make a very poor editor, but I have no fears of my article being misunderstood by every student of modern experimental psychology.

But to the text, "Hypnotism a cheap substitute for the Holy Spirit." In your comments where you use that phrase the second time you add "or the gospel," which to me puts a different phase to the subject. If the St. Louis preachers had concluded that psychological experiences were a cheap substitute for the *gospel* I would have uttered a loud Amen. That is exactly my contention, and so I tried to express it in the statement that the danger line as I see it was in what was suggested. In your definition of hypnotism the author says "little or no recollection of the actions or ideas dominant during the condition are retained." In the first place, this is an obsolete definition and would not be accepted to-day by a single up-to-date psychologist. But for sake of illustration we will accept the definition. You then ask, "Does the preaching of the gospel produce an abnormal consciousness in which the mind receives ideas and the person performs actions which are not remembered upon regaining 'normal consciousness'?" I answer, *never!* But a *perverted* gospel, wherein the Holy Spirit is supposed to come and "carry" the word to the sinner's heart, rout out all evil, convict, convert, sanctify and bear witness of all these by a feeling instead of by faith in what he says, does produce an abnormal consciousness in the mind and actions are performed which are not at all in harmony with a normal presentation of the gospel to a normal intellect.

I still contend for my definition of suggestion, and the experiences of our beclouded religious neighbors where the altar system is still used will verify it, that it is such a presentation of thoughts or ideas to the mind as will result in a *mental, moral* or *physical* change. Those acquainted with Professor Starbuck's excellent work on "Psychology in Religion," or Professor Coe's "Spiritual Life," will, I think, not question this statement. I am a stickler for the *gospel* as against the mysterious manifestations of the mind dominated by the suggestion that the Holy Spirit does his work other than revealed in his holy word.

While it may seem a digression here, yet it is right along this line that there is so much misunderstanding on the subject of Christian Science, falsely so called. From Bros. Craig, Keeler, and the editor, I infer that the power to heal belongs exclusively to the church, and yet Brother Keeler says, "In no real sense can 'Christian Science' be classed as a church of the incarnate Son of God." So say I, and the very fact of their healings which has made all their converts proves that the power to heal does not belong to the church any more than to all God's creatures. He sends the rain alike on the just and the unjust, as he also gives us a mind, or minds, with certain functions to perform relating to the body, and here comes the *physical* change as a result of suggestion for that purpose and to that end. Here I close, with the hope, dear brother, that while we may now see as through a glass darkly, we may some time see as face to face.

Springfield, Mo. W. E. Harlow.

[It now appears that our brother was replying to something that was not said or implied in anything that was written, but to something he *inferred.* But why he should suppose that the preachers of St. Louis were less clear than himself as regards "the mysterious manifestations of the mind dominated by the suggestion that the Holy Spirit does his work other than revealed in his holy word," is something we do not clearly grasp. It is probably because his mind was "dominated" by a wrong "suggestion."

Bro. H. thinks that our use of the phrase, "the gospel," instead of the Holy Spirit, "puts a different phase on the question." Isn't this because his mind is "dominated by the suggestion" that to be converted by the Holy Spirit is something different from being converted by the gospel? This is one of the most common errors extant. To dispense with the Holy Spirit in preaching is to dispense with the gospel, and to dispense with the gospel is to dispense with the Holy Spirit. The Holy Spirit, as the Editor has tried to point out in his recent book on the subject, accomplishes his work in the conversion and sanctification of men through the truth of the gospel. When we said, therefore, that those who sought for power to preach the gospel successfully through hypnotism, were seeking "a cheap substitute for the Holy Spirit," we meant that it is only through the aid and guidance of the Holy Spirit that the gospel can be preached with convincing and converting power.

It is not "the experiences of our beclouded religious neighbors" that we were dealing with, but the "beclouded" and *materialistic* conceptions of the gospel of some who claim to have very clear ideas about the Holy Spirit, who seem to think that men can be *manipulated* and *suggested* into the kingdom of God while in a *passive* state. The two errors are very close akin and have a common root.

Another erroneous "suggestion" that Bro. H. seems to be laboring under, is, that Brothers Craig, Keeler and the Editor hold that "the power to heal belongs exclusively to the church"! On the contrary, we hold that all healing power belongs to God, and that the mission of the church relates especially to the ills of the spirit, and incidentally only to the ills of the body. God's healing power is not hemmed and limited by the church, but flows through various channels for the blessing of mankind. The church is to lend itself, as far as it can do so, to ministering to all the needs of man, but its supreme mission is to bring the divine power of the gospel to bear upon men as the remedy for sin and its train of evil consequences.

We join our dear brother in the hope that while we now know in part, we shall hereafter know even as we are known. Meanwhile, "heart to heart we bide the shadows, till the mists are cleared away." —Editor.]

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

INDIVIDUAL COMMUNION CUPS
Send for FREE catalogue and list of nearly 3,000 churches using our cups.
Sanitary Communion Outfit Co.
[15th Street, Rochester, N. Y.

❁ ❁

In the Interest of Truth.

Not in any spirit of controversy, nor with any desire to have the last word, do I write this letter.

I am in favor of unity; but it must be effected upon a scriptural basis.

In the union consummated recently at Monroe, Wisconsin, between the Baptists and the church of Christ, not the Bible; but a preamble and set of resolutions was made the basis of unity.

A human name was adopted for this new organization. We have ever protested against human ecclesiastical names, why adopt this one? "Presbyterian church" is as scriptural as "Union Church of Christ."

Half the offerings in this "Union Church of Christ" are to go to the spreading of Baptist teaching and church polity. How can Disciples of Christ conscientiously do that?

This "Union Church of Christ" must be represented by delegates to "denominational conventions of both Christian and Baptist churches." The Christian church has no "denominational conventions." We are not a denomination.

The resolutions adopted set aside the weekly observance of the Lord's supper, as practiced by the church in the days of the apostles, and substitute the Baptist method of monthly communion. By what law of right can our brethren enter into such a compact?

It is bad enough for members of the church to absent themselves from the Lord's table, and for some of our congregations to carelessly neglect weekly communion; but it is very much worse for them to deliberately resolve to neglect it three Lord's days in each month. There is as much authority for Methodist quarterly communion or Presbyterian trimonthly communion, as there is for monthly observance.

Within the past year I have held meetings for two congregations where the brethren only met once per month "to break bread." By prayerful and tearful exhortation, I induced them to repent of this wrong, and henceforward honor their Lord by weekly communion. The action of the brethren at Monroe, Wisconsin, does not afford any stimulus to my plea for a return to primitive practice.

It does seem to me that weekly communion is a very *vital* matter. Is not its neglect the cause "of many weak and sickly ones" among us. For invalids and aged ones who cannot be at the Lord's table, doubtless the Lord will make provision; but for those who can be there, but will not attend, it may be of very vital concern.

Let us foster unity in all legitimate ways, but let there be no backward step. Only the Lord can dictate the terms.

Simpson Ely.

[See Editorial Reply.]

❁ ❁

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

Family Circle

The Salute.

We, about to die, salute you kindly—
We, the very old, hail you, the young,
Though the shows of earth we see but blindly,
And a leaden weight is on our tongue.

But our wan old hearts expand in pleasure,
Watching how your spirits kindle bright;
And we dream us back to springtime treasure,
Old, dim ardors, ghost of gone delight.

We relive in you the chances splendid,
All the buffetings and all the gains;
O, the sense of time and time unended,
Ere the hope dies, ere the wonder wanes!
How you love and fight and taste of rapture,
How your sleep restores you to the sun,
How the sweet of every hour you capture
Haughtily, as heroes e'er have done!

We have lived and loved, as you are doing;
We are glad to see you run the race;
Half you seem ourselves—your work, your wooing,
Your high stakes of glory or disgrace.

Hail! Farewell! nor blame us if a sadness
Clutches at our throat the while we gaze
Brokenly, through tears, upon that gladness
Once was ours in exquisite old days.

Not one bliss nor belief would we dispute you;
Once for us as well the whole earth sung,
We, about to die, again salute you—
We, the elders, hail our brothers young!

—Richard Burton, in the July Century.

* * *

Follow Your Own Bent.

I begin with a fable. A lion once grew tired of the forest and essayed navigation like a whale, with the result that all the little fishes laughed at his bungling attempts to swim without fins, and finally made a fine dinner of his remains. Meanwhile, as it happened, one of the whales, who for a hundred years had been a champion spouter, thought it would be delightful to roam over the fields like an ox, but when he tried it, he soon came to grief, and the crows who assembled at his obsequies passed a unanimous resolution to the effect that it is best for whales to keep to the water, and for lions to keep to the land. Each in his own element, was the lesson of the failure of the four-footed beast to swim in the sea, and of the legless leviathan to march on the shore.

We discover many parallels to this in human endeavor. Here, for instance, is a man who would have made an excellent policeman; but he is trying to get on as a very indifferent school teacher. Here is another who is well adapted to the work of an accountant, and who is wasting his time trying to write a novel that no one will publish, and no one would read if it were printed. Here is a mill owner who has succeeded in winning a fortune from the business he understands, but is ambitious to be a great banker; with the result that his bank goes down in a flood of bankruptcy, and his factory is swept down stream along with his bank. Here is a young woman whose talent plainly points to her distinction as a teacher, but who imagines that she may shine as another Miss Cushman; and in her feeble attempts as an actress she gets more ridicule than applause. Coloridge was a born poet, but his ambition was to be a philosopher. Result: The world would gladly exchange all the fog-banks of his prose for another poem of the type of the "Ancient Mariner."

Exceptional, we must believe, is the lad or lass of eighteen or twenty who has not developed a special bent toward some particular form of useful service in life. Happy such a one if the dominating aptitude is recognized, if the one divinely appointed field of work be fully cultivated, if the portion of life's vineyard allotted to another, however alluring it may seem at a distance, be left unexplored. Never was it so true as in our age of specializations that success is conditioned on doing well one form of work, and our exclusive task.

In Christian experience and service, as well as in the secular realm, the fact of a special bent and place for each should be recognized. Perhaps the problem of the boy would be nearer solution to our churches if clearer thinking were the rule among church officials concerning the true type of the religious expression of the lad, say of fifteen. As soon as a boy outgrows his childhood we expect him to adopt the relations and duties of a Christian—which is correct; but too often we expect him to think, speak and act like a Christian of middle life or old age—which is incorrect. Little wonder if our fifteen-year-old friend soon wearies of the church if he is led to fear that he is not a Christian unless he has the special style of spiritual expression of the deacon who has served the Lord for fifty years! Suppose a young fellow of sixteen doesn't enjoy a mothers' meeting, and is bored by the style of missionary service that may be perfectly suited to the need of his aunts and great-aunts; are we to allow him to conclude that consequently his spirituality is defective? He needs a place

POPULAR HYMNS No. 2

By C. C. CLINE

Now used by
Thousands of Churches Everywhere
in the land.

The Popular Song Book
with the People.

PRICES:

SINGLE COPIES, POSTPAID.
Limp cloth, - 25 cents Boards, - 25 cents
Cloth, - 30 cents
PER DOZEN, NOT PREPAID.
Limp cloth, - $2.00 Boards, - - $2.50
Cloth, - $3.00
PER HUNDRED, NOT PREPAID.
Limp cloth, - $15.00 Boards, - $20.00
Cloth, - $25.00

CHRISTIAN PUBLISHING COMPANY
St. Louis, Mo.

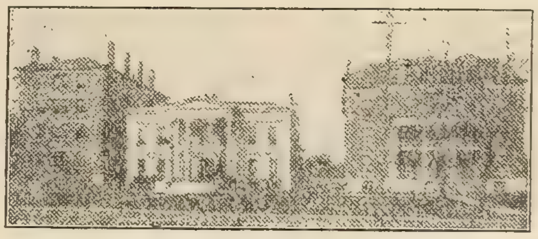
Drake University,
HILL M. BELL, Pres. **Des Moines, Iowa.**
1500 students enrolled last year.
Fine location. Low expenses.
Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

LIBERTY LADIES' COLLEGE

14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

American Mozart Conservatory

Professors, **graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIG, LONDON, use the methods of these Conservatories.** *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.*
Address President **C. M. WILLIAMS, Liberty, Mo.**



Campbell-Hagerman College

—FOR—

Girls and Young Women.

Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,

B. C. HAGERMAN, President,
Lexington, Ky.

THIRTY-SEVENTH YEAR.

HAMILTON COLLEGE

FOR GIRLS AND YOUNG WOMEN.

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,

MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. **Lexington, Ky.**

of his own in the mechanism of the church; and too often we fail to help him to find it.

Henry Drummond never said a wiser thing than when he advised boys that they were to serve God as boys and not as grandmothers. Now grandmothers have their rights in the regular Sunday church service, as well as in the general estimate of the true quality of Christian discipleship; but the boy or young man has his corresponding rights as well. And it is clearly to expect him to do violence to his own nature to require him to be interested in the precise line of church work of his elders, or to sing their hymns, or to offer their style of prayers. Many of us can remember the verses we used to sing in Sunday-school,

"I want to be an angel, and with the angels stand,
A crown upon my forehead, a harp within my hand."

Now, apart from the fact that if any of us were so foolish as to wish to be angels the desire would be vain, and considering merely the longing for a better future existence to which words of this order in our hymnology give expression—what healthy boy of fifteen ever really wanted to be an angel or saint? He is quite satisfied to be a boy, and I think that God wants him to be just a boy; and if he is led to talk or sing about the delight of dying, and of his great desire to go to heaven right off, there is a false note to all his religion, he is made to utter sentiments that are revolting to his true nature. He is a David forced to wear the armor of Saul; he is crowded into a place in the church where he does not belong.

Let us honor naturalness and originality in Christian service. Let us assure ourselves of the truth that there is a form of service for the Master that each can do better than anyone else. Then let each cobbler in Caanan stick to his own last.—*G. F. Greene, in New York Observer.*

The New Lake on Christian College Campus.

Life in Hayti.

No reliable census has been taken of Hayti since the days of the French. Roughly estimated, it is said to contain about a million people, seventy per cent of whom are black and thirty per cent white or mulatto. It is a notorious fact that few of the lower orders go through any civil or religious marriage, which explains why most of the children born on the island are of illegitimate parentage. The native Haytian is ugly, ignorant, fond of strong drink, and extremely lazy, his favorite occupation being sleep—when he is not watching a cock-fight. He only labors when compelled to, and is very apt to cite an old Haytian proverb to the effect that "only white men, black women and asses work." He seldom finishes anything he starts, and never makes repairs, when anything wears out, he simply throws it away. Under these circumstances, his utter disregard of responsibility and habitual repudiation of obligations must be looked upon as a natural consequence.

As a rule, the native Haytian carries his entire wardrobe on his back, consisting of a pair of trousers and a coarse shirt, to which a light hat is added upon occasions. Children run about the streets in the custumes of Adam and Eve, and the dusky daughters of the latter are scantily clad in flowing draperies that reveal their heaving bosoms and bare nether extremities. They are only distinguished by a certain gracefulness that is acquired by carrying heavy loads on their heads, and turbans of the most gaudy description that make vivid spots of color in the landscape.

The wretched hovels that serve as houses for the lower classes of the natives scarcely deserve the designation of home. In many instances, the dimensions are but twelve by eighteen feet, and they are constructed of basket work walls with steep, thatched roofs, that are overshadowed by majestic palms and banana trees loaded with fruit. In passing, it may be said that the banana thrives particularly well here, owing to the fact that there are so many secluded valleys in which it is screened from the wind. But to return to the habitation I was describing: the single room contains but the most necessary articles of furniture and a few cooking utensils, rice and beans, washed down with native rum, being the national food. For the Haytian can not be induced to add anything to his menu that requires exertion. If you should pass one of these comfortless abodes in the evening, you would observe the interior dimly illuminated by means of a taper floating on a tumblerful of Palma Christi oil. But poverty has no terrors for the Haytian; for here there is no cold; the earth produces fruits and vegetables in abundance; and the use of clothing is reduced to its lowest terms.

The houses of the better class of natives, however, are more comfortable. In town they are almost invariably shut in by high walls, or are entered from the interior, and can be barricaded in time of insurrection. In these dwellings there is a French air in the decorations and furnishings, which is particularly manifested in an abundance of mirrors. The kitchen is usually detached.—*Hugo Erichsen, in The Pilgrim for July.*

❁ ❁

We have the Revised New Testament in limp cloth, 7 cents, in full silk cloth, 15 cents, in primer type, 35 cents, but it is not the American.

❁ ❁

Michigan Summer Resorts.

Among the lakes and rivers of the East Coast of Lake Michigan is the ideal country for a summer outing. Fishing, boating, bathing, sailing, golf, and above all, an ideal climate. Pure air and pure spring water. Health and recreation. Booklets descriptive of these resorts mailed on application to H. F. MOELLER, G. P. A., Pere Marquette Railroad, Union Station, Detroit, Mich.

Holidays at Home.

If, for any reason, it is impossible to go away from home in summer, try what you may do without leaving the familiar place. Air the house thoroughly in the early morning and at other times keep it dark and cool. Opinions vary as to whether a house is cooler with doors and windows closed in the middle of the day, than if a current of air is allowed to pass from room to room. Much depends on the thickness of the walls and the location of the house, but darkened rooms are certainly cooler than those to which the sun is allowed free access. Put away all superfluities in the line of bric-a-brac and ornaments. Make the housekeeping as light as possible, and during the summer avoid too many hot meats and rich pastries. Take short trips, by trolley or steamer, to objective points not very far from home. You may be surprised to discover that within a very few miles of your town or village there are woods and groves where the birds sing, the wild flowers bloom and the sunbeams sift down through interlacing boughs on the velvet turf. There may be historic spots not far from you which tourists visit, but which you have never seen.—*Mrs. Sangster, in Woman's Home Companion for July.*

* *

Filipinos and School.

Willard French, who recently paid an extended visit to the Philippines, contributes to the April number of the North American Review an extremely interesting article on "The Public School System in the Philippines." Mr. French was not in search of school developments, but they were omnipresent; he could not traverse the streets of a native town, morning or noon, without passing laughing bevies of thin-shirted youngsters, hugging to their brown sides familiar home school-books. Even in Mindanao, Mr. French says, he has yet to find the boy or girl who did not smile and reply in kind to "Hello" or "Good-by." To-day, nearly three hundred thousand Filipino children are enrolled in the public schools. New and larger buildings are being called for all over the islands, and many municipalites have already constructed large schoolhouses, with carpenter shops at one end and blacksmith shops at the other, for manual training.

* *

The Largest Salaries.

When one sees the throngs of richly appareled money-spenders of the great resorts, dining, driving, yachting, dancing, it sometimes seems as though big salaries—big incomes—were the rule rather than the exception. An article contributed to the June 22d issue of the Youth's Companion by Carroll D. Wright will tend to correct this notion. Salaries of more than $25,000 are, comparatively, about as scarce as hen's teeth, and those of $5,000 and $10,000 are not so numerous as to be had for the asking.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

FOR SALE—Typewriter Type—25 pounds, in job case; suitable for circulars, letters, etc; will sell for $5. Address, Christian Publishing Co.

GRADUATE of Beethoven Conservatory, St. Louis, desires position as pianist. Classical and Popular Music. Box 89, New Douglas, Ill.

LEWIS & CLARK FAIR ROOMS—Camping grounds overlooking Exposition. Address, Accommodation ParkCo., 540 Jackson St., Portland.

WANTED: Partner to take half interest in well established General Merchandise business. Also, party to put in stock of hardware or take an interest with parties owning lumber vard and old hardware and furniture. Harness maker. Write, Bank of Paoli, Paoli, Indian Ty.

PORTABLE TABERNACLE FOR SALE. 55 by 59 feet with gas fixtures. Will seat 500 people. Substantially built out of flooring. Has been built only two months. Can be shipped in one box car. All put together with bolts. Will sell at a bargain. Or if any church wishes to buy part interest let us hear from you. Want to sell at once. Harold E. Monser, Kewanee, Ill.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By Chas. H. Gabriel and W. W. Dowling

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., St. Louis, Mo

A Modern Plea for Ancient Truth

By J. H. GARRISON

An epitome of the plea for a restoration of primitive Christianity in doctrine and in life.

94 Pages—Bound in Pretty Oxford Gray.

Price, 35 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., St Louis Mo.

Berkeley Bible Seminary.

BERKELEY, CALIFORNIA.

A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.

Fall and Winter Terms Begin August 29, and January 16, respectively.

TUITION FREE.

Co-educational. Opportunities for Preaching in the Vicinity.

For Information Write to

HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

The Bethany Books

Christian Endeavor Reading Course

——SUBJECTS——

(1) The Plea and History of the Disciples of Christ
(2) The English Bible : (3) Christian Missions

Three Cloth-Bound Books on each Subject.

This course of study if followed as outlined by the authors will give the student a thorough and most helpful knowledge of the people who are pleading for simple, primitive Christianity, and of the Bible which they exalt as the Book of books. Note the titles and authors below:

Concerning the Disciples.—B. B. Tyler.
Bible Doctrine for Young Disciples.—F. D. Power.
Life and Teachings of Jesus.—H. L. Willett.
A Hand-book of Missions.—A. McLean.
Sketches of Our Pioneers.—F. D. Power.
A Guide to Bible Study.—J. W. McGarvey.
Prophets of Israel.—H. L. Willett.
Heroes of Modern Missions.—W. J. Lhamon.
Missionary Fields and Forces.—W. J. Lhamon.

PRICES:

Any one book prepaid, 35 cents : Three books, $1.00
The entire course of nine books, $3.00

CHRISTIAN PUBLISHING COMPANY.
2712 PINE STREET, ST. LOUIS, MO.

Burlington Route

$19

ROUND TRIP TO

ST. PAUL

SAME RATE TO MINNEAPOLIS.

On Sale Daily. Return Limit Oct. 31st.

Tickets Offices: Cor. Broadway & Olive and Union Station.

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FOURTH NIGHT.

Mr. Worth Acre came by for Arthur about an hour after supper, and took him home for the night. It was Arthur's second night at Horseshoe House. He was somewhat shy with the blacksmith at first, for he had not been with him since his return from the attempted flight. But the great muscular man was so gentle with him and, at the same time had so completely forgotten all about the misunderstanding that the little musician was presently at his ease. On his first visit at Horseshoe House he had seen no one but the master. It was so to-night. There were no lights at any of the windows, nor were any sounds to be heard from within. Mr. Acre entered neither of the front doors which stood in the front ends of the horseshoe-shaped building. He passed between these ends into the circular court, and Arthur still thought it strange to stand by the silver maple and have the house wind about him like some enormous snake. It was dark and Mr. Acre had to feel his way, as he fumbled at a lock with his key. Presently he opened a door softly and Arthur followed him into a room. It was the same room in which they had slept together the night before. The host lit a lamp and set it upon a bracket which was fastened high up on the wall. The wall next to the court, and the wall opposite to it, both curved in contributing their part to the horse-shoe effect of the dwelling. Opposite the door which they had just entered from the court was a window. At each end of the room there was a door. As Miss Lizzie Day had told Mace, one could enter one front door and pass from room to room and come out the other front door, for each room was just behind the other, and each was the same width. "You have never seen my father," remarked Mr. Worth Acre as he threw up the window and propped open the court door that a breeze might sweep through. "He's a remarkably preserved old gentleman; he's ninety-eight. But he goes to bed at dusk and doesn't get up till you go to Mr. Woodney's for breakfast, it's happened that way. I'd like for you to take your meals here, Arthur, and we must see if it can't be managed somehow. I'll study over it. Grandpa has taken up some queer notions and I'm going to try to fit you into them." He drew a great leather covered armchair across the doorway, and took off his coat and vest, which he had donned on leaving his shop, because in bringing Arthur home they were obliged to pass the front windows of the Misses Day. "Ha, this is comfort," he cried, removing his collar and tie, and pulling off his boots. The south breeze stole in from the court and made the lamp flare and dance. The silver maple could be heard whispering to itself. "Set your chair right between the window and me," said Worth Acre.

"I'm afraid of the draught," said Arthur, pulling a rockingchair to one side. "I'm the easiest person to catch cold you ever saw."

"That so?" said Worth, examining the frail little body with a critical eye. "Well, I've got to harden you. Now, son, what a man needs first of all, in setting out for any port, is a hale and hearty body. It doesn't matter how much brains you have, if there isn't enough blood to feed 'em. Everything is built up from blood, blood is what you want. Look at me!" He rose and bared his massive arms. "Let me tell you what the success of my business depends on, what churches need, and schools, and physicians, and blacksmiths—blood, son, blood. Why! I'd rather be strong and able to hold my own with my fellowmen, than to be as smart as Daniel Webster or as persevering as George Washington. If I see a pickle, I want to be able to eat it. And if I see a bully, I want to be able to knock him down; yes, my lad, to knock him down!"

"In your business," said Arthur timidly, "the muscles are always in action."

"Ah, my fine fellow, there's no business on earth that will compare with it!" cried Worth Acre enthusiastically. "How would the horses travel our winter roads without the blacksmith? What would people do when their carriages and buggies lost a bolt or a screw? Such a little thing sends them on their way rejoicing—but a necessary thing. Many and many a time I've had the pleasure parties stop before my shop for just a touch, or a bit of iron that they couldn't do without. 'How much do you charge?' they'd say. Why, bless your heart! There's no charge for that kind of help. There's no money in it, of course—it's like giving a cold drink of water to a thirsty wayfarer. That's the part of life that keeps a man's heart open—the work he does for nothing. But it isn't for nothing, after all; it's for something we don't talk about, you know—something simply to be felt, and left without words. For there are a few things in this life that are simply perfect till you touch them with words—then they are spoiled."

"Yes, music is one of them," said Arthur, nodding thoughtfully.

"If I were a music player," said Worth, "I'd feel that all this strength and power in my blood was doing the world mighty little good. But that's just because I don't see the true inwardness of the matter, I suppose. I'll tell you what I always thought music was for. A fellow will have his notions on a subject whether they're trained notions or wild ones. I always thought music was to make people feel. Take a brass band. When I hear one, I feel like going sideways like a circus-horse. When I hear a hymn in church I feel a whole lot of religion that most generally I just know, without feeling. When I hear 'Dixie' I begin boiling and blubbering up inside till steam has got to be vented, and the only way I've found is to throw up my hat and give up the effort with a yell. Know what I mean?"

"I think you are right about music making people feel," said Arthur doubtfully. "Maybe different people have to have different music."

Worth Acre nodded thoughtfully and said, "Those funny little jumps you make, and those races you take up and down your fiddle-string, and then the sudden whacks and stops, and the first thing you know that scratching 'way up in the air—most as keen as a locust in August—how does all that make you feel?"

Arthur clasped his thin white fingers about his knee and stared over the blacksmith's stalwart legs into the gloom of the court. "When I am playing," he said, "everything that I would like to have—a home—a mother—and—and all that, seems

HIMALYA
(THE KOLA COMPOUND)
The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that
HAY-FEVER
—AND—
ASTHMA can be CURED.
Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. **Mrs. J. E. Nordyke**, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. **Mr. D. L. Clossen**, 126 Morris St., Philadelphia, writes, Jan. 16th, Doctors did me no good, but Himalya cured me. **Mr. W. F. Campbell**, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. **Rev. Frederick F. Wyatt**, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.
Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write today to the Kola Importing Co., 1162 Broadway, New York.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address, Pres. Thomas E. Cramblet, Bethany, W. Va.

KENTUCKY UNIVERSITY.
LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
University of the Christian Church.
— SIX COLLEGES: —
COLLEGE of LIBERAL ARTS, Lexington, Ky. COLLEGE of LAW, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. COMMERCIAL COLLEGE, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.
Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1166 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,
BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.

just out of my reach. And as I play it draws near and nearer—everything beautiful—all that is dear—all that I might have had if everything had been different." He paused, then said, "I don't know how to say it—I expect it's one of those things you meant that are just perfect without words."

"Never knew your mother and father, son?"

"No sir. They died before I can remember. I was taken into an orphans' home. My father was a musician, but he drank; he died that way."

"No kinfolks, I reckon, hey?"

"There was an uncle—mother's brother—he used to send some money to the orphan home. Once he came to see me. He took me out driving. I don't know whatever became of him. I don't know his name. 'Uncle Roster' is what I called him."

"Must have been mighty poor material to leave you in an orphan home," remarked Worth Acre.

"He was so good to me that day!" said Arthur. "He drove me all about the city, and every once in awhile we'd stop at a drug store and get an icecream-soda. At the shops we got candy and peanuts and doughnuts and everything. One reason why I remember it so well—I was so young—is, because I was dreadfully sick that night after he had gone. I'm glad he never knew how sick I was."

"That brings me back to what I was talking about at first," exclaimed the blacksmith. "Whatever you mean to do with yourself, you can only do it half way with a weakly body. If fiddle you must, it stands to reason you can pile up those runs and make those leaps better if your arm is strong and your legs steady under you. I've been devising. There are a whole lot of health magazines being printed, telling just how to build up blood. I never needed to base my strength on a magazine; but with you it's different. I've ordered half a dozen magazines through Mr. Wren, bearing on the subject, and as long as you're here, I mean to work on you. I hope you'll take no exceptions?"

"It is kind of you to think of it," said Arthur with some hesitation.

"I've been afraid you mightn't like it," said Worth Acre hastily, "so I thought if you'd bring your fiddle over, we could take a dose of the magazine and then you could play your music as a solace. And I'll do my level best to learn to appreciate Mozart and those old chaps. I'll buckle and screw my mind onto your playing, and in turn, you'll meet me half way in building up your blood." To this Arthur agreed, feeling he could do no less. Presently they went to bed, and the blacksmith had scarcely settled himself, when he was sound asleep. It was long before the little musician could find repose. Mr. Acre unconsciously sought his favorite position—with his head at one corner and his feet at the opposite corner, and his body forming as it were, a diagonal fence. Arthur was pushed up into a small triangle of sheet where he was obliged to lie with his knees rather close to his chin. As the host had a rich supply of blood, he scorned all covering save the upper sheet, and insisted, in his sleepy unconsciousness, in heaping all extra covering over upon Arthur. The little musician, after thinking a great deal about Jennie Woodney and the approaching grand dinner to which he was uninvited, fell asleep; and all went well in Horseshoe House.

(TO BE CONTINUED.)

ROUND-TRIP EXCURSION RATES
FROM ST. LOUIS
VIA B. & O. S-W.
(Baltimore & Ohio Southwestern R. R.)

Asheville, N. C. Going, Every Day. Return Limit, Oct. 31	20.50
Bristol, Tenn. Going, Every Day. Return Limit, Oct. 31	19.60
Chautauqua Lake, N. Y. Going, July 28; Return Limit, Aug. 29	19.25
Chautauqua Lake, N. Y. Going, Every Day. Return Limit, Oct. 31	28.30
Deer Park, Md. Going, Every Day. Return Limit, Oct. 31	27.15
French Lick Springs, Ind. (West Baden) Going, Every Day. 10 day limit	8.80
Going, Every Day. 3 months' limit	11.60
Louisville, Ky. Going, July 30 and 31. Return Limit, Aug. 10	8.25
Pittsburg Going, Every Day. Return Limit, Oct. 21	22.95
Pittsburg Going, Aug. 18 and 19. Return Limit, Aug. 28	15.00
Philadelphia Going, Sept. 15, 16 and 17. Return Limit Sept. 25 (Privilege of extension to Oct. 5.)	22.00
Saylor Springs, Ill. Going, Every Day. Return Limit, 3 months	6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,
F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

The Best Book Ever Written
on the subject, is
The Verdict of Thousands
who have read
Moral and Spiritual Aspects of Baptism
By N. J. Aylsworth
Cloth, 471 pages, $1.50
Christian Publishing Company
2712 Pine Street St. Louis, Mo.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Gloria in Excelsis
The New High Grede
Church Hymnal
More than 800 Hymns, Spiritual Songs and Anthem.
Write to us about it.
Christian Publishing Co., St. Louis

SUMMER EXCURSIONS
-VIA-
BIG FOUR
From St. Louis
$19.25 Chautauqua, N.Y. AND RETURN
Tickets on Sale July 7, 28
$15.00 PITTSBURG, PA. AND RETURN
Tickets on sale August 18 and 19
$22.00 PHILADELPHIA AND RETURN
Tickets on Sale Sept. 15, 16, 17.
For particulars call at City Ticket Office,
BROADWAY AND CHESTNUT
or Address C. L. HILLEARY, A. G. P. A.
St. Louis, Mo.

ILLINOIS CENTRAL RAILROAD
WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO,
DETROIT, BUFFALO, NIAGARA FALLS,
TOLEDO, PITTSBURG, ST. PAUL,
MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO,
NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

WILLIAM WOODS COLLEGE FOR GIRLS
OF THE CHRISTIAN CHURCH OF MISSOURI.

DEVELOPMENT of the individual the aim. High standards maintained in all departments. Full courses in Literary and Scientific Branches. Conservatory advantages in Music, Art and Expression, Manual Training, Domestic Art and Science. Modern Buildings, well furnished, steam heat, electric lights, hot and cold water on every floor. Ample grounds, healthy location, experienced graduate nurse from Scarritt Hospital. Christian influence. Special rates to daughters of foreign missionaries. Twenty efficient teachers. Enrollment 198. Session of 1905-'06 begins Sept. 12th. For catalogue apply to,

Fulton, Mo. **J. B. JONES, President.**

Christian Publishing Company

2712 Pine St.

J. H. Garrison,	President
W. W. Dowling,	Vice-President
W. D. Cree,	Sec'y and Adv. Manager
R. P. Crow,	Treas. and Bus. Manager
G. A. Hoffmann,	General Superintendent

Business Notes.

"Gloria in Excelsis" has not come to stay, for they are going out now in goodly numbers to those wishing the song book of this century.

"What is Your Life?" by Russell, is one of the books to put into the hand of any young friend, especially one leaving home even for a time. Price, $1.00.

Have you read "The Simple Life," by Charles Wagner? Think of such a book at 50 cents postpaid, in good cloth binding, full of splendid, purest thought.

The devotional books, "Alone with God," "Heavenward Way," and "Half Hour Studies," are always in demand and always acceptable. In good silk cloth, 75 cents each.

Our Bible school buttons, with Scripture texts and scenes in the Life of Christ, at 15 cents a dozen, postpaid, are meeting with favor wherever used and will grow in use among our classes once trying them. Try a dozen.

In marriage certificates, booklets and such like, we are fully equipped and will take pleasure in sending you our circular, with full list of the stock on hand and prices of same. Command us in any way possible.

Have you seen the "Dime Album," with spaces in it for securely putting away ten dimes, and by which the children easily enlist their friends in raising funds for many good purposes? Price, 5 cents each, good for years.

Our Cradle Roll stock is complete; so that we can furnish any and all our schools with everything needed for this happy phase of interest.

We have another new supply of Reward Cards in stock, and will be glad to furnish our schools or teachers with a list of what we have in hand, prices ranging from 10 to 30 cents per package, postpaid. We keep the best.

Has your school used the red and blue buttons or has either of your Endeavor Societies tried them? We have them for both branches of the work, selling either red or blue, for either society or school, at 1 cent each in any quantity.

A friend induced us to sell him a book for about the cost, then sent us a local check for the amount, less than one dollar, so that in helping him we worsted ourselves. Do not send us local checks, but if you do, add 15 cents for collection.

Have you seen our "Attendance and Offering Card," by which the children are induced to come on time, and to make their offerings for the Master? They are 1 cent each and will triple the offerings in any school. Samples sent.

Our "Birthday Banks" are really handsome glass globes on which the margin is very small, but which we carry for the good of the schools; selling them at 35 and 50 cents and $1.35, postpaid, we will guarantee that you can get nothing nicer for the money from any publishing house.

We have had to make another shipment of "The Christian Worker's Bible and Christian Worker's Testament," but will be well stocked before these notes are read, and we can fill your order or give you any information.

Examine our vacation books in this column, for they are the rarest bargains we ever offered for the summer reading and we shall be glad to have our patrons take advantage of it.

"The Gospel of Matthew," by Peloubet, was put on the market to sell at $1.25, the author having arranged to write a commentary on the entire New Testament, and for teachers, too; but by some hitch, the work for the time being was discontinued, and the present book is offered you, postpaid, for 50 cents, making it worth your while to have it if only for reference.

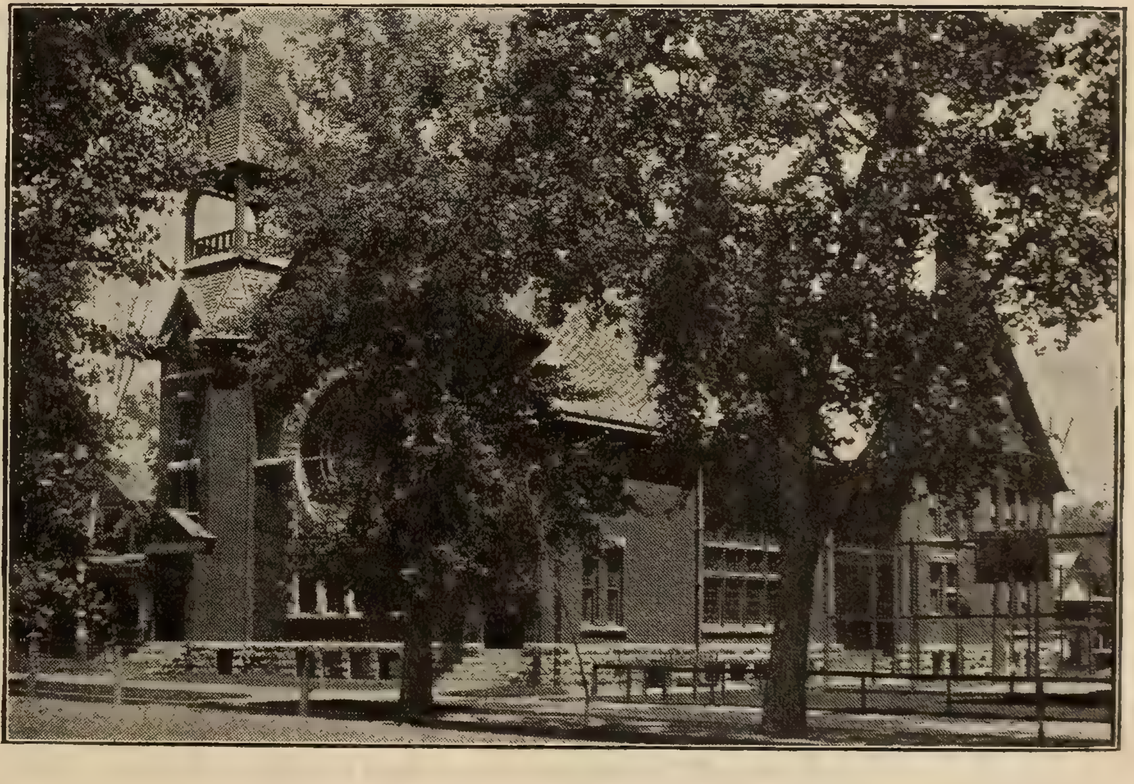
"Do you keep 'The Christian Worker'?" inquires a friend from Brooklyn. No, we do not, it is too good a book to keep, but we are sending them out at 75 cents each and no one has ever complained of not getting the worth of his or her money. It is good for young ministers, or older ones, it is good for elders and deacons to have with them, and it is good for any one wishing information on the church and its organization, equipment, service and work. Any consecrated Christian is helped by it.

The boys and girls will soon be off for the summer, and will want some good reading to take along. We have "The Young Buglers," "By Pike and Dike," "The Young Midshipman" and "Through the Fray," also "The Bravest of the Brave," and such like books reduced from 75 to 35 cents. If the girls wish something special, we have "Six to Sixteen" and "Six Little Princes," and "Book of Golden Deeds," also "Wild Kitty" and "Our Bessie" and "Four Little Mischiefs" and "Esther," reduced from 75 to 35 cents.

For older folks: "If I Were King" and "The Resurrection," also "Soldiers of Fortune" and "The Virginians," also "Gordon Keith" and "In the Palace of the King," also "The Right of Way" and "Captain Ravenshaw." All of the above are $1.50 books, selling at 60 cents, postpaid. Our stock is complete.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER

Vol. XLII. No. 29. July 20, 1905. $1.50 A Year



Christian Church, Colorado Springs.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 923

Editorial:

A Great Church Hymnal........ 925
The Fullness of Christ 925
Notes and Comments........ 926
Current Religious Thought........ 926
Editor's Easy Chair........ 927

Contributed Articles:

The Church of the Future. William Durban........ 928
Personality in Education. W. P. Aylsworth........ 929
An Endeavor for Millions........ 929
As Seen from the Dome. F. D. Power 930
Prayer and Its Answer. Cephas Shelburne........ 931
The Social Test of Theology. Geo. A. Bellamy 932
Reasons Why We Should Contribute to Church Extension 933
Our Budget........ 934
News From Many Fields........ 937
Evangelistic........ 940
Marriages, Obituaries........ 941
Sunday-School........ 942
Midweek Prayer-Meeting........ 942
Christian Endeavor........ 943
People's Forum........ 944
Family Circle........ 945
With the Children........ 949

THE VERY LATEST AND BEST
Christian Workers' New Testament
With marked passages so connected by references as to make
a complete study of any particular theme a very easy matter
Leather Binding. Divinity Circuit.
Prices: - - - 75 cents to $1.25.
Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO,
DETROIT, BUFFALO, NIAGARA FALLS,
TOLEDO, PITTSBURG, ST. PAUL,
MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO,
NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

VACATIONS.
SPEND THEM IN
COLORADO

No other place provides so much at such little cost. President Roosevelt says; "Passing through your wonderful mountains and canyons, I realize that this state is going to be more and more the playground for the entire Republic and made as much of a holiday place as Switzerland is in Europe."

LOWER RATES NOW THAN EVER BEFORE.

Burlington Route

For particulars call at
TICKET OFFICES: Cor. Broadway and Olive and
UNION STATION
Or write to W. A. LALOR, A. G. P. A., St. Louis.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. July 20, 1905 No. 29

Current Events.

The Peace Conference. The retirement of Muravieff from the Russian delegation to the peace conference and the appointment of M. Witte in his place, is the removal of a good man to make way for a better one. Muravieff is a staunch conservative, but an advocate of peace, and he would doubtless have discharged the important duties of the position with ability and good results. Witte is the leader of the radical party in the government, and, while his work is less likely to command the approval of the ultra-conservative bureaucratic element, he can be safely trusted to safeguard the real interests of his country. Just at present, it is far more important that Russia's representatives make good terms with the enemy and restore peace and set the government's feet upon the path of progress, than that they shall be popular with the grand dukes. Witte is to be president of the Russian peace committee. He has been clothed with plenary powers for the negotiation of a treaty of peace. The original intention to have merely an informal conference to determine whether it would be possible for the two belligerents to find common ground has been abandoned in favor of the plan of holding a formal conference between authorized representatives, with a view to actually finding this common ground and making it the basis for a treaty of peace. It has been decided that the peace commissioners shall meet at Portsmouth, N. H., when the hot weather forces them to leave Washington. The navy yard at Portsmouth will afford facilities for the meeting.

❖

The War Continuing. Japan seems completely indifferent to the suggestion that there be an armistice pending the negotiations of the peace commissioners. President Roosevelt's suggestion to that effect was promptly, though guardedly, approved by Russia ten days or more ago, but Japan has not yet replied to the note. The developments in the field indicate the probable reason for this delay. Within the past few days the Japanese forces have taken possession of the Island of Sakhalin and have apparently made their occupancy complete and permanent. Thus, for the first time in the present war, there has been an actual seizure of territory which is properly Russian. The Island of Sakhalin is upwards of six hundred miles in length and extends north from the chain of islands which constitutes the Japanese archipelago, reaching almost to the coast of Siberia. It is properly one of the Japanese islands and was the property of Japan until its seizure by Russia about forty years ago. It is thinly populated, as are all the northern islands of the Japanese group, and it is not known to have resources of any great value, but the Russians considered it worth stealing, and it must be sweet revenge to the Japanese to get it back by conquest. It is not improbable that Japan was anxious to win back this island before there should be any cessation of hostilities and the retention of this island is very likely to be one of the points which Japan will insist upon in the peace negotiations.

The war in Russia is also continuing. The prefect of police for Moscow was assassinated last week and there were further outbreaks of insubordination and disaffection in the army.

❖

The Mutiny Subsides. The mutiny of the Kniaz Potemkin is at an end. After terrorizing several Black Sea cities and compelling the fleet which was sent to capture it, to retire for fear the contagion of mutiny would catch the whole fleet; after issuing a manifesto formally declaring war on Russia and virtually asserting independence as a floating republic, at the same time magnanimously announcing that it would make no attack upon neutral shipping; after compelling one port to supply it with provisions under threat of bombardment, and helping itself plentifully to coal from another—after all of these and many other incidents, the mutinous mariners surrendered themselves and their ship to the officials of a Roumanian port on condition that they be conveyed to the frontier and allowed to make their escape. And so it was done. They were treated like simple deserters from the navy and were not extradited to Russia. It was reported that Russia would protest vigorously against the lenient treatment, for the crew had murder and robbery as well as desertion charged against it, and would ask for the extradition of the criminals, but it is not improbable that the Russian authorities were privately pleased with the arrangement which took the troublesome parties out of the way, restored to the depleted navy one of the best ships it has left, removed the scandal and disgrace of a safe and successful defiance of the imperial power, and saved the government the trouble and risk of punishing the culprits if they had been caught. It would have been very embarrassing for the government to have been forced to grant amnesty to the mutineers in order to get the vessel back uninjured and prevent the revolt from spreading. The settlement by way of Roumania amounts to the same thing, and saves the government's dignity. Of course the mutiny was a foregone failure, even when it was most troublesome to the authorities and seemed most successful. It stood for no principle, had no sane following, and could have no possible issue except in collapse. The only question was how much time would elapse and how much damage would be done before the collapse came. The inability or unwillingness of the Black Sea fleet to put down the rebellion is a mystery unless we accept the explanation that the crews were in sympathy with the mutineers. The general belief that this was the case has doubtless already done much to weaken the awe and fear which the government inspired, and to make the revolutionary element feel that the time has almost come when revolution may be undertaken with impunity.

❖

The Cotton Reports. The Department of Agriculture has been fairly free from scandal. As the result of investigations recently set on foot, it has been found that the cotton crop estimates and reports collected by the bureau of statistics for the Department of Agriculture have been leaking out to favored brokers in advance of their publication. It is not yet clear that the reports have actually been doctored to make them more useful to bull or bear operations on the stock market, but by the giving out of advance information, for a consideration, government employes have been diverting the machinery of the department to the special use and service of favored cotton gamblers. Assistant Statistician Holmes has already been dismissed from the service and President Roosevelt has instructed the department of justice to begin criminal proceedings against him. As might have been expected, some respectable people are very indignant.

T. H. Price, cotton broker, who is accused of having bribed Holmes to betray the secrets of the department, denies his connection with the matter and threatens a libel suit against the Secretary of Agriculture. It is to be hoped that he will make good his threat. The secretary shows no signs of alarm and could probably stand it, and it is quite probable that a trial in court would disclose some things which a departmental investigation will fail to reach. The incident affords a good opportunity for the department to reconsider the matter of these reports and estimates. A large amount of money in the aggregate is spent in maintaining the system by which the information contained in these estimates is collected. This information, together with the estimates based upon it, must be of value to the cotton brokers who are dealing in cotton futures, for they are the ones who have conspired to obtain it by foul means. But as to its value for the public, the farmer, the legitimate dealer or the consumer of the commodities in question, there is room for doubt. It is not a question which we would feel like settling with a stroke of the pen, for there are many considerations involved upon which only expert opinion has any value. But while the subject is up, it is to be hoped that the matter will be seriously examined by those who are qualified to pass upon it.

◆

Chauncey Depew.

Chauncey Depew has resigned his position as counsel for the Equitable and has also resigned from the directorate. He left these resignations behind him when he went to Europe not long ago. He says now that he is tired of the Equitable and its troubles and he refuses to talk about them. Senator Depew's resignations were announced almost simultaneously with the publication of some interesting facts about the Depew Improvement Company, with which he is connected. This company, it appears, borrowed $250,000 from the Equitable Life Insurance Society secured by property which, when it was taken in under foreclosure, turned out to be worth only $50,000. Mr. Depew was counsel for the Society at the time and as a member of the board of directors voted for the loan by which his own company was to gain and the Society was to lose. How much he knew about the matter of course we cannot say, but it is this sort of thing—officials of the Society voting to lend the Society's money to themselves on bad security, and the like—that has brought the Equitable into those troubles which Senator Depew is, quite naturally, tired of hearing about. Mr. Depew has cut quite a large figure in the public eye for many years. He has been President of the New York Central railroad, prominently identified with many large business enterprises, famous as an exponent of the art of post-prandial oratory, delighting to pose and be posed as a Yale man and a member of the corporation of that university, a political leader and a member of the United States Senate. But with all his reputation, the impression has gotten pretty common, in recent years, that Mr. Depew is not as big as he has been supposed to be. He has been doing a great deal of business, both social and political, on very small capital. Of course it does take a certain kind of ability in no small degree to do that thing, but it is just as well to distinguish between the real ability which constitutes greatness and the ability to get on without that sort and make people think you have it. We hope that Mr. Depew will be able to show that he was not at fault in this "Depew Improvement Company" business as much as appears on the surface. But however that may be, the disclosure of his evident complacent attitude towards the regime of plunder in the Equitable will contribute something toward shattering the fragments of the myth of the great Chauncey Depew.

◆

Secretary Bonaparte.

The new Secretary of the Navy, Mr. Charles J. Bonaparte, has convictions on the subject of railroad passes and public officials. He has returned the passes which have been sent to him since he accepted office, stating that he did not think a public official could with propriety accept favors of this sort. At the recent Christian Endeavor convention at Baltimore, Mr. Bonaparte delivered an address in which he spoke of the evils of excessive devotion to party and political corruption and traced a connection between them. His own public and private career has been a continuous exhortation on both of these points.

◆

Scotty.

Scotty has come and gone. He came quickly, and his going was not long delayed. If he had gone sooner, nobody would have minded. Scotty, the Crœsus of Funeral Mountain, Death Valley, represented himself as a miner of great and sudden wealth with a consuming passion for speed. He did not care very much where he went, if only he got there in a hurry. He came into Chicago the other day on a special train which had covered the distance from Los Angeles to Chicago, which is 2,244 miles, in 44 hours and 56 minutes. That much of the story of Scotty is history—that he actually traveled two-thirds across the continent at an average speed of fifty miles an hour, stops included. The rest of his story appears to be fake, and Scotty has about lost his character as millionaire, and turned out to be somebody who was employed by the railroad to impersonate a speed-gluttonous Crœsus for the sake of the advertising which would accrue to the road by the gratification of his supposed desire and the publicity which it would receive. If this was the case, it was rather a stupid piece of advertising. It does a railroad little good to show the public how fast it *can* send a train. The public is interested in how fast it *does* send the ordinary trains which the public rides on. The old sixty-hour schedule, which this same railroad still maintains between Chicago and Los Angeles, does not seem quite so satisfactory to the speed-hungry people who are not Crœsuses, as it did before Scotty's stunt. However mythical Scotty's gold mines may be, there is no doubt but that he represents a good many of us, with our insane desire to go always faster and faster—not because our time is really so tremendously valuable, but because we want to go faster than we used to go. It might be worth while for us to ponder upon the exploits and weaknesses of Scotty. He is worth more as a parable than as an advertisement.

◆

The Omniscient Graduate.

Again the commencement season has come and gone, and again we have harvested the crop of very familiar jests based upon the supposed conceit of knowledge which is popularly attributed to the recent graduate. As a matter of fact, the new graduate, if his teachers are people of any training, and have dealt with him even half fairly, is usually quite a modest creature and wholly unlike the all-wise individual pictured in the comic papers. And yet, one must of course admit that the development of culture and wisdom and experience is marked by the increase of modesty as to one's attainments, and it would scarcely be fair to expect the new graduate to have attained the maximum. The following clever verses, therefore, which appeared originally in the Louisville Herald, are worth recording to mark the close of the commencement season for this year:

The Gradual Graduate.

GRAMMAR SCHOOL.

He strides upon the brilliant stage,
  Bows lightly to the loud applause,
And, with the wisdom of a sage,
  Declaims "The Cosmos and Its Cause."

HIGH SCHOOL.

Again the hero of a night,
  His head is high, his voice is sure;
He squarely looks across the light
  And speaks "Our Country and Its Cure."

COLLEGE.

Now, with the right to sign "A. B.,"
  But hardly with his spirit less,
He grasps his signed and sealed degree,
  And reads "The Threshold of Success."

POST-GRADUATE.

Prepared with all the schools may teach,
  He figures at a public dinner,
And gives a careful little speech
  Upon "The Chance of a Beginner."

LIFE.

The years roll by. He wins his way
  Hard through the thick of modern strife,
And haltingly puts down some day
  "Thoughts on the A B C's of Life."

DEATH.

His honors crown his weary brow;
  He lives life to the fullest scope;
Gently he makes his final bow,
  And breathes his theme, "A Humble Hope"!

A Great Church Hymnal.*

The publication of a church hymnal is more than a mere literary event. Prepared and published under the supervision of representative men as this hymnal has been, it marks a stage of religious progress and of spiritual development of the people it represents. There cannot be a truer index to the spiritual life and aspirations of a religious people than the hymn-book which has been prepared, as above stated, for use in private and public worship. The reality and character of one's religious life are certainly most truly indicated in the forms of expression used in his acts of worship. The same thing is true of a religious body. Hence, we would rather examine a representative church hymnal of any religious body to ascertain the real quality of its religious life than to read its creed or a volume of its theology.

The Disciples of Christ have had a series of hymnals from the beginning of their history which have served their needs in the different stages of their religious growth, and which have been very creditable, both in the character of the music and of the poetry employed. For some time, however, there has been a growing demand for a more elaborate hymnal adapted to all the uses of public and private worship, embodying the standard music of the church universal, selections for responsive readings, and suggestive orders for public worship and forms for the observance of the ordinances. For a number of years the Christian Publishing Company has had in mind the publication of such a hymnal. A few years ago an arrangement was effected between that company and the Hackleman Music Company, of Indianapolis, by which they should co-operate in the bringing out of such a book. William E. M. Hackleman was selected as the editor-in chief and a large committee of representative brethren, known as the Twentieth Century Hymnal Committee, was selected to assist him in this work. Back of these there was a larger advisory committee of well known brethren whose good judgment and musical taste fitted them to render valuable service. These committees and the editor-in-chief have taken abundant time to accomplish the responsible task which had been assigned them, and their completed work is now before us.

We do not hesitate to call the "Gloria in Excelsis," as the book has been named, a great church hymnal. In the first place, it is large enough in volume to present a dignified appearance, and to indicate that the idea of worship has come to something like a proper appreciation in the church which uses it. Then, the mechanical feature of the book is all that could be desired. In the paper, size and character of type, clearness of print, arrangement of matter, completeness of index, classification of subjects, and style of binding, the hymnal is up to the highest standard of book-making. Here is a hymnal which any member of the church will be glad to place in the hands of a religious visitor as representing our conception of church music and of public worship.

But it is when we come to examine minutely the excellent selections of scripture and the responsive scripture readings arranged in such admirable manner as to make them really *responsive* readings, and note the high character of the music and the fulness of selections under the various topics, that one feels the deepest satisfaction. No thoughtful, devout soul can turn the beautiful pages of this hymnal, noting the music and the words, without feeling the kindling of the devotional spirit, and allowing his adoration to flow upward to God through these lofty sentiments.

We note with pleasure not only the great number of standard hymns and tunes which have come down to us out of the past, sanctified by long usage, but the presence also of a large number of those hymns, more modern, but some of which have been dropped out of our recent hymnology, for the restoration of which we can but feel grateful. We hesitate to mention any of these by name lest the list should be longer than our space would permit. There is a magnificent array of hymns of "Praise to Christ," and also under the topic, "The Holy Spirit; the Comforter." And then the "Holy Scriptures" are duly magnified, as also is "The Gospel of Atonement." Hymns appropriate to baptism and the Lord's supper are ample in variety and most satisfying in their character. In the miscellaneous department there are songs for every season and for every possible occasion. Indeed, it would seem that every mood and aspiration of the devout soul may here find expression. We are glad to notice, too, a good selection of chants, which are too little used in our church music. Some of the choicest selections of scripture are presented in this recitative form, which cannot fail, when well rendered, to more deeply impress themselves upon the minds and hearts of worshippers. In a word, it is entirely within the limits of truth to say that this is the most complete church hymnal, by far, that we have ever published, and that there is nothing superior to it in hymnology, so far as we know, and we have taken pains to examine the splendid hymnals of the leading religious bodies. For the use of our own churches, there is, of course, no other hymnal that is its equal.

We cannot close this article without a word concerning the use of a hymnal like this. Churches should supply themselves with a sufficient number of copies to permit each worshiper to have a copy. The hymns, as a rule, should be read and attention called frequently to the sentiment. Such a hymnal should be handled carefully, and any marking, dog-earing, turning backs together, or defacing of it, is a desecration which ought not to be tolerated. They should be taken up and distributed by the sexton or janitor, with diligent and reverent care. Each Christian family should have at least one copy in the home, where the sacred poetry can be read and studied, and the music sung. The book is well adapted to private devotions as well as to public worship. The writer has spent a number of quiet mornings recently, in feasting his soul upon these spiritual sentiments of the devout men of the church, and in singing to himself these lofty breathings of the Spirit, making melody in his heart to the Lord.

We feel devoutly thankful for the timely advent of this hymnal, and we most heartily commend it to all the churches and to all the families among us, as a noble vehicle of worship and as a choice means of spiritual development.

The Fulness of Christ.

This is the keynote of the Colossian letter. Even at that early date there were the beginnings of those offshoots or substitutes of philosophy and of science falsely so called which tended to sap the life of the church and to detract from the glory of Christ. Especially had gnosticism—a combination of oriental theology and Greek philosophy with the doctrine of Christianity—begun to exert a baneful influence on the church. It taught a series of successive emanations from the deity called Eons of which Christ was only one. In the Colossian letter and in some of the other of Paul's writings he has this error in view and seeks to meet it by the exaltation of Christ to his rightful place as the full manifestation of God to men. "For it was the good pleasure of the Father that in him should all the fulness dwell." He labors "to present every man perfect in Christ," and to teach men "the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden."

For this purpose the apostle warns the brethren, "lest there shall be any one that maketh spoil of you, through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." What then was the necessity for these Colossian Christians to be seeking some good which they desired elsewhere than in Christ? It was a practical repudiation of Christ to be turning to other systems for something to satisfy their deeper and higher needs.

---

*"Gloria in Excelsis," A Collection of Scripture Readings, Standard Hymns and Tunes, and Spiritual Songs; For worship in the Church and Home. Edited by the Twentieth Century Hymnal Committee, William E. M. Hackleman, Editor-in-chief. Christian Publishing Co., St. Louis, Mo.

It seems to us that there is great need to-day for emphasizing this same truth—the fulness and adequacy of Christ to meet all the manifold needs of our human nature. Theosophy, "Christian Science," Spiritualism, Dowieism and various other forms of philosophy, occult or crude, are drawing away believers from Christ to seek in them respectively some fancied good which they have failed, so they claim, to find in Christianity pure and simple. The teachers and defenders of Christianity to-day can only meet these old errors appearing under new names by showing that Christ represents the fulness of God, and that in him we are complete, lacking nothing. The church, too, must stand for this wide and comprehensive mission of Christ. Not otherwise can we successfully meet the claims of these modern devices and false philosophies of men.

As a diseased and unhealthy tree sends forth a cluster of sprouts from its roots to furnish an outlet for the new life which the decadent trunk is unable to accommodate, so it is an abnormal condition of the church, with its divisions, its carnality, and its worldliness, together with a partial and one-sided view of its mission in the world, that has proved the occasion for the rise and growth of these modern "fads" which are coming to be regarded by many as a substitute for Christianity. Let the church resume its rightful relation to Christ, as the agent to execute his will and the vehicle for communicating his life to men and ministering to their manifold needs, and these modern substitutes for Christianity will wither and die of inanition. There is something true and good in almost all these systems, for that which is wholly false cannot attract good people. Let the church frankly recognize all the good there is in them, but show by its teaching and its fruits that this same truth and good can be found in Christ and in fellowship with his church.

Notes and Comments.

Talk about the dead-line! The archbishop of York has just entered his eightieth year and he wields a greater influence than any preacher in America.

◆

A deacon of our Tasso tabernacle church in London has just been for the second time committed to prison for refusing to pay thirty-eight cents, the sectarian portion of the education rate. He was sentenced to fourteen days. Among the defaulters summoned were Revs. Thomas Spurgeon and F. B. Meyer. Thus it is that the nonconformists are making their protests against the state's sectarian education.

On the other hand by the king himself the Free Churchmen are receiving more recognition than formerly. Dr. Horton, a leading Congregationalist, and the ex-President of the Baptist Union were invited to a royal garden party the other day and R. J. Campbell was among those invited to the state banquet given to the King of Spain. Some day the British clergy and their conservative followers may see that their attitude has in it much of the harmfulness of the reactionaryism of the Russian hierarchy.

◆

The Watchman reports an illustration of church union. The Baptist and the Free Baptist churches in Beaver Harbour, New Brunswick, united in special evangelistic services. Christians were revived and souls converted. Then at separate business meetings the churches voted unanimously to unite. The Baptists had a pastor and the Free Baptists had none, so the two churches met together as one, unanimously adopted the necessary action for starting off as one church, voted to call the Baptist pastor and to worship in the Free Baptist house of worship, "and the thing was done," adds our contemporary. Now if to avoid any question as to which is the better name—we are not told which was adopted—Baptist or Free Baptist, the new church simply insisted on all converts being at once immersed and adopted the simple name Christian or Disciple, how easy it would be to enlarge the membership! Some of us would feel almost like moving to Beaver Harbour just to show what a simple matter Christian union is when the Christian spirit is predominant.

Current Religious Thought.

Bishop Oliver C. Sabin, who has risen into prominence as a Christian Science teacher, has been explaining to the uninitiated some of the mysteries of that modern cult. In one of his lectures before "the Evangelical Christian Science church" of Washington, D. C., he undertakes to explain that mystery concerning the non-reality of pain and wickedness. It will be edifying to our readers, no doubt, to hear his explanation. He says:

> What we mean by reality is permanency. Take a fire and put it into a grate; put some wood in a grate and build a fire under it and start it. Now that fire is burning that wood and it looks real, doesn't it? It is, for the instant, a real entity, but you let that fire alone and what becomes of it? It will burn up that wood and go out, just as though there never was any fire there. Now, where did the fire go? If it is real where did it go? If you want to put it out in another way you can put a bucket of water on it and every particle of it is gone, instantaneously. Now, where did it go, if it was real? Now, don't you see, it is not real? It was for the instant. It is just like that with the reality of pain, the reality of sickness. If you do not destroy the reality of pain and sickness, use the waters of truth, deluge it and destroy it, it will do as the fire did with the wood, it will burn it up and go out. You take a person with a burning fever, and it looks real, doesn't it? It is real enough to kill a person, so-called—I am talking from the material thought—but if you destroy it with the waters of truth, it is gone.

Thus is profundity sacrificed in the interest of clearness. After all, then, this whole hue and cry about pain and sickness not being real simply amounts to a misuse of terms. "What we mean by reality," the bishop says, "is permanency." Why not say so, then? Nobody believes that pain or sickness is permanent. Many things are real which are temporal. "The things which are seen are temporal," says Paul, but he does not deny their reality because they are temporary. What right has Christian Science to put an entirely new meaning into a word and use it in that meaning?

◆

But Bishop Sabin has done something far more wonderful than to explain the non-reality of pain. He has dispersed a storm-cloud by "treating" it. This is what he says about it in one of his Wednesday evening lectures as reported in the Washington News Letter:

> Last Sunday a week ago, a very black cloud appeared over in the west. My grandson was out taking a ride on the cars, and this black cloud appeared and I thought it looked pretty black for the little fellow to be out in, and I thought I would treat the cloud; and then the thought struck me, I cannot treat the cloud just for my grandson, that would not be loving my neighbor as myself, so I treated that the cloud could not hurt anybody in Washington, or any house in Washington, and God would disperse the cloud. I commanded it in the name of Jesus Christ to be still and disperse, and it was but a minute or two until it commenced to lighten up and it did not hurt anybody or anything.

What are we to think of that in the blazing light of our boasted twentieth century civilization and in the capital of one of the most enlightened nations of earth? It is well that our readers who do not have access to Christian Science literature should know the heights of absurdity, not to say of blasphemy, to which this modern craze has grown. One can imagine what confusion might be brought about in God's universe by one "healer" treating a storm-cloud for dispersion while another should be treating the same cloud for rain! It is comforting to know that God has not abdicated nor annulled natural laws in the interests of Christian Science.

◆

The editor of The Congregationalist invites his readers to open their New Testaments these midsummer days and make a fresh study of Jesus' thoughts with reference to money. How much time and energy did he think men ought to give to the pursuit of wealth; what methods of money-making did he consider permissible; what objective should those who seek wealth have in view; what was his law with reference to the distribution of wealth?

Editor's Easy Chair.

Pentwater Musings.

The above title signifies a change of base. Our last weeks at Macatawa Park were very delightful. The many friends we have there made it very difficult for us to leave there. For fifteen summers it has been to us a charming, restful place, with which Nature has been prodigal in the bestowment of her gifts. But the reasons for changing that place for a more northerly resort were, in our case, decisive. It by no means follows that they would be decisive for others. Indeed, we are sure that one of the chief reasons for our change will make the place more desirable with many, perhaps most, others. On Tuesday last, our last day in Macatawa for the season, we were the guests of Mrs. Holland, Mrs. Crittenden, and their mother, Mrs. Rogers, for dinner, and received many marks of kindness from them as we had many years ago from the revered father and husband, J. K. Rogers, than whom Missouri has never had a stauncher Disciple, nor a worthier citizen. It was such friends as these, together with the Hallacks, the Haleys, the Joneses, the Earls, the Muckleys, the Combs (who are not in their cottage this season), and many others with whom our associations have been very pleasant and intimate for many years, that made it difficult for us to leave the place. Why then did we leave? Not that we loved Macatawa less, but Pentwater more.

⁂

At the beach meeting on the last Lord's day evening at Macatawa, we made a reminiscent talk of the place as we had first known it, and, referring to the question which so many had asked, as to why we were leaving, we gave the following fact as perhaps the chief reason: When the Editor was a boy of about ten years of age his father moved with his family to a new and sparsely settled region of Missouri to establish a new home in that new country. Neighbors were remote and deer and wild turkeys abounded in the land. On off-days when we did not have to work on the farm we spent the time in exploring the country round about. In this way, we suppose, the pioneering germ was planted in our system, for we have always had a fondness for pioneer work. The hills and ravines about Pentwater, in what is now designated as "Garrison Park," are a sort of *terra incognita*. Ours is the only cottage in this particular forty acre plot of wild woods. This, we suppose, is one reason for the change. Macatawa Park has become too populous for our idea of a summer resting-place. In this, we are aware, our taste differs from that of others. Many would prefer Macatawa Park now, over what it was when we first knew it fifteen years ago. There are more people, finer houses, more luxuries, and there is more going on. "For people who like that sort of thing," as Lincoln would say, "that is about the thing they would like." And many do like it, and the place will continue to grow. Nothing that we have ever said in praise of Macatawa Park, as a resort, do we care to cancel. If there have been some undesirable things in the management, it is in the power of the cottagers to remedy these by concerted action. Long may that place prosper as a resort for those who seek rest and recreation under moral conditions and with religious associations! But Nature has been no less prodigal with Pentwater, and it is virgin soil for resorters to make of it what they will.

⁂

One of the features of Macatawa Park which we shall miss here until our community is increased, is the religious service on Lord's day, by the cottagers. That feature has always served to bind the people of Macatawa more closely together and to make them realize their unity. On the last two Lord's days we were there the services were very interesting. On one of these the sermon was preached by Evangelist Bennett, who, after the sermon, conducted a baptismal service at the lake just at the spot where our beach meetings have been held for so many years. A man and his wife who came from a town in Indiana, where Brother Bennett had been holding a meeting, made the good confession while standing on the sands at the beach, and thereby placed their feet on the Rock of Ages. It was an impressive scene as they were led out into the clear waters of the lake in the presence of a large company of people, to be buried with their Lord in baptism. It was, perhaps, the first time in the history of Macatawa Park that such a scene had been witnessed. Bro. A. B. Jones, of Liberty, Mo., preached on the last Lord's day a sermon which his large audience thoroughly enjoyed. Brother Jones is something of an invalid at home, but at Macatawa Park he seems to forget that fact and takes his share of the burden of preaching. It must necessarily be a long time before there can be established in our resort here at Pentwater a community and a religious service and associations that will equal those of Macatawa, but the possibilities here are all that could be desired and the friends are coming. Alfred Matthews and family, of St. Louis, who live just across the street from us there, came up on the same train with us here, and are stopping at the Club House, just adjoining our resort. They are delighted with the place. Dr. W. T. Moore and wife, of Columbia, Mo., have engaged a room at the Club House here for August; Brother Brandt and family, of St. Louis, are expected here soon. It will not be long, therefore, until there will be enough of us here to prevent us from being lonesome, even though we be good!

⁂

If the readers of the Easy Chair could see the scene spread out before us as we write this paragraph, they would need no further argument to convince them of the beauty of this place. The Easy Chair just now is located on one of the green hills, one hundred feet above the level of Lake Michigan and about three hundred yards from the lake, with the intervening space below us filled with many varieties of trees, whose green tops are waving beneath us. The tall pines, the larger hemlock, the cedar, the young oaks, and how many other species we know not, furnish a green foreground, while Lake Michigan glimmers and flashes far out toward the distant horizon. Immediately beneath where we write is the first cottage going up on these grounds, "The Pioneer," and the sound of the hammer and the saw is heard, as the house is yet unfinished. A cottage located where we are sitting would overlook "The Pioneer," which stands near the lake front in a grove of hemlocks and pines, and would command a wide view of the lake and of the surrounding country. Nature has thrown up these hills in amphitheatre style, tier above tier, thus affording opportunity for each cottager to obtain a view of the lake unobstructed by his neighbor in the forefront. The weather to-day is of the ideal type, and sunshine and breeze and blue sky and dimpled lake seem to unite to make life seem worth living. Ungrateful must be the heart that does not respond in gratitude to the gracious hand that provides all these blessings by which the good Father would woo us from things base and unworthy to the higher and nobler things of life.

Children.

By Thomas Curtis Clark.

Sunbeams from above!
From heaven you have come
To this dark world of man,
To tell us that the sun still shines,
And cheer our lives again.

Bits of heaven's blue!
Fallen to earth's estate,
As messengers of love;
Your message—that the sky is bright,
Though clouds loom dark above.

Angels come from God!
In your hands have you brought
The key to Youth's bright door,
A key of precious gold—
"Rejoice forevermore."

A Notable Sign of the Times

The Church of the Future

By William Durban

One of the most popular of British Congregationalist ministers is Dr. John Hunter, whose present sphere of labor is Trinity church, Glasgow. This cultured preacher belongs to the small but steadily growing Broad Church section of his great denomination. He ministered for many years in York with great popularity, then went north to Glasgow, and was a few years afterwards induced to settle in London. Here his pastorate was brief, as his return to Scotland was continually agitated for and took place last year. But London longs frequently to see and hear this thoughtful and original preacher in its pulpits, and Dr. Hunter is very often called up to the metropolis for special occasions. He is noted for his quiet and polished eloquence, his deep spirituality, his fearless and independent style of speech, his profound idealism as a theologian, and his simple diction. Although he is not to be classed among the sensational orators who attract immense crowds, he is everywhere sought after by cultured people. Such a man is sure to be recognized as one of the leaders of the thought of the age. Dr. Hunter is about to preach a course of sermons in London during six Sundays, at Bechstein Hall.

Dr. Hunter's New Book.

A little volume just published lies on my table. It is from the pen of Dr. Hunter and is entitled, "The Coming Church, a Plea for a Church Simply Christian." The book was expected to appear, and many of us have been eagerly looking for it, for it is the expansion of an address first delivered to the Theological Society of the University of Glasgow, and afterwards to the English Churchmen's Union. That address made a great sensation, especially as Dr. Hunter has been preaching in the same line to various congregations in Glasgow, Nottingham, and London. The book is likely to increase the sensation. It is an epoch-making production. It abounds in passages any one of which is calculated to administer a severe shock to Christian people who cherish a sectarian or even a denominational spirit. I cannot do better than give a few extracts from various portions.

"One of the characteristic tendencies of our religious times, that represented by the phrase, 'Back to Jesus,' indicates, I believe, the best and most direct way out of not a few of our ecclesiastical troubles and confusions. A return to 'the simplicity that is toward Christ,' to 'the truth as it is in Jesus,' would, if honestly and earnestly attempted, put an end to much sectarian strife by abolishing that upon which sectarianism rests, bring about a reformation such as has never been known in the history of our religion, and be the signal for a new and wonderful advance. The cry 'Back to Jesus' is not one of retrogression. It is the symbol of a going back which is in reality a going forward. It means back to the simplicity of first principles. The teaching of Jesus is the standard by which everything claiming the Christian name ought to be judged. It is only historically that it can be said to belong to the past. It is still an unexhausted and unrealized ideal. The principles of Jesus are the principles of spiritual freedom and progress."

An Unrealized Ideal.

Dr. Hunter does full justice to the Protestant Reformation, but in his keen and discriminating style proceeds to show how it was marred and minimized by the terrible tendency among Protestants to endless divisions. This courageous Congregationalist minister draws up what is in reality a formidable indictment of Congregationalism as a sectarian institution. In one of his footnotes he writes thus:

"The reader must not confound the old independency with the new congregationalism which seeks to be a large and aggressive denomination. The writer has always maintained that the denominational idea has no place in independency, and prefers to describe his own ecclesiastical position as that of an independent Christian minister —in sympathy more or less with churches of every name, but formally related to none."

Dr. Hunter shows that the early independents were among the first to bear witness against the finality which was the avowed principle of the Reformed churches. The last charge of John Robinson, of Leyden, the father of English independency, to the members of his church on the eve of their emigration, in 1620, to the new world, scattered the first seed of an advancing Protestantism. In it he declared that the Reformed churches of his day were in a miserably backward condition. The Lutherans, he said, were where Luther had left them, and the Calvinists had stuck fast at the place to which they had been led by Calvin. The Free churches at the beginning in their loyalty to Christ alone felt that they must be at once both stable and progressive. Dr. Hunter's contention is that in order to find the true church of Christ we must pursue the ideal more than the historic track. He notes certain signs of the times which point to the coming realization of the true church ideal. Says he:

"If the differences are no longer real and important, there is neither reason nor cause for continued separation. Separation has now become schism . . . . Organized Christianity is on the eve of a reformation more extensive, more profound and spiritual than that of the sixteenth century. Members of different religious communions are drawing together and feeling as never before that they are no longer strangers and exiles, but fellow citizens with the saints, and of the household of God. We are within sight of the end of all kinds of denominationalism. It is getting to be more and more difficult to run a denominational paper."

The Knell of Denominationalism.

In the concluding pages of his book Dr. Hunter says: "The church we need, I repeat, is a church that stands for the simplicity and sufficiency of the religion of Jesus Christ, calling itself by no name but one. Every such name as Episcopal, Presbyterian, Methodist, Congregational, Baptist, Unitarian, is a derogation. . . . . Denominationalism has done about all the good work it can do. It has borne witness; let it now fade and pass away. Calvinism and Arminianism represent extinct disputes. . . . . In the recognition of the incarnation of God in the life of Christ and in the life of Christian humanity, we are finding a faith which rises above the lines of ancient controversy and leaves room for the broadest churchmanship. The best men in all the churches do not want to wear theological and sectarian labels. They are seeking to find a common basis of union, to come together under some large Christian confession, and to live with one another as becometh disciples of Christ. Many of them will be devoutly thankful when even Protestantism will disappear in the glorious reality of a church right worthy to be called 'The Holy Catholic Church.' That day may be far off, but we can labor and pray for its coming. The unity of the Spirit must work itself out in a body and be seen of men."

London, England.

Wanted—Matron.

The Christian Orphans' Home, 915 Aubert Ave., St. Louis, Mo., is in immediate need of a matron. We want an educated, warm-hearted, loving, Christian woman, who can be a kind mother to the children, and who can, at the same time, control the children and the employes with a firmness that will insure good discipline and good management in all departments. None other need apply.

We want also a good Christian man and wife to assist in the work of the Homes at Loveland, Col., East Aurora, N. Y., and the Orphans' Home at St. Louis, Mo. Address Mrs. M. V. Warren, Loveland, Col., Mrs. W. K. Tabor, East Aurora, N. Y., for their respective Homes, and for the Christian Orphans' Home, St. Louis, Mo., address, Mrs J. K. Hansbrough.

903 Aubert Ave., St. Louis, Mo.

Personality in Education

By W. P. Aylsworth

In a time like ours when educational advantages are so largely linked with external equipments, such as laboratories and libraries, we are in danger of underestimating the chief power in education, viz., the personality of the teacher. The idea very generally prevails that educational institutions are to be almost wholly measured by the standard of external equipments of this sort. It would be flying into the face of established facts to underrate such advantages. Many lines of study can hardly be pursued without them, at least in modern ways. They wonderfully facilitate the work of the competent teacher. Yet, without discounting their value, we ought not to underrate that force in education which has gone before all these and which has inspired the grandest scholarship of other days. A great teacher is not a deft manipulator of implements nor a bookworm alone but, above all, an inspiring and impressive character. It is this, rather than the tools used in education, that gives stamp to schools of distinction. What Garfield said about Mark Hopkins, a president of Williams college, is true to the deepest philosophy of culture. To sit upon one end of a log with this great teacher on the other was to enjoy a nobler opportunity than could be offered at some great center in which the arrogance of learning is uppermost. In our own history Bethany college, in its early days, stands a shining example. Placed beside modern institutions with up-to-date equipment, it would be wholly outclassed. Yet what school of the modern days produces more marked results in real scholarship? There was a master spirit inspiring pupils and fellow-workers to the highest self development. A distinguished educator recently said, in an address at a university banquet, that the greatest college in Oxford university is one of the poorest in endowment and equipment, but richest in personality of its leadership.

Such a conclusion may be helpful in two ways. It serves to account for the unexpected good that often comes from Christian schools whose work cannot rank in the matter of equipment with better financed foundations. Such institutions may, at least, be endowed with noble, consecrated characters. From such halls frequently go young men and women who are able splendidly to compete with those from the best equipped centers. Let us not be ashamed of the work of our own schools, most of which rank in the former class.

Again, may it not be a mistake in employing teachers, to underestimate this element? Technical training is important, of course. But by all means let this excellence not lead us to underestimate the power of high personal example and leadership. Placing a premium upon this, let us surround such guides of youth with needed equipment for their highest usefulness.

Cotner University.

An Endeavor for Millions[*]

By Francis E. Clark, D.D.

Christian Endeavor is nothing if not practical. It does not deal in glittering generalities, but seeks for actual results. Let us set before ourselves these great definite aims as we look forward to the beginning of a new and larger era:

A million new members brought into our societies.

A million people brought to church, or prayer-meeting, or Sunday-school.

A million young people brought into membership in the church of the living God.

A million dollars for missions at home and abroad, given through our denominational boards.

Here are four large, practical, definite, attainable endeavors, four efforts which will greatly promote the interest of the church throughout the world, four things which he would like to have us do.

Many denominations and organizations wisely utilize their great anniversaries by raising large funds for their important enterprises. Let us signalize the twenty-fifth year of the modern young people's movement by beginning a campaign, not only for dollars, but for millions of young men and women and boys and girls. Let me repeat:

A million new Christian Endeavorers.

A million new churchgoers.

A million new church members.

A million new dollars for denominational missions.

Do you say that these are large figures, that many societies are small and weak, in scattered communities, with few people to influence, and little money? I can only reply that we ought to strive for large things, for we are laborers together with him, and that, if each one does his little best, the aggregate will soon mount up into the millions.

Remember once more for our encouragement the record of the past. Over and over again has God surprised us, and rebuked our little faith by giving us more than we expected. When the increase campaign began, less than three years ago, it seemed impossible that in so short a time many of our states should add 10, 20 or 30 per cent to their number. But thousands of new societies have been the result, and the campaign is still going on with undiminished force. It has spread into every land, and Great Britain as well as America, Asia and Africa as well as Europe, have their increase campaigns, which are rapidly multiplying the number of our comrades and the value of their work; so why should we not expect, and within a reasonable time, too, to reach our million goals? Let us each contribute our small quota, and the work is done.

In the past years you have more than once allowed me to suggest a motto, which you have generously adopted as your own. Here is one which I ask you to take for this year as a source of inspiration and encouragement. It was given us first by that old warrior apostle Paul, who was always endeavoring, always achieving, always leaving past attainments behind, always pressing forward to new heights. For our twenty-fifth anniversary year he seems to have written these inspiring words:

"In one spirit, with one mind, striving together for the faith of the gospel."

How exactly appropriate to Christian Endeavor! "I will strive to do whatever he would like to have me to do," we have all said a hundred times. The best translation of "endeavor" in many languages is "striving together." "Striving together" in Europe and Asia and Africa and America. "Striving together" in every continent and all the islands of the sea. "Striving together" for these millions which will mean so much for the advancement of the kingdom. "Striving together," Baptists and Methodists, Presbyterians and Disciples of Christ, Congregationalists and Lutherans and Episcopalians, but all striving for the faith of the gospel. "Striving together" to bring men to the sanctuary; "striving together" to bring men to Christ and into his church; "striving together" to raise money by which the gospel can be sent to the remotest part of our own and other lands; "striving together," though far apart; striving in our prayer-meetings, our committees, our unions, and our great conventions; always "in one spirit, with one mind, striving together for the faith of the gospel."

---

[*] Being an extract from the speech, "The Evangelization of our Young People, our Country and the World," prepared for the Christian Endeavor Convention.

The Convention

As Seen From the Dome

By F. D. Power

The twenty-second Christian Endeavor convention which met in Baltimore July 5-10, was the "best yet." Being so near the Capital, it was necessarily great. Any mouldy top folks who had predicted the wane of Endeavor must have felt utterly disconsolate. The attendance, the program, the enthusiasm, the whole convention, from beginning to end, was a glorious surprise, even to the most hopeful of the friends of the cause. We had many surprises. It was a great festival of praise for one thing that can never fade from the memory of those who had the privilege of ascending the mountain and sharing in the high and holy fellowship of those five days. The meetings were well planned, the hall was large enough for the vast concourse to be comfortable, the city was unstinted in its hospitality, the speakers were among the best, the great multitude was reverent and thoroughly appreciative, and the music, oh, the music!—it was like that when the morning stars sang together—a foretaste of the song of Moses and the Lamb. Over 20,000 thronged to hear and thousands were turned from the doors. There was but one thing lacking to make this an ideal convention, and that was the absence of Dr. Clark. At his summer home, Pine Point, Me., the organizer and beloved leader was sick! Tender prayers were offered for him, and messages sent and received; but the face and form and words, so familiar to thousands, were sorely missed.

The trustees met and conducted the business, as usual, re-electing the old officers. Perhaps their most important action was that providing for the erection of a memorial home for world-wide Endeavorers, in Boston, New York or Washington. An average gift of twenty-five cents—one cent for each of the years of Christian Endeavor—is asked for this memorial to Dr. Clark, to show him the honor, love, and gratitude of Christendom, and provide permanent headquarters for the movement.

Secretary Vogt reported 66,772 societies; 49,339 in Canada and the United States and 17,433 in other lands. Religious bodies rank as follows: Presbyterian, Congregational, Disciples, Baptist, Cumberland Presbyterian, Methodist Protestant, Lutheran, Dutch Reformed, Methodist Episcopal and United Brethren. Net gain for the year, 2,014. Forty-six states received 10 per cent increase banners. The publishing department reported receipts, $66,000, and expenditures, $64,000, and $8,500 of this was contributed by the United Society for the work of organization and extension. Seattle, Kansas City, Los Angeles and Minneapolis invited the convention for 1907, but no decision was reached. Over 10,000 were present at the opening session and a great ovation was given to the governor and mayor of the city, and the greeting of President Roosevelt. As it was about the hour of Secretary Hay's funeral, the opening was a brief Hay memorial service. The late secretary's hymn, written for Washington '96, was sung:

Lord, from far-severed climes we come
To meet at last in thee, our home;
Thou, who hast been our guide and guard,
Be still our hope, our rich reward.

* * * * * *

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and thee.

The mammoth chorus of 2,500 rendered this and other hymns with great effectiveness. As Lanier said, it seemed indeed, "The world had bloomed again at Baltimore!"

The second meeting was "the International Festival of Praise," led by Rev. Carey Bonner, of London, England. This was one of the greatest services ever held at a C. E. convention. It was a glorious rendition of a sublime theme which was listened to by a vast multitude. It represented the praise of all nations for the gifts of the gospel. China's praise, India's, Africa's, as the praises of Great Britain and America, were all in native music. Africa's praise in "Turn Back Pharaoh's Army" and "We Shall Walk Through the Valley" was most effectively given. It was unique, and the most impressive and beautiful service of song ever given at one of these great conventions. It inaugurates a new era in C. E. assemblies. The Junior rally on Thursday afternoon was of the same order, only the children's choir numbered 1,500 singers. The day brought "showers of blessing." It was the wettest day in thirty-three years. Jones Falls—Baltimore's despair and yet Baltimore's savior in the great fire—overflowed. The city had its memorable flood of 1754 and then in 1786, and again in 1817, 1837 and 1868, and the cloudburst came once more for our C. E. hosts. Notwithstanding the great downpour, however, 12,000 people came to hear the children sing. It was a great Junior and Intermediate rally, full of enthusiasm and inspiring melody. Among the speakers was Miss Ellen Stone, whose trouble with the bandits came near causing international complications. The children sang the story of Christian Endeavor, concluding with a flag exercise which consisted of the "Star Spangled Banner," "Maryland, My Maryland," and the "Endeavor Flag Song." As the three choruses of 500 each rose up by a skillful use of caps and capes they were transformed into the three flags, and in singing the "Star Spangled Banner" the red, white and blue chorus swayed from side to side, giving a most realistic impression of a flag swaying in the breeze. Remembering the circumstances of the origin of the song in the convention city it had such an effect as could not be produced elsewhere.

Another somewhat spectacular session was the "Recognition Meeting." Flags were distributed to states and all societies bearing banners paraded the hall and were massed on the platform. "Voices from Across the Sea" presented an interesting feature—the missionaries in costume with the usual salutations in unknown tongue. State yells formed a startling innovation, the one from Los Angeles, for example:

We're it! We're it!
We're it, you bet.
We're going to get it.
And don't you fret,
The "Angel City" is next to Heaven;
We're for Los Angeles 1907.

There were some notable speeches. That of Governor Warfield was true to the ideal of the southern orator. Our Commissioner Macfarland, the real mayor of the capital city, scored a success on "Responsibility for Public Opinion." Dr. Matthews, a sort of live wire from Seattle, handled without gloves preachers and churches in discussing the pastor-evangelist. He claims to have added 1,700 to his church in three years. Dr. Gladden made a telling talk on "The Education of Conscience." Dr. John Duxbury, of England, recited the book of Job with great beauty and power. Secretary Bonaparte was the most disappointing speaker. Drs. Willett and Hillis failed us. The Disciples' rally was big and almost all the states were represented as far as Florida, Texas and California. The climax was in closing. John Willis Baer read Dr. Clark's message. It dealt in millions. "A million new members brought into our societies. A million people brought to church, or prayer-meeting, or Sunday-school. A million young people brought into membership in the church of the living God. A million dollars for missions at home and abroad given through our denominational boards." How does that strike you?

Our Washington societies were honored. Ninth street, Whitney avenue, and Vermont avenue were on the *Cum Laude* list. The work of the Vermont avenue society was particularly mentioned among a score out of the 66,000. The society has conducted Sunday evening services at Fort Myers, formed a Junior, organized a tennis club, and a class of 25 to study church history and doctrine; given $628 to benevolences, and joined three other Christian Endeavor societies in building a church. Its first president is a missionary in China. It has organized 32 other societies. Its members are preparing a volume which will be issued in September.

Prayer and Its Answer

By Cephas Shelburne

In this day of conventions, demonstrations congresses, when the world is "drunk with rapid transit," and "sick hurries and divided aims," we are forgetting God, and losing the inspiration and strength that comes from blessed communion and fellowship with our Father in heaven. There are so many other things that claim our attention, and so many objects in our eye, that we fail to think of God, and lose the vision of spiritual things; and with our great material prosperity we are robbing our own souls of the capacity to enjoy. Even in the church we are so busy working for God to day that I fear we have no time for communion with God; so busy talking to God about our affairs that we have no time to listen to God.

Prayer is communion, friendship, a nearness to God, and the inspiration, confidence, strength that we gain through the intermingling of our spirit with his. We are selfish, materialistic, so desirous of getting things—the literal, material things that we pray for—that we lose sight of the fellowship, the presence.

I think the majority of people who pray simply make a convenience of God. They use him as they would some well-to do friend: To better their condition, to get an invitation to some swell affair, a present on a birthday, a trip abroad, a good dinner, a ride in a fine carriage. That is about the way we treat God: Give me this thing and that, carry me safely through the day, further me on this journey, enable me to carry out this plan successfully, make me exceedingly prosperous, direct this deal, avert this sorrow, disaster, pull me through this spell of sickness—a convenience of God, but not one hour of friendship and abiding in his presence. Haven't you felt sometimes, when in some supreme, reflective moment and vision of better things, that you would give anything to see that dear old friend and companion; just to be in her presence and live again just for a day the sweet life as of yore; just to let that friend speak to you and you to listen, or it may be just to sit in silent communion? Mr. R. J. Campbell has aptly said: "Communion of soul is the only real communion. There is a language of the eye more eloquent than the language of the lip, and a language of silence more eloquent than either; it is enough to be near, to feel yourself gladdened in the presence of the loved."

And I wish that at times we might withdraw our better self from this feverish, complex civilization, and for the time wish God present and just let him speak to us and we only listen and live in his presence—not to ask God for anything or expect anything, but just to live in the blessed presence. It is said that Napoleon on the field of battle so encouraged, inspired, enlivened and increased the fighting value of his men that his presence was equivalent to another army. The presence of God in your life and life's battles will do that for you and more—inspire courage, confidence, hope. Luther did not fear Rome, he would go to Worms though every leaf on the trees were devils to hedge up his way; because he referred all his plans to his Father, he held communion with God as with a friend, the Lord spoke to him as with Moses, face to face. And as was said of John Knox: "He never feared the face of man, so familiar was he with the face of God."

The man who spent eight hours a day with God could not fail of the Protestant Reformation. George Muller takes God into his plans, dwells constantly in his presence, calmly pursues his work of feeding a thousand orphans, prays into his hands a cool million of dollars, without asking another living soul for a penny.

There are times when we do not feel like going through with the formal thing that we call prayer—that at a stated time, and in an accustomed way, and for some definite thing, we must pray; that just before jumping into bed at the close of day, or between the scripture lesson and song on a Sunday morning, we utter a three or five minute prayer. There are times when we go apart and alone commune with God; or in the quiet of our study we would lay aside books, papers, sermon notes, and just let God speak to us and only listen to what he has to say. Conversation is a lost art because there are to-day no listeners. There is plenty of talk, gabble, interruptions, but no converse, no listening. And so there is praying and praying and petitioning, but there is little reverent listening to what God has to say to us.

Nor is it necessary that prayer should be formal or uttered, in order to be prayer or answered. I think there is no sweeter, more blessed communion and fellowship with our Father than a quiet walk in the woods, a day on the lake, down by the meadow brook, over the fields where the lark pipes his song. How Christ loved the mountain side, the slopes of Olivet, the sea of Galilee, the desert place, to go apart. It was there that he found his closest communion with the Father and received his richest blessings, his wonderful transfigurations and best strength and equipment for service. Here he found his Father's spiritual influence mantling him in divine protection, peace and love. "The answer to prayer," says Lyman Abbott, "is furnished not always in the things given, but in the life imparted, the fellowships enjoyed, the counsel received"; the uplifting, inspiring, life-giving influence that comes from the conscious presence of God. In prayer, communion with the Father of spirits, our weakness becomes strength, our sorrows become joys, our doubts become faiths, our sins forgiveness. Prayer is that within the soul which looks up; it is the expression of the noblest and highest in man. You stand upon the mountain peak of character and divinity when you pray. The hart, weary and athirst, lifts its head in dumb devotion; there comes the sound of water. Climbing the mountain side it finds the brook. It quenches its thirst, strength comes back to its limbs, light to its eyes, and like an arrow it bounds away again speaking thanks: "So panteth my soul for Thee, oh, God." Prayer is the communion of a spiritual creature with a spiritual creator. God the Father naturally gravitates towards man his child; man by "natural selection" seeks God his Father, they meet and rejoice.

Huntington, Ind.

* * *

CHANGED HUSBAND

Wife Made Wise Change in Food.

Change of diet is the only way to really cure stomach and bowel trouble.

A woman says:

"My husband had dyspepsia when we were married and had suffered from it for several years. It was almost impossible to find anything he could eat without bad results.

"I thought this was largely due to the use of coffee and persuaded him to discontinue it. He did so, and began to drink Postum Food Coffee. The change did him good from the beginning, his digestion improved; he suffered much less from his nervousness, and when he added Grape-Nuts food to his diet he was soon entirely cured.

"My friend, Mrs. ——— ———, of Vicksburg (my former home), had become a nervous wreck also from dyspepsia. Medicines had no effect, neither did travel help her. On my last visit home, some months ago, I persuaded her to use Grape-Nuts food. She was in despair, and consented. She stuck to it until it restored her health so completely that she is now the most enthusiastic friend of Grape-Nuts that I ever knew. She eats it with cream or dry, just as it comes from the package—keeps it in her room and eats it whenever she feels like it.

"I began eating Grape-Nuts food, myself, when my baby was two months old, and I don't know what I should have done without it. My appetite was gone, I was weak and nervous and afforded but very little nourishment for the child. The Grape-Nuts food, of which I soon grew very fond, speedily set all this right again and the baby grew healthful, and beautiful as a mother could wish. He is two years old now and eats Grape-Nuts food himself. I wish every tired young mother knew of the good that Grape-Nuts would do her."

Names given by Postum Co., Battle Creek, Mich.

There's a reason.

The Social Test of Theology*

By Geo. A. Bellamy

It is a significant fact that all life to-day is being tested by new standards. Especially is this true of the religious life. Awe, inspired by the idea of the supernatural, and fear of punishment by an angry God has kept the religious life apart from comparison with man's experience or his judgment. If the word of the Lord was supposed to have been spoken man dared not contradict it. This resulted in a persecution of religious reformers, which was not confined to the dark ages alone, but is quite common now. The representatives of the most advanced religious thought, no matter how God-fearing or how conscientious, have by no means passed the period of church discipline and rebuke. This lack of freedom in religious thought and study has hindered a wholesome, righteous growth of religious understanding. We may look with a great deal of misgiving upon the forces outside of the church which have been attacking our doctrine and life, yet unquestionably they have been one of the chief factors in destroying the false in it.

This flood of criticism has turned out two types of men which mark quite distinctly the religious views of to-day. The first represent the high, holy, saintly life, such as observance of the forms of religious life and the strict adherence to the individual creed. They distinguish between the sacred and secular, and raise the perpendicular line to God without relation to the horizontal line to man. Their more extreme representatives are the Catholic church and such Protestant peoples as believe in doctrinal salvation. The more moderate representatives of this class consist of those who separate religion from politics and business, and accept church attendance and the discharge of church duties as synonymous with religious life, and think all subordination of ecclesiastical and church problems to secular life a weakness of the flesh, and inconsistent with the truest spirituality. They plead for individual morality and what has been termed "the simple gospel of Jesus." This results in making religions form an end in itself. It dwarfs and narrows the conception of religious life, and blinds the minds of men to the deeper spirituality and richer character that comes through service and contact with life. It leaves strong, forceful, righteous men of keen moral insight to work out the problems of daily life, relegating these struggles to a secondary importance. Often it drives such men out of the church altogether or excludes them from its more intimate fellowship.

The other type of men, representative of the religious life, includes those who are in and out of the church, who have caught the idea that all life is sacred and that all are God's children. They have an increasing recognition that the domestic, commercial, social, political, and ecclesiastical spheres are all partial and co-ordinate phases of life to the one God who is immanent in them all. "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another." Having different gifts according to the grace that is given unto us, each one is to serve his God wherever his service is most effective to his fellowmen. This type of mind does not make the church an end in itself—the righteous life. Often the church is placed on a level with other social agencies and made to stand the test put to these agencies. It is not done with a desire to weaken the supremacy of the church or to lower the standard of true religious life, but to lift all standards of life to the highest. "I am come that ye might have life, and that ye might have it more abundantly." Not life in a narrow sense, but life in all its relationships, is to be more abundant. To obtain individual morality without social morality is not sufficient for this second type of men. They are unhappy in regard to the social order and their relation to it. They feel that a religion not taking into account the social forces is not complete. There are men, perhaps, who might refuse to be classified with either of the above types; men whose sympathies would extend to both classes; yet it seems fair to make this division.

In the further discussion of this paper we wish to enlarge only on our appreciation of the social side of our religious life; but please do not assume that it is because we are out of sympathy with the old idea of faith and doctrine. The old faith, clothed in modern thought, has power of conviction in it beyond anything in man's experience. And when that adjustment comes so that the gospel of Jesus is made a consistent whole, the gospel will have lost none of its freshness and strength, but rather will have taken on greater proportions, and will go out into the world making it a juster, fairer, healthier, purer world; and will drive the selfish, sensual sinner in shame from his meanness and cruelty.

This struggle in the religious life does not appeal to me as a struggle between the good and the bad; but rather between the good and the better. It is not like a conflict between brothers, but rather between the father and the son. The father has his conservative position. He is grieved over his son's liberal views. He was educated long ago, lived in seclusion, and has not met modern life, its problems and its struggles. The son has seen new life, new problems, new evils. He has new hopes and new visions. He sees the good in the father's views, but knows they are not complete; complete enough, possibly, for his time and place, but not for the new conditions. The son continues to respect his father's views, but also meets the larger life and its problems. Finally the son becomes a great leader of the men of his time. We cannot stop this increasing demand for a new adjustment of our religious forces. It is as permanent as the Eternal, and those who follow it are guided by the Star of Bethlehem.

It is sometimes charged against social workers that they lose their interest in the church. In so far as this may be true, I believe it is because our theologians have failed to correlate facts and bring out the right relationships of life. Surely these young people are not less religious, for they have larger sympathies for man, greater faith in man and more hope for man. Possibly also, many see the awful wreckage of human hearts and homes, due to the social, economic, industrial and political forces, and grow discontented with the lack of interest which the church shows in these problems.

This may also account in a large measure for the falling away of so many of the church members, and especially for the little interest shown by the labor unions and working people. Some writers have even gone so far as to use the term, "the separation of the masses from the church." When our theology is so full of God that it will take in all the problems of life, as he does, when it defines justice and righteousness so clearly that the poor and rich come to the same standards; then God and theology and Christ's gospel will take on new clothing and power, and there is not likely to be any separation of the masses from the church.

Men and women in every age have unconsciously extended the idea of God from a systematic statement of his attributes to a direct personal relation of man to man; but especially in the last decade or two, many, in and out of the church, have extended their efforts correlating the facts wrought out of their experience. From these facts there are certain definite results which are as apparent as are the results in any ordinary test in chemistry; and it is these results which lay claim upon our study of a social theology.

In the first place, we notice it has deepened the sense of the fatherhood of God. The social forces have caused the church to hear the cry of the outcast. Every human being, high or low, rich or poor, educated or ignorant, even the idiot, the insane, the sick, the orphan and the slave—every human being is considered a child of God, to be loved and helped, not hated and harmed. Not long ago one denomination considered our Creator their father, and that meaning did not extend beyond the family or church of the denomination. But when men were drawn into service for others, the idea of the fatherhood of God deepened and broadened, and as it became better understood, the right conception of man's relation to man naturally followed. It was this increasing recognition of the fatherhood which unfolded the principle of the brotherhood, resulting in the freeing of the slave, the establishment of greater justice for the working man, and the extension of political equality. The labor unions, socialism, and many other economic theories are efforts to arrive at this divine principle.

---

*Being a portion of an address delivered before the Disciples' Congress.

This social theology has extended and intensified man's sense of sin. While theology has made the individual responsible for his sin, and stopped there, sociology has defined new causes and brought the responsibility home, at times even to ourselves or our respected associates. Social studies have not only given us an appalling vision of sin and its consequences, but are also revealing those who are the accessories to these sins. To this conviction of sin some men have quickly responded, remodeling their tenements while legislatures have compelled others to do so. Such convictions at once settle the permanency and effectiveness of a social gospel.

With this deepening sense of sin has come an appreciation of wholesome amusements and of the value of the recreative side of life. Psalm-singing piety is not real, live, human happiness. The Sunday without cheer and spontaneous joy, so often dreaded by the active youth, does not quicken him to noble pleasures, but often drives him to the bad, failing to make real the good in psalm singing and worship. All healthful minds enjoy pleasure. They instinctively rebel against any asceticism or perversion of these divine tendencies. Many amusements, not only harmless in themselves, but oftentimes instructive and helpful, have been sacrificed by the young merely because the church has said, "Thou shalt not." This spirit of sacrifice, while it may be admired, does not always result in the richest growth of character.

The capacity for pleasure is as necessary a development in the highest type of man as the love for worship. Worship is for soul satisfaction, and its power for influencing men comes from its reflex influence on the mind of the worshiper. It is the source of inspiration, stimulating man to his best; his best, of course, having better influence on his fellowmen. Just as worship is indispensable to man's greatest good, so is the capacity for pleasure.

Reasons Why We Should Contribute to Church Extension

By J. H. SHEPARD

Church Extension—"the business end of Christianity" and "mother of the mission church"—is the most reasonable enterprise ever propagated and promulgated by the Disciples of Christ. It is a business and religious enterprise that appeals eloquently to the business and religious sense of every right thinking person. It is the reduction of Christianity to a scientific, logical, businesslike and successful working principle. In this short article I can but mention briefly some few of the many reasons why we should contribute to this sacred and worthy cause.

1. Because we must expand or die. We must be "rooted and built up in Christ"—grow down and grow up in him. And it is equally essential to life that we "abound"—grow out in Christ. The church of Christ must in justice to its great head, and in justice to itself, keep even step with the onward march of the world and proclaim to the lost the immortal principles of love and light and salvation which it holds as a sacred trust. Church Extension must not fall one whit behind the rapid marches of home and foreign missions and the other enterprises of the church. No part of the kingdom of Christ can be said to be extended permanently to a certain point until the new organization has a church building. If our board had sufficient funds to enable it to assist every new church in building, a thousand new congregations would be organized within the next twelve months. What a mighty power for the salvation of the world!

2. Because of the divine and holy cause we represent. Christianity as taught and practiced by Jesus and his apostles, union of all God's people on the Old Book—this is the divine and holy cause for which we plead and unceasingly labor. And for this great plea do our homeless churches labor with hands that never grow weary, with hearts strong and brave, and with a faith sublime. They are the heroes of our cause in this great land. They with hands outstretched plead with us: "Help ere we die." It is for us to say whether these churches shall perish in their helplessness or live by the power of Church Extension.

3. Because the work of Church Extension is a success. (1) In that it provokes our brethren to liberality, sacrifice and confidence. Hundreds of churches have been encouraged to build by being assured of help from the Board, that otherwise would not have tried to build, because they could see nothing but gloom, despair and failure staring them in the face. (2) Church Extension is an economical success. It does away with the "circular letter," the "traveling solicitor," the "chain letter" and the "autograph quilt," from which no lasting and far-reaching results ever came. The Board charges but four and six per cent on their loans: four per cent on general fund and six per cent on annuity loans. The interest on loans meets all expenses. The Board saves our churches thousands of dollars every year. (3) Church Extension is a financial success. The society has handled in all over $895,000 with a loss on bad debts of but $563. We challenge any business enterprise in the world to make a better showing. Most of this money was loaned to mission churches that couldn't borrow from secular financial firms. Fifty-three churches paid their loans in full last year; 353 since the beginning; nearly 900 churches have been helped to build. The mission church raises three dollars for every one dollar it borrows in a manly way from the Board. Thus every dollar draws out three more. For these and other reasons, every church among us ought to make a liberal offering to this great work in September. By all means let us have the half million dollars asked for by our Board, and let no less than 2,000 churches promise to take the offering.

Haskell, Texas.

❖ ❖

COMES A TIME
When Coffee Shows What It Has Been Doing.

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y., "its lightest punishment was to make me 'logy' and dizzy, and it seemed to thicken up my blood.

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit and try Postum Food Coffee.

"It went right to the spot! I found it not only a most palatable and refreshing beverage, but a food as well.

"All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health, which I owe to the use of Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," found in each pkg.

Our Budget

—California is in all our minds. Let us go over to the help of the brethren on all the Pacific Coast.

—The photographs appearing on "Our Budget" pages this week, are those of some prominent workers in the west. Of course, there are many others who deserve publicity.

—S. C. Shoup has taken charge at Defiance, Ia.

—The San Marcus camp-meeting has begun.

—C. R. Moore, late of Santa Paula, will take the work at Colton, Cal.

—J. M. Monroe has dedicated a new house of worship at Port Cobb, O. T.

—J. W. Carpenter has entered upon the work auspiciously at Uniontown, Pa.

—H. D. McAneney, whose picture we print, is president of the Berkeley Bible Seminary.

—I. H. Teel has removed his family and will make his permanent home in the Golden State.

—Grant K. Lewis is now taking the state work in southern California in hand as secretary.

—The church has again been organized at Chilhowee, Mo., with 33 members, by R. B. Havener.

—J. Kenyon, A. B., Hiram, class of '98, has been appointed as assistant in English in Harvard university.

—T. B. Smith of Eureka, Ill., will take work at Drake university next year, removing to Des Moines.

—I. J. Spencer is to be evangelist at the special revival of the First church, Washington, to begin October 22.

—Earle M. Todd is supplying for Bro. T. P. Haley. His address is 2909 Holmes Ave., Kansas City, Mo.

—R. E. McKnight leaves Saratoga, Cal., for Santa Clara, where he will not devote his whole time to the ministry.

—B. J. Forbes at Weatherford, Tex., was thrown from a pony the other day and now has to walk on crutches for a time.

—Bethany Beach, Delaware, is now a United States post office and a great many Disciples of Christ are having their mail sent there.

—The laying of the corner stone of the new church at Belmar, Pa., took place last Lord's day afternoon, Wallace Tharp delivering the address.

—The annual meeting of the Campbell Institute will be held at the Hyde Park Church of Christ, Chicago, Ill., beginning at 10 a. m., July 25.

—T. H. Mathieson has resigned the work at Marlin, Tex. Brother Mathieson is from New Zealand. He will devote himself to study for a time.

—Geo. B. Evans is now unpacked at Big Run, Pa. Brother Evans was lately secretary of the West Virginia Christian ministerial association.

—Hiram VanKirk confesses that he has had "a gnawing" to go back to the land of his choice, with added appreciation of its worth and opportunities.

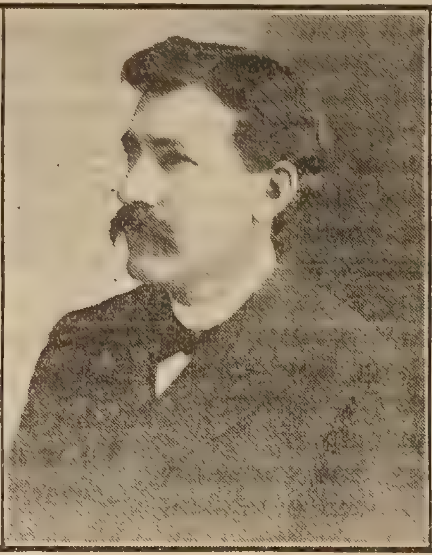
—Wallace Tharp, of the First church, Allegheny, is almost well again after seven weeks of "the most teasing and tantalizing illness" he ever experienced.

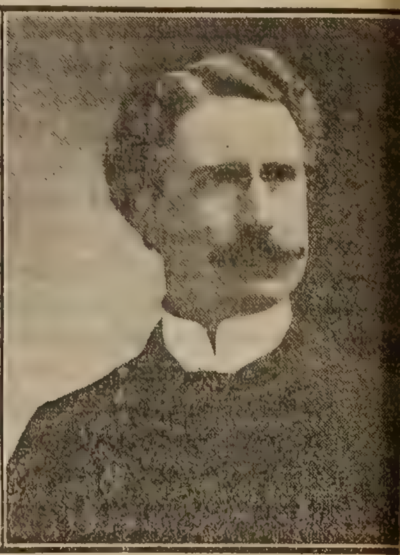
—Chas. A. Medbury is taking a holiday by doing some lecture work. After marrying some people in his old field at Angola, Ind., he is engaged for a series of lectures at the Chautauqua, N. Y., and will return later for the program at Bloomfield, Ia.

—W. H. Martin is one of our leading brethren on the coast where he has done excellent work as an evangelist, and is now pastor at Santa Barbara.

—Since going to Vanderbilt, Pa., a little over a year ago, C. B. McKnight has accomplished a splendid work. He has a full house to hear him at each service.

W. B. Berry.


J. P. Dargitz.


H. D. McAneney.

—E. H. Kellar is delighted with California. He writes that the entire coast region seems to be fairly glistening with magnificent opportunities for the Disciples of Christ.

—A postcard has just informed us of the death of Sister Lamar, wife of our old friend, J. S. Lamar. The death was due to a stroke of apoplexy. May the Great Comforter abide with our brother in his affliction.

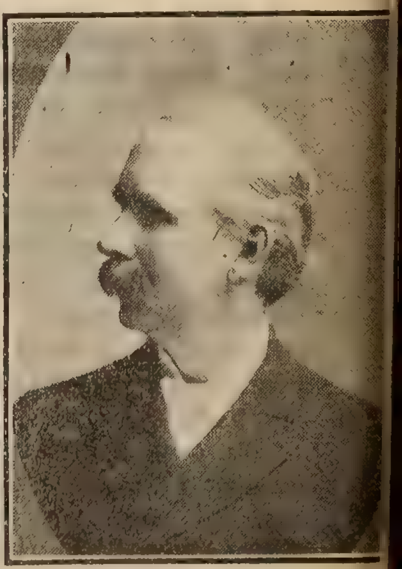
—The picnic season is upon us. Don't let all the brethren report at once. It was such a relief to the editorial force when the commencement oration period was adjourned until another year.

—We hear that new song books will soon make their appearance at the church at Ebensburg, Pa. Will they be "Gloria in Excelsis"? That book is the one that most of our churches will use in the future.

—P. C. McFarlane, the hustling press agent of the national convention, is getting large audiences at Alameda, Cal., where he is pastor. One report says: "It looks as if he were getting ready to take the town."

Grant K. Lewis.

W. H. Martin.


J. F. Ghormley.

—W. W. Vallandingham, of Fortuna, Cal., has been elected president of the county ministerial association. He has just been unanimously called to continue for another year as pastor of a splendid church.

—G. Washington Wise has just spent his first Sunday at the new church at Monroe, La., and he reports that the outlook is very hopeful. John A. Stevens preached in the evening. A. Y. P. S. C. E. was organized and fine interest was manifested in all the services.

—J. Fletcher Ghormley, minister of our First church at Portland, Oregon, was born in Wisconsin, studied at Eureka college, and has been prominent in western work, having served as evangelist both in California and Montana. He has been at Portland for about eight years.

—The last Lord's day in June was convention rally day on the Pacific coast. On Monday, August 14, there is to be a general rounding-up of the whole body of Pacific coast Disciples and "on to San Francisco" will be the war cry.

—Jas. T. Nichols, of the Christian Union, after attendance upon the International Christian Endeavor convention, called at the office of the Christian Publishing Company on his way home. Brother Nichols is making himself felt on the paper of which he has taken hold.

—Our National Benevolent Association has just issued Annuity Bond No. 97 to Mrs. Eliza F. Risk, of the faithful Missouri sisterhood. Geo. L. Sniveley, 903 Aubert avenue, St. Louis, will gladly explain the annuity method and the work of the association to all inquirers.

—During the year's ministry of J. W. Kern at Monongahela, Pa., the membership of the church has been more than doubled; the Bible-school has made the same increase and its collection is three times larger than it formerly was. Every department of the church work shows advance.

—T. J. Head has just been appointed by the National Benevolent association to represent its work in Tennessee and Kentucky. We expect for Brother Head who has been one of the state evangelists in southeast Missouri, the best consideration from the brethren whom he will meet in his new field.

—A telegram announces the completion of a handsome new church at Mannington, W. Va.

—Nine new churches have been established in southern California since the beginning of this missionary work nine months ago, or one a month. Four of these have no home, two others need better and larger accommodations, while two others have received help from the Church Extension.

—Brother Erskine reports that the Christians at Akita, Japan, on May 21, gave a dinner and entertainment to 700 wounded soldiers, the Stephens family baking the bread. At home the Japanese eat no bread, rice being their staple article of diet, but the soldiers learn to like the western production.

—We have received a set of resolutions passed by the Sunday school of the Christian church at Mexico, Mo., upon the death of Sister Kokendoffer. They are of the usual form but speak very lovingly of this noble Christian woman and never tiring helpmeet of the pastor of the church at Mexico.

—The work at Havensville, Kan., is prospering under the ministries of H. R. Murphy, formerly of Holden, Mo., who has been in this new field only since January. Brother Murphy will spend one Sunday preaching for the First church in St. Louis during his vacation period, upon which he is just about to enter.

—J. P. Dargitz, of whom we present a likeness in this issue, was for some time secretary of the northern California missionary work, from which he recently resigned to give closer attention to the formation of a Christian colony. It would not surprise us if Brother Dargitz should again be chosen to a prominent place on the official board of the state.

—The ladies' aid society of the First church at Bedford, Ind., has contracted for a new pipe organ of the best quality to complete the handsome church building lately erected. We do not wonder that the brethren of Brother Edwards' church are happy. The interest and enthusiasm of the membership keep up in spite of the hot weather.

—There's a plan on foot to enlarge the church at Frankfort, Ind., of which W. J. Russell is pastor. The new arrangement will put in a gallery around the entire auditorium. The cost will be $10,000 and it will completely modernize the church. A great meeting will be held here in the fall by W. J. Russell, the pastor, and Mrs. J. E. Powell, as singer.

—E. E. Lowe, who is doing a good work at Neodesha, Kan., made a speech on the 4th of July that was received with enthusiasm. He dwelt upon the idea that Old Glory would never wave so proudly and our country be so free and the people so truly brave as on the the day they throttle the liquor dealers' association and drive it from this fair country of ours.

—W. B. Berry is upholding the cause of New Testament Christianity in the journalism of the Pacific coast. Brother Berry has for some time been putting his shoulder to the wheel in an admirable endeavor to push the Pacific Christian, of which he is editor, up that hill, to get to the top of which all religious journals have a struggle. We would wish for Brother Berry the cordial support of the Pacific coast brethren.

✻ ✻

Ho, for San Francisco!

Will each brother or sister, going from Missouri to the national convention at San Francisco, send in name and address at once? This is important to you. Please let me have immediate reply.

T. A. ABBOTT, Cor. Sec.
311 Century Bldg., Kansas City, Mo.

A word to our patrons in reference to remittances to us made with local checks. We receive many checks payable at banks outside of St. Louis, Cincinnati, Chicago, Kansas City, Louisville, Philadelphia, New York and Boston. On every check payable at the above mentioned cities there is no charge by St. Louis banks for collection. If the check is not payable at a bank in one of the above places, a charge of 15 cents is made for collecting. We are compelled to pay this cost for collection when we deposit the check in our bank in St. Louis. The amount we pay annually for collecting the local checks sent, no doubt, will be a surprise to many of our patrons.

The amounts for the first six months of 1905 are as follows: Jan. $16.20, Feb. $11.70, Mar. $12, Apr. $12.75, May $11.55, June $16.30, making a total of $80.50 for six months, or an average of $13.40 per month.

Our patrons will readily see that this expense has been on us for years and has amounted to a large sum. We wish to say plainly that we do not object in the least to handling your local check but only ask that, if it is more convenient to send it, you will please add 15 cents to its face to cover the cost of collection. Our St. Louis banks adhere strictly to charging us for local checks and we cannot in any way change their manner of doing business.

CHRISTIAN PUBLISHING CO.
By R. P. Crow, Treas. and Mgr.

—F. A. Wight, of Erie, Pa., says he believes in having themes as hot as the season. "Who and What is the Anti-Christ?" and "Things Still Retained by Protestants from the Apostasy" were subjects of two of his sermons. He reports that he was recently asked to make a speech at the annual banquet of the Baptist social union. The fellowship, he says, is very encouraging among the immersionists of his city.

—J. V. Coombs has had some experience on the subject of a Christian paper in every home. He has found many homes where from twelve to fifteen dollars per year are spent on secular papers and magazines, and where the people are "too poor" to take a single religious paper. Brother Coombs says, "A man who pays $15 for secular papers and no dollars for church papers, needs the second blessing, for I am sure he never had the first blessing."

—D. A. Russell, pastor of our church at Red Bluff, Cal., was born near Memphis, Mo., and began preaching in 1892. His first pastorate was at Honey Grove, Tex. Resigning there, he entered the University of California at Berkeley in 1896, graduating in the Bible seminary in 1901. Prior to his present pastorate, he had charge of the churches at Palo Alto and Hollister. Brother Russell is now president of the state board of northern California.

—M. D. Clubb, whose photograph appears in this issue, is a Kentuckian by birth, and received his education in the College of the Bible in the Kentucky university. He married the youngest daughter of President Robert Graham. Since leaving the college he has served the following churches: Danville, Midway, Walnut St., Chattanooga, Tenn., and his present field, Watsonville, Cal. During his financial secretaryship of the College of the Bible, there was secured for its endowment about $40,000. The church at Watsonville is doing a noble work. E. L. Powell, of Louisville, Ky., is to begin a meeting for Brother Clubb's church, July 30.

B B
BUTLER
COLLEGE
INDIANAPOLIS
A HIGH-GRADE
CHRISTIAN COLLEGE
—FOR—
YOUNG MEN and WOMEN
First-class equipment, splendid library facilities, wide variety of elective courses.
The faculty is composed of men trained in the best universities of America and Europe.
Special advantages and inducements for ministerial students. Summer school for teachers. Schools of Music and Art.
For Catalogue Address,
W. E. GARRISON
President of BUTLER COLLEGE
·INDIANAPOLIS, IND·
B B

—The Central Christian church of Cincinnati has called J. L. Hill, until recently of Union City, Ind. He has accepted and entered upon the work. The congregation was quite enthusiastic in the invitation to Brother Hill to become their pastor. The church building is now undergoing painting and general renovation at an expense of nearly $1,400. The Endeavor Society had a special meeting to endorse and pledge Brother Hill their good will and hearty support.

—Loran Sanford has just been set apart for the Gospel ministery by A. T. June, pastor of our church at Everett, Mass. Brother Sanford has received a call to McCook, Neb., and will have taken up his work before these lines are printed. Brother June writes that he has long been associated with Christian workers and the church at Everett will be the losers by his leaving for the west, but they sent him forth with every good wish and the prayer for his success as a winner of souls.

—C. J. Chapman has begun the publication of a little church paper called Faith and Works. M. E. Harlan and V. E. Ridenour have begun a meeting for Brother Chapman at Augusta, Kan., and the little paper has its columns crowded with matters of interest bearing on this revival. Under the head, "What some others say of us," varieties of opinions, with some answers to them, are published; these are followed by an article on our distinctive position. Such a publication ought to do a great deal of good in these revival services.

—E. M. Barney has resigned at Mishawaka, Ind., to accept an urgent call of the state anti-saloon league and his resignation will take ef-

POND'S EXTRACT
THE OLD FAMILY DOCTOR
INFLAMMATION
is quickly reduced by applying cloths wet with hot Pond's Extract to the inflamed parts.
Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good"—fifty two were found to contain **wood alcohol** *or* **formaldehyde** *or* **both.** *To avoid danger of poisoning insist on having*
THE OLD FAMILY DOCTOR
POND'S EXTRACT

fect Sept. 1. Brother Barney has been twice pastor of our church at Mishawaka, serving altogether seven years. He was formerly at Webb City, Mo., and was one of our territorial missionaries in Oklahoma. By temperament and education he is well adapted for temperance work. He leaves his charge in excellent condition. The church has in view his successor though at this writing no definite announcement can be made.

—Judge Durham, one of our best known brethren in California, hails originally from Holmes county, O., where he was born in 1836. He was educated in Abingdon college, Illinois, where his wife, Miss Vira J. Whitman, was also educated. After teaching for a number of years in his Alma Mater, he went to California in 1871, opening Pierce's Christian college in 1874. Later he was president of Washington college but was always actively engaged in the ministry. He is prominent as a lecturer and is the author of "The Man with the Book." Brother Durham is now the longest active worker in the ministry in the state and is known all over California as the "handshaker."

—W. F. Reagor, who ministers to our church at Sacramento, Cal., is a Tennessean, having been born at Singleton in 1865. Following his early education in his native state he became a student at the Bible college at the Kentucky university, subsequently taught for a year in one of the public schools of Tennessee, preaching at the church at Winder, Ga., in 1893, where he become vice-president of the Winder institute. Later he took the presidency of Pierce's Christian college, College City, Cal., but a year later went back to the pulpit, serving the church at Calusa, with an interim of eight months, when he returned to Georgia. Later he accepted charge of the work at Sacramento, Cal., where he now is.

—Charles W. Jopson, whose photograph appears among our Californian brethren this week, is a native of that state, having been born near Nicolaus in 1869. After a course of study at Pierce Christian college, and teaching school near Butte City, he went to Bethany college for another degree, and while there, preached at West Middleton. He returned to his native state, and has been pastor at Madison, Capay and Los Gatos. The last was a nine years' pastorate, and was given up to accept the larger work only last November, when he began his present term at Stockton. He is a member of the state missionary board, and has been for four years, during which time he has served as recording secretary. For three years he was president of our state Sunday-school association. He has also been interested in the executive committee, and was superintendent of the state home department for the interdenominational association. At Stockton the work is flourishing under his ministry.

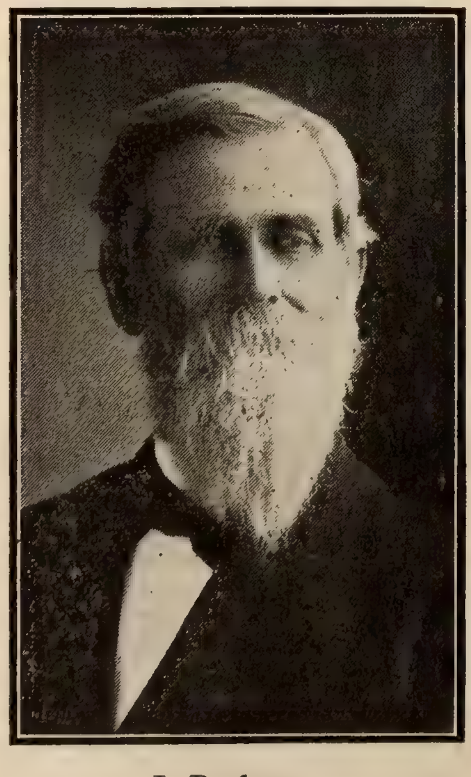
D. A. Russell.

M. D. Clubb.

W. F. Reagor.

Charles W. Jopson.

A. C. McKeever.


J. Durham.

When Shall We Hold the Convention?

We would say as business men that it would, in our opinion, be best to hold our national convention in July or August. It would afford the best opportunity for those to attend that would be most interested. It being vacation period, educators, business men, farmers and mechanics, all ministers as well as laymen, would be glad to include the convention attendance as a part, at least, of their vacation term.
Tebbs Brothers.

Harrison, Ohio.

Apropos of your request for expression of opinion as to the best time for the national convention to be held, I would be in favor of changing the time to the period between the first and the tenth of September. This would, in my opinion, interfere less with state conventions than a period in June.

Sioux City, Iowa. J. K. Ballou.

---

1. It would be wise to change the date of holding our national convention; and for the reasons indicated in your editorial on the subject.

2. In making a change—as between June and September, the former can scarcely be classed as vacation month, but with many the latter is so classed. If the first week in September were fixed upon it would, in my judgment, insure a larger attendance than any other week of the year. W. P. Keeler.

Chicago, Ill.

* *

The Campaign for Two Thousand Contributors.

Up to July 12, 611 churches have promised to take the offering. Illinois leads this week with 78 promises. Ohio is second, and Indiana third.

The time is short for promises to come, if we are to report this list at San Francisco, as our annual report will go to press August 1. We must hear from a great number within the next two weeks if we are to reach the 2,000 promised.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	9	Missouri	53
Arkansas	4	Montana	2
Arizona	...	Nebraska	21
California	23	New Jersey	1
Colorado	6	New Mexico	1
Connecticut	1	New York	16
Dist. Columbia	2	North Carolina	1
Florida	1	North Dakota	...
Georgia	7	Ohio	75
Idaho	1	Oklahoma	12
Illinois	78	Oregon	8
Indiana	57	Pennsylvania	14
Indian Territory	6	South Carolina	1
Iowa	32	South Dakota	4
Kansas	38	Tennessee	5
Kentucky	29	Texas	32
Louisiana	6	Utah	...
Maine	...	Vermont	1
Manitoba	1	Virginia	6
Maryland	1	Washington	11
Massachusetts	3	West Virginia	7
Michigan	17	Wisconsin	5
Minnesota	9	Wyoming	1
Mississippi	3		

Send all promises to—

G. W. Muckley, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

* *

The church at Straitsville, O., not Urbana, Ill., needs a preacher. Write J. A. Lytle.

The church at Salt Lake City, where T. W. Pinkerton has labored for some years, is now in need of a pastor. A married man of about 35 years of age is preferred. Address W. H. Leppin, Box 914, Salt Lake City, Utah.

NEWS FROM MANY FIELDS

Arkansas.

A most successful session of the State university has closed. Something over eight hundred students were enrolled. Dr. Henry S. Hartzog, who, for three years, presided over the institution, was succeeded by Judge John N. Tillman. Two new dormitories will be built this summer. President Tillman will make a thorough canvass of the state. As the Disciples of Christ in Arkansas have no church schools they ought by every consideration to send their sons and daughters to the State university. They will find a good Sunday-school and church in which to work and worship. The writer will gladly give any desired information in regard to the school.

The author of this letter was called to Stilwell, Indian Territory, to assist in the ordination of Prof. Thomas E. Wyly to the work of the Christian university. He is a young man of high character, good ability and well educated. For some time he has been the principal of the public school in Stilwell. He has, also, been elected to the same position for the coming session. He will preach for the church in Stilwell during the vacation. His ministry has already been blessed to the salvation of several. After one more year in the school room it is his purpose to attend some Bible college to further equip himself for his life work. His wife is also a good Christian and an efficient teacher. The church in Stilwell will build a house of worship in the near future. The Extension Board will help to the amount of one thousand dollars. It will be a good investment. N. M. RAGLAND.

Fayetteville, Ark.

* * *

Lexington, Ky., Notes.

Ira E. Paternoster and Miss Ethel Waddell, who were married here recently, are both from Australia. The bride reached Lexington a few days prior to the wedding; having come direct from her far-away home. The groom has been in the College of the Bible for two years, and is now engaged in the work of the ministry in Mason county near Maysville.

F. M. Rains recently preached at Chestnut street church and after the evening sermon Brother McGarvey officiated at the ordination of J. C. Ogden, under appointment of the Foreign Board as missionary to Tibet; R. L. Mobley, soon to enter upon his duties as minister of the church at Springfield, Tenn.; G. H. C. Stoney, minister of the church at Flemingsburg, and A. J. Boughton, as a deacon at Chestnut street church.

A movement is on foot in Central church to enlist a large number of daily Bible readers, to be known as the daily Bible readers' union. The movement contemplates a lecture on each book as it is read.

The time has come when news notes from Lexington cannot be free from reference to our mission work. Within a month's time marked progress has been made at each of four points. At Forest Hill, where Spencer L. Jackson labored long and under discouragement, and where Gayle Spencer devoted much consecrated time and energy, the workers, led by Bro. Ralph E. Alexander, are rejoicing in the fruits of their own labors and of those into whose labors they have entered. The purchase of the property from Henry J. Baker has been made by the Lexington Christian missionary society and money is being raised to put the building in good repair. Brother Alexander has been engaged for full time during the summer, with the understanding that he will continue his work in the fall in connection with his school duties. The protracted meeting held by J. B. Hunley two weeks and one day resulted in 61 persons added to the saved at this point. This congregation now numbers something over 100. High water mark was reached at the Sunday-school when on a recent Sunday there were 211 present, and the offering amounted to over $3.00. One of the classes was compelled to meet out in the yard on account of the crowded condition of the room. The school observed children's day and the offering amounted to $50.

The Arlington mission, now meeting in the public school building, will soon meet in its own house. The new chapel will be a neat structure of the best of material and with a seating capacity of about 200. R. S. Wilson has been engaged by the Lexington Christian missionary society to look after the mission during the summer. M. A. Cassaboom, who has had this work in hand, will visit his home in Nova Scotia during the vacation.

Alley Rector will continue to have oversight of the Willard street mission. Money was recently raised in Broadway church to paint the Willard street building.

Preaching services on Sunday night have recently been commenced at the Ashland avenue mission. Attendance has been good. C. M. Famuliner is in charge. He calls on fellow students to assist in the work. A meeting was begun Sunday, June 4, R. S. Wilson and others doing the preaching the first week and R. N. Simpson the second week.

BARCLAY MEADOR.

* * *

Nebraska.

J. W. Sapp has resigned at Brownville. He reports two added at Nemaha and one at Brownville.

Avoca will want a located preacher about September 1, to live there.

Exeter is building a parsonage for their popular preacher, Manson Miller. It will cost about $800.

DeForest Austin will do evangelistic work in Nebraska next year, beginning in the fall. He will be alone this year. Address him at Bethany as usual. He has been supplying at Blair since the close of his meeting there. He reports one more baptism.

Two baptisms at Bennett where Bro. Burton Whiston ministers. They had an afternoon grove meeting, and R. F. Whiston was present and preached. He reports the work in excellent condition. A full corps of officers was elected.

R. F. Whiston and wife have gone to Brooklyn, N. Y., to visit relatives. Will return in time for the state convention. He begins his evangelistic work again August 19 with a meeting at Geneva, where E. M. Johnson labors. Brother Whiston's work for the state board during the last year has been very satisfactory. The fields he visited were hard and in every case the work was well done. It is hoped that the incoming board will retain him for the coming year.

The last district convention of the year was held at Craig in No. 4. It was a very live convention. The program was good and well carried out. Good attendance marked the sessions, and the evening audiences filled the house. Thos. Rawlings was chosen president and W. L. Ireland secretary for the year. H. E. Motter preaches at Craig and Wakefield.

Just a few words relating to the San Francisco convention trip. The official route for Nebraska delegation is over the Union Pacific railroad. The C. & N. W., Mo. Pacific and St. Joe & Grand Island roads will sell tickets from local stations over this road for the round trip rate of $50 including Los Angeles. If you want to go to Portland the ticket will be $6 more. This does not include sleeping car rates. As to the latter it is the intention to charter a sleeping car for the exclusive use of the delegation, provided enough will join together to make this possible. In this way we can have our own company without the intermingling of strangers. The car will be held for us at the stops made, which will be at Denver, Colorado Springs, Pike's Peak and Manitou, Glenwood Springs, Salt Lake City, on Sunday, and one day at Truckee for a side trip to the largest mountain lake in the world, and one of the most beautiful, Lake Tahoe. We can take our own lunch baskets and replenish them as we go, or patronize the diner, as we choose. By this arrangement, the sleeping car cost will be reduced to the minimum.

From Denver we will probably go with the "CHRISTIAN-EVANGELIST Special" train as far as Salt Lake City. Daylight rides will be the rule through the mountain scenery. The route from Denver will be over the Colorado Midland to Grand Junction, D. & R. G. to Salt Lake City, Central Pacific the rest of the way. A daylight ride through parts of Nevada and from Truckee to San Francisco, Cal. We expect to leave Omaha August 10, at 4:10 p. m., on the Union Pacific, Lincoln at 1:45 p. m. same day on the C. & N. W. Passengers on the Missouri Pacific can connect at Omaha or Lincoln as desired. Union depots at both places. From St. Joe & Grand Island stations, connection will be made at Grand Island, union depot.

Write the undersigned if you are thinking of going and let us help you plan the return trip as well. Parties on the B. & M. that can not get to the Union Pacific can join us at Denver. Write me about routing. W. A. BALDWIN.

1529 S. 18th St., Lincoln, Neb.

* * *

New Franklin, Mo., Notes.

The Higbee congregation has licensed Prof. Ed Keiter to preach the word. He is our son in the gospel—a very fine man in character and speech and worthy of all encouragement.

The Howard county meeting will be held at Pleasant Green, Aug. 28-30; the Randolph county meeting at Higbee, Aug. 31, Sept. 1.

Brother Walker and wife who have recently come into our county have been well received and are fast organizing four of our country churches for a forward movement.

The New Franklin church is the recipient of an elegant communion set with individual cups; the gift of Mr. and Mrs. Odon Guitar, of St. Louis, in memory of Father and Mother Estill.

Since coming to New Franklin five years ago we have had 1,068 additions to the church, 645 in Howard county. Revived a number of churches; builded two new ones. We hope to lift the $1,000 debt here in a few days and make some general improvements.

Captain Dollard, of Armstrong, is the authorized agent of the CHRISTIAN-EVANGELIST in Howard county. We hope that he will get 100 new subscribers in the next 30 days.

ARTHUR N. LINDSEY.

* * *

The Nursery's Friend

Is Borden's Eagle Brand Condensed Milk. Scientifically prepared as an infant food it is the nearest approach to Mother's Milk. Send for Baby's Diary, a valuable booklet for Mothers, 108 Hudson Street, New York.

Pennsylvania.

The Bible-school at Fairfield, Pa., is less than a year old, and has but twenty members, and they observed their first children's day with a splendid program and over six dollars in the offering.

The house of worship at Waynesboro is undergoing repairs, a new roof and coat of paint will be added, papering and other work done.

Peter Ainslie, of Baltimore, preached June 25, for the saints at Beaver Creek, Md., while W. S. Hoye occupied the pulpit at the Christian Temple, Baltimore.

H. C. Kendrick is planning for a great meeting at Hagerstown, with one of our best evangelists, this fall or a little later.

Your correspondent spent Lord's day, July 25, at Bellaire, O., the home of his mother, and attended the sixty-fifth anniversary of the organization of the church there, delivering the historical address. Walter Mansell, of Salem, O., gave the anniversary sermon at night. The work here is in good condition under the pastorate of J. P. Allison.

Waynesboro, Pa. J. A. Hopkins.

❀ ❀

C. W. B. M. in Missouri.

The state meeting has passed into the "has beens" and we are ready for another and, we trust, a more profitable year. We have much to rejoice for in the one just gone. We were happy in reporting increase all along the line. In auxiliaries the increase was 13; in numbers, 388; while in the Y. P. department, the increase was greater in proportion. Last year only 29 auxiliaries were entitled to a place on the Roll of Honor. This year there were 46 there.

While at Marshall, and before the convention closed, plans were largely perfected for the work of the coming year. Some are as follows: The rally cry adopted was an old one, "Each one win one," and the aims are, 2,000 Tidings, $12,000, and 4,600 women, before the next state convention. For special work, the following: Mexico, $1,000; Mattie Burgess, $600; Caroline Pope, $600, and California, $600. The special work was decided upon in time for the auxiliaries in making pledges for the new year to designate their choice of fields. Pledges to the amount of $1,235.50 were made, at that time, besides 14 auxiliaries asked to be apportioned, and one, the Union avenue, St. Louis, pledged to be a living link for the second year. In addition, Christian college, of Columbia, under the leadership of Mrs. W. T. Moore, has aspirations, with every prospect of having them gratified, of becoming the next living link. Surely God has blessed us and caused his face to shine upon us. What shall we render unto him for all his benefits toward us? Surely nothing less than our very best is worthy of our offering or of his acceptance.

We call now upon every auxiliary officer in Missouri to ring the rally cry, "Each one win one," through and through the auxiliary membership, until all shall have it by heart and in their hearts. Let your greeting to the members be, "Have you won your one?" Your state board has given much thought and prayer to the ways and means of growth for the future, and calls upon you, and you, to help, by winning one other to your own auxiliary first, and when you have tasted the joy of winning one, you will not be contented until other ones are also added. If each will be true to this high aim, we shall come up to Hannibal next year with praises in our hearts and hallelujahs on our lips.

Mrs. S. J. White has kindly consented to act as manager for the Grand river district, and already is at work preparing the program for the convention, which meets at Pattonsburg, on July 19-21. It is earnestly hoped that all the auxiliaries in the district will be represented at this convention, and will give its manager its most loving support all the year.

The Nodaway district convention will meet with the Savannah church on July 19-21, and the program is in charge of the manager, Mrs. C. O. McFarland, who will preside. Mrs. H. A. Denton, the successor of our dear president for four years, Mrs. Wm. M. Goode, will be present and help on the program. Everything points to a splendid convention.

The Webb City auxiliary has sent $25, its apportionment for special work, and has given the life membership certificate to its oldest member, Mrs. Mary Cooper.

Mrs. L. G. Bantz.

❀ ❀

Virginia Christian Assembly.

This assembly held its first sessions in Virginia Christian college chapel, Lynchburg, Va. From 25 to 30 preachers were present, together with other Christian workers from over the state. Most of those attending roomed in the college building. Professor McGarvey, of Lexington, Ky., and J. J. Haley, of Richmond, Va., were the chief speakers each day. Professor McGarvey delivered lectures on Old Testament themes, as follows: "Defense of the Book of Genesis," "Isaiah Sawn Asunder," "Daniel in the Critics' Den," and "Was the Book of Job an Allegory?" The subjects considered by Brother Haley each night were "Pentecostal Problems." An hour each afternoon was spent in asking questions on scripture thought and practical Christian work. These lectures were of a high order, full of interest and instruction to preachers and Christian workers, while the colloquies seemed to some to be of even greater interest than the lectures.

Tuesday night, on invitation, we went down to the First Baptist church of the city, where Brother Haley and Dr. W. L. Pickard, pastor of First Baptist church, delivered addresses on "The Twentieth Century Attitude of Baptists and Disciples." Brother Haley, with his accustomed strength and power, courteously presented the position of the Disciples and their readiness to form a basis of union on New Testament teaching. Dr. Pickard was not so felicitous in speaking of Baptist principles and practices.

On Friday night E. B. Kemm, the efficient pastor at Blacksburg, Va., gave a very interesting recital before the largest audience we had during the assembly. Prof. A. R. Davis and wife, singing evangelists, from Ohio, conducted the musical features of the sessions.

W. G. Johnston, the successful pastor at Roanoke, Va., in the absence of President Atkins, presided with dignity over the sessions

Financial Opportunity

Any reader of this publication can communicate with a prominent business man who writes of his connection with an enterprise that promises to be a very profitable investment. He says the business was started on $50.00 capital and to-day the equipment alone is worth over $50,000. The stock in this concern is not offered for public subscription, but a few shares can be had if immediate action is taken. If any reader of this publication wants to become a stockholder in this great enterprise, which promises to pay big dividends this year, write to M. L., Box 59, Brooklyn N. Y., and say that you are a reader of this publication.

The College of the Bible
Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

Randolph-Macon
Woman's College
LYNCHBURG, VIRGINIA.

" The curriculum is no whit inferior to the best for women in the U. S."—*Dr. J. L. M. Curry.*

The U. S. Commissioner of Education classes this college among **the thirteen "A" colleges for women** in the U. S. Modern buildings and equipment. Four laboratories. Ample grounds. Mild climate. Endowment reduces expenses to $300. For catalogue, address
WM. W. SMITH, A.M., LL.D., President.

VIRGINIA CHRISTIAN COLLEGE

Location—Lynchburg, Virginia—The Hill City.
Building—Beautiful Architecture—120 rooms.
Lands—Eighty acres—Campus, groves, forests.
Courses—Classical, Philosophical, Scientific, Ministerial, Pedagogic.
Teachers—Fourteen educated Christian men and women with clean habits and high purposes.
Principles—Christian, Co-educational.
Purposes— To give thorough intellectual training.
To develop individual integrity of character.
To set forth the teachings of Christ to the world.

Address, J. HOPWOOD, President,
Lynchburg, Virginia.

Campbell-Hagerman College
—FOR—
Girls and Young Women.

Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,
B. C. HAGERMAN, President,
Lexington, Ky.

of the assembly. The Christian fellowship was sweet and all present found recreation and rest on the shady verandas of the college building or on the beautiful grounds of the institution. Professor and Mrs. Hopwood, with other members of the college home, were most kind in making the guests of the week to feel that they all were members of the home. So well pleased were those present that they unanimously voted for the assembly next year, referring their request to our state ministerial association, which meets in annual session in Norfolk, Va., at our state meeting, October next. F. F. B.

* *

Washington.

Two years ago M. A. Thompson took up the mission work in Yakima valley, central Washington, without support from any outside sources. His time was divided equally between Zillah and Prosser. Zillah has a fine small house of worship. Prosser just sold their tabernacle and begins the erection of a modern church house immediately. In effectiveness for work and membership the Zillah field has easily doubled, and at Prosser quadrupled. All special offerings were taken; all bills provided for to date; money for full time work at Zillah was raised and Bro. E. E. Francis, of Missouri, located; Prosser retains their pastor for three-fourths time, with all expenditures for the new year provided for. Brother Thompson takes up some new mission work for the coming year. The great American northwest is the greatest and ripest mission field in the world to-day. It requires much hardihood and sacrifice to alone enter this field and win it for the old apostolic plea. Here is what one man did in two short years.

M. A. Thompson, pastor.

Prosser, Washington.

* *

The Meeting at Murfreesboro, Tenn.

It is my conviction that the sunny southland has more hearts that are ready to join hands for Christian union and the conversion of the world than any other section of our country. The fellowship among all the churches in many places down here is delightful. Of course, there are many things that must be said before the last thing can be said on our distinctive plea, but many are seeing the beauty and basis of it, and what a happy day it will be when Jesus will conquer all and unite all.

We have been here now for four weeks, with 70 additions, about 90 by conversion, and the interest is increasing. Bro. W. L. Logan, the minister, is a wise co-worker and a man of wide influence in the town and county. His services are in demand on every public occasion, and his good will toward all and unselfishness have given our work here a standing which rejoices our hearts. He has several wise counsellors in the elders who are standing nobly by the work and sacrificing time and money to build up the cause they love. The attendance of the members from the other churches has been phenomenal.

Brother Daugherty has had a large chorus from the first, and though the church does not use an instrument, the singing has been hearty and strong. During the first part of my stay here, I was at Bro. E. H. Jones's.

The latter part of my stay here has been in the home of Bro. James D. Richardson, the Grand Commander of Masonry. My attention has been attracted to a work which he has just compiled, entitled, the "Messages and Papers of the Confederacy." It comprises all of the official utterances of Jefferson Davis, the president of the Confederate states, and the diplomatic correspondence of the southern states with their commissioners in foreign lands. My next meeting, before going to the coast, will be at Milan, Tenn. James Small.

Individual Communion Service
Made of several materials and in many designs including self-collecting tray.
Send for full particulars and catalogue No. 27. Give the number of communicants.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

West Virginia.

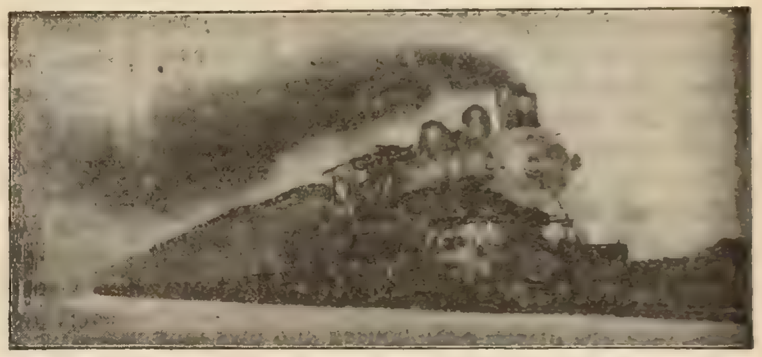
The pastoral question is receiving a larger consideration than ever before. Churches that have no regular preachers are in a fair way to go out of the Lord's business. The great Head of the church made it obligatory upon his people to have the Gospel preached, and when they do it, they prosper and when they make trifling excuses and have no pastoral care, the church dies. What is true in West Virginia is true in every state. Churches die when they are not engaged in preaching the Gospel. Our churches were slow to comprehend the great commission to "go." But everywhere they are taking on new life where they get going and where they do not they go into a debate about the Lord's plan and soon lose their power. A preacher of a church that has the spirit of debate will never accomplish much in the twentieth century. We have a few debaters still left among us, but they are growing beautifully less every year. We feel sure the Lord will never send men that have the spirit of hate and debate, into the great harvest field of the world.

We are much pleased with the spirit of the Christian-Evangelist and the broad and comprehensive view it takes on the great problems that have come up among us in our advancement toward a higher ideal. The church of Christ has always been one of great ideals; and we must advance along those lines. A. Linkletter.

ONE HUNDRED
copies of a letter, piece of music, drawing, or any writing can be easily made on a
Lawton Simplex Printer.
No washing. No wetting paper. Send for circulars and samples of work. Agents wanted.
LAWTON & CO., 30 Vesey Street New York
59 Dearborn Street. Chicago

BURN AIR-IT'S CHEAP NO STOVE LIKE IT!
Consumes 395 Barrels of Air to 1 gallon of Kerosene. Penny fuel, burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. Grand cooker, baker, quick work, cool kitchens. 18000 Harrison Wickless, Valveless Oil-Gas and Air Burners sold 1 month. AGENTS WANTED—$40 Weekly. GREATEST MONEY MAKER. Guaranteed, all sizes, sent anywhere, $3 up. Write, FREE proposition, 30 day trial offer. Address only mfgrs. World Mfg. Co., 5909 World B'ld'g. Cincinnati, O.

The Christian-Evangelist Special—Important



This splendid train will leave St. Louis at 9 p. m., August 9. We will be joined in Kansas City by additional delegates, a number of which are headed by A. W. Kokendoffer and T. A. Abbott, and at St. Joseph we shall have quite a number of additional delegates. There will be others join us at different towns along the line, and at Oxford, Neb., S. D. Dutcher and W. B. Clemmer will join us with their parties.

Before we leave St. Louis, we shall have, in addition to those joining us from St. Louis and vicinity, a party of at least fifteen, headed by J. Murray Taylor, Washington, D. C. Also a party of as many more, headed by John C. Warner, from Indiana. Others will join us here from Tenn., Ky., Ohio, Ind., Pa., N. Y., Va., W.Va., Ill., and other states. Now, we have a few matters to present to you which are of vital importance.

First. Your ticket for railroad fare should be bought at or near your home. It should read from St. Louis or Kansas City, over the Burlington to Denver, then the Midland to Salt Lake, from there over the Salt Lake and Los Angeles (San Pedro). Then over the Southern Pacific to Portland. If you continue with us east, it should be over the Northern Pacific to Billings, and then over the Burlington to St. Louis or Kansas City, or Omaha, or any other point from which you start.

Second. These tickets are good for ninety days.

Third. We provide you with tourist sleepers, two in lower and one in upper berth, at $6.00 for each person. This includes stops at Colorado Springs, Salt Lake and other places to Los Angeles. From Los Angeles to San Francisco we travel in day coaches.

Fourth. We will stop for meals at hotels with the exception of breakfast and dinner on San Pedro line. These two meals will be served in the dining car. The eleven meals provided for will cost you fifty cents each and only two will be served per day. Most of these meals would cost you seventy-five cents, but by arranging ahead we get them for fifty.

Fifth. Now is the time for you to register for sleeper and meals. This will cost you $11.50, and you will eat your first meal at Oxford, Neb., and the last at San Francisco. No further arrangements have been made. You will provide your noon lunch, as only two meals per day are provided for.

Sixth. The Christian-Evangelist Special will bear a magnificent company of people. It will do you good to enjoy the fellowship of such an excursion. For this reason we ask you to send on your registration fee at once and let us assign you your berth and also provide for your meals as above, should you wish the meals.

Christian-Evangelist Special, per G. A. Hoffmann.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Jonesboro, July 10.—Evangelist C. C. Cline began a tent meeting with us June 4, and continued till the evening of July 3. Men who never heard a Christian minister before, listened to Brother Cline and commended his preaching. When the meeting was two weeks old, a street carnival opened and continued business till Saturday before the meeting closed. This, with abundance of rain, did much to hinder the meeting. Thirty-seven were added—twenty-four by confession and baptism, seven by statement or letter, and the others from the sects. The church was much edified. We go into our new building next Lord's day.—E. J. Barnett, minister.

CALIFORNIA.

Eureka, July 7.—Two additions last Lord's day. One an immersed Methodist.—I. H. Teel.

DISTRICT OF COLUMBIA.

Washington, July 10.—Just closed a meeting at Vienna, Va., where J. T. Watson was until recently the much loved pastor. We had five additions by confession and baptism and one reclaimed, and substantial good done otherwise. Heavy downpours of rain seriously affected the attendance a part of the time. This church has a bright future.—Claude C. Jones.

FLORIDA.

Jacksonville, July 11.—The hot season has not impeded the work in Florida. In fact the hot season is not so hot—a shower every day and fine breezes, especially at night. Our state evangelists, Brothers Cox, White and Chisholm, send in good reports. Bro. J. P. Rowlison and the Tampa brethren have just completed the lecture room of a good church building. Less than two years ago they owed $3,000 and had a shack for a building. Today they are pretty well housed and owe only $1,000 and that to Church Extension. Brother Rayner, of Kissimmee, is among the churches north now in the interest of the Kissimmee work. He has done a splendid work and a little aid just now would do much good. The last Sunday in June our beloved A. McLean during the Sunday-school hour wisely entered and almost hid behind the back of a pew as if he were "spying out the land," but he straightened himself up and grew tall as he preached that morning. There were four confessions, and one addition from the Baptists last Sunday at the First church.—J. T. Boone.

ILLINOIS.

Eureka, July 7.—Two received in the Mt. Olivet Christian church by letter on July 2. The church is near Clarence.—Lewis P. Fisher.

Waukegan, July 10.—Two confessions and two received into fellowship yesterday. The Bible-school reached high water mark. We begin a tabernacle meeting July 30.—E. N. Tucker.

Chicago Heights, July 10.—We baptized nine Sunday afternoon in the Englewood church; several others to be baptized soon.—Harry E. Tucker, minister.

INDIANA.

Terre Haute, July 9.—Confession of young Catholic lady last Lord's day; baptism Wednesday night. Work is going nicely with Brother Givler as minister. Our tent meeting begins July 16. Brother Givler will do the preaching and Le Roy St. John will have charge of chorus.—J. F. Ashley, elder Second church.

KANSAS.

Hutchinson.—We took our regular children's day offering at Langdon, and we are all rejoicing over the success attained. Our Sunday-school enrollment is 96; average attendance, 60; offering last Sunday for foreign missions, $115.07. Last year it was $100. We feel that we are making substantial progress.—C. W. VanDolah, pastor.

Leavenworth, July 10.—One addition yesterday, good crowds. Nine added since last report, four by confession and five by letter. All departments doing nicely. I am three months on my second engagement here. I have been called for an indefinite period.—E. J. Wright.

KENTUCKY.

Lebanon, July 10.—On July 5, Brother J. T. McKissick preaching and Prof. J. W. Ireland singing, closed an excellent meeting with us at this place with 22 added. Since my coming to this place less than a year ago there has been an increase in the congregation of more than 76 per cent. All departments of the work are growing.—T. J. Golightly.

Richmond.—We have closed our meeting here with 128 brought into the church. The Brooks Bros., of Ladoga, Ind., were our evangelists. Not a blemish nor a jar marred our meeting. Every element commanded the respect of the most fastidious. They have left our congregation enlarged and strengthened. We thank God for their coming, and go forward with courage.—Hugh McLellan.

MASSACHUSETTS.

Everett, July 10.—Last night there was one baptism.—A. T. June.

Worcester, July 10.—At the Highland street church of Christ, July 9, there were two baptisms, both from the Congregationalists. There have been two others since last report.—Newton Knox.

MISSOURI.

Bogard, July 12,—One addition at Hale by letter Sunday and one here at prayer-meeting last night by statement.—C. C. Taylor.

Knox City, July 10.—We have just closed a short meeting with the church in Higginsville. There were 24 additions to the church. Bro. J. H. Coil has been pastor three years, in the meantime he has built a $16,000 church house and is still pastor, and is likely to be for several years to come. I expect to begin a meeting in Lexington, Okla., this week.—H. A. Northcutt.

Chilhowee.—We have lived here ten years, hoping for a church, and at last our prayers have been answered. On June 24, R. B. Havener, of Windsor, began a series of meetings. We secured the union church, but met with a great deal of prejudice and unkind treatment. We are thankful to report a good meeting; five confessions, two reclaimed and one from the Baptist church. On July 9, we organized with thirty-four members. We have secured E. B. Wood, of Versailles, for one-fourth of his time, and hope yet to see a strong church in Chilhowee. We ask our churches to pray for our success.—Carrie M. Moore.

OKLAHOMA.

Perkins, July 12.—Eight added since last report; three baptized; three reclaimed; two confessed their Saviour and will be immersed next Lord's day. It takes as much work to save one that has strayed away as it does to save a half dozen sinners.—J. W. Garner.

Newkirk, July 8.—One accession last Sunday. We have reorganized our Endeavor. The Christian spirit is at work in this field.—F. D. Wharton.

OHIO.

Phalanx, July 7.—June 18 was a great day for the church at Southington. We gave our children's day exercise both morning and night, and raised for foreign missions $143 75. One added by statement last Lord's day.—W. P. Murray.

Leipsic, July 10.—Three confessions at regular service yesterday; one May 7, by statement, not reported. The work here is in splendid condition with bright prospects for a good year's work.—H. C. Boblitt.

Geneva, July 10.—Held meeting at Harpersfield during the latter part of June. No church here, but a few scattered Disciples, true to the faith, became our inspiration. Fourteen were baptized. Sectarianism has played itself out here. A building remains in fairly good repair, and is accessible to us. The good audiences and the interest manifested in the community, encourage us in the hope of organizing soon. I am preaching to them every Lord's day afternoon. Two additions at Geneva last Lord's day, eighteen not previously reported, which with the above make thirty-four since last report: twenty-three baptisms, three from Baptists and eight by letter. Church building undergoing extensive repair.—Frank M. Field.

OREGON.

Silverton, July 10.—We are just beginning a meeting here. S. M. Martin is the evangelist. Brother Cartwright is the efficient pastor. Will be here until the national convention. Ministers or evangelists wishing my services can write me here.—Charles E. McVay, singing evangelist.

PHILIPPINE ISLANDS.

Vigan, Islokos Sur, June 1.—Three men baptized at Vigan last Sunday night, and three more yesterday at Sinait.—Hermon P. Williams.

TENNESSEE.

Jellico, July 10.—Have been evangelizing in the Indian Territory, under the territorial board, since my resignation at York, Neb., in May last. Began work with the church here last Sunday. Prospects good. A new building is our first necessity.—Wren J. Grinstead.

TEXAS.

Haskell, July 10.—Good day yesterday. Three additions by statement at morning service.—J. H. Shepard.

Garland, July 7.—Closed the meeting at Ferris last Sunday night after being rained out of twelve services, in two weeks, with eleven additions. Church official board organized and whole church at work. They want a pastor.—Chas. Chasteen.

WASHINGTON.

Tacoma, July 6.—Eight added to First church Sunday.—W. A. Moore.

◆ ◆

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

FOR SALE—Typewriter Type—25 pounds, in job case; suitable for circulars, letters, etc; will sell for $5. Address, Christian Publishing Co.

LEWIS & CLARK FAIR ROOMS—Camping grounds overlooking Exposition. Address, Accommodation Park Co., 540 Jackson St., Portland.

WANTED: Partner to take half interest in well established General Merchandise business. Also, party to put in stock of hardware or take an interest with parties owning lumber yard and old hardware and furniture. Harness maker. Write, Bank of Paoli, Paoli, Indian Ty.

The Great Communion Service at "San Francisco, 1905."

The hall committee for "San Francisco 1905" has just rendered to the committee of arrangements a report on a place for holding the great communion service. At first it was thought that the Greek theater in Berkeley could be secured for this, but the necessary permission from the state authorities was not forthcoming. Now, however, a still better place has been found in Woodward's pavilion on Valencia St., just off Market, in San Francisco. It is a building seating 8,500 persons, with perfect acoustics, easy to get in and out of, and in many ways ideal for the purpose. It has also been decided to secure this building for the Christian Endeavor rally on Saturday night.

Arrangements of all kinds for the entertainment of the convention are gradually being perfected. Brethren, we are all ready for you. Come ahead by thousands to the best convention in the history of our brotherhood. If every one of our 12,000 churches will send at least one delegate, we of the Pacific Coast will agree to be perfectly satisfied.

With regard to the weather: Arrangements have been made by General Chairman White, who has a "pull" with nearly everybody in San Francisco, to have the very best brand of Calfornia weather supplied during the entire convention. The sun will rise in the morning in the east, and set at night in the west during these seven days. Between sundown and sunrise the stars will shine; but, of course, our convention speakers will, either day or night, outshine the heavenly bodies, and also of course the ladies of the C. W. B. M. will outshine the men. At noon of these days it will be quite warm and excitable speakers will be seen to mop their faces, but the delegates will be cool and comfortable because there are always breezes blowing in San Francisco. Toward evening the breezes will freshen up a bit, and gentlemen will button up their coats, while the ladies will not think of venturing out to the night sessions without warm wraps, and the men will be wearing their spring overcoats. In the morning a bit of fire may not come amiss and some people will be seen hovering suspiciously near to certain artistically aggregated coils of steam pipe. On at least one day of the convention, there will be a thick fog obscuring the sun for two hours in the morning. The ladies' cheeks will on this morning look very rosy, and certain men will hump up their shoulders and poke thin blue noses out from under low hat brims and croak about 350 sunshiny days in the year in San Francisco, and ask where they are. But, just as the croakers have begun to strike their gait and to make unfavorable comparisons between the San Francisco weather bureau and the Missouri groundhog, the sun will come out, and away will go the fog and the blue noses and the croakers will smile and be no more croakers, but delegates to the best convention in the history of the Disciples of Christ, hilariously having the best time of their lives.

P. C. MacFarlane.

❖ ❖

Changes.

J. D. Hart, Bakersfield to Berkeley, Cal.

H. H. Hubbell, Leon, Ia., to Howard, Kan.

W. H. Hedges, Nessen City, Mich., to Covington, Ky.

James E. Stebbins, Ellsworth to Padua, Ill.

W. C. Hull, North Tonawanda to Dew Drop Cottage, East Chatham, N. Y.

J. A. Jackson, Shelby, O., to Sparta, Mich.

J. A. Macy, Des Moines, Ia., to 505 S. Bernard St., Spokane, Wash.

Frank L. Jewett, Columbus to Horton, Kan.

Victor L. Goodrich, Garden City to 309 N. Fourth, Independence, Kan.

M. L. Streator to Box 777, Bridgeport, Conn.

W. T. Clarkson to 1247 Kentucky St., Lawrence, Kan.

John Simpson, New Glasgow to Cavendish, P. E. I. Canada.

I. H. Teel, Canon City, Col., to 937 K St., Eureka, Cal.

E. M. Todd to 2909 Holmes St., Kansas City, Mo.

H. E. Beckler, Hiram to Belle Center, O.

A. E. Zeigler, Wheeling, Va., to Ocean View P. O., Del.

W. M. Taylor, Chattanooga, Tenn., to P. O. Box 224, San Antonio, Tex.

W. A. Fite, Amarillo, Tex., to R. F. D. 3, Mt. Sterling, Ky.

Wren J. Grinstead, McAlester, I. T., to Jellico, Tenn.

Chas. Louis Loos, Lexington, Ky., to Orchard Lake, Mich.

Stephen J. Corey, Brewerton, N. Y., to Melrose St., Norwood, O. Business address, Box 884, Cincinnati, O.

❖ ❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BREEDEN.

The subject of this sketch is known among us as the mother of one of our preachers. Sarah A. Stoner was born in Clermont county, O., May 25, 1833, and died at the age of 72 years. She was the only daughter in a family of ten children. Her parents, Joseph and Margaret Stoner, came with their family to Illinois when she was but seven years old, and settled in Brown county, where she received her education in the country schools, afterwards becoming a teacher of the same school in which her future husband taught during the succeeding term. In 1856 she was united in marriage to J. H. Breeden, who shortly afterward went to Chicago, taking her with him. After the termination of his studies at Rush Medical college they located in Summum. Here were born to them three children, H. O. Breeden, pastor of the Central Christian church, Des Moines, Ia., L. C. Breeden editor of the Lewiston News, and Mrs. Chas. Danner, of Ipavia. These, with her husband and two brothers, Dr. E. R. Stoner, of Buggsville, Ill., and S. D. Stoner, president of the bank at Burnside, Ill., survive her and with a nephew, Dr. Fred Stoner, of Decatur, were present at the funeral. It was in 1859 that Mrs. Breeden united with the Christian church and she proved a worthy and consistent Christian to the hour of her death. Something over a year ago she became afflicted with cancer of the breast. An operation, or several operations, rather, were performed, and were attended with excruciating weakness and pain, but for a brief season it seemed that the science of surgery had been successful; yet the terrible foe returned and it was known that nothing, humanly speaking, could prevent the spread of the disease. Towards the close of her illness peritonitis with pleural pneumonia made the journey to the grave shorter by many weeks. The funeral, during which all the business houses were closed, occurred at her residence and was conducted by C. G. Kindred, of Chicago, assisted by J. T. Craig. In keeping with Sister Breeden's mental strength was the purity of her spiritual life. She was a Christian not in word alone, but in deed. Her heart was open to the afflicted, her hand to the needy, and one of her last requests was that a certain amount of her own money should be distributed among her friends and dependents.

CHAPIN.

Mrs. Feusa Orlena Chapin was born at West Point, Ia., Oct. 17, 1855. Her maiden name was Mefford. She joined the church in 1873. She died near Greenwood, Neb., May 15, 1905, leaving her husband, three daughters and three sons. The funeral services were largely attended.

W. B. Harter.

HUMPHREY.

J. W. Humphrey died May 11, 1905, as the result of an injury received in a railroad collision a year and a half ago. He was an invalid from that time until his death. Brother Humphrey was very successful as an educator, was an ordained minister of the church of Christ, was a success in evangelistic work, and had served two terms as senator in the Michigan state legislature. He leaves a wife, daughter, son and grandson to mourn his loss. Funeral service by the writer. M. B. Rawson.

THE ST. LOUIS COMMERCIAL COLLEGE

YOUR SONS DAUGHTERS WHAT WILL BENEFIT THEM MOST?

A Business Education Secured at **The St. Louis Commercial College** will most certainly help them to meet the exigencies of the future.

Have You Time at Your Disposal? Utilize it! Have You Money? Invest it!

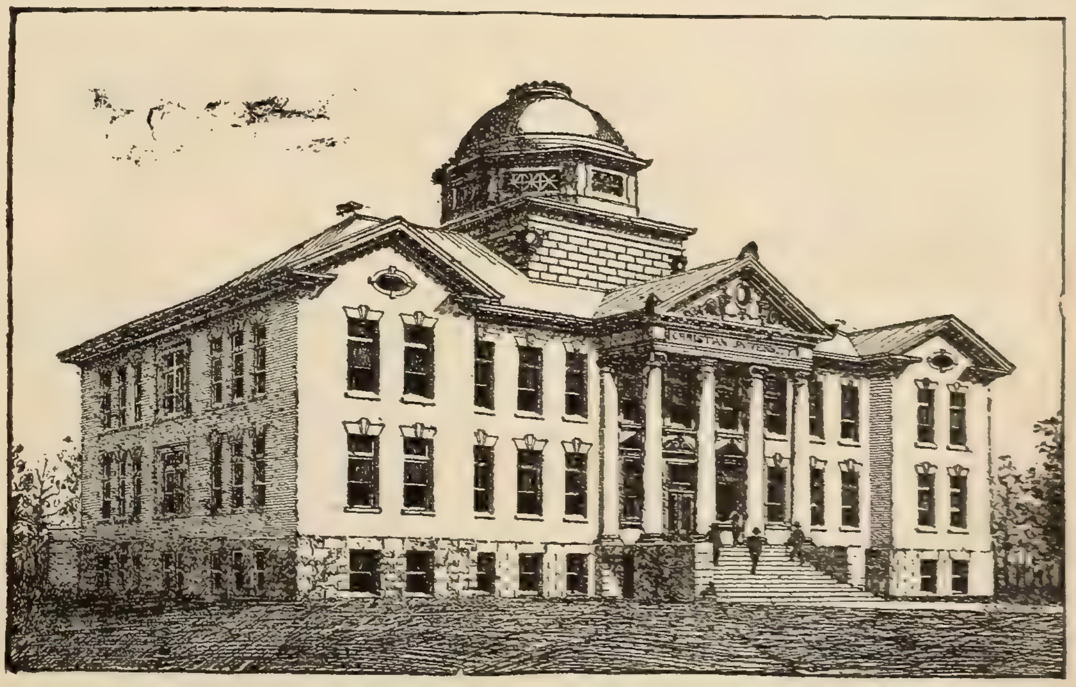
A BUSINESS AND STENOGRAPHIC COURSE Will Pay You the Largest Interest and is the Surest Investment.

Graduates assisted in securing positions of trust and responsibility.

S. L. OLVER, Principal,

Tel. Lindell 1024. Central Y. M. C. A. Bldg., St. Louis.

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.

A Christian School for the Higher Education of Both Sexes.

For catalog or further information address,

CARL JOHANN, President, Canton, Mo.

Sunday-School.

July 30, 1905.

MANASSEH'S SIN AND REPENTANCE—2 Chron. 33:1-13.

The two accounts of the reign of Manasseh are given in 2 Kings 21:1-18 and 2 Chron. 33:1 20. The first nine verses of the two accounts are verbally identical, with only the variation of a phrase here and there. Evidently the compilers of both books used a common source. Following these verses which are alike in both records, Kings has an account of a threat made by Jehovah through the mouth of his prophets that he would punish Manasseh and Judah for their wickedness; then a statement of Manasseh's injustice and cruelty; then the account of his death in the usual formula, leaving the impression that he died as he had lived, wicked and impenitent. But in Chronicles, after the common material, we have, instead of a threat of punishment, a record of the punishment itself, Manasseh's captivity in Assyria, and then the account of his repentance and the reformation of his later years.

Manasseh came to the throne upon the death of his father Hezekiah in 696 B. C. and reigned for more than half a century. Hezekiah had been a reformer. Stirred by the preaching and leadership of Isaiah and Micah, and perhaps the other prophets whose names and work have not been preserved for us, he had purified the worship, destroying many of the shrines and objects which had been used in the worship of idols and also in the impure worship of Jehovah. The preaching of the prophets had perhaps led the people to expect immediate deliverance from Assyria and the entrance upon a new golden age. But Judah continued to be a vassal state of the flourishing Assyrian empire, there was no sign of greater prosperity for Judah, and they missed the old shrines where they had been accustomed to worship. All of these things, together with the temper of Manasseh, conspired to cause a reaction and the undoing of Hezekiah's reforming work.

The lesson tells how Manasseh built up again the high places and set up the pillars and Asherah which his father had destroyed, and how he even turned the temple to the worship of other gods and set up a graven image there. In all probability it was a time of persecution for the prophets especially, and for all who remained true to the worship of Jehovah. Very likely the "innocent blood" which he shed (2 Kings 21:7) was the blood of martyrs. It is important to bear this in mind on account of its bearing on the reformation under Josiah and the finding of the law.

Manasseh was brought to his senses by the only argument which seemed convincing at that time—the argument of prosperity and adversity. The doctrine that righteousness must always bring prosperity, and that trouble is always punishment for sin, was an almost universal belief. A period of captivity for Manasseh brought him to repentance, and he did what he could in the closing years of his reign to repair the damage which he had done.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Midweek Prayer-Meeting.

By W. F. Richardson.

July 26, 1905.

FRESH CONSECRATION.

"And behold, Jesus met them, saying, All hail! And they came and took hold of his feet, and worshipped him."—Matt. 28:9.

Jesus Met Them. Yes, he always meets those who are seeking him, when they go where his messengers bid them. The angels who had told these women that Jesus was risen, also directed them to bear the message to his disciples, with the promise that he would show himself to them in Galilee. They started at once to do his bidding, and, lo, before they have even seen the disciples, the Master stands before them (verses 5-8). So does the Lord ever reveal himself to those who speed to carry his message to dying men. The missionary enjoys the divine presence at every step of his journey, and while we are telling the story of redeeming love to a despairing soul, our own heart glows with the consciousness of the nearness of the Lord. "Be not afraid, but speak, and hold not thy peace; for I am with thee," said the Lord to his servant Paul (Acts 18:9,10).

His Greeting. "All hail!" The word Jesus uses in his greeting signifies to rejoice. Paul makes it the keynote of his wonderful epistle to the Philippians, exhorting them to "Rejoice in the Lord"; "Rejoice in the Lord always, and again I say, rejoice" (Phil. 3:1; 4:4). The Master had said to his disciples before his betrayal and death, "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20-22). They were now to realize this promise, and enter into the abiding "joy of the Lord;" which no man could take away from them. For the Savior would no more leave them alone. He was to ascend to his Father, but he would send to them his Holy Spirit, whose presence with his people should do for them far more than his personal presence had been able to perform.

Their Loving Hold. "They came and took hold of his feet." Oh, if he would but stay with them, was doubtless their thought. Before this Lord of life and death their proper attitude is that of a subject to a king. Those feet were marred by the cruel prints of the nails, but they were fairer than the bright dawn of morning, for they had just come forth out of the tomb, in which the hopes of the world had ever been buried, and they shone with the light of the eternal day. And he whose steps follow those blessed feet will find the path of his life "as a shining light, that shineth more and more unto the perfect day."

Their New Consecration. "They worshipped him." Not a new worship, but one of deeper reverence, more fervent gratitude, and larger understanding than before. Henceforth these simple believers were prepared to go with their Lord anywhere he led them, endure any hardship to which his service invited them, attempt any task that his word bade them do. Their consecration was new only in its depth of purpose, clearness of vision, and completeness of abandonment. Shall we enter into this larger fellowship with those early believers? The prayer-meeting affords one of the most effective means of realizing this consecration. Where a few are met in his name, he has promised to be; and if Christians but believed what Jesus said, our prayer-meetings would be far more largely attended, and more fruitful in spiritual blessings.

❀ ❀

Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property $200,000.00. Enrollment last session 470. Number of teachers employed in the various schools twenty-five. The University embraces the following schools and Colleges: I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good Library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post-graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to E. V. Zollars, President, North Waco, Texas.

OUR BIRTHDAY BANKS.

THE BEST BANK.

Aluminum Plates, Nickeled Balls and Glass Globe.

$1.00. Prepaid - - $1.35

A Class Bank

Missionary Bank

Money Collector

OUR LOCK BANK.

☞ With a key.

No. 1, 25c. Prepaid - 35c.
No. 2, 35c. " - 50c.

CHRISTIAN PUBLISHING CO. - - - 2712 Pine Street, St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

July 30, 1905.

MISSIONS IN JAPAN—Micah 5:2, 4, 12, 13.

For the Leader.

We have this evening another missionary topic. This reminds us that anything that is Christian is by divine intention missionary. Anything that is non-missionary is to that extent non-Christian. Anything that is anti-missionary is so far anti-Christian. These are plain words, but they are true. The truth must be told at times in a most striking and shocking plainness of speech. So let this startling statement be made. We must come to a full consciousness of the place God intended missions to occupy in our lives. He wants not someone here and someone there to give to missions, and to have the cause go on in a respectable way, but he wants every Christian to be a missionary or a missionary Christian. How is it with us to-night? Let us see in the meeting which follows.

For the Members.

1. The lesson from the book of Micah declares that the little city of Bethlehem was not to be ranked with the unimportant cities of the world, for the reason that one should go forth from that city who should be the ruler of a multitude of people; one who should bring every knee to bend and every tongue to confess that the way of life was in God's keeping, and that he had revealed it only in Jesus the Christ. If happy the city that gave birth to this founder of missions, how happy the city to-day that accepts and sounds out the Word of life; and how happy the church that is found walking in the good way of missions.

2. The lesson, again, tells us that the Coming One shall feed his flocks in the name of Jehovah, and thus gives us to understand that it was not in the strength or authority of man he would undertake and carry forward his work. This thing of missions, it is not of incidental or accidental occurrence in the gospel of Christ. And we must know that it must not be of one's own choosing whether it shall form a part of his adherence to Jesus the Christ. True, it may be made so, but the one who does it legislates Christ in so far out of his heart and obedience. He puts in its stead his own think-so. He thus makes void the commandment of God with the philosophy of men. One must be missionary. He cannot choose without un-Christing himself.

3. Again, the lesson says he shall be great unto the ends of the earth. Beginning at Jerusalem, where he had been rejected, Jesus, in the work of his disciples, started on a circuit of the globe. His forces began a slow, but sure, conquest of every religion, and of every nation upon the face of the earth; Judea, Samaria, Antioch, Asia Minor, Macedonia, Athens, Corinth, Rome. After that the forests and vales of the north. Then the ancient Briton's territory. Then the New World. Then came a period of modern missions, and the churches began to awaken to a new conception of the world-wide nature of the gospel. Missionaries were sent to India, to China, to Siam, to the Islands of the Sea, to Japan—the ends of the earth. In the conquest of Japan now going on, and a conquest in which Christianity is gaining every day, the gospel has belted the world.

4. The results of the reception of the gospel in the far off lands are foreshadowed in the lesson also. Witchcraft is dying. Idols and imagery, according to the vision of the prophet, should be broken. Charms should fail. Sin should be overthrown in its strongholds. Is this not so to-day where the gospel has come? Is it not the experience of every nation? The power of paganism is broken by Jesus the Christ. Men hear a new story. They see some things they have never seen before. They hear some things that they never considered in the councils of men before. They get a glimpse of the mission of man; a new spirit to live for humanity; a new conception of what one should be and do. Therefore, all the old ways of sin and folly fail. They turn away from dumb idols. They seek one who can hear, and one who is able to help when he is called upon for help. Japan has learned this lesson. There is no more profitable field for the missionary of the cross to-day than Japan.

Quiet Hour Thought.

Have I really tried to know and feel my duty and my opportunity to those who know not Christ?

DAILY READINGS.

M. Why undertake missions? Matt. 28:18-20.
T. Why mission study? Isa. 34:16, 17.
W. Why we pray. 2 Thess 3:1-5.
T. Why we give. 1 Chron. 29:9-13.
F. Why we send. Rom. 10:10-15.
S. The missionary motive. 2 Cor. 5:11-15.
S. Topic.—Missions in Japan. Micah 5:2, 4, 12, 13.

❀ ❀

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczema, rashes, inflammation and chafing of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment is simply wonderful, frequently curing in a single night.

Berkeley Bible Seminary.
BERKELEY, CALIFORNIA.
A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.
Fall and Winter Terms Begin August 29, and January 16, respectively.
TUITION FREE.
Co-educational. Opportunities for Preaching in the Vicinity.
For Information Write to
HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

KENTUCKY UNIVERSITY.
LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
University of the Christian Church.
—SIX COLLEGES:—
COLLEGE of LIBERAL ARTS, Lexington, Ky. COLLEGE of LAW, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. COMMERCIAL COLLEGE, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.

Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1166 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,

BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.

NOTICE!
The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

SUMMER EXCURSIONS
-VIA-
BIG FOUR
From St. Louis
$19.25 Chautauqua, N.Y. AND RETURN Tickets on Sale July 7, 28
$15.00 PITTSBURG, PA. AND RETURN Tickets on sale August 18 and 19
$22.00 PHILADELPHIA AND RETURN Tickets on Sale Sept. 15, 16, 17.
For particulars call at City Ticket Office,
BROADWAY AND CHESTNUT
or Address C. L. HILLEARY, A. G. P. A.
St. Louis, Mo.

ILLINOIS CENTRAL
CENTRAL
ROUTE
RAILROAD

WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

People's Forum.

"Some Things That Ought to be Said."

The Editor, Christian-Evangelist:—Under the above caption a writer who signs himself "Success" offers in the Christian-Evangelist of July 6 some criticisms on our state convention, and the state work of the past year. I beg permission to say a few words in reply.

He says, "It was hoped by many that a new order of things would be inaugurated at our Marshall convention," and proceeds to deplore the fact that nothing of the kind occurred. Will he kindly tell us just what is the "new order" he would like to see adopted? It has for many years been the work of our state organization to keep evangelists in the field to preach the gospel, convert sinners to the Lord, and build up churches of Christ in Missouri. Does he want to change this order? I presume not. The fact that he designates the election of Brother Udell as "a step in the right direction," would indicate that his complaint is of the official organization of our state work. If so, why did he not have the frankness to say so? But I know of no reason for so considering Brother Udell's election, for it is not the first time, by any means, that a business man has been chosen as our president. It is a wise thing, in my judgment, and has happened several times in the last few years.

Perhaps the "new order" he desires is the raising of more money for state work. If so, the state board would second his motion heartily. But we would remind "Success" that instead of "four or five thousand dollars," we have been raising between six and seven thousand dollars for state work. And, if we include the amount raised for Bible-school work and district work, as is done in other states, the figures will be doubled or trebled. I wonder just how much "Success" has contributed during the past two or three years, personally, or through his congregation, if he is a pastor, to this work whose meager success he deplores.

If, as our brother says, this state of things is not due altogether to "want of interest by the brethren in missionary work," will he not tell us to what it is due? If to lack of confidence in those who have been given charge of it, then let us know it, and give the trust into other hands. I can speak for the present state board in saying that they have never sought or desired the responsibility of its management, and would welcome release from it. It is unfair to them to put again upon them the burden of this work, and then criticise instead of co-operate.

If "Success" should give the information above requested, I suggest that he sign his proper name, that we may know that his ingenuous statement is correct, that he is not "personally interested." I hope so, also, that any who look at things as does "Success" will speak out in our next annual convention, and let us know what the "new order" is to be which shall multiply the offerings of our churches and increase the results of our state missionary work. We will all rejoice in such a consummation. W. F. Richardson.

Kansas City, Mo.

❧

"What is Christianity?" by Dr. Harnack, Not Indorsed.

The Editor, Christian-Evangelist:—Though the author's reputation may not be seriously hurt by the misleading report made in the Christian-Evangelist of his address at the Marshall convention, he begs to express his appreciation of the many kind things said on the grounds by preachers, young and old, and to assert his abhorrence of some of the positions taken by Dr. Harnack in his work, "What is Christianity?" wherein he repudiates the testimony of Matthew and Luke in regard to the miraculous birth of Jesus, the authorship of the Fourth Gospel, emptying it of all historical value, and virtually stripping the gospels of the miraculous element. While admitting the resurrection of the dead, he without just reason repudiates nearly all other miracles. The writer did not commend Dr. Harnack's "What is Christianity?" but referred to his "Expansion of Christianity" as establishing the basis of Paul's success as a preacher, since he built upon the conviction that all men were lost, without God and hope in the world, till convinced that the gospel was the power of God unto salvation. There was no direct reference to Higher Criticism, which does in fact leave the word of God emptied of divine authority, and hence unfit to awaken the enthusiasm of young men for the ministry. It was, and is, a fact, as statistics show, that where the so called liberal Christianity prevails in Europe and in America, fewer young men aspire to preach an eviscerated gospel. The report wholly omitted some of the central facts of the address, and assigned to the writer positions that he did not hold. We do not wish to stand before the readers of the Christian-Evangelist as commending favorably a book which, though written with the tongues of men and of angels, disrupts the foundation of our faith in Jesus who was both David's son and Lord. J. B. Jones.

[President Jones reads into our report more than it said. As to criticism of his speech, that is a matter of opinion about which "doctors may differ," but President Jones himself referred to his address as "rambling remarks." The writer of our report was not attempting any criticism or commendation. He merely stated that the treatment of the theme was not full, and sought, so far as the accommodations of his space would permit, to give an idea of President Jones' line of thought. What President Jones thinks was misleading, was the last sentence of our report which read: "President Jones was rather inclined to connect the condition of things with higher critical studies, yet he advised everyone to read Harnack's 'What is Christianity?'" Unfortunately, after our report was published, the notes from which it was written were thrown into the waste-paper basket, but we are very ready to believe that the ears did not catch correctly the name of the book of Harnack's which President Jones recommended his audience to peruse. In reference to higher criticism, President Jones spent some time in discussing critical tendencies, said he was not willing to concede that the process of thinking has only been developed in recent years, and, concluding this part of his address, asked: "Why speculate, when the world is in ruin?" With this part of his speech in mind, the advice to read *any* one of Harnack's books seemed a little strange to our reporter, and that is all that can be implied from our report. Our reporter must have been very unsophisticated if he supposed that President Jones would in any large measure commend Professor Harnack. We are glad, however, to give Brother Jones an opportunity to express himself plainly on the subject of both Harnack's books that he mentions.—Editor Christian-Evangelist.]

AMERICAN BIBLE SOCIETY
Has just issued these New Editions of the
AMERICAN STANDARD REVISED BIBLE
Send for Illustrated Price-list
Minion Bible, 24mo. . . 22c. 25c. 50c.
Minion New Testament, 32mo. . 8c. 12c.
Minion Testament and Psalms, 32mo. 15c.
Minion Psalms, 32mo. . . . . . . 5c.
Pulpit Bible, Quarto $8.75
Bibles at Cost for Missionary & Sunday School Work
BIBLE HOUSE, ASTOR PLACE, NEW YORK

GETTING AHEAD
Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the
PENN MUTUAL LIFE,
921 Chestnut St., Philadelphia.
Send for (free) descriptive booklets. We do business through correspondence.

COLUMBIA NORMAL ACADEMY
For Young Men and Young Women.
The best school in Missouri in which to prepare for entrance to the University. Enrollment the past year 330. One of the twelve approved summer schools in Missouri. New building; board for a limited number of girls; unexcelled advantages in Music and Elocution; splendid training for teachers. Find out more by writing to president,
GEO. H. BEASLEY, 1005 Cherry St., Columbia, Mo.
Also owner of Columbia Business College located in same city.

COLUMBIA BUSINESS COLLEGE
Seventh year under same principal. Located near the State University. Thorough and up-to-date courses in Gregg Shorthand, Touch Typewriting, Bookkeeping, Commercial Law, Banking, Penmanship, etc. Dormitory for young women; reasonable board and tuition. Our 60-page catalogue free. Write to-day to
GEO. H. BEASLEY, 1005 Cherry St., Columbia, Mo.

MIAMI UNIVERSITY
OLDEST AND MOST FAMOUS INSTITUTION OF HIGHER EDUCATION IN THE OHIO VALLEY.
82nd Year Opens September 20, 1905.
Beautiful campus of sixty-five acres. Modern Buildings. Splendid equipment. Up-to-date gymnasium. Scholarly Faculty. Healthful surroundings. *Christian Influences. No Saloons.* **Free Tuition.**
Write for catalogue to the President.
REV. GUY POTTER BENTON, A.M., D.D., Oxford, Ohio.

THIRTY-SEVENTH YEAR.
HAMILTON COLLEGE
FOR GIRLS AND YOUNG WOMEN.
Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, NEWLY FURNISHED, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of MUSIC, ART and ELOCUTION. Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,
MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. Lexington, Ky.

Family Circle

The Nest of a Blind Bird.

By Sophie Swett.

One of the summer visitors who had lingered at Squam until Grandsir Gilkey's birthday began to be talked of, had left a ten-dollar bill as a present for the old man.

Grandsir Gilkey was so old that he loved a toy and could sweeten the bitterness of life with a sugarplum; so old that he sometimes confused the happenings of seventy years ago with those of last week, and thought Ruthy Ann was his daughter Eleanor Mary who died when she was fifteen.

He was not grandfather to anyone in Squam, although he was known as Grandsir to everyone. He had wandered into the village on a frosty fall day, and sat, with his bundle beside him, on Aaron Gilkey's doorstep. He said his name was Hiram Gilkey, and thought his father and Aaron's were second or third cousins. He had been in a hospital a long time, he thought. Anyhow, there were a good many things that he could not remember about. His son had died and his daughter-in-law had married again. There didn't seem to be any room for him in her house.

Aaron shook his head over the suggested relationship, shook it with a contemptuous smile. He didn't know much about relations anyhow, he had always had to make his own way, he said. Aaron was a shipbuilder, and well-to-do for Squam.

His wife whispered to him eagerly and with frowns, behind the door. She said the poorhouse was the place for the old man; anyhow it was none of their business.

Grandsir Gilkey searched Aaron's face wistfully after the whispered conference, and without another word he got upon his trembling old legs and moved off.

Laban Gilkey, coming from his work in Aaron's shipyard, met the old man. Laban was Aaron's brother, but he had not been so prosperous. The pitiful tears of old age were trickling down the furrows of the wayfarer's cheeks. Half an hour later he was gleefully making "cats' cradles" for Ruthy Ann and little Abel in the coziest corner of Laban Gilkey's hearth.

Before long Laban's wife said boldly to Mrs. Aaron that she didn't know how she could get along without Grandsir. It was really he who carried Ruthy Ann through the measles that she had so very hard, and he who told Nutt such entertaining stories that he never wished to go down to the Point with the rough boys evenings. As for little Abel, he waddled after the old man wherever he went; there never was seen such a pair of friends.

Mrs. Aaron whispered darkly that Mrs. Laban thought it a feather in her cap to keep the old man. But by the time his second birthday in Squam came round—Grandsir remembered how old he was and insisted upon keeping his birthdays—Mrs. Aaron sent him a purple silk handkerchief as a present. She was a person who liked to be in the fashion, and Squam had begun to feel a certain pride in its very old man and to show him attention. People were fond of him, too, he was so gentle and kindly. And although he was so weak and childish, when he told of a sea fight off the port o' Spain, or of a mutiny on board a ship that he had commanded, there came a fire into his faded eyes and a ring into his quavering voice that made people say to each other with meaning nods that he had once been a man among men.

Mrs. Aaron asked Ruthy Ann to return the handkerchief to her when the birthday was over; Grandsir would forget all about it, she said and she could present it to him again on his next birthday! She was thrifty by nature, and she felt that it really did not pay to spend money on a simple-minded old man like that.

Then for eight successive years Mrs. Aaron presented Grandsir with that same purple silk handkerchief, and each time he received it with childish delight and touching gratitude. By this time Mrs. Aaron had almost forgotten, herself, that it was not a new present that she made to Grandsir, and she said to her intimates that she should not know what to think of herself if she allowed his birthday to pass without a gift.

Great trouble invaded the home where Grandsir was so happy. Laban Gilkey died suddenly, and the burden of the family's support came upon young Nutt's shoulders. Sturdy shoulders and a stout heart had Nutt; but while he toiled manfully in the shipyard, his eyes followed wistfully every ship that put forth to sea. He was only seventeen.

When Mrs. Aaron heard of the summer visitor's gift of ten dollars to Grandsir, she was in a fever of anxiety lest the old man should be allowed to spend his money foolishly. Ten dollars was a good deal of money in a poverty-stricken family like that, and of course Grandsir could really call nothing his own. She herself had given him some of Aaron's old clothes that ought to have gone to her sister's children down at Sacarappa.

Even Mrs. Laban drew Nutt back and privately murmured a caution as he and Grandsir were setting out for the Port to spend the precious ten dollars.

"There's a hard winter coming, Nutt, but I'm not thinking of ourselves. If you could make him see that he ought to keep it for a nest egg! Get him to put it in the bank, if you can, Nutt," she said earnestly.

"The man who gave it to Grandsir told him to spend it for whatever he liked, and he is going to. Nobody could stop him," said Nutt; and there was no regret in his tone, either, although he knew—none better!—that it was going to be a hard winter.

"Then I suppose it isn't our duty to say anything," said his mother, and her tone had relief in it. "He will enjoy spending it real well," she added and her tired eyes lighted beautifully with Grandsir's reflected pleasure.

Grandsir had a secret; he could not help chuckling over it and giving little gleeful hints of it to Nutt as they walked along. It was all about a fine compass that he meant Nutt should have. With all his fond old heart he had longed for it, for Nutt, when he had first seen it in a Port shop. It seemed to him like a beautiful dream coming true that now he could buy it. A faint shadow crossed his joyous brow as he tried to recall the price of compasses, which he had once known well. He hoped it would not cost so much as to prevent him from buying all the other things that he meant to!

But surely there was scarcely any limit to the purchasing power of ten dollars! A soft warm shawl for the mother—Grandsir could prattle of that, and he did. A pink fan for little Ruthy Ann! He had heard her talk wistfully with the other girls about a pink fan. Now she could have it in time for Maggie Doane's wedding.

Maggie Doane had been one of the children who had run after Grandsir and clamored for his stories when he first came; now she was to be married to Uncle Aaron's son. (Mrs. Aaron approved of the marriage because Maggie's old maid aunt was likely to leave her a thousand dollars.) It would be a fine wedding, and Ruthy Ann should have the pink fan, and Grandsir meant to buy Maggie Doane a little wedding present.

For little Abel there must be the best present of all! After all, there was no one quite so near to Grandsir's heart as little Abel. Had Nutt seen that fine model of a ship in Dockery's window? Grandsir drew him up to the window, fairly trembling with delight as he gazed.

Dockery was an old sailor with a wooden leg who kept a shop full of shells and sea curiosities and woodwork of his own carving, relying chiefly upon the patronage of the summer visitors.

It was indeed a fine miniature ship that filled one of Dockery's show windows. The old man clutched Nutt's arm eagerly. "She looks like—like—" His forehead knotted under its fringe of white hair and his eyes sought the boy's beseechingly.

Nutt knew what he meant, and his heart ached that he could not help him. He was seeking the name of that ship that he could never remember.

"It almost came then, Nutt!" he said. "But now it has gone again," he added, with a patient sigh.

"I'll just go in and see Dockery and have a nearer view of that ship," he said a moment after, his face brightening with the prospect.

"I'll go along and do my errands and then come back here for you," said Nutt; for Grandsir's interviews with Dockery were apt to be prolonged, and Nutt had but little time to spare from his work.

But when he returned, within half an hour, to the little shop, Grandsir had gone.

"He was so eager and excited that he couldn't wait. You see I gave him a good bargain!" explained Dockery.

The shop window where the miniature ship had been was now empty! Dockery was beginning to deck it with whales' teeth and branches of coral and shell chains and bracelets. Nut was not surprised when, hastening in search of Grandsir, he found him staggering under the weight of a great box. His face was radiant and Nutt tried to keep the dismay out of his own.

"I never thought of such a thing as really getting that ship for little Abel!" he gasped. "But won't he be pleased, though? Dockery asked twenty-five dollars for it, but he let me have it for ten! Season's over, and seeing I was an old friend, he said."

"Let me take it, Grandsir," said Nutt, cheerfully, although with a sinking heart.

"I declare I don't know but we shall have to get the expressman to carry it home for us! Why, that ship is almost big enough to go to sea in!"

Grandsir felt in his pockets, and suddenly the light was gone from his face.

"I hain't got a cent left, Nutt, not a cent!" he said in a tone of bewildered sur-

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes: "I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay, for delay means blindness.** Cross eyes straightened without the knife, by a new method, which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do-Write to-day

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO.

prise. "I don't see how I came to forget about the compass and the warm shawl and the pink fan and Maggie Doane's wedding present!"

The muscles around Grandsir's mouth quivered and his faded eyes filled.

"Never mind! The ship is worth the money, anyway," said Nutt, consolingly, wondering at the same moment whether he could not get Grandsir the warm worsted jacket that he needed out of his next week's pay. "I'll get Chris Junkins to lend me his wheelbarrow to get the box home," he continued. "I tell you, little Abel will be pleased, and everybody will come to see the ship; you'll have a regular birthday party!"

But as Grandsir trudged homeward beside the wheelbarrow he murmured constantly, regretfully, of the presents he had not bought.

As they drew near home he said hopefully: "I've got an idea, Nutt, that there is something I can give Maggie Doane for a wedding present! I heard Ruthy Ann say that a handsome coverlet could be made of silk handkerchiefs sewed together, and that she had some lace she had crocheted that was just the kind they put between 'em. I don't know but she was hintin', bless her heart! but I never remembered then that I had the silk handkerchiefs your Uncle Aaron's wife has been givin' me every birthday! I don't remember exactly where I put 'em, but your mother'll know. There must be as many as six or eight of 'em now, and Ruthy Ann shall make a coverlet of 'em for a wedding present for Maggie Doane! Maybe I'd better just stop and tell your Uncle Aaron's wife what I'm going to do with 'em, seein' they were presents from her. Besides, I don't know as I've ever thanked her for 'em as I ought to. 'Twas real kind and thoughtful of her to remember me so."

Nutt turned his face away to hide a grim little smile. He thought he should like to hear what Uncle Aaron's wife would say about the silk handkerchiefs!

It happened that she was standing at her gate with a neighbor. Ruthy Ann was there, too, having just run over of an errand.

Mrs. Aaron colored high as Grandsir unfolded his plan of making Maggie Doane a wedding present, but she assented, making an effort to hide her embarrassment, and accepted the old man's fervent thanks.

"What else could I do," she said afterwards to Ruthy Ann, "with Maria Macomber standing there with her curious eyes and long tongue?"

Mrs. Aaron had called Ruthy Ann back as she was going away with the others, and she was half crying with vexation. "He will talk to everybody about those handkerchiefs, the stupid old thing!" she said. "You must pretend that you have mislaid them, Ruthy Ann! Who would have thought that the old simpleton had such a memory, after all?" But Ruthy Ann did not promise to pretend that she had mislaid the handkerchiefs. In fact, she was more troubled about the disappointment that Grandsir would feel when he knew that there was only one handkerchief than about Mrs. Aaron's share of the difficulty.

There was one person who highly approved of the way in which Grandsir had spent his ten dollars, and that was little Abel. He told of his wonderful present far and near, and as Nutt had prophesied, the house was thronged with people who came to see it.

Old Cap'n Maxwell, who had just come to live with his son, over on the Cape road, came over as soon as he heard about it. Cap'n Maxwell had been around the world as captain of a ship, and thought himself a great oracle in nautical matters, and it happened that he and Grandsir fell into a dispute. Grandsir was pacific and long-suffering, but he was not going to allow anyone to say that the vessel was "too narrer amidships"! So the argument became a heated one. Grandsir, especially, became so excited that Ruthy Ann and her mother were frightened, and had serious thoughts of sending to the shipyard for Nutt.

"She's just like the—the Pizarro!" shouted Grandsir suddenly. And then he arose to his feet, white and trembling. "That's the name that I've been trying for fifteen years to remember!" he cried. "That ship or—or getting so worked up, or something, brought it back to me. The Pizarro of Porchmouth! As second mate, mate and cap'n I sailed aboard of her for twenty years!"

Old Captain Maxwell removed his pipe from his mouth, hitched his trousers nautically, and stared, open-mouthed, at Grandsir.

"You don't happen to remember a shipmate named Dace, do you?" he asked after a moment's reflection, his irritating difference with Grandsir quite forgotten.

"Uriah Dace!" gasped Grandsir. "I've been thinking and thinking about him, but his name had got away from me 'long of the vessel's name. All them twenty years Uriah Dace and me was shipmates! He ain't living, is he? He'd be 'most as old as I am!"

"He died last spring down at Paquoit. Some of my folks down there send me The Paquoit County Journal. He had lived alone and been kind of miserly, and he left property worth fifteen thousand dollars and not a relative in the world—left it all to one of his old shipmates of the Pizarro if he was to be found—if not, to the Seamen's Home down at Paugus. Just as sure as you're a livin' man that money belongs to you! Hiram Gilkey! That was the name! I saw it myself in the paper. It said he was supposed to be dead because they had tried to find him and couldn't, and they couldn't hear of anybody that knew anything about the Pizarro. But I don't calculate you've got anything to do but just sail in and show your colors!"

Before night all Squam knew about the legacy, and one of the selectmen went down to Paquoit with Grandsir and Captain Maxwell to claim it.

As soon as he received the legacy Grandsir said he meant to have it secured to his "own folks"; he had found he wasn't fit to have the spending of even ten dollars.

And yet, if he hadn't bought that ship for little Abel! There's an old Norse proverb, "The nest of a blind bird is built by God."

No one doubted who Grandsir's "own folks" were, and it was all in vain that Mrs. Aaron sent posthaste to the city for seven purple silk handkerchiefs.—*The Interior.*

The Denton Party.

Bro. H. A. Denton of Maryville, Mo., has organized the territory—north Missouri—which we have assigned to him in a most efficient way, and will bring a large delegation to the San Francisco convention. He also conducts the official delegation for the Endeavorers of Missouri. He will leave Kansas City on Monday, August 7, at 11 A. M., over the Santa Fe, a day ahead of Official Train No. 7, as advertised in our circulars. This delegation offers the following advantages.

1. It goes a day ahead and avoids the crowd.
2. It has an extra day for the Grand Canyon or southern California.
3. Mr. Denton has lived six years on the Pacific Coast, and having a small party, can and will give personal attention to all his fellow travelers.
4. He will arrange for berths, rooms, meals and baggage of all who desire.
5. He plans a long thorough trip, and will bring the party back through Utah and Colorado.
6. Those who desire need not stop at Grand Canyon but can go on and have still another day in southern California. Our brethren will be in session at the state meeting at Long Beach, and a delightful convention can there be attended.

This trip offers all the features of a Santa Fe route, $50 from Kansas City for the round trip, $6.50 additional for the Grand Canyon, and $6.00 extra for return via Portland. We hope that north Missouri will be the banner section for attendance at the great convention.

Write Brother Denton as to reservation of berth and further particulars.

Hiram Van Kirk,
Ch. of Transportation Com.
5520 Madison Ave., Chicago.

P. S.—Let me say in addition to what Brother Van Kirk says above that I am now closing up with those who are going with me. Sit down and write me at once so I can save place for you.

The motto of this party is "Head the Procession," therefore we go a day earlier than any other delegation. All the rest will have to follow. We get the first sight and the first taste. That's one "on" the boys.

H. A. Denton,
Excursion Manager.
Maryville, Mo.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write to her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

"My Duty to My Own Church."

By Virgie Campbell.

This is one part of the Christian Endeavor pledge to which the most strenuous objection has been brought by those who are opposed to the Christian Endeavor movement. It has been urged that it is within itself a sort of creed, binding the one that subscribes to it forever to think as his church thinks; to believe as his church believes; in short, to accept without question the doctrines of the religious body to which he belongs; thus cutting off all possibility of being taught by some Priscilla or Aquila the way of the Lord more perfectly; that if this pledge had been in vogue from the earliest part of the last century it would have made impossible all the growth toward better things, in matters of belief, which that century brought as a wonderful blessing to the church of God.

It might be sufficient answer to this objection, to say that it is impossible that it should have this effect, even if this interpretation of the meaning of the pledge should be true; it would indeed be self-contradictory: I pledge myself also "to read my Bible every day." What for? To learn more perfectly God's will concerning me, and no human pledge must be permitted to stand in the way of my fullest acceptance of what my Lord would have me believe and do.

But this whole objection is based upon a misunderstanding of the meaning of the expression, "My own church." It does not refer to the religious body of which I am a member. When we speak loosely, we speak of the denomination to which we belong as "my church," but in no sense is it true. In that sense, I have no church, the religious body to which I belong, I am happy to believe, is the church of Christ. It is his, not mine, even as I am not my own, but, purchased by his own precious blood, I am his. So of the church he said, "On this rock I will build my church."

Evidently the expression, "My own church," refers to the particular congregation of which I am a member; for me, it means the South Side Christian church, in Kansas City. I am pledged in the sight of God and man to perform my whole duty to that congregation of Disciples of my Lord Jesus Christ, and the question of the moment is, what is my duty to that particular congregation and how can I best perform it?

1. I can be loyal to my own church, do my duty towards her, by attending the regular services as much as is in my power. Our book of instructions says that we are "not to neglect the assembling of ourselves together as the manner of some is." By regular attendance I help my pastor. There is nothing so discouraging to the faithful preacher as to face empty seats; even as there is nothing more inspiring to him than to have a number of "regulars" who, in all kinds of weather, and through all kinds of difficulties, and in spite of all kinds of hindrances, will be found in their places upon the Lord's day. Many a good sermon, doubtless, has been spoiled by the absence of those whose presence the preacher had the right to expect, and many a sermon, that would otherwise have been spiritless and tame, has been filled with blessed inspiration by the very sight of a large, expectant, faithful congregation. I believe it was our own gifted Moses E. Lard who said, "The man that can preach as well to a small audience as he can to a large one is not fit to preach at all." Whether this is true or not, certainly there are but few preachers who are not susceptible to the presence or absence of expected auditors.

Then it not only helps the minister in his ministrations, but this regular attendance on my part has its influence upon the unconverted who know me. If they see that any trifling cause is permitted to keep me from the meetings of the congregation, they easily get the idea that my conception of the value of religion is not very large, and they will make their estimate accordingly. "If this woman," they say, "believed what is written in the Bible she would be found in her place in the house of the Lord—I guess there is not much in it anyhow." And upon the other hand, the constant, persistent attendance on the services of the sanctuary has its influence for good. If, in spite of difficulties and hindrances, I am found in my place, others may "see my good works and be constrained to glorify my Father which is in heaven." There is no surer way of advertising my loyalty to "my own church" than by regular attendance on her services.

2. But I must not be content with that which is known as the regular services. "My duty to my own church" as an Endeavorer is not performed unless I am in the Bible-school, either as a pupil or a teacher. An Endeavorer is first, last and all the time a helper. In the war of the Revolution they had companies of what they called "minute men"—they were ready for service at any minute. So the band of Christian Endeavorers in each congregation should be minute men and women, ready, on an instant's notice for any service, and in the Sunday school especially can I be greatly helpful to my own church.

3. Of course it goes with the saying that I will be in all the meetings of the society which it is possible for me to attend. The mere statement of this receives the hearty assent of all, but let us remember that this service is merely a help to the main service of the congregation, and that when I leave at the end of the Endeavor service and fail to be in the church service I am doing the very thing that is not helpful to my own church. But when I am in the Endeavor meeting my duty—a cold word—demands more than my mere presence; I must be ready for any call—any service.

4. Then I must give my own church all the help financially that I can. A true Endeavorer is never a "dead head," he will pay his way. A religion that costs nothing is of little value. For that which we love, we will give. If we do not give, it is a sure sign we do not love. Neither am I released from this obligation because it is but little that I can do, or because there are others more able than I. I must stand in this for myself before the Lord. "To my own Master I stand or fall."

5. But above all, my duty to my ow

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough preparatory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students. $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address, Pres. Thomas E. Cramblet, Bethany, W. Va.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small **Country Town** within easy reach of Saint Joseph and Kansas City.
DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,
E. L. BARHAM, President,
Camden Point, Mo.

EUREKA COLLEGE
Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories. Co-educational. Well Selected Library. Physical, Chemical and Biological Laboratories. **Full Collegiate Training.** Preparatory Department. Bible-school. Drawing and Painting. Vocal and Instrumental Music. Commercial Department, including Shorthand and Typewriting.
New Central Heating Plant Providing Steam Heat for all College Buildings.
Session 1905-6 begins Tuesday, September 12.
Address the President, ROBERT E. HIERONYMUS, - EUREKA, ILLINOIS.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, **MEXICO, MO.**

LIBERTY LADIES' COLLEGE
miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.
American Mozart Conservatory
Professors, graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIG, LONDON, use the methods of these Conservatories. *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize May Festival Contest.*
Address President C. M. WILLIAMS, Liberty, Mo.

Drake University,
HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year.
Fine location. Low expenses.
Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

church demands such a life that men shall take knowledge of me that I have been with Jesus. A pure life is the best advertisement of the religion of Jesus Christ. Here is every one's opportunity. I may be, like Moses of old, "slow of speech" and not able to say much; I may be like the widow of the scriptures, poor, and not able to give much; others may shine more brightly here, but in this one thing, the greatest, the chiefest, the supreme thing, a life so like the life of Jesus that it shall be a constant advertisement of his love for me and mine for him, I am the peer of any one. Other things may be denied me, but this one privilege, one great joy of being able to say, "The life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me," this is mine, and in doing this I am doing "my duty to my church."

Kansas City, Mo.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse Wis., Texarkana, Tex., San Francisco, Cal.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
I, E. H. STAFFORD MFG. CO., Chicago, Ill.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

MINIATURE
BOOKS OF THE GOSPEL
Matthew, Mark, Luke, John,
In Separate Books.
1 1-2 by 2 Inches.
Very Plain Readable Type.
Gilt Edged and Morocco Bound.
Price 50 cents each postpaid.
CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

ROUND-TRIP EXCURSION RATES
FROM ST. LOUIS
VIA B. & O. S-W.
(Baltimore & Ohio Southwestern R. R.)

Asheville, N. C. Going, Every Day. Return Limit, Oct. 31	20.50
Bristol, Tenn. Going, Every Day. Return Limit, Oct. 31	19.60
Chautauqua Lake, N. Y. Going, July 28; Return Limit, Aug. 29	19.25
Chautauqua Lake, N. Y. Going, Every Day. Return Limit, Oct. 31	28.30
Deer Park, Md. Going, Every Day. Return Limit, Oct. 31	27.15
French Lick Springs, Ind. (West Baden) Going, Every Day. 10 day limit	8.80
Going, Every Day. 3 months' limit	11.60
Louisville, Ky. Going, July 30 and 31. Return Limit, Aug. 10	8.25
Pittsburg Going, Every Day. Return Limit, Oct. 21	22.95
Pittsburg Going, Aug. 18 and 19. Return Limit, Aug. 28	15.00
Philadelphia Going, Sept. 15, 16 and 17. Return Limit Sept. 25 (Privilege of extension to Oct. 5.)	22.00
Saylor Springs, Ill. Going, Every Day. Return Limit, 3 months	6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,
F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

THE NEW
SHORT LINE
Louisville & Nashville Railroad
FROM
Cincinnati and Louisville
TO
KNOXVILLE

Two Trains Daily from each city

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars

For Folders, Maps or other information address
C. L. STONE, Gen'l Pass. Agt.
Louisville, Ky.

Christian Church Convention
California

The Christian Church will hold its International Convention
at San Francisco, Cal., August 17 to 24

The Santa Fe is the best way there

Santa Fe

It's the shortest line to Southern California and a direct route to San Francisco—the time is fast—the weather is cool in summer—the track is oil-sprinkled and practically dustless—the mountain scenery is magnificent—one management all the way insures satisfactory service, start to finish—and Harvey serves the meals, the best in the West.

Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, $62.50 from Chicago, $57.50 from St. Louis, $50 from Kansas City, with stop-overs in Colorado and West.

Regular Service

The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Church Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost $6.50 extra for railroad ticket, $1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

A. Andrews, G. A., 209 No. Seventh St., St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

With the Woodneys.

THE FIFTH DAY BEGINS.

Mr. Worth Acre the next morning woke up early, as usual, and he and Arthur dressed before it was broad daylight. The blacksmith again expressed his regret over sending the youth away without his breakfast, and again declared that he would try to reconcile his grandfather to the other's company. Arthur spoke of the grand dinner at G. C. D. Woodney's. "In that case," said Mr. Acre, "all will be gone but you. Now, I'm not going to have you left there to eat a cold snack, while all the family are off on a festival. You come around to me at six o'clock, and I'll arrange matters."

Arthur smiled gratefully. "If you think your grandfather won't mind," he said.

"Well, grandpa will mind," returned Mr. Acre. "At least, I think he will; but you can hardly ever predict the old gentleman. You can predict the weather, and sometimes hit it; but not so the old gentleman. However, I'll be with you first, and I'll see you through." To the lad, this sounded almost as strange as joining the Masons, but he promised to come at six that evening. When they went out into the court, Arthur saw the black woman who had been Worth Acre's nurse. She was standing in another door of the court, watching him, and she did not appear to entertain a friendly eye. She was very fat and very black, with enormous feet, which seemed to challenge the skill and resources of the shoemaking industry. Her head was tied up in a red bandana; here and there a little twisted wisp of hair had escaped and showed the bits of dingy cotton string which bound it together.

"Mawnin', Mr. Wutn," she said.

"Aunt Tabby," said Worth Acre, "this is the young man I was telling you about."

"Yes, I reckoned it was," said Aunt Tabby, and she went into her door, either to show Arthur that she could get through the opening in spite of her size, or because she was displeased at his being there.

"Aunt Tabby is dreadfully spoiled," said the blacksmith in a low voice, stopping at the court entrance between the two ends of the house. "She has had only me and grandpa so long that the sight of company of any kind seems to worry her almost to death. Well, good-by, and come around to me at six."

Arthur went away slowly, for it was still more than an hour till his own breakfast-time. The house of the Misses Day was the only one between Horseshoe House and the Woodneys'. The three maiden sisters were, of course, already astir, and smoke from the back chimney told its tale of good cheer; but none of the Woodneys were awake. When Arthur came to the yard, a sight met his eyes which caused him to start violently, turn pale, and then red. He was looking upon a tragedy, and indignation leaped up in his breast. The grass which he and Bob Enderthorpe and Peter Wren had set with so much labor, and which had been uncovered that the night dew and coolness might refresh it, was in dreadful peril. A tall, long-legged, vigorous young cock was in the very midst, scratching with all his might and sending blades of greenness whirring through the air. He had already demolished half a wheelbarrow of sod. Arthur stood a moment petrified with surprise and wrath. Then he picked up a small clod and threw it. The cock fell over, quite dead. It was a small clod and Arthur had no sort of reputation for hitting what he threw at. He had not expected to hit the fowl, but he had hoped to scare it. But the cock had been killed before it had had time to be scared. It was Arthur now who was frightened. He felt deep remorse as well, for he shrank from wounding any sort of animal. He bent over the chicken, and shook it. How strange that it had been alive and scratching but a few minutes before! It seemed that there ought to be some way to get the life back into it, but the film had closed over the eyes and the head swung this way and that when the body was held in air. Well, it was dead, and must be disposed of. It was no longer of use to anybody. Arthur concluded to bury the chicken and thus atone as far as possible for his deed. The spade still lay in the wheelbarrow in the next yard. He went over to borrow it. He knocked on the door, but no one heard him, because Miss Polly, Miss Susie and Miss Lizzie were all hard at work, one at getting breakfast, one at making the beds, and one at sweeping. Arthur concluded to take the spade and explain on his return. He came back into the Woodney yard thinking someone would be up by this time; but no sound issued from the house. He looked about for a good burial-site and concluded to dig a grave under the plank walk that ran before the front yard. It would be out of the way under the walk, and if buried in the Woodney yard it might have to be exhumed during the sodding. As the road dipped before the Woodneys', the Days' and the Enderthorpes', and as the sidewalk kept on a level, it was about six feet from the walk before the Woodney gate, to the ground under it. Arthur climbed down under the "bridge," as Mace had called the walk, and dug a hole near two supports of the walk, which were crossed in a way to make the letter "x". He buried the dead and returned the spade and wheelbarrow, still without having been seen. He began to wonder if it wouldn't be just as well to say nothing about killing the chicken. It had deserved death for scratching up such laboriously gotten grass in an alien yard. It had been slain as a trespasser. Again, Arthur had not intended to kill it, and as he had cast a small clod, and not a rock, nobody could have had the right to suppose that he would have killed it. Being, therefore, not to blame in the act, and having no intention to conceal it when he went for the spade, there seemed no use to say anything about it. If anybody asked, of course he would tell just what had happened.

It was old Mrs. Woodney who first discovered the havoc that had been wrought in the yard. "I wonder you didn't find that chicken at work," she exclaimed, "for the earth is fresh where he scratched."

"I did find him scratching," said Arthur, "and I threw at him."

"I wish you had knocked it over," cried the old lady. Arthur was just about to reply that he *had* "knocked it over," when Mr. Woodney said, "It would have been very wrong, mother, for the chicken was not to blame; it was merely following its instincts."

"When men follow their instincts," returned his mother, "they are given to the penitentiary; and when chickens follow theirs, the pot should be ready."

Arthur did not tell that he had killed the trespasser. During the day the sodding went on. Mace was very busy getting her dress ready for the evening dinner. By noon, she had finished sewing some old insertion in the bertha and in the yoke, and during the afternoon the sewing-machine was busy on the three ruffles of the skirt. It was a full skirt, and the dress was white batiste. There was a girdle to be made of some of her mother's old white silk. Altogether, she was so occupied that she could hardly look out of the window, and so tired that she wondered if she would be hungry when the grand dinner was set before her. Arthur saw her at the noon meal—which was a very slight affair, "because," said Mrs. Geraldine Woodney, "we must save ourselves." Arthur knew nothing about the white batiste with its full skirt and its yoke and bertha, and he could only see the girl as she was. She wore one of her oldest dresses and her hair was tumbled; her collar was a little awry; her shoes were the old ones with that place in the toe that shows where a hole is coming. The leather had been fine in its day, but it had seen so much of the world, it no longer tried to hold itself up stiff, so there was a general air of flatness and letting-down about both feet. Bob Enderthorpe, coming to the house for a drink, found her at her sewing. Her cheeks were flushed, her fingers nimble, her eyes so busy they had no time to look at him. He stumbled against a chair in passing through the room, and knocked it with his shin on returning. He thought he had never seen such a picture of grace and comfort. The old shoes had such a homelike air, the rumpled hair seemed on a childhood's holiday, the collar spoke of cheerful industry, and the cheeks had gathered fresh roses. Arthur did not see what Bob saw; something was before his eyes. Perhaps it was the charming face and form of Jennie Woodney; perhaps it was that dead cock. He had hardly been at ease since the assassination. Perhaps he would tell yet. He thought he might confess to-morrow. He hadn't done wrong; or, he hadn't meant to. Yes, to-morrow would be Sunday, and no sodding could go on then. Now, he hadn't time to enter into the subject; he would wait.

O, Arthur Lowell!

At six, the Woodneys had left the house

HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

THE KOLA PLANT.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closses, 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write to-day to the Kola Importing Co., 1162 Broadway, New York

for the mansion of G. C. D. Woodney. Before that, Arthur had wandered away somewhat mournfully to the "festival" Worth Acre had promised him. He came to Horseshoe House and hesitated at the entrance to the court. He had never entered alone. As he stood there, wondering why the blacksmith did not come forth, a thin man, dry and wrinkled, stepped lightly through the entrance, and fastened piercing eyes upon him.

"Ah!" he said to Arthur, "so you have come at last."

"Yes, sir; it is hardly six yet," said the other. There could be no doubt that this old gentleman was the grandfather. "Is Mr. Worth Acre here?"

"He is not here," said the other in a low, emphatic voice. "Listen! They are coming by that road. Come!" He touched Arthur on the arm and showed him the country road, which ran from the west end of town. "They have threatened to have my life."

"Your life!" echoed Arthur in amazement.

"My life! You understand? They mean to kill me. Now, there is not a second to lose. I want you to stand at yonder gate, and watch for them—an old, old man—much older than I—followed by four horsemen. When you see them coming over the hill, rush, rush—you understand? *rush* into the court! Close and lock the gates!"

Arthur was terrified. "You want me to stand at Mr. Tumbleton's gate and watch for four horsemen?" he gasped.

"Tumbleton? Tumbleton? I know it not," said the other. "When the old, old man comes over the hill with the four horsemen, rush to me—*rush!*"

"Hadn't I better go for Mr. Worth Acre?"

"Go for him? No! While you were gone, they might come," cried the old gentleman, who was now in the wildest excitement. "Take up your post at that gate, the last gate in the town. There is not an instant to lose. Run, lad, run for your life!"

It did not occur to Arthur to suspect the old gentleman of an unsound mind. Mr. Worth Acre had bragged about the remarkable strength of his grandfather. Arthur ran to the Tumbleton gate and strained his eyes upon the horizon, while his heart palpitated with fear and excitement. It was a little comfort to him to see in the saloon-door just across the way, the fat form of Mrs. Hoogan. He wondered hazily if old Mr. Acre had committed a crime, and if the four horsemen were the sheriff's posse coming to seize him. He thought of the chicken buried under the sidewalk, and felt a thrill of sympathy for the old man hiding from the avengers. Presently, he saw a cloud of dust rising above the brow of the distant hill. It rolled slowly and heavily upward, and the lad, fancying he already saw the horsemen and their venerable leader, rushed for Horseshoe House.

(TO BE CONTINUED.)

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run is less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

Why Experiment?

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

The Favorite "Effervescent"

Sold on merit more than 60 years.

Does away with **CONSTIPATION** and **BILIOUSNESS**; Stops **HEADACHES** and **INDIGESTION**; Expels *Rheumatic* and *Gouty* poisons; Relieves *Morning Sickness*; in so satisfying a way as to make it

THE IDEAL FAMILY REMEDY

At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

The Best Book Ever Written

on the subject, is

The Verdict of Thousands

who have read

Moral and Spiritual Aspects of Baptis

By N. J. Aylsworth
Cloth, 471 pages, $1.50

Christian Publishing Company
2712 Pine Street St. Louis, Mo

FRISCO SYSTEM

It's Easy to Keep Cool

Just get on top of a mountain. That may not seem easy, but it is at

EUREKA SPRINGS, ARK.

An electric car right to the top where you will find the finest hotel in the Southwest.

The Crescent

An ideal place for rest and recreation. Reduced rates via Frisco System every day.

For Further Information write
GENERAL PASSENGER AGENT, FRISCO SYSTEM, ST. LOUIS, MO.

FREE A $3.00 FOUNTAIN PEN FREE

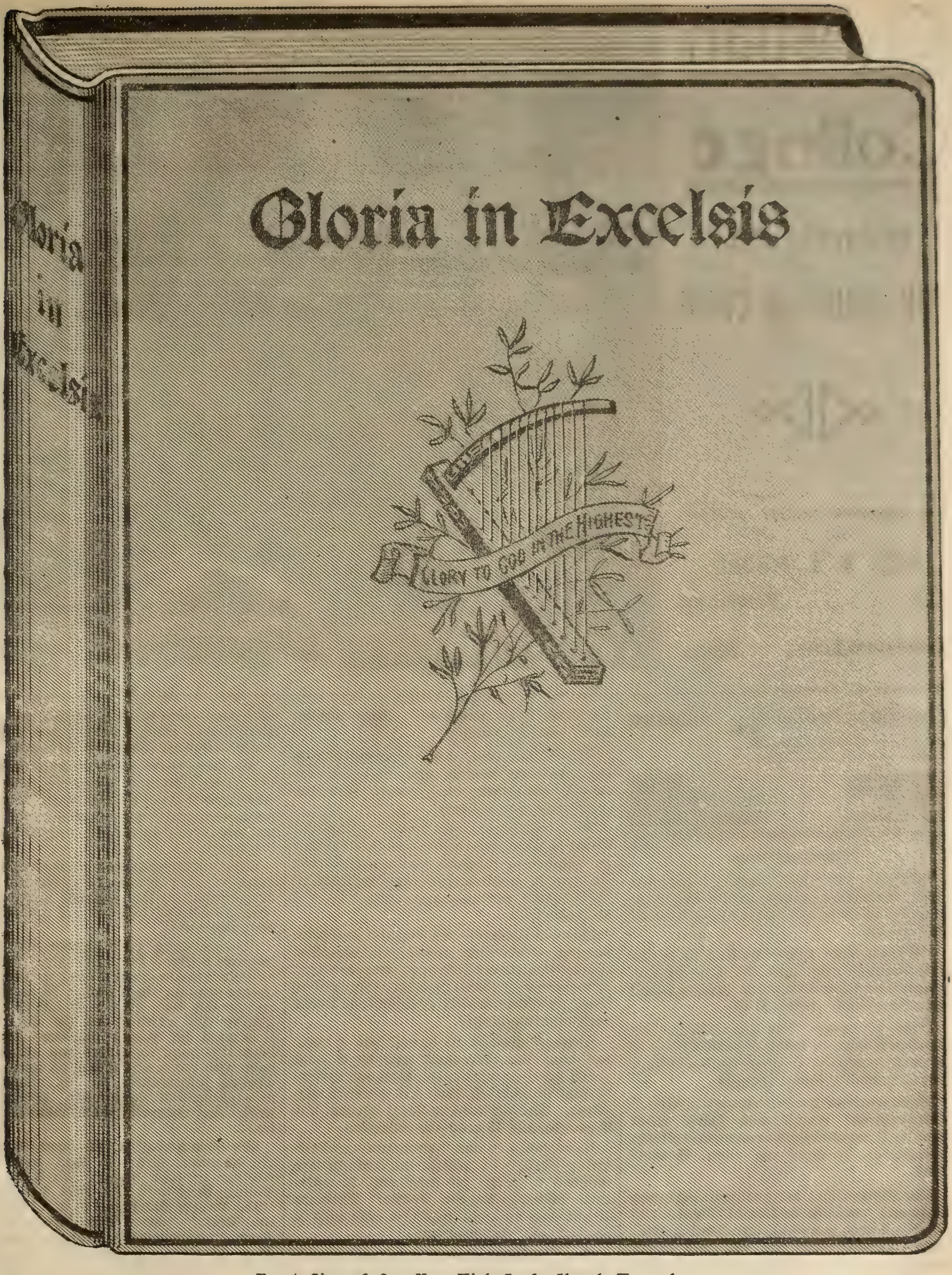
LEADER
14 GOLD

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government "assay" test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. And best of all it is absolutely **FREE** with **THE CHRISTIAN-EVANGELIST** for one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer and secure a new subscriber at once, as this offer may be withdrawn at any time. The Christian-Evangelist is worth more than $1.50 to any home, and you get this splendid pen for simply asking some one to take it. Do not fail to do so.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.


Gloria in Excelsis
Gloria in Excelsis
GLORY TO GOD IN THE HIGHEST

Exact Size of Our New High Grade Church Hymnal.

THE SUPERIOR OF ANY HYMNAL PUBLISHED

Six Hundred and Twenty-four Pages containing Orders of Service, Opening Sentences, Invocations, Responsive Readings and

Over 800 Standard Hymns, Spiritual Songs and Anthems

Edited by the Twentieth Century Committee composed of Twenty-two of the leading brethren. Two styles of Binding. Strictly first-class in both Music and Workmanship. Sample pages and prices upon request.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

Christian

College

Columbia, Mo.

FOR YOUNG WOMEN

For engraved catalog address,

MRS. W. T. MOORE,

President,

Columbia, Mo.

Auditorium & Library.
New Dormitory.
Christian College.

Christian Publishing Company

2712 Pine St.

J. H. Garrison,	Fresldent
W. W. Dowling,	Vice-President
W. D. Cree,	Sec'y and Adv. Manager
R. P. Crow,	Treas. and Bus. Manager
G. A. Hoffmann,	General Superintendent

Business Notes.

"Gloria in Excelsis" has not come to stay, for they are going out now in goodly numbers to those wishing the song book of this century.

"What is Your Life?" by Russell, is one of the books to put into the hand of any young friend, especially one leaving home even for a time. Price, $1.00.

Have you read "The Simple Life," by Charles Wagner? Think of such a book at 50 cents postpaid, in good cloth binding, full of splendid, purest thought.

The devotional books, "Alone with God," "Heavenward Way," and "Half Hour Studies," are always in demand and always acceptable. In good silk cloth, 75 cents each.

Our Bible school buttons, with Scripture texts and scenes in the Life of Christ, at 15 cents a dozen, postpaid, are meeting with favor wherever used and will grow in use among our classes once trying them. Try a dozen.

In marriage certificates, booklets and such like, we are fully equipped and will take pleasure in sending you our circular, with full list of the stock on hand and prices of same. Command us in any way possible.

Have you seen the "Dime Album," with spaces in it for securely putting away ten dimes, and by which the children easily enlist their friends in raising funds for many good purposes? Price, 5 cents each, good for years.

Our Cradle Roll stock is complete; so that we can furnish any and all our schools with everything needed for this happy phase of interest.

We have another new supply of Reward Cards in stock, and will be glad to furnish our schools or teachers with a list of what we have in hand, prices ranging from 10 to 30 cents per package, postpaid. We keep the best.

Has your school used the red and blue buttons or has either of your Endeavor Societies tried them? We have them for both branches of the work, selling either red or blue, for either society or school, at 1 cent each in any quantity.

A friend induced us to sell him a book for about the cost, then sent us a local check for the amount, less than one dollar, so that in helping him we worsted ourselves. Do not send us local checks, but if you do, add 15 cents for collection.

Have you seen our "Attendance and Offering Card," by which the children are induced to come on time, and to make their offerings for the Master? They are 1 cent each and will triple the offerings in any school. Samples sent.

Our "Birthday Banks" are really handsome glass globes on which the margin is very small, but which we carry for the good of the schools; selling them at 35 and 50 cents and $1.35, postpaid, we will guarantee that you can get nothing nicer for the money from any publishing house.

"The Gospel of Matthew," by Peloubet, was put on the market to sell at $1.25, the author having arranged to write a commentary on the entire New Testament, and for teachers, too; but by some hitch, the work for the time being was discontinued, and the present book is offered you, postpaid, for 50 cents, making it worth your while to have it if only for reference.

We have had to make another shipment of "The Christian Worker's Bible and Christian Worker's Testament," but will be well stocked before these notes are read, and we can fill your order or give you any information.

Examine our vacation books in this column, for they are the rarest bargains we ever offered for the summer reading and we shall be glad to have our patrons take advantage of it.

"Do you keep 'The Christian Worker'?" inquires a friend from Brooklyn. No, we do not, it is too good a book to keep, but we are sending them out at 75 cents each and no one has ever complained of not getting the worth of his or her money. It is good for young ministers, or older ones, it is good for elders and deacons to have with them, and it is good for any one wishing information on the church and its organization, equipment, service and work. Any consecrated Christian is helped by it.

The boys and girls will soon be off for the summer, and will want some good reading to take along. We have "The Young Buglers," "By Pike and Dike," "The Young Midshipman" and "Through the Fray," also "The Bravest of the Brave," and such like books reduced from 75 to 35 cents. If the girls wish something special, we have "Six to Sixteen" and "Six Little Princes," and "Book of Golden Deeds," also "Wild Kitty" and "Our Bessie" and "Four Little Mischiefs" and "Esther," reduced from 75 to 35 cents.

For older folks: "If I Were King" and "The Resurrection," also "Soldiers of Fortune" and "The Virginians," also "Gordon Keith" and "In the Palace of the King," also "The Right of Way" and "Captain Ravenshaw." All of the above are $1.50 books, selling at 60 cents, postpaid. Our stock is complete.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 30. July 27, 1905. $1.50 A Year

GIANT TREES, CALIFORNIA.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 955
Editorial:
Suggestions for the San Francisco Convention 957
"The Church of Christ." 957
Notes and Comments 958
Editor's Easy Chair 959
Contributed Articles:
Why No Young Men for the Ministry? Dr. E. T. Davis 960
The Power of a Great Passion. Stephen J. Corey 961
The Social Test of Theology. Geo. A. Bellamy 962
Objections to Faith Healing 963
A New Phase of the Immigration Question. J. P. Lichtenberger 964
An Experimental Campaign 965
Our Budget 966
News From Many Fields 970
Evangelistic 973
Marriages, Obituaries 974
Current Literature 974
Christian Endeavor 976
Sunday-School 976
Midweek Prayer-Meeting 977
People's Forum 978
Family Circle 979
With the Children 982

THE VERY LATEST AND BEST
Christian Workers' New Testament
With marked passages so connected by references as to make a complete study of any particular theme a very easy matter
Leather Binding. Divinity Circuit.
Prices: - - - 75 cents to $1.25.
Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

VACATIONS.
SPEND THEM IN
COLORADO
No other place provides so much at such little cost. President Roosevelt says; "Passing through your wonderful mountains and canyons, I realize that this state is going to be more and more the playground for the entire Republic and made as much of a holiday place as Switzerland is in Europe."
LOWER RATES NOW THAN EVER BEFORE.
Burlington Route
For particulars call at
TICKET OFFICES: Cor. Broadway and Olive and
UNION STATION
Or write to W. A. LALOR, A. G. P. A., St. Louis.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. July 27, 1905 No. 30

Current Events.

Peary and the North Pole.

Lieutenant Peary is off again for the Pole. One day last week, amid the waving of flags and the tooting of congratulatory whistles, his ship, the "Roosevelt," sailed out of New York harbor. Peary himself was on shore when the vessel sailed, but will proceed as far north as possible by rail and then join his crew. This is his tenth trip into the Arctics and he believes that he has at last devised a plan and a route which will give the largest possible chance of success. It is, indeed, a very clever plan and one which seems, at this distance, as likely as any to succeed. The problem of getting to the Pole is essentially the problem of carrying enough provisions to sustain the party from the last base of supplies to the destination and back again. The latter element, getting back again, doubles the difficulty but without it the joy of getting to the Pole would be clouded by the fact that no one would ever know that it had been done. Peary's plan is to go as far as possible in his ship, which has been specially constructed to resist enormous ice-pressure and to be lifted out of the water rather than crushed by jamming floes. It is hoped to get the vessel to the northern shore of Grant Land, or within five hundred miles of the Pole, before the ice becomes impassable. If that cannot be done this summer, they will get as far as possible this summer and try it again next spring. Arctic exploration has the merit of teaching patience. In any case, this fall or next, winter quarters and a permanent base will be established at the point mentioned. Then, when the long Arctic night is broken by the first streak of daylight, about February, the ship will be abandoned and the overland journey to the Pole will be begun. And this is the clever part of the plan. The great difficulty has been to carry provisions enough to supply men and sledge-dogs on the trip. Peary will have more dogs and more sledges than usual and the expedition will be divided into three sections, all starting together and each carrying as much provisions as possible. From the start, the men and dogs of the entire party will subsist on the provisions carried by the first section and when that is exhausted the first section will return to the base of supplies. The remaining two sections will proceed, using the supplies carried by the second section, which will also return when its supplies have been reduced to the point where there is just enough to enable it to get back. The third section will then be, according to the calculation, two-thirds of the way from the base of supplies to the Pole, with its own supplies untouched. Using these, the dash to the Pole will be made and the return commenced without unnecessary delay. At about the point where the second section was left, the first section, which has returned with a new lot of provisions, will be met. Farther back, the second section will meet them with still more supplies, and the whole party will come in together as it went out. Of course a good many things are likely to happen to disturb the symmetry of this scheme, but it has been carefully wrought out by the man who has had more experience in arctic exploration than any other living man. We heartily hope that he will succeed and break the fatal charm which the North Pole has possessed for bold navigators for the past century.

⁂

Enforcement of the Law.

Attorney Jerome, of New York, has had a good deal of the idealism knocked out of him in the course of his many campaigns for municipal decency in his city. His work has been excellent and effective, and he has not yet lowered his arm, but there is evident in some of his more recent utterances a new note of cynicism which indicates that he has lost some of his spirit if nothing of his strength. During his recent western tour, he commented favorably on the general tenor of Governor Folk's work, but gave the opinion that much of it was impractical. He said, "I am sore with banging my own head against unenforceable laws. But I had to. I have got to do it. It is my duty. But I know that I cannot succeed, because the people do not believe those laws have a sound moral sanction." That is rather a sad utterance for one in Mr. Jerome's position and with his experience. He is talking particularly about Sunday closing laws, but it applies equally to all laws that may be locally unpopular with the most assertive element of a community. We may count on it that the attorney who believes his task to be an impossible one is not going to "bang his head" against the stone wall any harder than his sense of duty absolutely demands, and it is pretty sure that the force of his blow will diminish as his conviction of its ineffectiveness increases. We prefer Folk's dictum, which is but a repetition of Roosevelt's motto as police commissioner of New York, that the remedy for a bad law is not to ignore it but to enforce it. Public opinion has a much better chance to register itself in the making of laws than at any other time. The representatives of a million people may enact a certain law, and a thousand noisy and persistent malcontents whose interests or habits are interfered with by it may create the impression that public sentiment is overwhelmingly against the law. The official who tries to regulate his enforcement of law according to the apparent support of public sentiment, is peculiarly liable to such errors of judgment, letting the noisy and obstreperous thousand outweigh the orderly and silent million. The safest thing for him to do, if he wants to be with public sentiment, is to enforce the laws which have been enacted by the representatives of the people.

⁂

Party Government.

A well-meaning preacher, with a hearty and wholesome belief in reform, recently nominated Hanly of Indiana and Folk of Missouri as candidates for president and vice-president in 1908. The fact that one of these gentlemen is a staunch Republican and the other a sound Democrat did not in the least enter into the calculations of this volunteer nominating committee. He knew that they were of diverse politics but passed it off lightly by saying that he did not think that would matter in the case of men who stood so conspicuously for righteousness. Now, there can be no doubt of the importance of honesty as an issue in any election at the present time. Nearly any of us would rather vote for an honest man of the opposing party than for a grafter of our own political faith, and in local elections the tendency to overleap party lines and find the best man is most gratifying to all good citizens. But while party politics has no real meaning in connection with the government of a city, and very little in the government of a state, it is an element not to be ignored in the administration of national affairs. There the issues upon which party platforms are drawn have a real significance. It is of course essential that we have an honest man in the presidency and one who will enforce the laws, but it is also essential to have one who will support wise policies in national and international affairs. Upon these matters parties are divided, and to elect a conglomerate ticket, composed of honest men of opposite political beliefs, would be a curious folly. Perhaps it is scarcely necessary to speak so seriously of such an obvious error, but it is worth while, in the midst of our much needed emphasis upon civic righteousness and our criticisms upon blind partyism, to remember that, in federal affairs at least, parties are an indispensable feature of our government.

◆

Saint Columbus.

It is announced from Rome that Christopher Columbus is about to be canonized as the patron saint of America. The ceremony is to take place on the four hundredth anniversary of his death, May 26, 1906, and at the same time a statue of Saint Christopher Columbus is to be erected in the Vatican. This ought to be a great gratification to America, for there has never been a saint whom this continent could claim indisputably as its own. To be sure, we have been getting along very well in our unsanctified condition, but with Columbus elevated to the status where he can be employed as an intercessor in our behalf at the throne of grace, we ought to flourish and abound. The canonization of Columbus will be somewhat unusual, for that honor is usually reserved for those who have given evidence of exceptional piety during life or (in the absence of piety) for distinguished ecclesiastics, who made up in rank what they lacked in religion. In general, miracle-working power during life or evidence of miraculous power of the bones after death is a pre-requisite to canonization, though this rule is not absolute. Living persons, of course, are never canonized, and, as a rule, two or three centuries must elapse before the natural and gradual accretion of legend furnishes a sufficient body of “well-attested” miracles to warrant canonization. Elevation to the dignity of sainthood is not intended as an idle compliment to the virtues of the deceased. In return for the honor that is paid to him, the saint is expected to act as intercessor for those suppliants who invoke his aid. In such a case, it is natural to give the preference to a saint who, even during his natural life, was known to possess wonder-working powers. Columbus cannot, so far as we are informed, lay claim to any such powers during life, but he will doubtless begin to make a record as soon as he is canonized. This particular event is only another illustration of that age-long disposition of the papacy to take to itself the credit for any good thing that is done. Columbus, to be sure, was a good Catholic and the early explorers who followed him were children of their superstitions age, to the extent of asking the pope's permission to sail uncharted seas and occupy unknown lands. But the prosperity of the new world which Columbus ran into by accident while he was looking for China, has been in proportion as it freed itself from the domination of the papacy. The canonization of Columbus will not help the country a great deal, we fear.

◆ ◆

Mrs. Eddy's Catechism.

Mrs. Mary Baker G. Eddy has put forth a message to her Christian Science fold. It is said to be her last pronouncement, and it is in the form of a catechism. We always like to give the Christian Scientists a chance to speak for themselves, for otherwise they always feel misrepresented. Here are some of Mrs. Eddy's questions and answers. Notice the naive absence of relevancy between the question and its answer in some cases and the characteristic ambiguity of the answer in others, as in the ones about the new religion, natural science, and surgery:

“Is Christian Science a new religion?”

“Yes, a new old religion and Christianity.”

“Does it stand in relation to Christianity as Christianity did to Judaism?”

“Somewhat.”

“Are you an interpreter of Jesus' teaching or have you presented that which is new to his teachings?”

“An interpreter thereof.”

“Is the textbook of Christian Science the word of God in the same sense as the Bible is?”

“All truth is of God and Christian Science is eternal truth, demonstrable, based on a fixed principle and rules, and is susceptible of proof.”

“Is ‘Science and Health, a Key to the Scriptures,’ a fulfillment of the New Testament promises of a latter day revelation?”

“It is.”

“Is Christian Science in antagonism to natural science?”

“No, not to natural spiritual science. There is no material science.”

“Does Christian Science discourage the study of natural science or any portion of it?”

“It is gained by study and rightness.”

“Does it deny the existence of disease germs or merely assert man's superiority over such forces?”

“It denies the existence thereof.”

“Does Christian Science expect its followers to live immediately as though entirely spiritualized beings?”

“No.”

“Is it proper for a Christian Scientist to disregard the laws of hygiene or merely to disregard them if circumstances make it necessary?”

“To disregard all that denies the allness of God's spirit and his laws.”

“May the Christian Scientist make use of physical culture, use especially nutritive foods or make use of fresh air treatment as aids to physical well being?”

“No, not necessarily.”

“Under any conceivable circumstances would a Christian Scientist make use of surgery?”

“Yes and no.”

“In case of infectious disease, would a Christian Scientist yield himself to the customary treatment of isolation and disinfection?”

“If the law demands it, yes.”

“Does a Christian Scientist regard poverty as a manifestation of disease?”

“No.”

“Is poverty a disease of society or of the individual?”

“Of both.”

“Can the individual, by the use of Christian Science, overcome a worldly defeat?”

“Yes.”

“If the world would abandon the study of disease and crime, and devote itself to the study of wealth, health and love, would criminals, cripples and poverty cease to exist?”

“They would.”

“Is there a doctrine taught by Christian Science that evil can be willed against another as well as good?”

“This doctrine is hypnotism. Christian Science can only produce good effects.”

“Has an evil mind power against a spiritual life?”

“Evil works against all good, if it works at all.”

“Do you regard death as a great world fear which the human race wills against itself?”

“Yes.”

“Does Christian Science advocate the abolishment of philanthropic institutions, as well as hospitals?”

“No.”

“Could society exist without jails and almshouses?”

“Not at present.”

◆

Unionism in the Courts.

Little by little it is being impressed upon the labor unions that they are amenable to law and that they can and must be held legally responsible for the results of their acts. The fact that the unions are not incorporated has been an obstacle in the way of holding them to account in many cases. But now and then there is an instance in which this difficulty is surmounted. In one case not long ago, a corporation got judgment for damages in a suit against a labor union and collected the money by legal process from individuals who were members of the union. A non-union employe in a Massachusetts shoe-factory was discharged because he did not belong to the union. He brought suit for damages. In the course of the trial the employer testified that he had discharged the man because of a contract into which he had entered with the union binding him to employ only union men. He recovered damages and the Supreme Court of the state has affirmed the decision. In another case in New Jersey, a union hat-maker, whose card had been taken away for non-payment of dues and who had lost his place on that account, sued the union and recovered $300.

◆

The Ohio Demand.

We think it is time for the political situation in Ohio to be changed. A Democratic governor who can overthrow the present boss rule in that state will be a real Godsend. It did not need Mr. Steffens' article in McClure's magazine to make us acquainted with the rule of Geo. B. Cox; and Governor Herrick's attitude toward the liquor question has put him out of court with a good many Republicans. The Democratic candidate is a Christian man of high integrity and we trust that, irrespective of political party and denominational affiliations, the Christian people of Ohio will see that their state shall be ruled in the interests of good, right and truth, rather than in that of the bosses.

Suggestions for the San Francisco Convention.

As the time approaches for our national convention at San Francisco our thoughts should be concentrated upon the things which should claim our attention in that great gathering. Of course there will be the usual reports both of the officers of the convention and of the committees. These should receive the most careful attention of those who are charged with making such reports, for much of the success of the convention depends upon the thoroughness with which its reports are worked out by the several committees having in charge its various interests. An ill-digested committee report may consume hours of time of the whole convention and finally either be rejected or referred back to the committee or passed in an unsatisfactory form.

But in addition to the routine work of the convention which, after all, is its important work, there are some matters claiming special attention about which the brethren should be thinking. One of these will be the time of holding these conventions. As we have already departed in this instance from the regular time the question is certain to be raised as to the wisdom of returning to the time fixed by the constitution. We have already discussed this matter in an editorial and have called for an expression of opinion from the brethren. So far it would seem there has been but little interest developed on the subject, or else our readers have endorsed the suggestions of our editorial. The chief suggestion on that subject was that the time should be located when it would accommodate the largest number of people, and that for this reason it should be placed in the latter part of June or early in September, just before or at the close of the vacation season. So far as the CHRISTIAN-EVANGELIST is concerned, the constitutional time suits us as well as or better than either of the months mentioned, but it is claimed, and we think with reason, that it interferes with the attendance of our college men, of preachers, and our business men, without whom we cannot hold a very successful convention.

Another important matter that will come before the San Francisco convention will be the closer unification of our national home missionary and state missionary societies and offerings. It has been recommended by both the Ohio and Missouri state conventions that the offerings for these two interests—state and national—be consolidated and that one day be selected for this joint offering to be divided upon an equitable basis. Since the work is essentially one there is no reason why there should not be a closer unification between our state societies and the national society, and there are cogent reasons why there should be a closer co operation. The more we can simplify our missionary machinery the more effective it is likely to be. This change, however, would involve a readjustment of days for our different general interests, and this is a question that needs the wisest judgment of our very best men and women. The problem is to be solved only by those who can see over the whole wide field and who are interested equally in the success of every department of our work—foreign and home missions, state missions, Christian Woman's Board of Missions, our educational interests and our benevolent work. No one of these must be overlooked or slighted. The problem of this adjustment will require time, consultation, and wise judgment.

Our suggestion for the San Francisco convention is that it appoint a large committee of representative men and women to take this whole question of the closer unification of our missionary societies, especially the state and national, and the readjustment of days for the offerings, under consideration for a year and submit its report to the next annual convention. This would avoid haste and give ample time for looking over the whole field and considering the question in all its bearings. Every religious body engaged in prosecuting its work along these different lines finds it necessary from time to time, in the light of its experience, and to meet the demands of new problems as they arise, to readjust its missionary machinery and methods to existing conditions. We must never suppose that we have reached perfection in our methods of work any more than in our theories and systems of thought. But these changes in methods and plans of work should be made only after mature consideration. Hence our suggestion for a year's time and for a large committee in order to a wise solution of this and other questions which, in the wisdom of the convention, may be referred to it.

"The Church of Christ."

This is the title of a notable book just issued from the presses of Funk & Wagnalls. If we mistake not, it will awaken a new interest and no little investigation and searching the scriptures. The publishers announce it as "A strong, remarkable and original work on the church from the view point of a layman of decided convictions and wide commercial and political experience. The author prefers to have the book brought out without any hint as to his identity—to have its contents considered entirely from the standpoint of their intrinsic worth and without any reference to the particular mind that produced them." This at once arouses our attention and speculation as to the authorship; and opening the volume we are immediately struck with the reverent, scholarly and Christian treatment of the great theme.

The author represents the Christian religion as original—unlike all other religions in its adaptation to all mankind, in its direct promises of eternal life, in its teaching concerning the fatherhood of God and the brotherhood of man, in its offer of the forgiveness of sin, in its positive teaching and its missionary character. Book first treats of the history of pardon, and book second the evidence of pardon, and the church as an organization. Beginning with the kingdom of heaven, the writer considers the confession of Peter and the church of Christ; the greatness and authority of Jesus as a teacher; the Christ as the word; his passion; the supper and the communion; the three revelations or dispensations; the establishment of the church, Pentecost, the first gospel sermon and its results; the right division of the word of God; the great salvation; the preaching of Peter and John, Stephen and Philip; the province of miracles in the establishment of the church; then the conversions, the place of baptism and the divine confession; the work of Paul, and the call of the Gentiles; the answer to the question, "What shall I do to be saved?" and the operation of the Holy Spirit in conversion; the missionary work of the church; the first council in Jerusalem, and its decree; Paul's missionary journeys, his work at Thessalonica, Athens, Corinth, Rome, and the conversions under his preaching.

Part second discusses the assurance of pardon, the scripture terms as the only way of pardon; the promises, and the testimony of the Spirit over against that of the senses; the church as an organization with bishops or elders and deacons and evangelists; the ordinances of the Lord's day, the Lord's supper, and the Lord's baptism, and their monumental significance; the congregational polity, co-operation and extension, and the duties of church membership; apostasy, Christian unity, the basis of unity, the sin of division and wrong of creeds; denominationalism; the uniqueness of Jesus among all religious teachers. This is a beautiful volume of 366 pages.

It will be seen the book covers a wide scope. It is written in a very succinct and satisfactory style, however, its positions well buttressed by scripture texts and illustrated with scripture examples. Some of its teaching will, no doubt, meet with criticism, but its clearness and candor and eminent Christian spirit must commend it to most readers of every school of religious thought as a suggestive and valuable contribution to the literature on this subject. Whoever its author may be, it is evident at once that he is a devout student of the Holy Scriptures and a genuine lover of his kind. An impartial and serious examination of this volume will, we are satisfied, aid in the solution of the most trying and tremendous problems which confront our modern church. The claim that the church of Christ should be one and identical in organization, teaching, and practice with the New Testament church before the beginning of a creed, sect, or party; and that such unity, according to Christ's own word, is essential to its complete and final triumph, and must bring in the glad day when the kingdoms of the world shall become our Lord's kingdom, is surely a mighty one and worthy of the prayerful consideration of all lovers of the Christ. Our unknown author has done a good service and we trust he will meet with a wide reading. F. D. P.

◆ ◆

Notes and Comments.

In these summer days the spiritual life is in grave danger. Its deadliest foe, says the Epworth Herald, is neglect.

◆

This is the last call to the churches to respond to Brother Muckley's appeal, and report at once to him whether they will promise to take this year a collection for the church extension fund. The figures indicated on another page show that we are far short of the 2,000 churches which it was hoped would report in time to have their promises announced at the general convention in San Francisco. There is time for the churches still to report to Brother Muckley, but they must not delay in the matter. Send a post card at once, brethren, to 600 Water Works Bldg., Kansas City, Mo., to reach him not later than August 2. Church extension must have a fund of half a million.

◆

In a paper on "The Doctrine of Public Worship," the writer, Rev. F. K. Freestone, contending that the multiplicity of interests in life to-day is a contributory cause for the lack of church-going, emphasizes what is in our judgment the one thing needful. It is true, as he observes, that many have lost the old quiet ways in the din of many pursuits and the distractions of many cares. Brighter services and better sermons have been suggested as remedies, but while these are to be desired, as Mr. Freestone says, we rather need to inculcate a truer church idea, a keener conception of the church as the best means of realizing the higher truths and sympathies of religion.

◆

The efforts of the saloonists and gamblers of St. Louis county to get around the closing orders are very persistent. It would be well if the people of the state would once for all make up their minds that, to quote Dr. Hillis, all the destroyings of God look forward unto some high form of saving. Is the closing of evil resorts a means of the saving of our youth? If it is, then we should make it very emphatic that we propose to back up the governor in his efforts to make the law supreme.

◆

"I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better," says Mr. W. J. Bryan. Whatever one may think of that leader's political and financial views those who read the signs of the times religiously will agree with the Nebraskan's firm stand on behalf of missions and his statement that religion is not meant simply to save men in heaven, but it is also intended to teach them what this life really means.

◆

The Presbyterian Banner quotes a remark from John Fiske, who said that "evolution is essentially Calvinistic." The Banner says of this remark, "We accept this conclusion and believe it to be strictly true of that form of the doctrine of evolution which is properly termed theistic. Science exhibits the gradual unfolding of a plan that must have originated in the divine mind." If that is the true idea of Calvinism, then we are all Calvinists! We are sure evolution is Methodistic, for method is evolution's strong forte. Perhaps in this way we can popularize evolution, after all, and make it orthodox.

◆

More of the humanizing element and less of the lexicographer is what religion needs to-day. By which we do not mean that there is no place for the scholar or for the emphasis of doctrine. But the church is realizing the need and the education of its leaders is growing less academic. To understand humanity and apply the great truths of the great Teacher to its needs is the essential requirement in the ministry of to-day. The scholar who can discover the fine points of Greek roots has his place, but the man in the pulpit must have the capacity and the opportunity to benefit by the research of the scholar yet must himself know humanity better than Hebrew grammar. We might spend our lives in debate and accomplish nothing that would materially benefit the world.

◆

This word concerning the true idea of education by Dr. Van Dyke of Princeton university, in an address before the University of California, is needed against a possible over-emphasis of the utilitarian idea of education:

> The hope of the democracy lies in the spread of education. The more important education is, the more necessary it becomes to have the right ideals.
>
> The marketable ideal of education would train a man chiefly in order to make him able to sell his work for larger wages. It would develop him from childhood up for some particular trade or business. It would try to make him merely a lawyer or a doctor, or an electrician or a merchant, or a carpenter or a preacher, instead of, first of all, making him a well-minded man. This marketable ideal is a mistake in a democracy, because it narrows men's thoughts, dwarfs their character and divides them into classes and guilds which can not understand one another because they have no common ground of sympathy. Broad manhood is what a democracy needs.

◆

The Central Christian Advocate remarks: "When people say that we are not to interpret the Bible, but to believe it, they either use words which have no meaning or they are proposing to us to surrender that right of private judgment which, at heavy cost, we won from Rome at the time of the Reformation." There is a good deal of shallow demagoguery in the use of that and similar expressions, but it is quite as often the result of ignorance. The Bible is an ancient book, written by orientals to orientals, in highly tropical language, in tongues that are no longer currently spoken, and referring to usages and customs which are obsolete or unknown to occidentals. While the Way of Life is so plain that a wayfaring man need not err therein it propounds problems and suggests truths and principles that require the best scholarship and the best trained intellects. This is why it is absolutely impracticable to insist on uniformity of thought and thorough agreement in opinion on all questions of criticism and interpretation, as a condition of union and fellowship.

◆

Our good brother, J. W. McGarvey, in his department of Biblical Criticism in the Christian Standard, says: "Nothing is made plainer in the scriptures than that Jesus did become the Son of God by being born of the Virgin Mary. The relation is not 'an eternal one growing out of the divine nature,' for it would be the height of absurdity to say God was by his nature from all eternity the father of Jesus Christ." What Professor McGarvey here calls the "height of absurdity" is the matured thought of the wisest thinkers and ablest scholars in the church. The position is that the manifestations in time of God as Father, Son and Holy Spirit, are but the expression of a triunity of nature, in terms of human speech, which existed in eternity. That is, the fatherhood of God is an essential part of the divine nature revealed to us in Jesus Christ but existing always. But it is evident that the idea of fatherhood cannot be older than that of sonship, for they are correlative terms, and the one implies the other. We are greatly surprised, therefore, to read such a statement from the pen of so mature a mind and so competent a scholar as Professor McGarvey. We are forced to the conclusion that he has not directed his thought very carefully to this particular subject.

Editor's Easy Chair.

Pentwater Musings.

For the past week the Easy Chair has been enjoying the novel experience of pioneer life. It has been a taste of boyhood days and has brought back memories of the long ago. On the fifteenth day of the seventh month, in the year of our Lord, 1905, the same being Saturday, the ancient Sabbath and the day preceding the Lord's day, we moved into our new cottage which is but the rear part of the cottage that is to be. The accommodations are scant and the furnishings few and simple, but it would be difficult to find a king's palace whose royal inmates enjoy its superb luxuries and splendid appointments so much as we have enjoyed this rude cottage here among the pines and hemlocks on the shore of Lake Michigan. We have been taking our meals from the top of a trunk which has served as our dining table until yesterday when our carpenter finished a new table for us. He has also fitted up a number of shelves in the cozy little kitchen, and now we are feeling a little uppish! The pride of the place, however, is our new well, sunk just in rear at the edge of the kitchen porch, which goes down sixty-eight feet through the sand and brings up the crystal water, pure and cold, making a drink excelling the mythical ambrosia of the gods. "The Pioneer" has three rooms fronting the lake, with a kitchen and porch in the rear. In this humble habitat we are living and working and enjoying life.

⁂

Not since the days we toiled in the harvest field or split rails, have we performed harder physical labor than during the past few days in cutting a hole in the wilderness and in clearing out a breathing space. The undergrowth had to be cleared out, trees trimmed, dead and useless trees felled, brush piled, roadways marked out and cleared. While this is very hard work if well followed, it is also very fascinating because it brings the instantaneous reward of enabling one to see what he has accomplished. One's best judgment, too, is called into constant exercise in choosing which trees and saplings are to be left and which are to be cut down. Here the law of the survival of the fittest holds good. The less healthy, the less beautiful and shapely, are hewn down, while the larger, more prosperous and symmetrical are spared. It is hard for a lover of trees to cut down even an ornery one but some must go for the benefit of those that remain, and to make room for the free passage of air. One can but believe that these beautiful trees here by the lake shore, many of them hidden hitherto from approach by a dense undergrowth, were planted here for the service of man. In trimming out the undergrowth of brush and in giving them a chance to be seen and admired, we feel that we are but carrying out the divine purpose. And after all it is this fact that gives zest and dignity to all labor.

⁂

The Easy Chair readers must not imagine from what we have said about the wilderness immediately surrounding the cottage that we are separated entirely from the world amd cut off from associations with our fellowmen. Our park lies immediately south of the settlement known as the Oceana Beach Company, and is connected with it by a splendid plank walk which we have just completed along the lake front half way up the side of the hills overlooking the lake. It is only about three or four minutes' walk to the excellent Club House of the Oceana Beach Company, which serves excellent meals and accommodates a limited number of guests, at most reasonable rates. A walk of eight or ten minutes from our cottage brings us around back to the little lake where we may row or ferry across to the village of Pentwater where all our simple needs can be supplied. There are churches, schools, and all the appurtenances belonging to an advanced civilization. If the point of a larger accessibility be raised, we are only a comfortable night's ride from Chicago by boat, or about the same time by rail around the lake over the Pere Marquette Railway. The Easy Chair has examined many of the resorts up and down the shores of Lake Michigan but nowhere has he found conditions so favorable for quiet resting and recreation, with the essential elements of pure air, cool breezes, pure water, nor more splendid woodland or lake views.

⁂

The weather for the past few days has been decidedly warm for Michigan, but the breeze coming over the lake has made it delightfully cool on the lake shore. To-day, however, we have a change. A cool, brisk wind is blowing from the northwest, and the white-caps are visible clean out to the distant sky-line. To use our favorite simile, Neptune has again spread his green meadows and his drove of white sheep are gamboling on the pastures of the deep. It is such a day as puts new life and energy into a man and makes him feel capable of doing his best. Indeed, there is a bit too much sharpness in the air to make it comfortable to sit, even in the Easy Chair on the lake front, and hence we have climbed the hill in rear of the cottage and descended a few paces the eastern slope, in order to get the benefit of the forenoon sun and to be sheltered from the northwest wind. Here the outlook before us is not the watery domain of Neptune, but wooded hills and valleys with here and there tall sentinel pines, belonging to the first generation, which for some reason have escaped the lumberman's ax and are standing guard over the younger generation of pines, oaks, beech, and hemlocks which are coming on to take their place, for it is with trees as it is with man, one generation goeth and another cometh.

⁂

We have just received the Christian-Evangelist of July 20. We have been taking that paper for many years, and what is more important, we read a great deal that is in it. We really like it very much in spite of its imperfections and shortcomings. The editors and publishers have been much disappointed in the delay in getting the linotype machine for typesetting, which was ordered some time ago. This makes the type look a little worn, but this defect will soon be remedied, for when our new machines arrive we will have new type every week. But returning to the issue of July 20, through which we have just glanced, there is much in it that is inspiring and helpful. Passing by the editorial department which can always be taken for granted, we were deeply interested in "The Church of the Future" by Brother Durban, our London correspondent; with "Personality in Education," by President Aylsworth, of Cotner; with "An Endeavor for Millions," by Dr. Clark, of Christian Endeavor fame; with the splendid report of the Baltimore convention, by our staff correspondent, F. D. Power; with "Prayer and its Answer," by Cephas Shelburne; with "The Social Test of Theology," by George A. Bellamy; and with "Reasons Why We Should Contribute to Church Extension" by J. H. Shepard. These, with the news department and the faces of some of our western workers, make up a number that is very satisfying and inspiring. Bro. P. C. MacFarlane's winsome forecast of the great communion service at San Francisco will create a stronger desire to visit that great convention. Altogether, the Christian-Evangelist seems to be prospering well in the absence of its Editor-in-chief!

Teach Us the Way.

By Thomas Curtis Clark.

Teach us the way, O Lord of Light,
Thou in whom darkness cannot be!
Make plain our path unto our sight;
Make all the shadows 'round us flee.

Teach us the way! In vain we seek
To find the path apart from Thee:
Teach us the way! For we are weak
And blind and helpless; hear our plea!

Teach us the way! 'Tis Thou alone
Canst point us to the distant goal:
If Thou shouldst fail, the dark unknown
Would wreck us, Pilot of the soul!

Why No Young Men for the Ministry

By Dr. E. T. Davis

"How shall they believe in him of whom they have not heard? How shall they hear without a preacher?"—Paul.

As an army without officers, so is a religious body without ministers. As a great people we are drifting toward this perilous condition. With few exceptions the day for the uneducated minister, like the uneducated lawyer or physician, is past. When I speak of a minister I mean an educated one, as the influence of the uneducated minister in any community is too little to be counted in so great a work as compared with that of the educated man.

The fact that we feel the need of student aid funds added to our already free Bible-schools shows how much we need to attract young men in this direction. The fact that the number of young men preparing for the ministry is growing smaller every year, and the number of churches larger, with that other fact that many of our ministers even up to middle age are giving it up for secular work, ought to awaken us, for no religious body will long be stronger than its ministers. To put the subject mildly, the pulpit is decidedly an undesirable position for the average Christian young man.

Aside from the struggle for an eternal home, the highest and holiest ambition a young man ever has is to build and beautify a home for his loved ones. The Swede, Norwegian, German and all other foreigners leave their native land, friends, and everything dear to their heart, and cross the great ocean to come to a strange country among strange people, all because they can hope for a little home of their own, where they may live independent and happy and lay up something for sickness and old age, for—

"Mid pleasures and palaces,
Though we may roam,
Be it ever so humble,
There's no place like home."

A few years ago I asked nearly a dozen young business and professional men why more young men did not enter the ministry. Their answers were in substance about the same, viz., there was too little assurance of ever having a home, even for old age. Young men realize to-day, as never before, that to make a financial failure in life is to make a complete failure in the eyes of the world, and in the sight of God it is little better, for "He that provideth not for those of his own household, has denied the faith and is worse than an infidel." The man who has too little love and ambition to build a home for his own family, will do little toward building up the family of God, and the man who is so situated that he cannot build a home for his own on this side of the grave, is in a poor position to train others to build one for the other side of it. If any man on earth needs a model home in his business, it is the Christian minister whose whole work is to get others to build for eternity as well as time.

Some years ago, I found in the statistical report for the past ten years, given by G. A. Hoffmann in the Central Christian Register, that our colleges had made an average gain in college property, endowment, and faculty of about 75 per cent, in number of students 80 per cent, but in young men preparing for the ministry we had no gain but an actual loss of 20 per cent. This loss meant that between 700 and 800 young men, who ought to have been studying for the ministry, were somewhere else. Where were they? Go to our colleges of law, medicine, dentistry and business, and you will find them. Do these young men think it more honorable to expound the law of man than the law of God? More needful to heal the body that in a few years will turn to dust than the soul that shall live forever? If not, why do they choose these professions and shun the ministry?

I spent four of the past five years in the university medical college at Kansas City. During these four years we had an average of nearly 250 students each year. I think fully one-half of these students were working their way through college. Some of them would leave the lecture room at 11:30, and go down town and wait in restaurants during noon hour; some got up at 4 o'clock to deliver morning papers in the cold and storm if necessary, they worked nights and after lecture hours, every place and time and at everything they could get, to earn a few dollars. The tuition in our medical colleges is from $80 to $250 per year; yet there were more than 26,000 students in our medical colleges of the United States last year. I suppose one-half of all these are working to pay a great part of their way, and some all of it; the medical colleges of Missouri alone had more than 2,000 students last year. These young men will do this work and pay a high tuition rather than accept a course in a Bible college free. Why? Because they know when they get through they can settle down in almost any city or town for a lifetime, and if they are true to their profession, they have a good assurance of a living, a home and plenty laid up for sickness and old age, while the average man, after being graduated from a Bible college, spends the remainder of his life dragging his family around from place to place with very little assurance of either. What condition is the average minister in who is compelled to stop work at 50 or even 60 years of age? Compare him with the average lawyer, doctor, or even farmer. If a young man can enter some secular work, build a home for his loved ones, live in comfort, lay by something for sickness and old age, live happy all his life, and go to heaven when he dies, what inducement is there for him to enter the ministry, break up housekeeping every year or two, and move to clean up some other house, settle down again, only to break up and move again about the time he gets well acquainted, and look forward to the humiliated and dependent position the average old minister is in today? The right answer to this question will fill both our Bible colleges and our pulpits.

A year or two ago only two men out of all our college graduates volunteered for the foreign field; is this surprising? If our boys do not desire a pulpit amid their friends and relatives in their own land, how can we expect them to desire one on the other side of the globe among the heathen? While our colleges are to prepare young people for all positions in life, their great work should be to train young men for that highest and holiest of all callings, the Christian ministry. But it is a notable fact that the great body of our best young men is shunning the ministry for almost all other honorable callings.

A man who never had enough ambition to learn a trade or get a high school education may be willing to go out and "work for the Master," as he puts it, for the collections or whatever the church wishes to give him. That class of men is usually willing to do almost any work for the same price, and the churches that are calling for a man who is willing to work and sacrifice and trust the Lord for support, will get this very class of men just as long as they want to call for them.

It would be amusing, if it were not so serious, the way some of our best ministers shy around this subject as though they had no definite idea what is keeping our men out of the ministry. Who in Missouri knows more of the conditions of churches and ministers than Brother Abbott? Brother Abbott has a line on this subject; it is brim full of common business sense as well as the practical religion of Jesus Christ. He says, "If our churches would raise the salaries of our ministers to a living basis, it would do much to encourage young men to enter the ministry." That is good practical business as well as religious sense. Paul says that God has ordained that "they which preach the gospel should live of the gospel," not might live of it. Would you like to urge your boy into a profession where the average man was not even paid a living for his services and education, to say nothing of laying up

(*Continued on page 964.*)

The Power of a Great Passion

By Stephen J. Corey

We are wrong when we put Christianity on the defensive. The genius of the religion of Christ is conquest. Conquest born of an irresistible passion. That passion is devotion to Christ embodied in a burning zeal to save the world. Here is the great need of the church to-day. Let a passionate longing for the evangelization of the world fill the hearts of God's people and their onward march would be irresistible. This passion is needed for the preservation of the church, as well as its victory.

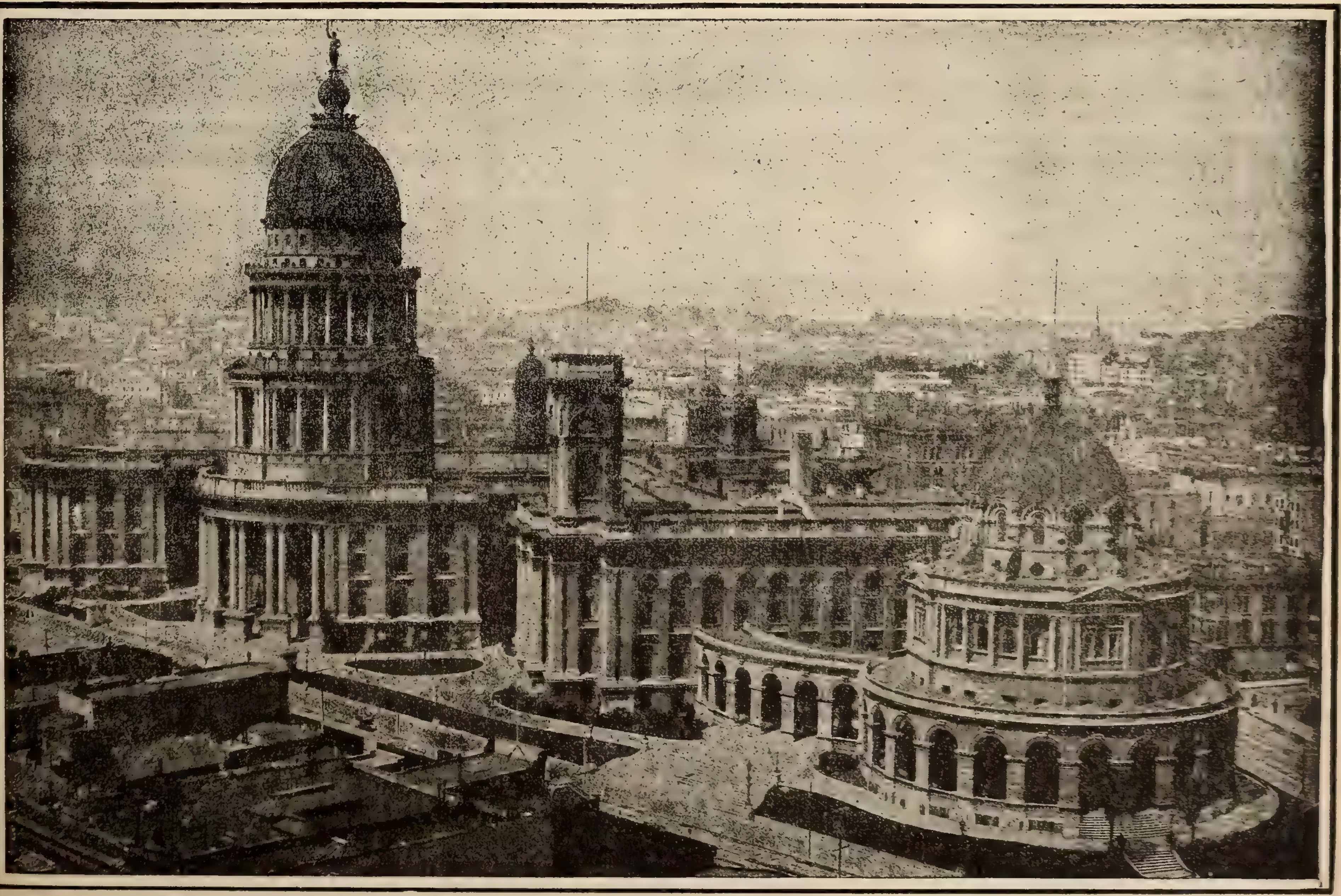
What was the power that preserved and made efficient the earlier church? It was the missionary spirit. Without it the work of Paul would have been a perfect failure. Think of his rapid journeys from place to place, organizing little bands of disciples, made up of slaves, ignorant idolaters, and a strange conglomeration of all classes. They were uncouth, untrained, half civilized. What kept them together? What kept the churches in unity? What made these little companies mighty forces in their respective communities? It was the mighty power of missions. They went everywhere preaching the word. They were on fire for lost souls. They believed in the universal conquest of the gospel. It was "the expulsive power of a new affection," which kept free the channels of the Holy Spirit and pushed them out into heroic service.

To organize churches to-day, in this enlightened age, and leave them as Paul did, would be in many cases suicidal. And why? Because so few Christians are on fire to spread the faith they espouse. They have not the expulsive and impelling power of a new missionary affection. The greatest need of the church to-day for purging purposes is the missionary spirit. What will drive worldliness out of the church? Missions. What will put avarice and covetousness in their graves? Missions. What will solve the problem of meeting the masses? Missions. A church on fire for the saving of souls is irresistible. A church of two hundred members, each one of which is praying and striving for the salvation of the whole world, will turn a city upside down in a single year.

The great cry of our church is for money—money to do the Lord's work. But we put the cart before the horse. What we need is the spirit of world-wide missions in the church, and the money will come. Sometimes we feel that we have to extract money from the people by appeals. God speed the day when extraction will not be necessary, but only the statement of the great need. It is almost a travesty on Christianity to be obliged to beg Christian people to give money to save the world. Paul writes of the Macedonian churches that "according to their power, yea, beyond their power, they gave of their own accord, beseeching us with much entreaty." If the people besought the missionary societies to receive, instead of its being necessary for the societies to beseech them to give, the evangelization of the world would speedily be accomplished.

* *

Hospitality is a great word in many states of the east. Have you never heard them tell how it is in Kentucky and Missouri and Virginia? Have you not heard them say how it is not in California? "Be not forgetful to entertain strangers." Our visitors will scatter out. And they will size us up, after all, according to the way we treat them. If western hospitality is ever to become proverbial somebody must set the pace in that direction. Shall we?—*Pacific Christian.*



CITY HALL, SAN FRANCISCO, CALIFORNIA.

The Social Test of Theology*

By Geo. A. Bellamy

Again, this social theology develops the positive, aggressive, constructive Christian. There are a great many church members who are content with themselves because they have attended prayer service, given to missions, supported the church and kept, in the main, the commandments. The Pharisees of Christ's time, and the old-time Puritans of our own time, are good examples of this class. "They try to be good by not doing wrong, and are just as good as trying not to be bad can make them." They never rise to heights of heroic service and righteousness, while frequently they actually retard the progress of the more progressive in the church who feel the need of positive, aggressive efforts in combating the evils of our time. Kipling, in his most virile and searching way, pours out his contempt on these neutrals who do no good, and try to do no wrong.

Our new social conscience does not permit men to be content with their inactive lives. It comes like a stimulant driving men on to larger and larger service for their fellow men; for those who are touched by it are not content to enjoy luxury while men with dark thoughts beg for work, and helpless women slave in sweaters' dens, and the life withers out of the poor, starved babies. It does not permit men to wink at the evils of the day, satisfied that the future will settle all injustices for the poor who suffer here on earth.

Again, in the test of this new theology, we find it offers a richer growth of righteous character. Character comes only through mutual self-giving. The soul and character of man are not molded, sweetened and nurtured by just reading, thinking and preaching; by shutting oneself off from others in monasteries; by wishing, praying, and singing. The monastery did not develop the highest type of Christian character. It drew men away from the problems of life. It made them less sympathetic; often bitter against their fellows. It developed an egotistic sanctity, unwholesome and inconsistent with the highest ideals of Christian manhood. Character is not worked up in us at our will. It does not spring up out of luxury. It develops through struggle and sacrifice, and is the gradual growth through years of service, of self-control, sympathy and love.

The social theology makes all life religious. "I came," said Christ, "to save the world." Not any department, not any one phase of life, but the whole world. He did not fence off religion into a separate part and come that he might save that realm. That Christ came to save amusements, customs, governments, arts, industries, and homes, is an idea that many Christian people have not entertained, often they have regarded these things alien and hostile to the kingdom of God. True, he said, "My kingdom is not of this world." That is, the laws of his kingdom, love, kindness, mercy, justice, are not the laws of this world. The laws of this world, malice, greed and jealousy, indifference to suffering and to duty, are not of his kingdom, to be sure, but while the laws of his kingdom are not of this world, they are in this world working mightily for its purification. As the principles and laws of his kingdom permeate this world will the kingdom of God be established, and no sooner. He came not to get men into heaven, but heaven into men.

Our more progressive church and social agencies are erecting great edifices not alone to the glory of God, but also to promote the dignity and divineness of the common life. The gymnasium is gaining a place in religious life because it promotes health and strength—sacred possessions. The fresh air movement, which takes thousands of God's children out into the country, is religious because it acquaints them with God in his wonderful works of art, preserves their health and builds their character. The bringing of neighborhood people together in friendly, fraternal relations is religious because out of it spring love, friendship and service. Classes in manual training are religious because they make intelligent, skillful men, able to support their homes. Cooking and sewing classes are religious because they help woman to her high and holy calling in the home, creating health and cheerful dispositions, preventing disease and quarrels and the frequenting of the saloon by the members of the family. What could be more religious than these agencies creating God-likeness and stimulating men and women to the highest life? What could be a greater test of the divineness of such activities than their results so forcibly manifest? To conceive of the Christian life as a thing of itself apart from other life is inconsistent with social theology and does violence to our highest interpretations of life.

Christ thought that everything should be tested by its fruits, and Paul says in his letter to the Galatians that the one infallible test of the working of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, goodness, temperance, faith. So the result of the social theology, although not clearly defined in the minds of many, and as yet without a systematic statement of its principles, is none the less real and is marked by its many fruits, fruits which have in them a permanent and spiritual force.

One reason why so many of the churches have been compelled to move out of the down-town districts is because their doctrine cannot stand the test. It is not broad and deep enough to solve the problems of life for the growing youth in the crowded parts of our cities, where the youth of the community has only the street for a playground and where families are crowded together without any idea of comfort. In our own neighborhood at Hiram House, since the opening of the work, churches have had to close their doors while we have been burdened with a larger attendance than we could take care of. For instance, notice the power for good of the playground, only one of our social factors. Notice its contrast with the life in the street where thousands of our future citizens are growing up. The forces which educate with such fatal precision on the street are: Fight for self, force rule, lawlessness, insult, revenge, cheating and lying. These forces reap their own harvest, which is realized in the tramp, the skilled thief, the hanger-on at the saloon and the ward politician.

On the playground you have the contrast; for the vicious, lawless life of the gangs, destructive of honor and character, there is substituted, under good leadership, wholesome games and play. It is the team versus the gang; it is side vs. self; it is obedience and order vs. lawlessness; it is play vs. fight; it is just leadership vs. the bully; it is honesty, courtesy and arbitration vs. falsehood, insult and revenge. The playground reaps its harvest in good athletes, young men who have the idea of justice and courtesy, whose ideals have been raised above the low standard of the street. While the outgrowth of the substitute is *character*—a permanent spiritual force. It costs us $2,500 a year to run the playground; but there is less lying, stealing, gambling, destruction of property and fewer arrests. Thus all these social agencies which create higher ideals and build character certainly have the fruits of the Spirit, and are in thorough accord with the lesson from the great dramatic judgment scene portrayed by Christ where the one infallible test is service.

This new theology has as its object a revelation of the life of God as it is being worked out in the soul of man and in society. It is evidenced in the deepened sense of the fatherhood of God and the brotherhood of man; in extending and intensifying the sense of sin and giving an enlarged appreciation of the functions of wholesome amusements; in developing the positive, aggressive, constructive Christian whose new service in life results in an enlargement and enrichment of character.

---

*Being a portion of an address delivered before the Disciples' Congress.

Objections to Faith Healing

First, the scientist considers the act of faith healing as a degradation of his God. He rises from every fresh contemplation of the wondrous work of the Creator and Upholder with a deeper conviction of the impartial and omnipresent reign of law, in all realms. A God of order and system is humiliated by a doctrine which presents him as setting aside the laws of health in answer to the prayers of a few faith healers. The sorrow and cruelty attendant on such teaching fill the scientist with regret, while the unworthy conception of the Ruler of the universe calls out his protest against the profanation.

Next the lawyer, even though he be but a student, having read no more than "Greenleaf on Evidence," or his "Testimony of the Four Evangelists," objects decidedly to acceptance of flimsy testimony as to the presence of Christ in the alleged cases. An undisputed instance of cure of a disease or disability, which has passed the rigorous scientific investigation of Christ's healing, as in the ninth chapter of John, does not emerge. Nor is there one which is not surpassed by the cures effected by faith in patent medicines.

What kind of a weak and flabby Christ is this, who limits his healing to nervous disorders which he feebly cures after repeated trials, and utterly breaks down before a lesion of the body or even a case of strabismus? Your physician can remove a cataract, cure cross eyes, set a broken leg in a few minutes; your Christ cannot do any one in ten years. Your lawyer can tell you, at once, that it is illogical and that it carries all the grievous results of accepting error to ascribe to an absent and wholly suppositious cause that which can be accounted for by a present and easily understood influence. Here the psychologist steps in to say that the mind's power over the body is so unaccountable and so great as to border on the miraculous.

On an alarm of fire, a servant picked up a trunk weighing 200 pounds and carried it downstairs. After the excitement she could not lift it. An insane man can break chains and require eight men to subdue him. French criminals slept in beds where cholera patients had died and remained immune. They were placed in clean beds, but told that cholera patients had died in them. Every one took the disease; some died. Hypnotists enable their dupes to walk when they are afflicted with rheumatism and they cannot walk outside of that influence.

This Christ who heals for Mormons, Dowie, the Holy Rollers and Christian Scientists can do no more than Shelton, Werner, Schlatter and other scamps do for their victims. Nor anything stranger than the annals of abnormal psychology continually present.

Every wise physician knows that faith in him will cure disease as quickly and as thoroughly as faith in Christ. He can match your cures with others as remarkable. He can discount the effect of medicine, in cases where there is no lesion, but only a hysterical condition of the body needing nothing but the soothing of the nerves and rest for recovery. To a hard-headed reasoning man there is no proof that Christ has abrogated law, set aside the laws of health, suspended the sentence, "what a man sows that shall he reap," and entered into competition where he is surpassed by patent medicines and by skillful physicians.

The theologian, in the name of humanity, has a word to say. The complete success of faith healers in the church would result in the unquestionable work of the twelve and the seventy. Such a result would be a most terrible calamity to this sinning, sobbing earth. It would bring woes innumerable.

Suppose we had the power to cure all manner of pain. Imagine a boy who, after repeated warnings, had eaten green fruit, had surfeited himself with sweets and, with his hand on his heart (or six inches below), was groaning with pain; would we tell him, "Prayer and faith will remove your pain"? Or would we let him suffer till nature brought relief, or hot medicine set up a counter irritation?

Suppose a woman has given herself to fashionable society and turned night into day and her stomach into a reservoir for late and indigestible meals; is faith cure to be found in prayer, on which condition she will be healed as sound as before?

A man absorbed in the pursuit of gain, doing legitimate business, works sixteen hours a day till he is utterly broken down; will a prayer wash away his physical sin?

Further, the ape, the tiger, the hog, the peacock within us are not cast out, except by the furnace and the harrow. Moreover, if the Christ be a healer of disease, by miracle to-day, those who thus come touch merely the hem of his garment; they enter not into his life. The visit of the Son of God is obscured to any one who looks to him for such paltry blessing. Between a life of constant invalidism and one of uninterrupted health, the former is preferable. This is a mystery which could be explained.

Degrade the Christ to the level of a statesman, directing the nation; reduce him to the attitude of a teacher of political economy, sanctioning some form of taxation or the tariff; bring him down to be the chief Socialist; call him a police judge who will round up all of men's disputes in a great judgment day; in every case you have tarnished his glory, missed the end of his sojourn among us, and misled men as to the richest gift he has to bestow. But do not, oh, for suffering humanity's sake, do not make him a substitute for a drug store, do not present him as a feeble, dabbling doctor, who may cure and who may not, who cannot cure a serious, acute disease, but who may, after weeks of trial, do as well for a nervous disorder as a second rate physician can do.

Disappointment and sorrow follow close on the heels of every faith healer, and cruelty emerges when parents consistently believe the delusion and permit their children to suffer and to die sooner than to show lack of confidence in the power of Christ to heal by a miracle, regardless of the laws of healing.

Surely we ought not to countenance such a mistake, though held in sincerity, and by good Christian persons. It is an error, deficient in scriptural, scientific and factual foundation.

VETERAN.

BUSINESS WOMEN

A Lunch Fit For a King.

An active and successful young lady tells her food experience:

"Some three years ago I suffered from nervous prostration, induced by continuous brain strain and improper food, added to a great grief.

"I was ordered to give up my work, as there was great danger of my mind failing me altogether. My stomach was in bad condition (nervous dyspepsia, I think now) and when Grape-Nuts food was recommanded to me, I had no faith in it. However, I tried it, and soon found a marked improvement in my condition as the result. I had been troubled with deathly faint spells, and had been compelled to use a stimulant to revive me. I found, however, that by eating Grape-Nuts at such times I was relieved as satisfactorily as by the use of stimulants, and suffered no bad effects, which was a great gain. As to my other troubles—nervous prostration, dyspepsia, etc.—the Grape-Nuts diet soon cured them.

"I wish especially to call the attention of office girls to the great benefit I derived from the use of Grape-Nuts as a noon luncheon. I was thoroughly tired of cheap restaurants and ordinary lunches, and so made the experiment of taking a package of Grape-Nuts food with me, and then slipping out at noon and getting a nickel's worth of sweet cream to add to it. I found that this simple dish, finished off with an apple, peach, orange, or a bunch of grapes, made a lunch fit for a king, and one that agreed with me perfectly.

"I throve so on my Grape-Nuts diet that I did not have to give up my work at all, and in the two years have had only four lost days charged up against me.

"Let me add that your suggestions in the little book, 'Road to Wellville,' are, in my opinion, invaluable, especially to women." Name given by Postum Co., Battle Creek, Mich.

"The Road to Wellville" in each pkg.

A New Phase of the Immigration Question

By J. P. Lichtenberger

New York City presents a unique situation in reference to the question of immigration. We have two great sources, by water and land.

That which comes to us from across the seas has received most of our attention. When the word "immigration" is used, the mind almost instinctively turns to the vast multitude of foreigners landing daily at Ellis Island from the Transatlantic steamship lines. This class has received much attention, and has been minutely studied and analyzed. It is strongly Jewish and Roman Catholic. It means little for Protestant Christianity. It demands of the church and the nation serious consideration. It threatens to change the character of our civilization. What can be done to check the undesirable elements? Can this vast aggregation be assimilated by our population? What is the duty of the Protestant church toward "the stranger within our gates"? These are the questions that arise.

While our attention is thus being absorbed, there is another large and constant stream of immigration pouring, almost unnoticed, into our city by the various railroad lines. My purpose is to call attention to this multitude and secure interest in it. It is largely, dominantly, American and Protestant. It includes all classes and ages, but it consists chiefly of the young, energetic people of the rural districts and smaller cities who are seeking the better economic opportunity of the metropolis. They are coming from Christian homes and from the churches where many are active workers and faithful Christians. Their arrival is unheralded. They are absorbed with the novelties and attractions of the great city; they are busy seeking employment or adjusting themselves to the new environment; they are uncertain how long they will remain; they do not know the location of their churches; they wish to float about for a while and see the great churches and hear the great preachers before uniting with any church; they are strangers, and no one knows whether they go to church at all, so that their influence is not what it was at home, etc. So multitudes come and drift about for a time, and by and by are lost not only to their churches, but to Christianity, and are added to the great mass of the churchless, worshipless, godless of our city.

It is a common opinion frequently expressed that there are more Protestant Christians in New York unaffiliated with any church than the combined membership of all the churches. This class of immigrants should receive more attention by our churches. From it is one of the chief sources of recruits for our work.

What are we as a people doing for this class? Very little. Do we not have a duty to perform here? Is not this condition of importance as a part of our "scattered Disciples" problem? If the Disciples coming to New York should unite at once with our churches, we should have in a short time great churches that would attract the attention of this great city.

A few things that will contribute to this result:

It is seldom that members of our churches throughout the country depart for the city without the knowledge of our pastors. The address is easily obtained, often given to the pastor. If these names and addresses were forwarded at once to one of our city pastors, it would insure a reception for the newcomer and an introduction to one of our churches immediately upon their arrival. This would help much.

Again, pastors are often reluctant to dismiss from their churches their good workers and even advise, sometimes, those going away to retain their membership in the home churches. Almost every printed church directory contains the names of non-resident members, address, New York. This is often due to the above fact. If persons were urged to take letters and were directed to a church in the city, and the pastor apprised of that fact, it would save money to the church and to the cause of Christ.

Our churches in Greater New York are noted for their cordiality to strangers. There are churches in the city that are formal and cold, no doubt, and which do not greet strangers cordially, but they are not churches of the Disciples of Christ. Our brethren are always most cordially welcomed. Those coming from out of the city are sure of a warm welcome and a kindly greeting.

New York City.

❀ ❀

Victory for Home Missions.

We learn from the office that the American Christian Missionary Society has received $5,000 on the annuity plan, from one who does not desire the name published. The annuitant will receive six per cent interest on the money all of his lifetime, and at the death of the annuitant it becomes a named memorial fund. Our Home Board will keep a missionary preaching the gospel through all the years.

Victory for home missions is in the air. All indications point to the greatest year we have ever had in our home missionary work. More churches have contributed to the offering, and more work has been done than ever before in our history.

Why No Young Men for the Ministry?

(*Continued from page 960.*)

against sickness and old age? Do you think he would look forward with much pleasure to the ministerial relief fund to supply the needs of his family in old age? If you cannot urge your own boy into this work, how can you urge some other brother's boy into it?

Unless a young man could provide for old age without depending on the church to do it, I would not even advise, much less urge, him to enter the ministry. If I had a thousand lives to live here, I would not give one of them to the ministry without that provision; with it I would gladly give them all in telling that wonderful story that never grows old.

Platte City, Mo.

❀ ❀

MENTAL ACCURACY

Greatly Improved by Leaving off Coffee.

The manager of an extensive creamery in Wis. states that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties.

"I cannot say," he continues, "that I ever used coffee to excess, but I know that it did me harm, especially during the past few years.

"It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it muddled my mental faculties so as to seriously injure my business efficiency.

"I concluded, about 8 months ago, that something would have to be done. I quit the use of the old kind of coffee, short off, and began to drink Postum Food Coffee. The cook didn't make it right at first—she didn't boil it long enough, and I did not find it palatable and quit using it and went back to the old kind of coffee and to the stomach trouble again. Then my wife took the matter in hand, and by following the directions on the box, faithfully, she had me drinking Postum for several days before I knew it. When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no other kind of coffee on our table.

"My digestion has been perfectly restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so, and I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure and without making the mistakes that were so annoying to me while I was using the old kind of coffee.

"Postum Food Coffee is the greatest table drink of the times, in my humble estimation." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

An Experimental Campaign

Reading from right to left: Merritt Owen, Pastor Central Church; T. J. Legg, State Evangelist of Indiana; Edward McKinney, Singer and Helper; R. H. Fife, Evangelist; H. H. Saunders, Singer and Helper; J. M. Elam, Evangelist; P. A. Parsons, Singer and Helper; W. S. Buchanan, Pastor Tabernacle Church and Chairman Executive Committee.

As soon as it was decided to hold the tent campaign at Marion, Ind., the CHRISTIAN-EVANGELIST made arrangements to present to its readers some account of the meeting in its actual process, and in this issue we are enabled to publish photographs taken specially for us, and give a description of the actual operations, as well as that which led up to this campaign, which will be watched with special interest in that it is to an extent somewhat of a test of methods.

The first week was one of almost continuous rain. Yet the tents were dry and comfortable and the audiences increased daily. The preparations for the Marion campaign were very complete in every way, and the opinion of its managers on the subject will certainly be very helpful to those who contemplate similar campaigns. It is already demonstrated to those who are in charge that, whilst fair weather is most favorable to tent meetings, yet they can stand even the heavy rains, as in this case, and services under a tent on a warm summer evening are delightful.

It must be borne in mind that the Christian church in Marion is comparatively weak, and very much overshadowed by its religious neighbors. In fact the cause of the Disciples in Marion is weaker than in any other city of its size in Indiana. Religious prejudice is strong, and this evangelistic effort means a desperate struggle for the supremacy of the primitive gospel. The evangelists do not, therefore, expect an early ingathering; however, there were eight additions the first week. They are having a good hearing from the denominations, as well as non professors, and they are faithfully preaching the old-time gospel at every service. That they have succeeded in making a most favorable impression upon the city is shown from an editorial in the Marion News-Tribune of Tuesday morning, July 11:

"REVIVALS ARE DOING GOOD.

"It is a wholesome sign of the times when one sees the large crowds that nightly attend the revival meetings that are now being held in the tents in various parts of the city. A good many times when such meetings are held in some cities there is a certain element of the most irresponsible people who take it for granted that they may gather around in the vicinity of the tents and raise all kinds of disturbances and annoyances. They seem to think that it is more of a side show than anything else. But such is by no means the case in this city at the present time. Here we see a number of evangelists and singers who are giving their time to the work of showing the way of salvation. They appear earnest in their work. They are conducting their meetings on the same high level as those that are held in any church, and their audiences are evidently made up of the better class of thinking people. So far as has been learned there has not been a single instance of hoodlumism in the vicinity of either tent that would mar the success of the meetings. This is a good indication that the truths spoken are falling upon ears that are willing to receive them, and this means that much good will be done.

The Central Tent—R. H. Fife, preaching.

"Marion will be all the better for the holding of these revival meetings, and it is to be hoped that the people will give respectful ear to the men who are conducting them.

"And, by the way, it wouldn't hurt *you* to attend some of these meetings."

The tents have been arranged and equipped with the view to comfort and convenience, and they can accommodate any sized audience that might assemble, whether small or great.

HOW IT CAME ABOUT.

This campaign was suggested by W. S. Buchanan, the untiring and energetic pastor of the Tabernacle church, and with the co-operation of W. J. Wright, superintendent of evangelism, plans were perfected to hold simultaneous tent meetings in three of the most strategic points in the city where churches should be planted in the early future. The two congregations in the city, the Tabernacle church, of which W. S. Buchanan is the efficient pastor, and the Central, with its new pastor, Bro. Merritt Owens, late from Washington, N. C., have united heartily in the effort.

According to the suggestion of W. J. Wright, R. H. Fife, of Kansas City, Mo., was called to take general oversight. Brother Fife has not only had good success in the evangelistic field, but has made a very thorough study of simultaneous meetings and summer tent revivals. Plans were laid out in detail, and W. S. Buchanan saw that they were all faithfully executed. The meetings have been thoroughly announced and many of the preachers and members from the adjacent towns and country churches are in attendance to enjoy the meetings themselves and study the plans of the campaign. The evangelists and singers hold an occasional open air meeting on the streets near the public square, and large numbers are hearing the gospel.

W. S. Buchanan invited the pastors and churches of other religious bodies to join with the Christian churches in an interdenominational campaign, but when they refused our people undertook the campaign themselves. Some of the denominations are now concluding that it is very essential for them to start meetings also, and are procuring tents to set up in the same neighborhoods where ours are. However, it is intimated that our evangelists are not alarmed.

LOCATION OF TENTS.

The big central tent where R. H. Fife is

(*Continued on page 969.*)

Our Budget

—The Tabernacle church at Ft. Worth, Tex., wants a pastor.

—M. P. Hayden has taken charge of the work at Browerville, Minn.

—Edward O. Sharp has just organized a congregation at Hillsboro, Ill.

—J. R. Perkins has announced that he will leave Huntsville, Mo., this fall.

—A. B. Cunningham has resigned as pastor of the church at Tiffin, Ohio.

—Another five years' pastorate is terminated by J. W. Porter's leaving Stanford for Chapin, Ill.

—John Treloar, late of Wheatland, Cal., has taken charge of the work at Monte Vista, Col.

—W. A. Wherry, of Tecumseh, O. T., has become minister of the church at Commerce, Texas.

—Ward Russell, pastor at Florence, Col., is spending the months of July and August in Europe.

—E. H. Williamson reports a good outlook at Brunswick, Mo., where he has just accepted a call.

—F. J. M. Appleman, late of Pictou, N. S., has taken charge of the work at Lubec, Me.

—The brethren at Princeton, Kan., where J. F. Power ministers, are painting and papering their church.

—M. P. Hegan is located at Frazee and Browerville, Minn., as missionary pastor under our home board.

—J. C. Todd is to leave Monroe City in October for a course at Yale, or Union theological seminary.

—Arthur N. Lindsay has just raised $1,095 in cash and paid off the debt of the church at New Franklin, Mo.

—Wm. Sumpter, recently of Nevada, has moved to Petoskey, Mich., to become missionary pastor of that church.

—The new church building at Truman, Minn., is nearing completion and will be dedicated by F. M. Rains.

—The Minnesota convention recommended the creation of a special fund to maintain a second evangelist in the field.

—Excavation has commenced for the new Drake university Bible building and it will be pushed vigorously to completion.

—T. W. Pinkerton, who has resigned as our missionary at Salt Lake City, will begin his work at Kenton, Ohio, Sept. 1.

—T. T. Thompson, of East Side, Denver, has had a bad siege of inflammatory rheumatism, but is now able to be about again.

—W. H. Knotts, of Kimball, married a wife and could not go to the Minnesota convention. Such is the report that reaches us.

—G. W. Buckner, of Macomb, where he has served five years successfully, goes to Carthage, Ill., while Robert Dungan succeeds him.

—J. J. Evans has given up the work of corresponding secretary of Oregon, and is succeeded by F. E. Billington, Cottage Grove, Oregon.

—C. K. Marshall, one of our well known ministers, has resigned at Tupelo, Miss. Here is a chance for some of our churches to secure a good man.

—John Simpson, though he has changed his residence to Cavendish, P. E. I. Canada, will preach for the church at New Glasgo for another year.

—Wm. F. Cowden, for so many years superintendent of missions under our home board, in the northwest, but who retired a year since, has gone to Alaska with Mrs. Cowden to visit their sons who are in business in Nome. They will return in September.

—R. M. Hopkins, one of our best Sunday-school men, has just made a drive of nearly two hundred miles through the needy sections of Kentucky.

—In our "Changes" last week W. H. Hedges was announced as going to Covington, Ky. It is Covington, Ind., to which Brother Hedges has removed.

—Our church at Loveland, Col., is planning to hold a revival early in the fall. A. O. Walker reports 92 additions since he took charge the last of March.

—There are five Disciples at the Harvard summer school of theology this year, while Pres. C. C. Rowlison is doing supply work in the university library.

—G. D. Edwards, of Nevada, Mo., is planning to sail for Honolulu immediately after the San Francisco convention. He becomes pastor of the church in Honolulu.

—The First church at Springfield, Ill., is holding a tent meeting. C. C. Morrison, the pastor, is doing the preaching, assisted by S. S. Jones in charge of the singing.

—J. M. Morris, until recently state evangelist of Washington under the support of the A. C. M. S., has resigned and become a teacher in Turner, Oregon.

—The Pacific Christian, in a paragraph about our San Francisco convention number, says: "The Christian-Evangelist's familiar pages are very homelike this week."

—We recently noted the calls for Chas. Reign Scoville and De Loss Smith. During the coming year Brother Scoville will give most of his time to the evangelistic field.

—The church at Platte City, Mo., knows how to do a good thing. It will send its pastor, Louis S. Cupp, to the California convention. Mrs. Cupp will go with him.

—J. G. Slayter, who begins his work as pastor of the East End church, Pittsburg, Pa., the first of August, is succeeded at Akron, Ohio, by George Darsie, of Massillon.

—G. F. Bradford is beginning his fourth year at Eureka, Kan. During this time the church has moved from fourth to first place in standing among the churches in Eureka.

—The Christian Century says that M. M. Nelson, of Rockford, Cal., pays for the little bulletin issued weekly by his church by working one day a week in the printing office.

—Harvey Baker Smith leaves Princeton, Ky., Aug. 1, for Oregon, on account of the health of his family. Thirteen have been added there since the meeting, making 70 in all.

—J. L. Haddock, recently state evangelist of Louisiana, has entered the field as general evangelist of the southern states. Mrs. Haddock accompanies him and sings at the meetings.

—Benj. L. Smith spent a recent Sunday in Marion, Ohio, in securing pledges for a new church house there. The result was quite a surprise to the church in the amount of pledges received.

—The congregation at Lyons, Kan., where Geo. E. Lyons ministers, has outgrown its present building and is engaged in erecting a new modern building, with a seating capacity of 1,000.

—D. M. Wetzel, minister of the Fulton avenue mission, Baltimore, has resigned to take effect the first of September. This mission is the special field of the Harlem avenue church of the A. C. M. S.

—The Fountain Park assembly's program will be found to be a good one. It is controlled by our brethren locally, and is not run for money-making. Particulars may be had from Geo. F. De Vol, minister of our church at Remington, Ind.

—A press dispatch announces the resignation of W. F. Shaw at Charleston, Ill., and his response to a call to the North Side church at Chicago, Ill., where Bruce Brown was.

—Philip W. Walthall will close his work at Covington, Ind., Sept. 1, to enter the evangelistic field. He solicits correspondence with churches desiring to hold meetings. Some dates are already arranged.

—The Tenth Legion of the Hammett Place Christian church gave a very delightful evening's entertainment last week, beginning its campaign for the raising of the money necessary to complete the new building.

—B. H. Lingenfelter has accepted the urgent invitation of the brethren at Fremont Station, Seattle, Wash., and will remain with them as their pastor. This is under the support of our board of home missions.

—L. P. Schooling, who is a graduate of the Missouri state university, and took work during his course in our Bible college, is now attending classes at at the University of Chicago, and ministering to the church at Joliet.

—E. R. Durfee, of Painesville, Ohio, held a very successful meeting with the East End mission, Cincinnati, Ohio, adding about 40 to the membership. This mission is building its church home. The meeting was held in a little upper hall.

—The Board of Church Extension has recently received the following annuities: $1,000 from a friend in Missouri; $500 from a friend in New York; and $100 from friends in Kansas. The last is the one hundred and forty-first gift to the annuity fund.

—We are glad to note that our little church at Evanston, of which W. D. Ward is pastor, has made the final payment on its $9,000 church. The building now used is situated to much better advantage for aggressive work than the building formerly occupied.

—We received, too late for an announcement in advance of the date on which the address was to be delivered, the information that M. M. Davis was to take part in the convention at Weleetka, Ind. Ter., with an address on "The Bible Burned—Then What?"

—We hear again serious complaints of a man who goes by the name of W. A. or R. E. L. Stanley. We have not space to go into particulars in this issue, but we advise all churches and ministers to be very careful of putting any trust in one who seems to be entirely unworthy of confidence.

—John T. Brown, of Kentucky, will sail from San Francisco, soon after the convention, for Australia, where he will evangelize and lecture for several months. After that he expects to make some travels in a number of the oriental countries and will probably be away from home over a year.

—A. W. Kokendoffer made us a call on his return from the sad duty of taking his wife's body to rest among her people in Kentucky. Brother Kokendoffer desires us to express his deep thanks to the many friends who have so graciously tendered the assurances of their sympathy in his bereavement.

—Plans are now being prepared for a fine church edifice at Huntington, Ind. It is intended to seat about 1,400 people, and the cost will be between thirty and forty thousand dollars. The growth of the church has demanded larger quarters. Our contributer, Cephas Shelburne, is the minister.

—David H. Shields informs us that the medical library of Dr. Anna Rakestraw, deceased, was shipped a few weeks ago to Brother Meigs at Nankin, China. The library was donated to the Foreign Society by her brother, of Angola, Ind., and by Sister Mary Smith, of Salina, Kan.

—Adam K. Adcock writes us from Jackson, O., that the pews of the church there were recently damaged by fire, but there are enough good ones left to seat a smaller church, say of 250 capacity. The ladies' aid expect to put in new pews, and they desire to sell the old ones on reasonable terms.

—W. F. Turner, of Joplin, Mo., reports that the church has taken Marcellus J. Ely and the mission of New Orleans as their special field under our home board. Brother Ely is the son of Simpson Ely. Arrangements have been made for Simpson Ely to hold a protracted meeting in New Orleans in October next.

—The church at Tampa, Fla., under the leadership of J. P. Rowlison, under the support of the A. C. M. S., has been doing wonders. They purchased a lot and built a very neat meeting house which was dedicated on July 2. The promise is for a strong church, and all is the result of our home missionary work.

—The church at Greenville, Tex., has already extended a unanimous call to J. W. Holsapple to remain not only next year, but indefinitely thereafter. Brother Holsapple's second year does not expire until Dec. 31, so it would seem that thus far he has given eminent satisfaction to the congregation in this live little Texas town.

—The little church at Albuquerque, New Mexico, under the leadership of E. E. Crawford, is making an heroic effort to build a church home. Some brethren have purchased a choice lot for $2,200, and are holding it in trust for the church. As soon as the church secures its lot, the Board of Extension will help them with their building.

—L. W. McCreary, of East St. Louis, reports the calling of C. O. Reynard, who has just graduated at Hiram, Ohio, as the living link evangelist of the East St. Louis church and the Fourth church of St. Louis, of which Brother Macfarland is pastor. Brother Reynard will need a new church in East St. Louis and a new church at Alton, Ill., within the year.

—H. H. Moninger has just closed his work at Steubenville, O., where he spent three years of happiness and where is gathered one of the largest Sunday-schools in the brotherhood—enrolling, we believe, about 1,100. Brother Moninger will be allied with the Christian Standard force. Hugh S. Darsie, Jr., will supply the Steubenville pulpit until a new pastor is secured.

—From the home office we learn that the report to be presented at San Francisco gives promise of being the best report ever presented to a national convention by the Christian Missionary Society. If the churches that have taken the offering for home missions, and have not yet remitted that offering, will send in their money between now and August 1, the promise of the best report will be redeemed.

—L. L. Carpenter has, by unanimous vote at the annual meeting of the congregation at Wabash, Ind, been made pastor emeritus in recognition of his long service and residence with this congregation. Favorable reports were presented from every department of the church work, and a basket dinner was enjoyed. Nearly $900 were raised by the pastor, E. F. Daugherty, for the work and the parsonage fund.

—W. S. St. Clair and M. A. Hart have just dedicated a new church at Hickory Grove, Mo. They raised $600 at the morning service, more than enough to pay the indebtedness, and Brother Hart preached the dedicatory sermon in the afternoon to a packed house, while he remains to hold a meeting. Everything was a success, and a basket dinner was a pleasant feature of the day.

—We cordially commend to the attention of our readers the appeal which Brother Snively makes on another page in behalf of our old people's home at Jacksonville. We would be glad if it were possible for us to make acknowledgment in the columns of the Christian-Evangelist of responses thereto but the demands on our space are such that this is impossible. Our homes are all in need of increased capacity.

—Peter Ainslie reports that the work of the Christian temple has progressed well, and that H. G. Spencer, the son of I. J. Spencer, of Lexington Ky., has accepted the call of the old Calhoun street church at Baltimore, the building vacated by Brother Ainslie's congregation. The effort will be made to build up a new congregation around Calhoun street. Brother Ainslie takes a needed vacation of four weeks.

—As briefly announced in our last week's issue, a new church has just been completed at Mannington, W. Va. It is of pressed brick and the property is valued at about $12,000. It is the product of Clarence Mitchell's evangelistic work during two summer vacations. Dr. J. M. Devore telegraphs us that this work has redeemed our plea from anti-ism and placed us in the front in that rich old city.

—The Colorado Christian Herald, in an editorial, after summarizing our own editorial on the time for holding the national convention, says: "The Herald wishes the change might be made from October, as that is one of the best months for evangelistic work. If practicable, we wish that time might be secured which would enable the various state organizations to have their missionary year uniform with the national year."

—In a recent account of the Iowa state convention, it was stated that $7,500 were raised to complete the fund for this building, "in pledges of $500 to $1,000." This was a mistake of the types. It was written "in pledges of $5.00 to $1,000." A very large number of $5 00 pledges were made, indicating that it is not only the wealthy who are interested in this movement so full of meaning and promise, but the rank and file as well.

—The church at Shelbyville, Ind., has granted its pastor, H. O. Pritchard, an eight months' leave of absence, during which time he will complete his course in the divinity school of Yale university. H. H. Harmon, for the past three years pastor of the Tabernacle Christian church at Columbus, Ind., will have charge of the work at Shelbyville, during Brother Pritchard's absence. Brother Harmon will at the same time do work at Butler university.

—We regret that a Budget note, intended to go in the same number in which the paper by Miss Virgie Campbell, published in our Home Circle pages last week, was omitted. This was intended to explain that Miss Campbell's paper, which was read at one of the sessions of the Missouri state convention, was called for unanimously by the convention to be published in some of our religious journals. Miss Campbell is the very efficient helper of Brother Abbott in the state board's office at Kansas City.

—We regret that we have not space in which to mention the features of the different assemblies whose announcements reach us. A full program of the many attractions at Chautauqua can be obtained by addressing L. L. Carpenter, Bethany Assembly, Brooklyn, Ind., while the Bethany Beach Assembly, which is now in session, and lasts until Aug. 18, is another gathering that is peculiarly associated with our church. Particulars can be obtained from A. E. Zeigler, Bethany Beach, Del. The Piedmont assembly will be held from July 28 to Aug. 6, one mile west of Gordonsville, Va., and C. R. Sine and his committee have a strong program, with C. A. Young, J. J. Haley and other good speakers to delight those who go.

—The paper recently known as the Christian Companion has once more taken a new name. It has been combined with the Watch Tower, and will be issued from the headquarters of the Christian Standard, under the title of The Christian Weekly. It is announced that the editorial work will be in the hands of Bro. J. B. Briney and John Brown, who have been conducting the Christian Companion, and H. C. Bowen, who has been editor of the Watch Tower. Brother Brown, as we indicate in another paragraph, is starting on a lengthy tour. The reason assigned for the consolidation is the increased difficulty in pubishing a religious journal on a paying basis, and the desire to present readers with a better paper at the same cost. It is hardly fair to pass any opinion upon our contemporary in its new form at present.

The Campaign for Two Thousand Contributors.

The time is short and preachers and churches should act at once, sending in cards promising to take the offering. Up to July 19, 775 churches have promised to take the offering. This number is quite a distance from the much desired 2,000 promises which we want for our annual report at San Francisco. We need 1,224 more promises. Shall we have them? The final proof for our annual report will be ready Wednesday, Aug. 2. All promises in by that time can be reported at San Francisco. If you have misplaced our mailing card sent, you buy a postal card and send your promise. Last year over 2,000 churches sent offerings to our Home Society, and nearly 3,000 to the Foreign Society. Surely these all should help us this year to reach the half million for Church Extension. This week Ohio and Illinois are ahead with 92 promises each, and Missouri is second, while Indiana is third.

In proportion to the number of churches in the state, Wyoming, New Jersey and Vermont lead, New Mexico is second, with Louisiana third.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	9	Missouri	76
Arkansas	5	Montana	7
Arizona	...	Nebraska	27
California	34	New Jersey	1
Colorado	7	New Mexico	1
Connecticut	1	New York	19
Dist. Columbia	4	North Carolina	2
Florida	1	North Dakota	...
Georgia	9	Ohio	92
Idaho	2	Oklahoma	16
Illinois	92	Ontario	1
Indiana	65	Oregon	13
Indian Territory	7	Pennsylvania	21
Iowa	45	South Carolina	2
Kansas	44	South Dakota	4
Kentucky	36	Tennessee	5
Louisiana	6	Texas	41
Maine	...	Utah	...
Manitoba	2	Vermont	1
Maryland	1	Virginia	7
Massachusetts	4	Washington	15
Michigan	25	West Virginia	8
Minnesota	9	Wisconsin	5
Mississippi	3	Wyoming	2

All promises should be sent to—

G. W. Muckley, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

The Joplin Party.

As official excursion manager for south Missouri and Arkansas the writer expects to take a party to the national convention, leaving here Aug. 7, joining special train via Santa Fe at Kansas City Aug. 8. Let all who expect to go this way notify me at once.

W. F. Turner.
516 Moffett Ave., Joplin, Mo.

Union Square, San Francisco, showing the Hotel St. Francis, Stevenson Monument, etc.

San Francisco Hotels.

No doubt many of those who are considering attendance on the international missionary convention of the Disciples of Christ for 1905 are asking: What about hotel facilities there? What kind of accommodations do they offer and to which of them shall we go?

It should first be stated in answer to these possible queries that San Francisco has a great host of family hotels and well equipped lodging houses, numbers of which are on the lists of the entertainment committee who will have a bureau duly established where information as to all of these can be furnished.

San Francisco, however, has certain notable hotels whose names are for the most part known wherever the English language is spoken, and a few words will be supplied below, not as an advertisement of the respective hostelries, but for the information of delegates.

The newest of San Francisco's great hotels is the St. Francis, situated on Powell street, opposite beautiful Union Square and in the same block with the convention halls, N. S. G. W. hall, and the First Congregational church. This magnificent building boasts that all its guest rooms are outside rooms from which is afforded an incomparable panorama of bay, mountains and rolling hills. Although a new hotel, this is already one of the most popular of the great hotels, perhaps because its rates are very reasonable considering the service furnished.

The great Palace hotel, with its 815 sleeping rooms and 500 bath rooms, has long claimed the pre-eminence among San Francisco's travelers' homes, a pre-eminence by the way, which the new St. Francis ventures to dispute. The Palace has stood for more than 20 years as the center of hotel life in the city. On its registers are to be found the names of many of the most eminent men of the Pacific coast and of the country, and many of them may be seen gossiping or reading in the spacious lounging room, into which the court, formerly used as a driveway, was converted upwards of two years ago. With its handsome furniture in rich, red upholstering, its magnificent palm growing from a large stone urn in the center, and the other tropical plants placed around in great profusion, it is a sight never to be forgotten. Every room in the hotel is steam heated as well as having an open fire—an advantage not always to be despised in San Francisco in August.

The Lick house is another hotel that has from bonanza days been very popular. Its management boasts that it has all the appointments of an up-to-date hotel, and declares that a stay under its roof is the best advertisement it can have.

One of the oldest and most famous hotels in California is the Occidental. Its name is singularly inappropriate, judging from its principal patronage. It should be called the Oriental, for it is the particular preference of missionaries, army and navy officers, and globe-trotters of all descriptions. In its corriders one will see uniforms of all descriptions, as well as all sorts of strange tailor's gear adorning the backs of men from Africa, India, China or almost anywhere else in the world that might be named. Without any doubt the registers of this hotel carry more clerical names than all the others of the city put together.

The California hotel also claims mention in such an article as this. About one year ago it was newly renovated throughout. New carpets, new inlaid floors, new china for the dining tables, a long distance telephone in each room, and a modern cuisine are among the attractions announced by its management.

Finally, brethren. remember to bring your spring wraps and leave your summer underclothing at home, for you will surely need something heavier. Have a stout pair of walking shoes with good thick soles, for the streets of San Francisco are not grass covered. If you expect to visit the northwest on your way to or from the convention, umbrellas and mackintoshes will be good company, but you will have no use for such things in California. If you happen to possess a pair of field glasses, bring them along; they will add much to the pleasure of your trip.

The Northwest Texas Camp Meeting.

The northwest Texas camp meeting will open August 2 at the "Jom Ranch" near the town of Throckmorton, Tex., and last 12 days. The big-hearted cattlemen of this district have declared that they are going to make this the "typical camp meeting." For some time they have had a force of men at work on the camp ground, preparing and beautifying it.

The camp grounds are located on O. J. Wood's ranch. He is the honored president of our association and it goes without saying in this country that he is not only a "cattle king,', but the camp meeting king of all the "Lone Star State." He has his policy as definitely outlined as any life insurance agent. He has hundreds of acres of land fenced off for the grazing of the campers' stock. They have a regular annually appointed camp marshal, who has charge of the entire grounds and sees that all abide by the camp meeting rules.

There are many tents on the grounds that are occupied by the ladies and as many men as can find room, but a large number of the men take a blanket and sleep on the ground with no covering save the beautiful canopy of heaven.

Brother Wood is building a town and school on his ranch of ten thousand acres, and to encourage the people to come in and educate their children is giving two and three acre lots to those who will build houses on them. There is no better place in Texas to spend "an outing."

President E. V. Zollars of Texas Christian university will lead the "camp meeting normal" and preach to the church. Mrs. J. L. Haddock will lead the personal workers. Prof. Talmage Stanley, "the champion boy cornetist," will conduct the chorus of three hundred voices. The writer is to again assist in the evangelistic work, this being the fourth year he has been co-operating in this capacity.

Brethren, come and receive that inspiration we catch from coming into contact with these large hearted ranchmen who leave their flocks and herds and go hundreds of miles to enjoy their annual spiritual feast and to unite in the effort to save souls.

If you are thinking of coming write to O. J. Wood, Throckmorton, Texas.

J. L. Haddock.

Eastern Delegates.

Those going from Pennsylvania, Maryland, Virginia and District of Columbia, to our National Convention at San Francisco, should be ready to start on Tuesday, August 8, for St. Louis, where we will join the Christian-Evangelist Special. J. Murray Taylor.

What Would Louisiana Do without Church Extension?

The first and strongest answer to this question would be this: Remove church extension and you remove our cause from Louisiana. Since the beginning of the reformation spasmodic efforts have been made to enter Louisiana, but with practically no success. Even Alexander Campbell himself made strong effort to get our cause established in this great agricultural state. The trouble up to a few years ago was that we could not build houses for the little churches we organized. In the last few years Louisiana has been rapidly increasing in churches and membership.

We have entered Crowley, Jennings, Leesville, Morrow, Baton Rouge, Alexandria and Monroe. The method down here is to hold each convention at a new place every year. Our next convention will be held at Opelousas, a city of 7,000 population where we now have only a family or two who ever were members of the Christian church. The writer is instructed to go to Opelousas early next spring and begin a ten weeks' meeting, and hold it till the convention meets and let the convention close up the meeting. I am supposed to have organized the new church and made arrangements for the entertainment of the convention free of charge to any one, before the convention meets. Towards the close of the meeting, or near time for the convention I am supposed to make a canvass of the new church, and the town as well, for funds with which to buy a first class lot and build a church house. When the convention meets we are supposed to make a canvass of the convention for funds with which to augment the amount already raised towards building the house. By so doing we will reach the point where the Church Extension Board will be justifiable in granting us a loan to finish and make permanent the work we have begun.

This is the method launched by Claude L. Jones and which Brother Haddock has adhered to for the last three years. With the Church Extension Society and the American Christian Missionary Society we can build a church anywhere in America.

Having to leave our little congregations houseless was exactly what caused our forefathers to fail to make their work tell in Louisiana. What is true of Louisiana is true in Oklahoma and every other weak state and territory in the Union. Now, as small a thing as any preacher in the brotherhood could be asked to do would be to send Brother Muckley a postal card right away telling him that his church will take the offering on the first Lord's day in September. If all the preachers will do this a fair estimate can be made and the half million banner raised at the San Francisco convention.

John A. Stevens,
Superintendent of Louisiana Missions.
Alexandria, La.

❀ ❀

Dedication at Eldora, Iowa.

The new $7,000 church building was dedicated on July 12. The primitive gospel was preached here to the first settlers in 1851. The congregation was organized in 1856. The old house was erected in 1866. In the late 60's and the 70's the congregation had a period of prosperity, followed by a period of depression which lasted for many years. The church is harmonious, patient, loyal, and now rejoices greatly that it has a beautiful and very convenient building in which to do its work. J. M. Hoffmann, evangelist for the Iowa C. W. B. M., had charge of the finances for the new building, and while he is a master of the art of church finance himself, he had Dean A. M. Haggard of Drake university present to assist in the dedication. So well had the work been done that there was only $1,500 to be raised. This amount was fully covered by cash and pledges. Nearly all the money was raised at home for the entire structure. The plans were made by Geo. W. Kramer, of New York. Eldora is a good field, and the congregation, we believe and hope, will now grow and prosper.

C. L. Hays.

❀ ❀

The Old People's Home.

Hardly any other creature is so helpless as an old man, homeless, friendless, and sans money and health.

On account of the arrangement of the building, we are at present unable to receive brethren into our Old People's Home at Jacksonville, Ill. The admission committee has had to return many most pathetic appeals for homes with us made by brethren who years ago were towers of strength in the cause of primitive Christianity. They can no longer endure to reject all. Trusting in the generosity of the Disciples of Christ the executive board of the National Benevolent Association has ventured to accept plans for a $12,000 addition to its present capacity enabling us to receive brethren as well as more sisters to that beautiful home. Construction will begin at once.

We appeal to all in whose hearts are philanthropic impulses to help pay for this retreat for our indigent veterans of the cross. Money will be accepted for this work on the annuity plan, but we earnestly solicit outright gifts of sums both large and small. Write to the undersigned about memorial rooms, halls, and windows. The national board and all the brotherhood will greatly appreciate your fellowship in this ministry of love.

In behalf of deserving elder brothers and sisters, Geo. L. Sniveley.
St. Louis, Mo.

❀ ❀

An Experimental Campaign.

(*Continued from page 965.*)

preaching, with H. H. Saunders, of Noblesville, Indiana, as singer and helper, is located only one block from the public square and is accessible to both the business and the residence part of the central district. The west tent is located in the growing residence district in the western part of the city where a Christian church should be planted at no distant future date. J. M. Elam of Russell avenue, Indianapolis, is the evangelist in charge at this tent with P. A. Parsons, of Hamilton, Ill., as singer and helper.

A third tent is placed in the growing south part of the city, where there should also be a church planted in the early future. This meeting is in charge of T. J. Legg, state evangelist of Indiana, with Edward McKinney, of Dorsey, Ill., as singer and helper. These are strong teams, and they are preaching and singing the gospel of the New Testament to the multitudes daily. Large numbers from other religious bodies are in regular attendance and apparently taking a deep interest in our plea for Christian unity by a return to apostolic Christianity.

Writing to us in the middle of last week R. H. Fife says: "We are having a great meeting, not in additions as yet, but in stirring up our own people and preaching the gospel to the masses. May I say through the Christian-Evangelist to those who are writing me for detailed accounts of the preparation for this campaign, that we are too busy now to give this out, but will in full at the close? We are trying experiments and our experience in this campaign may be helpful to the brotherhood.

"Last Saturday when the streets were crowded we chartered a large street car, put a banner on each side announcing our campaign, and with about 50 singers rode through all the principal streets and around the public square singing songs and announcing our meetings. We also hold street meetings at suitable times and accept every opportunity offered us to conduct services at colleges and places of business. Our men are making our plea for New Testament Christianity prominent. We are receiving all the courtesies from the people and press of the city that we could desire."

Up to the middle of the third week there have been 52 additions, 40 of them by primary obedience. On account of the tents being leased for only one month, it will be necessary to close this campaign next Lord's day, but it is the opinion of the evangelists that the meeting will be only fairly begun.

Have You
Rheumatism?

You Can Be Cured. FREE

A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

DR. G. QUINTERO, X. Medical Doctor and Surgeon of the University of Venezuela, whose indorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaiba.

STEVENSON MACADAM, F. I. C., F. C. S. of Analytical Laboratory Surgeons Hall Edinburg, Scotland.

L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvelous remedy has cured persons of upwards of 86 years of age, their suffering dating from 8 weeks to 52 years. It is put up in tablet form and is free from ACIDS and ALCOHOL.

If you are a sufferer send your name to-day and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 1508 Gloria Bldg., Milwaukee, Wis.

NEWS FROM MANY FIELDS

Minnesota Convention.

The forty-eighth annual convention of the Minnesota Christian missionary society was held at Mankato. It was generally agreed that it was the best convention ever held in the state by our people, though not as largely attended as it was hoped it would be, but the spirit of the convention made up for any lack of numbers. E. A. Orr and his church made every preparation, and their welcome was most cordial to all the delegates. All the speeches deserve special mention, but the demands on your columns preclude this. John C. Harris, of Madelia, responded to Brother Orr's address of welcome. R. W. Abberley gave us a fine presidential speech. The reports of the corresponding secretary and treasurer showed a healthy growth during the year. An interesting discussion followed Claris Yeuell's address on "The Bible-school and Missions." Geo. W. Muckley gave us a spiritual feast in his sermon, and presented church extension in a most practical and helpful way. "Minnesota as a Mission Field," by E. C. Nicholson, and "Obligation of the Church to our Foreign Population," by P. E. Mastrom, and "The Foreign Missions," by F. M. Rains, were all much enjoyed. In the Bible-school session, "How to Hold a Successful Rally Day," was discussed by B. V. Black, and "The Relation of the Bible-school to the Church," by Geo. W. Wise. Brother Clemens, of Illinois, presented the work of the Benevolent Association, and a fitting climax to the morning session came in a sermon by A. D. Harmon. The "Tithing Question" was a practical talk by J. M. Dixon, and our new state evangelist, C. R. Neel, gave us his views on the work of the evangelist. The closing address of the convention was by Fred Kline, on "The Deepening of the Spiritual Life in the Churches." The new officers are: M. R. Waters, president; A. D. Harmon, vice-president; Chas. Oliver, treasurer; C. B. Osgood, superintendent of Christian Endeavor; Fred Kline, superintendent of Sunday-school work. The convention will meet next year at the First church, St. Paul, where for some time C. R. Neel has been in charge. He has begun his work as state evangelist, by holding a meeting at Austin. In September he will assist C. B. Osgood in a meeting at Winona.

G. W. Wise.

* *

Florida.

The First church of Jacksonville has finally been able to complete the interior of their beautiful building with the exception of the pipe organ, which they hope to install soon. They now have the most beautiful and complete plant owned by our people south of Kentucky.

Tampa has dedicated the chapel of her new building. It is of white brick with red trimmings, with handsome colonial porch over front entrance. It is furnished with golden oak pews, handsome pulpit chairs, etc.; aisles and pulpit carpeted, and convenient robing rooms adjoining the baptistry. One peculiar feature of dedication day was, no attempt was made to raise money. The property is worth $5,500, and the Church Extension Board is the only creditor, having loaned $1,000 to complete the building. Its seating capacity of 300 is ample for the present needs of the congregation.

E. H. Rayner, of Kissimmee, is in the north soliciting funds for the completion of their building. They need $1,000. Theirs is a needy field, and if Pastor Rayner comes to you, do not refuse him aid.

The state board is keeping three evangelists in the field through the sweltering heat of a Florida summer. Evangelists White and Chisholm have organized a congregation at Perry, and Evangelist Cox is about ready for organization at Lakeland.

Florida is coming to her own so far as our people are concerned. If you are a preacher with a mind to work, and not merely "a bird of passage" wanting to spend the winter in Florida, it might pay you to write me.

J. P. Rowlison, Cor. Sec'y.

* *

Items from North Carolina.

All roads lead to Wilson, for pupils who wish to enter college and get the best and most thorough course of training in the southeast.

Atlantic Christian college has recently closed a most encouraging and successful year's work, and the prospects for a greatly increased enrollment for the coming year are very bright.

Dr. J. J. Harper, the president of the Atlantic Christian college, is spending the vacation season among the "boys and girls" seeking to lead them to the "hub" of the southeast.

J. Boyd Jones, the corresponding secretary of the North Carolina Christian missionary convention, and pastor of the church at Wilson, has just closed a splendid meeting at Macclesfield, N. C., where there was no church of any order. Mr. Jones organized a church from the number of converts, and purchased a lot upon which the congregation will build at once.

In the absence of Preston Bell Hall, the beloved pastor of the Kinston church at Baltimore, attending the great Christian Endeavor convention, R. A. Smith, state evangelist, supplied the Kinston pulpit July 9. Kinston church doubled its last year's offering for state missions.

D. W. Arnold has resigned the pastorates of Wilson's Mills and Dunn. We understand that Brother Arnold is to go to Bethany to accept work there. Brother Arnold was a student during the past few years at Atlantic Christian college.

There is a great need of preachers in eastern North Carolina, and any brethren who wish to work among some of the best people in the land, at a moderate but living income, will please address J. Boyd Jones, the corresponding secretary, at Wilson, N. C., or the writer at Rocky Mount, N. C.

The church at Plymouth has been desirous of locating a pastor for several months. This is a most delightful town, church and people. The work is at present cared for by the state evangelist.

We greatly regret that illness has taken Elder Peter Swain from the ranks of the preaching brethren for the last few months. We pray for his speedy and permanent recovery. He is the prince of country preachers. He ministered to the churchers at Zion's Chapel and Saints' Delight.

The writer took charge of the newly organized church at Rocky Mount about the middle of June, in addition to his work as state evangelist. The Methodist Protestant church has been rented temporarily, and a sufficient sum has been subscribed to purchase a splendid lot in a good residence locality. The congregation contemplates erecting a brick chapel in the near future.

North Carolina is a needy field. It has people. It needs preachers. The state missionary society can use double the amount of funds to permanent advantage. The American Christian Missionary Society wants to help North Carolina. Therefore remember North Carolina, and take up the belated offering for home missions.

Raymond A. Smith,
State evangelist of N. C.
Rocky Mount, N. C.

* *

Notes from the Sunny South.

Wilson and Lintt are in a successful meeting at McComb City, Miss. Over 30 additions to date. W. W. Phares, corresponding secretary for Mississippi and minister of the McComb church, is taking medical treatment in New Orleans and is rapidly gaining strength.

Bro. A. C. Harris, of Montgomery, Ala., is the new minister at the First Christian church in New Orleans. Brother Harris has had several years' experience as a minister in Montgomery and is actively taking hold of the work here.

The Soniat avenue Christian church have called Simpson Ely to hold a meeting for them in November.

Judge Thornton, the patriarchal president of our state board, recently inspected the two churches in this city. His presence was a benediction.

The Hammond, La., church gave $23 to foreign missions on children's day. Brother Lanehart is minister. He is planning for a missionary rally at Hammond on the fifth Lord's day in July.

Brother Gorsuch, of the Third church, Memphis, visited friends here in June and preached for me at one service.

The Soniat avenue Bible-school offering for children's day amounted to $18.

Bro. W. F. Turner, of the First Christian church at Joplin, Mo., writes that his congregation has unanimously chosen me as their "living link" representative on the home field. This is an honor which is very gratifying to me.

June 30 closed my first six months as minister for the Soniat avenue Christian church. There were 24 added to the church, nine baptisms. Over $325 was raised for missionary and benevolent purposes, in addition to the regular expenses.

Cannot our national conventions discover some scheme by which we may resurrect the "dead" Christians in our great cities? New Orleans has scores of them who, so we're told, were "whole teams," "splendid workers," when "up north." Now they have the sleeping-sickness. If we could only bury them it wouldn't be so bad! If you don't want your friends to get the sleeping-sickness when they come down here, send us their names and their addresses—and their church letters.

Marcellus R. Ely.
1313 Peters Ave., New Orleans, La.

* *

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

West Belmore, Ohio.

Just closed a meeting with seventeen baptisms and two reclaimed. This gives them a membership of over one hundred. They have a neat little church home free from debt. H. J. Rader, a scattered Disciple, came to the writer while pastor in Leipsic, and asked him to come and preach for them in the school house, which he did with grand results. Homer C. Boblitt, the minister at Leipsic, will preach for them on Sunday afternoons. Under the leadership of Brother Boblitt, the work at Leipsic is taking on new life. His audiences are increasing, and we look for great things from this church in the future. J. W. UNDERWOOD.

Bethany, W. Va.

⁂

Western Pennsylvania Notes.

There was never a time when there were as many ministers in the pulpits of western Pennsylvania as at present. There are yet two fields where by the co-operation of two or three congregations a good support can be secured for a minister. There are thirteen mission points that are supported by the western Pennsylvania Christian missionary society, and every one of them reports a splendid growth. Two among the Polish population are under the care of Miss A. Christina Vasicek, whose support is furnished by the Christian Endeavorers of the district. Ridgway is a new point just being opened up by Evangelist J. A. Joyce. Every phase of the work is receiving impetus from the agitation and expectancy that is being aroused in the preparation for the great simultaneous revival in October. The list of churches that will join the movement is growing constantly and from the present outlook it bids fair to include all. It is the general plan to import evangelists from the successful ministers and evangelists of the other parts of the country, but some of the meetings will be held by home forces.

The Bible-schools have made a marked increase in attendance; some have gained 50 per cent, some 100 per cent, and a few 200 per cent, in the last nine months.

The annual convention of the churches of Christ of western Pennsylvania will meet at the Knoxville church, Pittsburg, F. M. Gordon, minister, the last Tuesday of September.

The corresponding secretary of the Church Extension Board, G. W. Muckley, of Kansas City, Mo., is asking for pledges from 2,000 churches to take the offering in September. This is a very reasonable request to make from 11,000 congregations, and this number could be easily doubled; yet when we consider that only 1,269 churches contributed anything last year, this will be a great victory if it is accomplished. Every church in western Pennsylvania should share the fellowship of this important work. There is good prospect that the fund will reach the total of one-half a million dollars this year. This is not large enough to meet the demands. Hundreds of appeals are still unanswered because the funds are too little to go around.

J. A. JOYCE, Cor. Sec.

Box 1688, Pittsburg, Pa.

⁂

Ministerial Exchange.

The church at Caney, Kan., is in need of a minister. Correspondence should be directed to T. C. Hart.

H. S. Saxton and wife, song evangelists, will have dates after September 1, for the northern central states. Address, Troy, O.

Wanted—a financial agent for Dexter Christian college. Address, R. A. Sisler, Dexter, Mo.

Edward Clutter, Tecumseh, Neb., can hold meetings or supply during August.

F. M. O'Neal, singing evangelist, 842 W. Florida St., Springfield, Mo., is open for engagements during August and September.

J. F. Sloan may be had during August by churches within reasonable distance of Topeka, Kan., for one or more Lord's days. Address, 529 Western avenue.

A man of some experience can obtain preaching near Athens, O., and do some college work if desired. Apply to T. L. Lowe.

E. T. Powell, Norfolk, Va., can put any of our schools or colleges into communication with a refined, cultured brother who would make a good principal.

H. A. Thompson, Liberty Center, O., desires to get into communicatton with a pastorless church in a small town or in the country.

Those wanting a singer and choir director, may write W. S. Slater, Plain View, Minn.

Mrs. Bessie Zlisinger, Plain View, Minn., who has had twelve years' experience as teacher of piano and vocal music, desires a change and would accept a position as organist where there will be opportunities for teaching.

The church at Lathrop, Mo., wants a good singing evangelist to assist in a meeting beginning Oct. 1. Address J. G. Creason.

C. H. Devoe, evangelist, Rochester, Ind., and H K. Shields, singer, are now ready to make dates.

Virtes Williams, Stillwater, Okla., is ready to hold meetings or serve as pastor.

H. H. Saunders, Noblesville, Ind., has all his dates for 1905 taken up except the month of September. He is ready to engage for that month and for meetings in 1906.

Miss Mayme Eisenbarger, gospel singer, of Bethany, Mo., is making engagements ahead, and has open dates for September and November.

⁂

FOR TORPID LIVER

Take Horsford's Acid Phosphate

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

The Best Book Ever Written
on the subject, is
The Verdict of Thousands
who have read
Moral and Spiritual Aspects of Baptism
By N. J. AYLSWORTH
Cloth, 471 pages, $1.50
Christian Publishing Company
2712 Pine Street St. Louis, Mo

If you purchase a
PIANO OR ORGAN
with the name
ESTEY
upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

If You Are Going
— TO THE —
American Christian Missionary Convention.
San Francisco, Cal., Aug. 17-23
THE
Great Lake Route
America's New Scenic Line
Has been selected as the **Official Route** as it gives you a most picturesque trip through Salt Lake City—The Nevada Gold Fields—California's Largest Orange Groves and Vineyards and Los Angeles—the Beautiful City of Southern California.
Fine Roadbed—Elegant New Equipment
Information gladly given by any Agent
SALT LAKE ROUTE
J. L. MOORE, D. P. A., Salt Lake City, Ut
E. W. GILLETT, T. C. P
General Passenger Agt. Ass't Gen'l P
Los Angeles, Cal.

COLUMBIA NORMAL ACADEMY
For Young Men and Young Women.
The best school in Missouri in which to prepare for entrance to the University. Enrollment the past year 330. One of the twelve approved summer schools in Missouri. New building; board for a limited number of girls; unexcelled advantages in Music and Elocution; splendid training for teachers. Find out more by writing to president,
GEO. H. BEASLEY, 1005 Cherry St., Columbia, Mo.
Also owner of Columbia Business College located in same city.

COLUMBIA BUSINESS COLLEGE
Seventh year under same principal. Located near the State University. Thorough and up-to-date courses in Gregg Shorthand, Touch Typewriting, Bookkeeping, Commercial Law, Banking, Penmanship, etc. Dormitory for young women; reasonable board and tuition. Our 60-page catalogue free. Write to-day to
GEO. H. BEASLEY, 1009 Cherry St., Columbia, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory-Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address, Pres. Thomas E. Cramblet, Bethany, W. Va.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small **Country Town** within easy reach of Saint Joseph and Kansas City.
DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,
E. L. BARHAM, President,
Camden Point, Mo.

MIAMI UNIVERSITY
OLDEST AND MOST FAMOUS INSTITUTION OF HIGHER EDUCATION IN THE OHIO VALLEY.
82nd Year Opens September 20, 1905.
Beautiful campus of sixty-five acres. Modern Buildings. Splendid equipment. Up-to-date gymnasium. Scholarly Faculty. Healthful surroundings. *Christian Influences. No Saloons.* **Free Tuition.**
Write for catalogue to the President.
REV. GUY POTTER BENTON, A.M., D.D., Oxford, Ohio.

Another Campaign in Texas

Richard S. Martin, Evangelist.

The growth and development of the Christian church is one of the marvels of modern history. Its members number over one million and a quarter, and they are laboring to restore the New Testament church, having already established 10,000 congregations in the United States with missions and missionaries in nearly all the known world.

This movement in a single century has increased more rapidly than any religious movement. From 1890 to 1900 the increase was 84 per cent. Why have so many identified themselves with this movement? No doubt it is because they emphasize the following important principles:

1. A faithful declaration of the word of God as all sufficient for Christian faith and practice, without the aid or addition of any human creed.
2. The divine sonship of Jesus as the central truth of the Christian system as the only necessary confession leading to Christian baptism and church membership.
3. The indwelling of the Holy Spirit in the life of the obedient believer.
4. The immersion of the penitent believer for the remission of sins, but not as a regeneratory act.
5. The union of Christian believers as in apostolic days. Not a unity of opinion, but a unity of faith.
6. The two divine ordinances of the New Testament—baptism and the Lord's supper—the latter of which is a memorial feast in which all Christians may unite and from which we have no right to exclude any sincere follower of Christ.

A great meeting has just been inaugurated at San Angelo, Tex., to advocate the principles set forth above. It is to last, if conditions are favorable, for a month, and will be conducted by the pastor of the church, S. T. Shore, and the Martin family. This well known musical family has held several great meetings for the brotherhood, including Sumter, S. C., where there were 126 confessions; Kinston, N. C., where 150 converts came in 15 days, and in a 50 days' campaign in one state some 300 responded to the appeals of Richard S. Martin, the evangelist. The family is composed of the father, who is one of the oldest evangelists in the field; Mrs. Martin, vocalist; Edna Martin, who is musical director; Elbert and Genevieve, who are violinists, and Nonie, who is pianist. It is "one family in one work." Its members form one of the strongest evangelistic combinations in the religious world of to-day. Their permanent address is Gen. Del., Chicago, Ill., while the national scope of their work takes them into all states. They are now planning a great campaign in Europe for 1906.

S. T. Shore is minister of the First Christian church of San Angelo, serving his third year, during which time he has endeared himself to the church and citizens and increased the membership from 65 to 140. He is a graduate of both the literary and Bible department of Drake university, and has so ably prepared for the present campaign that success is assured. He is a close student and ably presents the New Testament plea and makes pronounced the cause we present in this great and growing section.

The results thus far in this campaign are greater than expected. The largest crowds that have ever greeted an evangelist have listened with profound interest from the beginning. We are hoping and praying for large results. The people will know the New Testament plea—the "Divine plea" when our campaign is completed.

❀ ❀

Indiana Christian Ministerial Association.

The program of the Indiana Christian ministerial association to be held at Bethany Park, Aug. 8, 9, 1905, is as follows:

Tuesday, Aug. 8.—9:30 A. M., President's Address, T. J. Reynolds, Muncie; Paper, "The Social Conscience," W. W. Sniff, Rushville; Business and Appointment of Committees. 2:00 P. M.—Expository Preaching versus Topical Preaching, T. J. Clark, Bloomington; Topical Preaching versus Expository Preaching, D. R. Lucas, Indianapolis; General Discussion.

Wednesday, Aug. 9.—9:00 A. M.—Symposium on Some of the Church's Vital Problems, led by L. C. Howe, New Castle; "How to Hold the Interest of Young Men," T. W. Grafton, Anderson; "Is the Power of the Pulpit Waning?" W. O. Moore, Indianapolis; General Discussion; Address, "The Pulpit and Civic Righteousness," T. H. Kuhn, Richmond. 2:00 P. M.—Business Session; Address, "The Ideal Minister," W. J. Russell, Frankfort.

T. J. REYNOLDS, Pres.
T. H. KUHN, Vice-Pres.
AUSTIN HUNTER, Sec.
L. L. CARPENTER, Treas.

The annual dues are 25 cents. Every Christian preacher ought to have enough pride in the state ministerial association to be a member and pay his dues. We want all our preachers in good standing to be in the association. Send dues to Austin Hunter, 2929 Kenwood Ave., Indianapolis, Ind.

❀ ❀

Clear, Strong, Scriptural, Satisfying.

"The Holy Spirit," by J. H. Garrison, is a timely and well prepared volume. It is clear and strong, scriptural and satisfying. Such studies are the paramount need of our time. There are three ways of knowing Christ: "After the flesh," which reduces him to the level of ordinary humanity and makes him altogether such a one as ourselves; superstitiously, after the manner of monks and ecclesiastics of medieval times, and by the Spirit. "No man can say that Jesus is Lord but by the Holy Spirit." The church, above all things, needs to say, "Jesus is Lord." The nation, the individual, needs most of all to say, "Jesus is Lord." It is short, yet it is the whole gospel, and the saving health of this age and of all ages: "Jesus is Lord." The Holy Spirit reveals the Master. This excellent contribution to the literature on this subject will be found helpful to any reverent student of the personality, wisdom, and modes of activity of the Spirit of God.

F. D. POWER.

❀ ❀

Changes.

W. J. Wright, Y. M. C. A. Bldg., Cincinnati, O.
C. R. L. Vawter, Sonora, Ky., to Indianapolis, Ind.
Granville Snell, Shawnee, O. T., to Abilene, Tex.
J. A. Holton, Hattiesburg, Miss., to Lexington, Ky.
C. R. Moore, Santa Paula to Colton, Cal.
W. N. Porter, Belleville, Kan., to 2937 Holly St., Kansas City, Mo.
E. H. Williamson, Kansas City to Brunswick, Mo.
R. E. Thomas, Kankakee to Saybrook, Ill.
F. H. Schmitt, Gas City to Girard, Kan.
E. P. Couch, Milton, Ky., to Medaryville, Ind.
R. E. McKnight, Saratoga to Santa Clara, Cal.
F. E. Mantle, Garrettsville to Hiram, O.
Miner Lee Bates, Newark, N. J., to Westmore, Vt.
W. E. Pitcher, Des Moines to Corning, Ia.
R. E. Stevens, Gas City, Ind., to 3378 Detroit St., Lakewood, O.
Simpson Ely, Colorado Springs, Col., to Pilot Point, Tex.
R. Bert Doan, Eureka to Rutland, Ill.
J. S. Lamar, Sparta to Augusta, Ga.

OPPORTUNITY—A National Bank will be organized in St. Louis about Sept. 1st. Some well known members of the Christian Church will be interested in the management. A limited amount of the stock can be had at par, and the investment is sure to prove a profitable one. For particulars address, F. E. G., No. 2920 Pine St., St. Louis.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

LEWIS & CLARK FAIR ROOMS—Camping grounds overlooking Exposition. Address, Accommodation Park Co., 540 Jackson St., Portland.

The College of the Bible
Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

The Randolph-Macon System
of
Endowed Colleges
and
Correlated Schools

Educates men and women, boys and girls, *not together* but in **Five Separate Institutions** *under one management*. The combination enables us to offer the best advantages and to

Save Time and Money

848 students from 31 States. For particulars, address, stating age and sex of student,
Chancellor WM. W. SMITH, A. M., LL. D.,
College Park, Lynchburg, Va.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ILLINOIS.

Carbondale, July 17.—Four added yesterday here, one a Chinaman trained by Brother Brandt, of St. Louis.—A. M. Growden.

Armington, July 17.—Offering for home missions taken yesterday. Raised over $50, which is over four times the offering of last year. One confession at morning service, two by letter not previously reported. Geo. B. Ranshaw gave us a fine address Lord's day morning, July 9. His visit did much good.—L. E. Chase, minister.

Chicago Heights, July 17.—One added yesterday by statement. The pastor is also the proud possessor of a fine nine pound boy.—Harry E. Tucker.

Hillsboro, July 10.—Closed our meeting last night with 77 added, church organized, and a good strong preacher located for one-half time. Address, Lawrence Wright, for fall and winter meetings (permanent address, Des Moines, Ia.). We hold our next meeting in Illinois.—Lawrence and Edward Wright.

Jacksonville, July 15.—Held a two weeks' meeting at Martinton recently with 23 additions. Paul V. Archibald, of Morocco, Ind., led in song. He is one of our best. Charles C. Hill, of Eureka, one of our ablest young men, is the regular preacher. He was with us throughout the campaign, and proved to be a most congenial and competent co-worker.—C. A. Burton.

IOWA.

Charles City, July 17.—Three added yesterday—two by primary obedience, one by statement. One by primary obedience July 9, also.—G. A. Hess.

KANSAS.

Garden City, July 18.—One baptism at Santa Fe at my last appointment.—V. L. Goodrich.

Wellington, July 14.—One baptism at prayer-meeting last night. We have had four other additions not previously reported. The work here is in a prosperous condition.—H. M. Barnett.

Salina, July 15.—We have had 20 additions, 15 by letter and five by baptism, since last report. In this number was a young man from a sister church, who will preach his first sermon Sunday at Scott City, Kan. He has had seven years of college training, and appears to be a "stick of good timber." F. M. Brooke is his name.—David H. Shields, minister.

LOUISIANA.

Alexandria, July 10.—After closing the Shreveport meeting, we went up to Clarendon, Ark., to hold a little meeting we had promised before accepting the Louisiana work. The meeting was rained out from start to finish. The few fair nights were ruined by the vacancies caused by previous rains. We had but seven or eight additions in all, and only two baptisms. We did a good work, however, in reviving the building enterprise and raising the necessary money to put the workmen to hauling the machinery on the ground with which to manufacture the stone-cement blocks out of which to build the church, just as soon as the tent is removed. These brethren never had a house of worship, but will soon rejoice in being at home in their own house for the first time. We are back in Louisiana and at work. Will report progress as we make it.—John A. Stevens.

MARYLAND.

Jerusalem, July 10.—Here I am at Jerusalem at last. I came by way of Joppa, Shilo and Jerico, but in spite of all these Oriental names, I find myself still in America, in "Maryland, My Maryland." We began a meeting here last night; received one into fellowship at H street last Lord's day. Now for San Francisco!—J. Murray Taylor.

MISSOURI.

Brunswick, July 17.—Work starts fine. Five confessions yesterday. More to follow.—E. H. Williamson, pastor.

St. Louis, July 13.—There were two confessions at the Fourth church Sunday night and one last night at prayer-meeting.—E. T. McFarland.

Lee's Summit, July 17.—One was added by commendation and two by confession and baptism at Bro. Joseph Lowe's farewell appointment yesterday.—Thos. R. Thornton, clerk.

Larussell, July 17.—Closed a very successful meeting here last evening with nine accessions. This is a new town on the Iron Mountain R. R. We will erect the first church building. Our congregation was organized May 1 and now numbers 27 good, honest members. F. M. O'Neal led the singing.—Joseph Gaylor, state evangelist.

Carrollton, July 17.—Since our last report three by confession, three by letter united with the church at Linneus, and one added here at Milan yesterday by letter. We are having a meeting for a few nights here. July 24 we begin a meeting near Sheldon.—J. J. Limerick.

Richland.—There was one conversion at this place at regular services last month. The church has been painted, and papered inside, and we have new carpet for the platform and aisles. We raised money and painted the church at Dixon on the outside and papered the inside, and have money to build a walk in front of the building. Last Sunday was a great day at Crocker. We had dinner on the ground, and three services. There were five confessions at night, and two more at the water the next day, where all seven were baptized. There was a baptism at that place some days before, not reported. A Junior Endeavor has been organized, and we hope to be able to report a C. W. B. M. in the near future. Sister Fullen visited our county the first of the month in the interest of the ladies' work. While she came before we had time to arrange for her as we should had we known the exact time to announce for her, yet she has sown some good seed.—J. R. Blunt.

OHIO.

Jackson, July 18.—Two added at our regular service Sunday evening, July 16.—Adam K. Adcock.

OKLAHOMA.

El Reno, July 18.—We began here on July 16. Two additions by statement.

Oklahoma City, July 17.—Seven received into the First church yesterday, making 12 since Sept. 1. Work moving grandly on. This is a great field. It looks now as if I would not find time to take a vacation this summer.—Sherman B. Moore.

Perkins, July 17.—Six immersed at Vinco yesterday. Vinco is a new organization and a fine little church with a first-class choir.—J. W. Garner.

TENNESSEE.

Jellico, July 17.—One added by statement yesterday. Many such to be reached here. Committees are at work for our new building. We will raise $2,000 on the ground, ask for $2,000 outside, and borrow $1,000.—Wren J. Grinstead.

TEXAS.

Houston, July 10.—Three more additions at the Second church yesterday.—D. F. Sellards.

CRESCENT FRUIT CIDER
THE—DELICIOUS—NEW SUMMER—DRINK.
TASTES like the juice of the finest, fresh, ripe fruit. Made in four flavors; Orange, Raspberry, Wild Cherry, and Mixed Fruit. Pure as from the finest fruits reduced to powdered form, all ready to dissolve in water; prepared in an instant, no trouble. Send 10c for a trial package, enough to make a gallon of the liquid, or 25c and we will mail you a package each of all four flavors. Agents Wanted; our selling plan is a big success. Address COLUMBIA MFG. CO., Dept. E., Schaffer, Mich.

San Antonio, July 14.—We had four confessions last night in our Mexican mission. This makes nine additions in all since I took up the work one month ago. This is a great home mission field. The field is ripe. We need schools for training workers.—W. M. Taylor.

Detroit, July 17.—Three additions to the Central congregation at our regular services yesterday.—S. P. Benbrook, minister.

Greenville, July 17.—Two additions yesterday.—J. W. Holsapple.

Pilot Point, July 17.—Evangelist Simpson Ely, of Joplin, Mo., closed a two weeks' meeting last night. This was one of the most profitable meetings ever held in this place. Long will the community feel the power and influence of Brother Ely's teaching and conduct, during his sojourn in our midst.—J. P. Adcock.

Graham, July 11.—Evangelists Jas. L. Haddock and Talmage Stanley have just closed a three weeks' meeting with the church in Graham. There were 24 additions and the work was strengthened in many ways. Graham and the surrounding country was stirred with the plain gospel preaching as never before and the plea of our people is better understood in this country. The large tabernacle which was in the court yard, was full at almost every service, and the interest was intense from the very beginning. Over twice the amount of money necessary to defray the expenses of the meeting was raised by voluntary contributions, and people are still bringing money as an expression of their appreciation of the work of these godly men.—A. C. Parker, minister.

Beaumont, July 14.—The work here moves along nicely. Five confessions and one by statement since last report.—J. B. Holmes.

VIRGINIA.

Portsmouth, July 15.—The great crowds continue to attend our monster tent. This is pioneer work entirely among conservative eastern people. An organization is assured for next Sunday. Our tent seats 1,800, and it is frequently packed. At no time have we had a small audience. This town of 25,000 prides itself on its culture and "first families," and is said to be for our people the harvest in Virginia.—Herbert Yeuell, evangelist.

WEST VIRGINIA.

Wheeling.—At the Island church, two by letter last Lord's day, and one confession; two baptisms and one confession two weeks ago; more in prospect. We are saving souls in spite of warm weather. Prayer-meeting, Bible-school, ladies' aid society and Christian Endeavor, all booming under the impetus of consecrated and enthusiastic workers in charge of these separate interests of the congregational life.—C. Manly Rice, minister.

WASHINGTON.

Takoma, July 10.—Work starts off well; one more has just come, making nine added since arrival.—W. A. Moore.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

MARRIAGES.

CRUTCHER—HUNTER.—On June 7, in Sardis, Miss., by S. W. Crutcher, father of the groom, Philip Fall Crutcher, of Pine Bluff, Ark., to Miss Ola Hunter. Mr. and Mrs. Crutcher will make their home in Pine Bluff.

JONES—EVANS.—In Colorado Springs, June 19, 1905, by Simpson Ely, W. Henry Jones, of Salida, Col., and Miss Frances Evans, of St. Louis, Mo. Brother Jones is our preacher at Salida.

BACON—STRAWN.—At the home of the bride's father, C. H. Strawn, who officiated, May 31, 1905, E. A. Bacon, of St. Louis, Mo., to Miss Carrie Strawn.

❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BERRY.

James Alexander Berry died June 10. He had just retired for the night. Ten minutes after retiring the death angel took him without a struggle. He was in his usual health during the day. In the morning, before my leaving for Boone county, we had talked together for an hour or more about the interests of the kingdom. Brother Berry was born in Millersburg, Callaway county, Mo., March 24, 1830. He passed his seventy-fifth milestone March 24. His ancestors were Scotch-Irish, and some of the peculiar traits of his posterity he retained in a remarkable degree. His early education was obtained in the old log school house at a time when, as Edward Eggleston quaintly puts it, "The teacher always struck his best licks." He entered the State university at Columbia at the age of 19, and continued in school till the close of the first semester of the year of his graduation, when all his means were gone. Compelled to leave the institution and teach school to supply his empty purse, about this time he became a Christian and was baptized by D. P. Henderson. In less than a year from his baptism he was ordained to the ministry by T. W. Allen. During his teaching career he also preached the unsearchable riches of Christ whenever an opportunity offered. His teaching career was confined to the academy at Middle Grove, Monroe county, for about six years, when the civil war began and the academy was closed. At the close of the war he gave himself wholly to the ministry. His first charge was Jacksonville, Randolph county, where he remained till 1869, when he came to Moberly and organized the church here during this year. He continued preaching for the congregation for about five years. The church grew rapidly during his ministry. He was, at the end of this period, called to the old Eighth and Mound street church in St. Louis, which he served four years. From thence he was called to Carrollton, Ill. He served this congregation eleven years and returned to his first love, as he often expressed it, which was Randolph county, Mo. He preached for the congregation at Huntsville on his return six years. From Huntsville he moved to Ashland, Boone county, and served this congregation five years. From there he came back to Randolph county, and made his home in Moberly to the day he was called to his home on high. This includes a ministry of 52 years. And no one knows, except J. A. Berry and the Lord, the toils, the burdens borne and the sacrifices of this good man for the cause of the Master which lay so near his heart. During this long ministry he labored much in the missionary field, holding meetings in many places in Missouri and adjoining states. When I first came to the state, 35 years ago, and while preaching for the church in Mexico, I was called to Huntsville to assist Brother Berry, who was preaching there, in a meeting. It was then I learned to know his ability as a preacher; and then it was I learned to love him for his companionable spirit and his unselfish devotion to the Lord's cause. He was then considered by his preaching brethren one of the most efficient evangelists in the state. He has kept no record of protracted meetings held and additions made where he has labored. But those who followed him in his ministry best put the number above 2,000. Sister Berry has found one book containing a record of marriages, numbering 369. She says there is another book of marriages containing as many, if not more than the one found. His funeral preaching was probably more extensive than that of any other preacher in the state. And the reason is found in the fact that he has been identified with the people through a ministry of more than half a century. Nearly all knew him and loved him. The loss of such a character, so genial, so hopeful, and such a true model for imitation, cannot be estimated. His sermons were never raspy or pessimistic, but always optimistic, hopeful and edifying. Those who heard his eloquent appeal to live a better, a purer, a higher life, went away feeling deep in their hearts that they must, they would, be better men and women. The great Missouri brotherhood of Disciples will miss him in their annnal conventions. He has been chairman of the obituary committee for a number of years. Personally the writer of this will feel the absence of our brother. We lived within a block of each other. We have known and loved each other as Christians and fellow laborers for 35 years. And since his residence in Moberly we have been bosom companions—scarcely a day passing without talking over the vital things of the kingdom. But the separation on earth has come. Soon I will follow; and among the first I hope to meet close to the throne is James Alexander Berry.

W. G. Surber.

RIDGE.

Mrs. Florence Dell Ridge, wife of Earl S. Ridge, and daughter of Prof. and Mrs. A. F. Smith, departed this life on May 24, 1905, aged 24 years and five months. Sister Dell became a Christian very early in life, and her beautiful character was a joy and inspiration to all who knew her. She was married Oct. 8, 1902, and left a broken-hearted husband and sweet young baby, with her parents and brothers, to mourn her loss. Her pure spirit is with the Lord, and she awaits the coming of those whom she so fondly loved and so unselfishly served in church and home. W. F. R.

Kansas City, Mo.

STAFFORD.

Died at his home, Atlantic, Ia., April 21, 1905, Wm. C. Stafford, age 70 years, four months and 28 days. The deceased leaves an aged wife and one son, besides a host of friends, to mourn his death.

W. B. Crewdson.

The Only Strictly First-Class
Church Hymnal
Published by the Disciples of Christ
Gloria in Excelsis
The superior of any hymnal now in the market. A postal card will bring full information.
Christian Publishing Co., St. Louis

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.
The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.
CHICAGO & ALTON RY.
Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

Michigan Summer Resorts
The land of summer pleasures.
The cost is small for a stay of a week
or a month at any of the resorts in the
Famous Michigan Fruit Belt
There is splendid fishing.
The bathing is unsurpassed.
Sailing or canoeing is a pleasure.
Golf and Tennis grounds everywhere.
The hotels are justly famed for first-class entertainment.
In fact—but the many attractions are best set forth in the booklets issued by the
Pere Marquette Railroad
A request addressed to
H. F. MOELLER, G. P. A.,
Union Station, Detroit, Mich.
Will bring you this literature free.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

JONATHAN; A Tragedy. By Thomas Ewing, Jr. (Funk & Wagnalls Pub. Co., New York and London. Price $1.00, net.)

One of the noblest characters of Old Testament history was Jonathan, son of Saul and friend of David. From the glimpse which the Bible gives of him, he was broad-minded, unselfish, and capable of the very strongest friendship, and possessing high ideals. The author of this tragedy has made use of such Biblical material as there is and has filled out the details where they were lacking so as to place Jonathan in his true light. The work possesses real poetic and dramatic ability. The Biblical material is used to fine effect, and nothing is introduced that is out of harmony with the Biblical facts. The story unfolds itself so naturally and so vividly under the graphic touches of the author that it holds the attention of the readers from beginning to end, and makes that old story of Jonathan and David and Saul live again, with all the mighty lessons which it contains for every age.

⁂

A BOOK OF COMMANDMENTS, for the government of the church of Christ. Organized according to law, on April 6, 1830. Zion: Published by W. W. Phelps & Co., 1833.

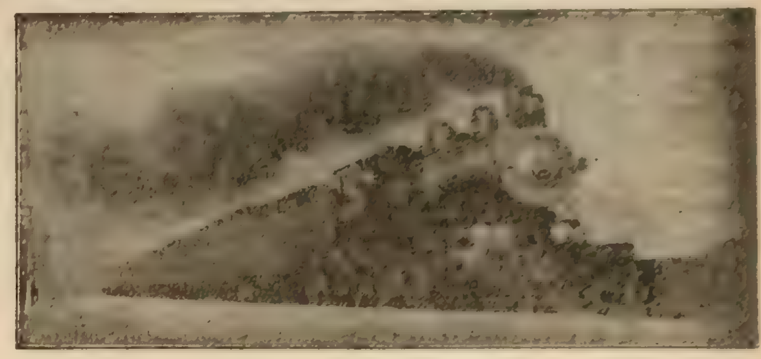
By the courtesy of R. B. Neal, of Grayson, Ky., we are in receipt of a copy of this rare book, issued by the Mormons soon after the publication of the Book of Mormon. It is deemed a most important weapon in the hands of the adversaries of this modern abomination. Its pretended "revelations" are a real revelation of the inwardness and hypocrisy, of this whole scheme of Mormonism. A mob destroyed the first edition of this work at Independence, Mo., in 1832; only a few copies were saved. One of these has been procured at great cost, and from it an edition of 500 copies has been printed for the use of those who desire some of the inside facts of Mormonism. It sells at the price of one dollar. Those who live in communities infested by Mormonism ought to have a copy of this book, that they may understand what sort of pretended revelations it is seeking to palm off on the people. Brother Neal is making a gallant fight against this aggressive evil and deserves the co-operation of good people everywhere.

MINIATURE
BOOKS OF THE GOSPEL
Matthew, Mark, Luke, John,
In Separate Books.
1 1-2 by 2 Inches.
Very Plain Readable Type.
Gilt Edged and Morocco Bound.
Price 50 cents each postpaid.
CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
I. E. H. STAFFORD MFG. CO., Chicago, Ill.

The Christian-Evangelist Special—Important

This splendid train will leave St. Louis at 9 p. m., August 9. We will be joined in Kansas City by additional delegates, a number of which are headed by A. W. Kokendoffer and T. A. Abbott, and at St. Joseph we shall have quite a number of additional delegates. There will be others join us at different towns along the line, and at Oxford, Neb., S. D. Dutcher and W. B. Clemmer will join us with their parties.



Before we leave St. Louis, we shall have, in addition to those joining us from St. Louis and vicinity, a party of at least fifteen, headed by J. Murray Taylor, Washington, D. C. Also a party of as many more, headed by John C. Warner, from Indiana. Others will join us here from Tennessee, Kentucky, Ohio, Indiana, Pennsylvania, New York, Virginia, West Virginia, Illinois, and other states. Now, we have a few matters to present to you which are of vital importance.

First. Your ticket for railroad fare should be bought at or near your home. It should read from St. Louis or Kansas City, over the Burlington to Denver, then the Midland to Salt Lake, from there over the Salt Lake and Los Angeles (San Pedro). Then over the Southern Pacific to Portland. If you continue with us east, it should be over the Northern Pacific to Billings, and then over the Burlington to St. Louis or Kansas City, or Omaha, or any other point from which you start.

Second. These tickets are good for ninety days.

Third. We provide you with tourist sleepers, two in lower and one in upper berth, at $6.00 for each person. This includes stops at Colorado Springs, Salt Lake and other places to Los Angeles. From Los Angeles to San Francisco we travel in day coaches.

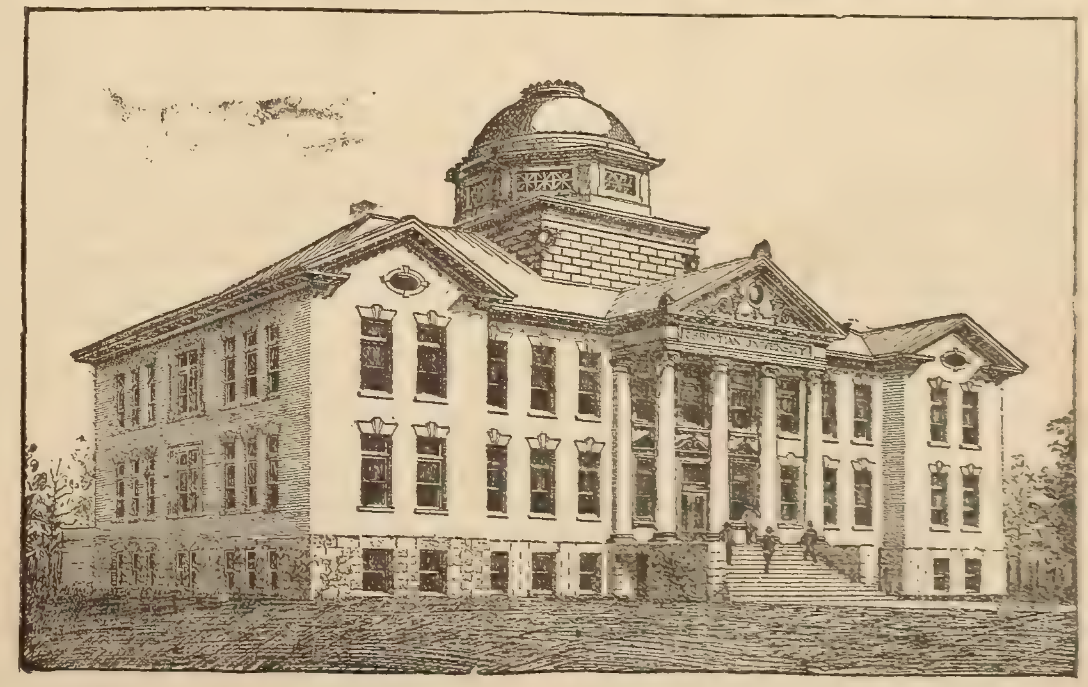
Fourth. We will stop for meals at hotels with the exception of breakfast and dinner on San Pedro line. These two meals will be served in the dining car. The eleven meals provided for will cost you fifty cents each and only two will be served per day. Most of these meals would cost you seventy-five cents, but by arranging ahead we get them for fifty.

Fifth. Now is the time for you to register for sleeper and meals. This will cost you $11.50, and you will eat your first meal at Oxford, Neb., and the last at San Francisco. No further arrangements have been made. You will provide your noon lunch, as only two meals per day are provided for.

Sixth. The CHRISTIAN-EVANGELIST Special will bear a magnificent company of people. It will do you good to enjoy the fellowship of such an excursion. For this reason we ask you to send on your registration fee at once and let us assign you your berth and also provide for your meals as above, should you wish the meals.

CHRISTIAN-EVANGELIST SPECIAL, per G. A. HOFFMANN.

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.
A Christian School for the Higher Education of Both Sexes.
For catalog or further information address,
CARL JOHANN, President, Canton, Mo.

Sunday-School.

August 6, 1905.

JOSIAH'S GOOD REIGN.—2 Chron. 34:1-13.

Memory verses, 1-3.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

After the death of Manasseh, his son Amon reigned for two years until put to death by conspirators who themselves became the victims of a popular uprising. The outcome of this turbulent interlude was that Josiah, the grandson of Manasseh, was put upon the throne at the age of eight. The pendulum was ready to swing back toward a more wholesome national life and better religious conditions. The reign of Manasseh, as we saw in the last lesson, had witnessed one of the periodical reversions to more or less complete idolatry and, whatever may have been the extent of Manasseh's reform in his old age, his son Amon evidently inherited his father's wickedness rather than his repentance.

But idolatry, as usual, bred disorder and chaos. Regicide was followed by the murder of the conspirators. Perhaps these disturbances suggested to the people that the idolatrous conduct of the nation tended to produce civil discord. The preaching of the prophet Zephaniah at the time may have been a potent factor in turning the tide. Jeremiah's influence must also have been felt very early in the course of Josiah's reforming movement, for we read (2 Chron. 34:3) that in the twelfth year of his reign, Josiah began his active work of reformation, while Jeremiah's call as a prophet (Jer. 1:2) came in the thirteenth year of Josiah. Moreover, the great Empire of Assyria, which had held the rod over Judah for so long, and from which Isaiah had prophesied deliverance in the name of Jehovah, was actually beginning to shrink and tremble before the other world-powers. Judah no longer paid tribute, and it may be that the restoration of their freedom confirmed their faith in Jehovah's power.

However that may be, Josiah's reform movement seemed to meet a ready response from the people. At the age of sixteen "he began to seek after the God of David his father," and at twenty he began to destroy the high places and the symbols of idolatrous worship, and of the impure worship of Jehovah.

It is perhaps not possible to determine with certainty how much of his work was a removal of abuses which had crept into Israel's worship and how much was the lifting of it to a new and higher plane under the influence of the spiritual teaching of the prophets. It is entirely evident that the problem was not nearly so simple as the mere choice between the service of Jehovah and of other gods. Whatever may have been the view of the most spiritual of Israel's teachers in early days, it is clear that the mass of the people had never risen above the use of images, in their worship. The problem in Josiah's time was not only to win them back to the worship of Jehovah, but to accomplish an effective purification of the worship by separating from it all of those practices and symbols, high places, pillars and images which they had used in the worship of Jehovah, very much as the surrounding tribes had used them in the worship of their gods.

The destruction of the high places involved increased emphasis upon the sanctuary at Jerusalem, which led in turn to the repair of the temple. This, again, led to the discovery of "the book of the law," and that to further reforms of which the next lesson will treat.

Christian Endeavor.

By H. A. Denton.

Aug. 6, 1905.

FIRST FRUITS FOR GOD.—Lev. 23:9-14; Deut. 16:9-12.

For the Leader.

We are here this evening to take up in our meeting the study of a very important question. Shall we give to God our best? In theory we are all agreed, but in practice there is a question whether we are as sound as we are in our theories. Do we bring to God our best? Do we want him to be honored with the first fruits? We have heard the story of how the people of a certain charge used the largest potatoes for home use and for the market, and after this how they brought the little ones to the parsonage. Is that story overdrawn? In some places, I think not.

Now, if we had no light on the subject at all further than our own minds we would be ashamed to bring our God the last instead of the first, the small and the blemished. But the law of Moses was plain, as we see from the references, on this point. And we may be sure Christ would not be inferior to the law. He sets the spiritual, the eternal, first always. The kingdom of heaven, then the things of this earth. So we are asking if we find both the revelation and the practice on the side of giving God the first, the best. Let us search our hearts carefully.

For the Members.

1. The first fruits were the best in the Jewish reasoning. As the first rank portions of the field grew to the stage of ripening, the heart of the Hebrew farmer was glad. He rejoiced. He looked forward to the festival in his church that would mark the ripening of the first of the field. Now that it was ripe, there must be time taken to be religious before the hand of mammon should be laid upon the sheaf. So a sheaf was cut. It was taken to the priest. He offered it as an offering for the man who brought it. There was the thought that this was from God, and that God must be thanked and honored with the offering of the first of the field. So should we to-day bring our offerings of the first to God for his blessings upon us.

2. Why should we give the best we have to God? Why? Indeed that is a question that suggests its own answer, yet many have not found the joys that reside in its realization. God made man the best of all creatures upon the earth. He gave him dominion over all. He sent his prophets and law-givers to instruct and lead his people. These men were princes among men. No more royal men ever lived and died for the races of men than were the prophets. God gave the best in this way. Then when one was wanting to make an atonement for the prophets, even, he sent the fairest of them all, his only begotten Son. He came among us. It is said that God placed all the fullness of the Godhead in him. There was no divine attribute of power that the Son did not possess. It was all in him. No man was so fair. No man was so merciful. No man was so powerful in saving from sin. None ever graced the human body, or filled the measure of the divine, with such ease and grace as he. The very best. When there was no servant left, God sent his only Son.

3. Now he calls upon all that is noble in me to respond to the call. He challenges me to do the heroic. What an opportunity this is for me to meet this great love! How I should leap forward to the beginning of this task—this work he has given me! He has conferred great honor upon me above all other intelligences, in that he calls me to this high plane to walk with him and to be like him. Shall I sulk in my tent, and go not out when he calls me to this glad duty? No, never. I must be up, for my Lord is calling. He wants me to come. I shall get up early to cut the first ripe sheaf. It shall come to him with the dew of the early morn still upon it. In the quiet of the first hours of the day will I bring it. No one has been so good to me as my Father. The best he has always given me, and the best and the first will I always give him. Praise the Lord, that he has made it. And may he give me a long life in which to bring the best to him. May he let me be influential with my fellows that I may win them to the gospel way.

Quiet Hour Thought.

Have I given God the first fruits of this day?

DAILY READINGS.

M.	God's garden.	Gen. 2:4-9.
T.	A fruitful land.	Num. 13:26-28; 14:6-8.
W.	The Lord's vineyard.	Isa. 5:1-4.
T.	Fruit of the Spirit.	Eph. 5:9-13.
F.	Fruit like its tree.	Matt. 7:15-20.
S.	Offering first fruits.	Deut. 26:1-11.
S.	Topic—First fruits for God.	Lev. 23:9-14; Deut. 16:9-12.

❁ ❁

We have the Revised New Testament in limp cloth, 7 cents, in full silk cloth, 15 cents, in primer type, 35 cents, but it is not the American.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid	$ .30
Boards,	" "	.25
Limp Cloth,	" "	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

Midweek Prayer-Meeting.

By W. F. Richardson.

August 2, 1905.

PETER IN CHRIST'S SCHOOL.—John 13:1-11; 21:15-19.

Teacher and Disciple. The very terms chosen by Jesus to express the relation between himself and his followers are those of the school. He is the Teacher, we are learners. His service is a heavenly discipline, and his truth makes us wise unto salvation. (2 Tim. 3:14-17.) No man comes to him except he has been taught of God. (John 6:44, 45.) To do his will is to grow in the knowledge and assurance of divine things. (John 7:17.)

The Teacher. In this heavenly school, the Teacher is perfectly fitted for his work, because: 1. *He loves his pupils.* (John 13:1.) Love is the best of all equipments for imparting instruction. Affection quickens all the powers of mind and heart. It establishes direct connection with the learner. It gives him confidence in the teacher. It creates enthusiasm in their mutual pursuit of truth. 2. *He knows what he is to teach.* (John 13:3; 3:11; Col. 2:1-3.) No doubtful experiments in this school. The instructor need appeal to no higher authority than himself, for he came from God, dwells in the bosom of God, shares the secrets of God, is endued with the Spirit of God without measure. 3. *Is willing to serve.* (John 13:4, 5.) He is not content with telling the truth, he must live it in the presence of his disciples. He must embody every principle of righteousness that his religion inculcates. Since what the world needs most is humble, loving service, he will himself render such service, and thus doubly enforce the lesson. He performs the lowly office of the slave, in washing the feet of his guests, that they in turn may become "bond slaves of Jesus Christ," ready to live or die for a sinful world.

Peter, the Disciple. This impulsive fisherman of Galilee becomes an ardent and apt pupil in the Master's school. In the incidents of our lesson we see him learning: 1. *To trust his Teacher.* (John 13:7.) The pupil is impatient because he cannot know everything at the start. It is hard to climb slowly up the slope of wisdom's mount. Why can we not leap to the summit at a single bound? But not even the Lord himself can tell us all his truth at once. The "milk of the word" must prepare us for the stronger meat that only mature life can assimilate. (1 Pet. 2:1, 2; Heb. 5:12-14.) 2. *To obey his Teacher.* (John 13:8, 9.) It is often harder for us to consent to let another minister to our needs than to do something ourselves. Peter was unwilling to let his Master serve him, not knowing that the Christ must first cleanse and save the sinner before the sinner can render him service in return. Men sometimes refuse to obey the gospel because they feel no need of being saved, while at the same time they are willing to do what they call Christian work. The perfect service can come only from a pure heart. 3. *To become a servant of men.* (John 13:12-17.) When the soul receives the water of life from Jesus Christ, it at once becomes a living fountain, sending forth that water to other thirsting ones. (John 7.37-39.) The legalistic spirit that would make of this beautiful act of Jesus a church ordinance, that of "feet washing," has missed entirely its significance. It was a social ministry for the home, a simple act of hospitality fitted to the customs of the times. (See 1 Tim. 5:9, 10.) Its lesson is embodied in every loving act of kindness, every simple ministry of love. 4. *To return his love in deeds rather than words.* (John 21:15-19.) Peter had been very ready to declare his love for the Master, but equally prompt to deny him, when tested. (John 13:36-38; 18:15-17.) But the good Teacher, who knew how sore was the heart of poor Peter over his downfall, gave him opportunity to reiterate his declaration of love, and then told him how nobly he should afterwards atone for his denial by giving his life in testimony of his faith. And in a few days this timid disciple braved the anger of the multitude, while he charged them with the murder of the Son of God. His lesson was well learned.

* *

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Financial Opportunity

"Fortune knocks but once at every man's door" is a familiar quotation. Ten years ago I started in business on $50.00 capital. To-day I am incorporated under a special act of Legislature for $150,000, and some of my friends tell me my business ought to be capitalized for a million. I am a successful business man. My ten years' record shows that. If you want to make money, join me in my enterprise. A small amount of stock in my company is at your disposal. Write for my book, "Ten Years." It tells the story of my success. You can be successful too. Address The Mac Levy Company, Dept. 86, 63 Clark St., Brooklyn, N. Y.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

ST. LOUIS, MO.

Best of References. Correspondence Solicited

THE VERY LATEST AND BEST

Christian Workers' New Testament

With marked passages so connected by references as to make a complete study of any particular theme a very easy matter

Leather Binding. Divinity Circuit.

Prices: - - - 75 cents to $1.25.

Write us for particulars

CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

ROUND-TRIP EXCURSION RATES

FROM ST. LOUIS

VIA **B. & O. S-W.**

(Baltimore & Ohio Southwestern R. R.)

Asheville, N. C.
Going, Every Day. Return Limit, Oct. 31 ...... 20.50
Bristol, Tenn.
Going, Every Day. Return Limit, Oct. 31 ...... 19.60
Chautauqua Lake, N. Y.
Going, July 28; Return Limit, Aug. 29 19.25
Chautauqua Lake, N. Y.
Going, Every Day. Return Limit, Oct. 31 ...... 28.30
Deer Park, Md.
Going, Every Day. Return Limit, Oct. 31 ...... 27.15
French Lick Springs, Ind. (West Baden)
Going, Every Day. 10 day limit 8.80
Going, Every Day. 3 months' limit 11.60
Louisville, Ky.
Going, July 30 and 31. Return Limit, Aug. 10 ...... 8.25
Pittsburg
Going, Every Day. Return Limit, Oct. 21 ...... 22.95
Pittsburg
Going, Aug. 18 and 19. Return Limit, Aug. 28 ...... 15.00
Philadelphia
Going, Sept. 15, 16 and 17. Return Limit Sept. 25 ...... 22.00
(Privilege of extension to Oct. 5.)
Saylor Springs, Ill.
Going, Every Day. Return Limit, 3 months 6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,

F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

THE NEW

SHORT LINE

Louisville & Nashville Railroad

FROM

Cincinnati and Louisville

TO

KNOXVILLE

Two Trains Daily from each city

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars

For Folders, Maps or other information address

C. L. STONE, Gen'l Pass. Agt.
Louisville, Ky.

People's Forum.

Give the Reference.

Editor, Christian-Evangelist:—Will some "scribe," who thinks the gift of healing still remains or is resident in the church, tell us where in the New Testament such power was manifest, except by the apostles or those upon whom the apostles bestowed such power? There is much injected into the scriptures. Men are not content to stop where they stop. We are great "twisters," especially about the Holy Spirit. E. J. Lampton.

Bowling Green, Mo.

◆

The Gulf between the Common People and the Clergy.

Editor, Christian-Evangelist: — In the issue of the Christian-Evangelist of June 1, in the Editor's Easy Chair, we read, "A day of rest, we say, but not necessarily of inactivity." "Have we been in bondage to our daily tasks, or have we used them as means to our higher development?" "A day of sleepy indolence and wearisome ease to many others."

My mind goes back to a home upon a farm nearly fifty years ago. A family of nine gathered round the plain but plentiful board; a good substantial house was shared by all, and all the house was used. No carpet nor lace curtains decorated it and a little frail woman we all called mother kept time with the clock by the busy tread, tread, upon the bare floor as the meals were prepared and served, and bedtime found all weary but busy knitting, sewing, patching, the father repairing shoes, if in winter. To feed and clothe the family, live honestly and maintain the fertility of the farm took all the time and energies of all. While school days lasted those too young to work went to school, and the older ones in winter.

What did the day of rest mean in this home? What does it mean in many similar homes to-day? Beside me lives a man of toil; his daily bread depends upon his power to perform his daily toil. What is his Christian duty on this "day of rest"? Faithfulness to his employer, duty to his family, duty to himself. "Sleepy indolence!" It surely seems so to the clergy, because they preach it, but let them exchange places with us common people for just one week, and there will be less condemnation for "resting." Upon this day of "rest" the toiler, by either trade or toil, feels ill disposed to receive demands from self-made boards for given amounts; equally do we resent the refused privilege to rest upon this day of rest, and hope the day soon will dawn when we may serve God with freedom as in apostolic times.

P. Clawson.

[We are not surprised to find that the writer of the foregoing is not a regular reader of the Christian-Evangelist. Our readers would probably know that, as they do not speak of brethren appointed to manage our missionary work as "self-made boards," nor of their courteous requests for missionary offerings as "demands." Nor would a regular reader of our paper speak of his preaching brethren as "clergy."

It is needless to say that the Easy Chair paragraph referred to contained no "condemnation of rest," but was rather an appeal for rest. Our critic's attempt to defend "sleepy indolence" and "wearisome ease" on the Lord's day, is very lame, and his plea for the "dawning of the day when we may serve God with freedom, as in apostolic times," becomes rather ludicrous in the light of such an attempted defense. Imagine the apostles and the Christians of their day, spending the glorious Lord's day in drowsy indolence, and calling it "serving God"!

No one believes more in making the Lord's day a day of rest for the weary and toiling ones than we do, but we have learned that there is no rest for soul or body equal to that of lifting the mind and heart into the higher realms of thought and feeling, of worship and of fellowship with kindred spirits, on the Lord's day. Let us not mistake laziness for weariness, nor lounging for resting! The more of heaven one can crowd into his life of toil, the more rest will he find, and the better service will he render for God and his fellow men.—Editor.

◆

Doesn't Follow Campbell.

The Editor, Christian-Evangelist:—I have received your nicely written book on "The Holy Spirit." I find you follow in the line of Dr. Richardson's work, rather than in the line of Brother Campbell, in his debate with Rice. Having held several discussions with the denominations on the subjects, I have taken the position of Brother Campbell, and felt very confident in my ability to maintain it. The position you take, as I understand it, is that of our Baptist brethren. If I am mistaken, please correct me. I am very desirous the subject may be fully canvassed, as its importance demands it. As I have given considerable attention to it in a book I have written, I could only ask that both your book and mine be carefully read.

Hamilton, Ill. J. Carroll Stark.

[Referring to the above kindly notice of the Editor's recent book on the Holy Spirit, we have only to say that the author was not concerned to follow either Dr. Richardson, which he does not in all points, nor Brother Campbell, which he does in most points, nor yet our Baptist brethren. He was concerned simply and solely with ascertaining what Jesus Christ himself and his apostles have taught concerning the personality, mission, and modes of activity of the Holy Spirit. How far he has succeeded in this is for others to say.—Editor.]

AMERICAN BIBLE SOCIETY
Has just issued these New Editions of the
AMERICAN STANDARD REVISED BIBLE

Send for Illustrated Price-list

Minion Bible, 24mo. . . 22c. 25c. 50c.
Minion New Testament, 32mo. . 8c. 12c.
Minion Testament and Psalms, 32mo. 15c.
Minion Psalms, 32mo. . . . . . . 5c.
Pulpit Bible, Quarto $8.75

Bibles at Cost for Missionary & Sunday School Work
BIBLE HOUSE, ASTOR PLACE, NEW YORK

* *

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

The Children Will Sing

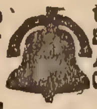
if you put into their hands *Sunday-School Songs No. 3.* This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.

What is Your Life?
—OR—
Aims and Aids to
Success and Happiness,
By W. J. RUSSELL.

A Cloth Bound Book of 320 Pages, dedicated to the Young Men and Women of the country.

Elegant Literature, Pure Thought and Inspiring Suggestions.

$1.00 Prepaid.
CHRISTIAN PUBLISHING CO.,
St. Louis.



BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Drake University,
HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

LIBERTY LADIES' COLLEGE
14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

American Mozart Conservatory
Professors, graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIC, LONDON, use the methods of these Conservatories. *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.* Address President C. M. WILLIAMS, Liberty, Mo.

THE ST. LOUIS COMMERCIAL COLLEGE
YOUR SONS DAUGHTERS WHAT WILL BENEFIT THEM MOST?
A Business Education Secured at **The St. Louis Commercial College** will most certainly help them to meet the exigencies of the future.
Have You Time at Your Disposal? Utilize it! Have You Money? Invest it!
A BUSINESS AND STENOGRAPHIC COURSE Will Pay You the Largest Interest and is the Surest Investment.
Graduates assisted in securing positions of trust and responsibility.
S. L. OLVER, Principal,
Tel. Lindell 1024. Central Y. M. C. A. Bldg., St. Louis.

Family Circle

Out of Doors.

Just to be out of doors! So still! So green!
With unbreathed air, illimitable, clean,
With soft, sweet scent of happy growing things.
The leaves' soft flutter, sound of sudden wings,
The far faint hills, the water wide between.

Breast of the great earth-mother! Here we lean
With no conventions hard to intervene.
Content, with the contentment nature brings,
Just to be out of doors.

And under all the feeling half foreseen
Of what this lovely world will come to mean
To all of us when the uncounted strings
Are keyed aright, and one clear music rings
In all our hearts. Joy universal, keen,
Just to be out of doors.

—*Charlotte Perkins Gilman.*

❖ ❖

It Is Sometimes the Man.

By Maurice Paul.

At a table in the centre of the room sat a young man. Writing materials were before him, the pen was in his hand, but he did not write. The shaded lamp threw its light on books, papers and magazines; yet he did not read. With chair tilted up, elbow on the table and pen against the paper, he was gazing fixedly at the wall. It was no pleasing picture he saw there, for seriousness sat on his countenance, and the ghost of sorrow or regret looked through the eyes.

"Yes, I'll do it." With this sudden exclamation the reverie is broken, the chair comes to a level, the pen is pushed along the paper, but the ink has dried and there is no word. One hasty dip and the words, "My dear Edith," are formed on the address-stamped paper. That is all.

Another reverie is broken by a beautiful St. Bernard, which had lain at his feet, rising at the sudden movement of his master's chair, poking his nose under the bent arm and wooing a caress. Action followed suggestion more quickly than thunder the lightning. The arm went around the dog's neck, and the now penless hand stroked the beautifully blazed muzzle. Something beyond instinct told the animal that his master was in trouble. He licked his hand.

"Yes, old man, I must do it. And you'll have a mistress to pet you."

He rose with the thought. So it was the old story that was troubling him. A vague restlessness, searching for something—what he did not know. Or perhaps it was unsuccessful love—the love which makes a man of deep and sensitive nature a trifler or a martyr.

But it was not love of woman that made Rex Walton suddenly push the dog away from him, rise from the chair, and pace restlessly up and down the room. Unused to such treatment the animal stood still, with lowered tail and a softness in the great brown eyes that was all affection.

At length, brushing up against him, Walton was once more aroused to his surroundings. As he patted the dog, a smile stole over his face, and he broke out,

"Yes, Lion, old fellow, it's my duty, and I'll do it."

Now he was the man of action. The battle had been severe, but determination was in every line of the face that again turned to the paper on the table. Grasping a pen, he did not even sit down; but bending over, wrote with a firm hand a few sentences:

My dear Edith:—Duty calls me south on Saturday. Of course I shall call, and I hope to find you at home. Please excuse this brevity and give my regards to all the family. Faithfully yours,

Wednesday evening. REX WALTON.

He read it over. "Yes, that will do. It explains nothing, but announces my coming. It is better so. Love puts the best construction on every action. She will be glad that I am coming, and that suffices. If I surprise her my task will be the easier."

Rex Walton and Edith Langdale had first met six years before. She was visiting at his father's house, and he had, of course, exerted himself to make her visit pleasant; all the more readily that the girl was attractive in face and figure and possessed qualities which, in Walton's eyes, were of great worth. An admirer of women, he yet knew little about them. Ignorance and the desire to please—those twin steeds that carry thousands to destruction—hurtled him along the flower-strewn path; Rex Walton made love, and Edith Langdale loved.

Had he been told of it, he would have denied it with indignation. When some months later he discovered the girl's secret, he was beside himself with remorse.

But to him action was a part of his being, and, under some evil spell, he wrote a letter which cut her to the heart. He did not love her, he told her, and did not suppose she ever thought he did. He liked her; her company was very agreeable; but his attentions had been chiefly due to the fact that she was a guest in the house. It was brutal, yet he did not mean it as such. The sooner she knew the truth, the better for her, he thought. In a few days he received her answer. Yes, she did reply, though before he read it he felt he deserved all the hard words she could say. But they were not many. She declined to accept his interpretation of her feelings. But she admitted she had been interested in him to a certain extent and insisted that he had given her good reason to think that he was much in love with her. She closed with some pointed advice—a note that was kind, dignified, womanly. But, oh, what tears it cost her, and what a wretched fellow he was!

Another letter from him went to her. It expressed his regret if he had given her cause to misunderstand him, and his deep sorrow for having taken so much for granted, for having so sorely wounded her. He asked that she would not banish him from her friendship, but give him a chance to regain her esteem and trust. She replied that she wished him no harm, but that the future must determine her actions. Upon his acknowledgment of the receipt of this, the correspondence ceased.

Twelve months later they were again thrown together. They met as friends, but there was a fencing reserve. Her virgin heart held prisoned a love neither anger nor shame had killed. He had wandered down the cheerless, gloomy path that led to the haunt of the misanthrope. But his pride put a smile on his face when he met her. His gentleness, his considerateness, his studied desire to do anything for her pleasure or welfare, were finally accepted on her part as signs of his real repentance, and a hopefulness, begotten of love, once more possessed her. She went back to her home, but found occasion to write to him. A correspondence ensued which gradually became regular. There was no allusion to the past, no word of sentiment. He wrote of their mutual friends, his work, his trials and difficulties, the seeming impossibilities of realizing some of his hopes. At intervals they met,

Make Ice Cream in ten minutes
With
Jell-O
Ice Cream Powder
Everything but the ice and milk in the package. Does not have to be cooked, sweetened or flavored. One package makes 2 quarts of the best ice cream you ever ate. Costs very little. Quality the highest. Pure and wholesome. Received Highest Award, GOLD MEDAL, at the St. Louis Exposition, 1904. If your grocer can't supply you send 25c. for 2 packages. Four kinds: Vanilla, Chocolate, Strawberry and Unflavored. Send for new illustrated Recipe Book issued April 15th, 1905. Address, The Genesee Pure Food Co., Le Roy, N. Y.

Berkeley Bible Seminary.
BERKELEY, CALIFORNIA.
A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.
Fall and Winter Terms Begin August 29, and January 16, respectively.
TUITION FREE.
Co-educational. Opportunities for Preaching in the Vicinity.
For Information Write to
HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

THIRTY-SEVENTH YEAR.
HAMILTON COLLEGE
FOR GIRLS AND YOUNG WOMEN.
Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, NEWLY FURNISHED, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of MUSIC, ART and ELOCUTION. Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,
MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. Lexington, Ky.

but he was always very careful to do and say nothing that should lead her to suppose he had grown to love her other than as a sister. But if he did not love her neither did he seem able to care for any other woman. He went into society, but it did not take away the dull ache that had come into his heart, when it first came home to him that he had unintentionally won a noble woman's love. If he had only loved her, how proud he would have been, how fortunate to get Edith Langdale!

Five years after their first meeting, she passed through New York en route for a continental watering place. Her health had failed her. It was nervous exhaustion, so said the physician. Could the man of medicine have read the emotion of the heart as he did its beat, he would have said this was a case of Viola's love for the Duke. Rex Walton's diagnosis was better than the physician's. He was sure Edith still loved him. It was not difficult to learn that she took no interest in the society of other men, and that her parents had given up the thought of her ever marrying. A suspicion which he had long harbored, grew to a certainty. For five years he had carried this burden, more as a fear than a reality. But it had robbed him of the joy of life. Now a sharp issue was raised. He could never dare again to intimate that he did not love her. Were he to avoid her or refrain from writing, it would have the same effect.

Was there any way? No—stay! If he married her! Pshaw! He could not; it was folly! But the thought would not be shaken off. Again and again he found himself arguing that she need never know that love was dead in his heart; all he had to do was to be kind to her and considerate of her interests; there was no danger of another love possessing him.

In sight of the world it was a good match. Both his own and her family would approve it, though she would have to sacrifice if she became his wife, for he was not wealthy. Then he rebelled; it would be ungenerous to her, unfair to himself. Could he deceive her? But would it be deception? Was the lacking sentiment and passion needful? Thousands of men and women married without it and, so far as the world could tell, were happy. And if Edith loved and he did his duty to her—was not that all that was necessary? No! But what if he did not ask her to marry him? Ah, that was it. She would fret her life out—and he could save her. So he debated with himself. It was in one of these reveries that his decision was reached. He would ask Edith to be his wife.

When he reached her home on the Saturday evening, she welcomed him gladly, but it was not until they were alone in the garden that she asked: "What brings you here just now?"

He hesitated ere he replied: "Oh, business and—duty. And you, Edith, you—" he took her hand—"I've come to ask you if you'll marry me." His arm slipped around her waist unresisted, while she turned her eyes up to his.

"Rex, you have asked me to marry you. Do you love me, Rex, as a man ought to love the woman he would marry?"

Rex Walton could not tell a lie.

"I will try to make you a good husband, Edith. Do you not trust me?"

For answer she kissed him.

"There! I am a woman and I have shown my love; but if I have been weak, I will now be strong. Rex, I have given you my heart, but you have not given me yours. Sacrifice is not what I want. I want love. I will not marry you."

* * * * * *

Six weeks later Rex Walton placed a beautiful wreath upon the brown earth over Edith Langdale's body. And every year he plucks a white rose from the bush he planted on her grave. He has given her his heart.

❀ ❀

A Festival Among the Gigantic Redwoods.

In the Country Calendar for July, W. H. Irwin writes as follows:

"Every August, on the Sunday night nearest full moon, the Bohemian Club of San Francisco packs up and travels to its own grove in the Californian woods, to hold a festival unique in this country, and, indeed, in the world—the 'Midsummer High Jinks' they call it. In brief, it consists of a big spectacle, with all accessories of poetry and music, in praise of the forest.

"In all the west there is no grove more beautiful. The only other which may be fairly compared to it is the Big Basin of Santa Cruz Mountains, lately set aside by the state of California as a forest reserve.

"You come to it suddenly. One step, and its glory is over you. There is no perspective; you cannot get far enough away from any one of these trees to see it as a whole. There they stand, a world of height above you, their pinnacles hidden by their topmost fringes of branches or lost in the sky.

"The light, if it is early morning or late afternoon, falls through them in slashes of silvery haze. That light effect, alternating bars of brightness and shadow streaming from the heavens, is part of the charm. Even these shadows are gigantic. It is a grove of the Titans.

"Against the range of hills the valley cleft comes to a sudden stop. There is an opening in the trees at this point. It runs up the hillside in the form of an inverted 'V.' This rises from the valley floor between two big trunks matched in size; and it ends some seventy-five yards up the slope in a triple giant, three trees in one. Smaller redwoods fringe this area; a trail runs irregularly down it, and heavy fern grows underfoot. This is the stage of the High Jinks whereof a Bohemian Club orator said once, 'God Almighty was our stage carpenter.'

"To this grove, then, the Bohemian Club comes in August, bringing its tents and its club service. The members who can possibly get away from the city for so long a time camp out there through a fortnight of fishing, swimming, long tramps across the hills, camp-fire story-telling. It all closes with the Jinks, over which author, actors, composer and supes have toiled for three months.

"Once, this performance was comparatively simple. Now, it is usually a drama—or rather, perhaps, a masque—written in verse by one of the club poets and set to orchestral music. Two conventionalities govern it—the enactors must be woodland folk; the theme must turn on the restoration of good fellowship through the death of Care.

"Great nights they are, those of the Jinks. No one pretends to go to bed. After the burning of the statue of Care, everybody goes first to supper and hears much untrammeled western oratory. Then, in a side canon or about the camp-fire, the club comedians present the 'Low Jinks,' usually a burlesque on the High. And around the camp-fire members and guests keep going all night, and finish at night with a dip in the river."

I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes: "I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay, for delay means blindness.** Cross eyes straightened without the knife, by a new method, which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do—Write to-day

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO.

Do You Know Reuben?

You ought to read his interesting and amusing experiences at College and abroad. You will enjoy it.

Just send $1.00 for

Reuben's Book

—TO—

CHRISTIAN PUBLISHING CO.,
St. Louis.

Campbell-Hagerman College

—FOR—

Girls and Young Women.

Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,

**B. C. HAGERMAN, President,
Lexington, Ky.**

Will Niagara Run Dry?

Government engineers have estimated the normal discharge of Niagara river into Lake Ontario at 222,000 cubic feet per second. The total abstraction of water by the five power plants in operation and in process of construction is placed at about 48,800 cubic feet per second. Add to this the diversion caused by the Welland canal, running from Lake Erie to Lake Ontario, and the power development along this channel; that of the Chicago drainage canal, running from Lake Michigan to the Des Plaines river; that of the new barge canal, which will follow the line of the present Erie canal, from Buffalo to Savannah, and the possible diversion by the canal that is to be built under the so-called "Love charter," from La Salle to Devil's Hole, in the gorge below Whirlpool Rapids, and we have, according to the estimates of the engineers, a total diversion of water from the great lakes above the falls of about 67,400 cubic feet per second. And there is the possibility of great power development of the Chicago drainage canal, on the Illinois and Des Plaines rivers, and on the Kankakee river, in Indiana, all of which is now beyond human estimate.

The real danger to the falls will come from the granting of additional power franchises in the future. If such grants should get through the state legislature in defiance of public sentiment upon this question, it is not believed that they would receive the official sanction of the executive. There can be no mistake about the attitude of the people of New York, and of the entire country, regarding a further diversion of the waters of Niagara river for power purposes, for while the present diversion has had no appreciable effect upon the cataract itself, there is strong opposition to new power projects that will further diminish the volume of water flowing over the precipice.—*American Monthly Review of Reviews.*

❁ ❁

The Railroad and the West.

The year of the meeting of the rails at Promontory Point was very near the culmination in America of that ancient industry which always foreruns agriculture. The long trail of the cowboys, beginning in southern Texas, has stretched gradually northward, until, when the Civil War began, the rancheros of the southwest were marketing their herds in the northern cities. With the close of the war, the northward movement set in again. In 1866, a quarter of a million cattle crossed the Red river; in 1871, six hundred thousand. Year by year the cowboys passed on to pastures and to markets farther north until they had crossed every one of the five transcontinental routes, and even entered the British provinces. Then, as one by one the railroads were thrust out westward into the plains and their branch lines forked out northward and southward, they gradually robbed the cowboy of his occupation. The most picturesque of distinctively American types grew rarer and rarer. The mustang gave place to the locomotive; the herdsman of the fenceless plains to the stockbreeder and the farmer. Still more prosaic figures followed, until all the principal industries, save only such as depend on a seacoast, had their representative where, within the decade, only the Indian and the buffalo had shared the plains with the cowboy and his cattle. The population of the entire region between the Mississippi and the Rockies rose from 4,161,000 in 1860 to 6,322,000 in 1870; the territory of Nebraska had become a state in 1867. Meanwhile, in the Pacific states, the total rose to 717,000. The center of population for the whole country had moved forty-two miles westward. In both regions, the years immediately following brought a still more rapid increase. And again, as before the war, the movement had its parallel to the southward. Texas gained 214,000 inhabitants during the decade; but the emigration into Texas from the older southern states was due quite as much to political as to purely economic and industrial causes.—*William Garrott Brown, in the July Atlantic.*

❁ ❁

Gentleness as Power.

We passed the lawn of our neighbor today, and upon the lower step which led to the front entrance sat his two-year old little daughter with one chubby hand upon the collar of a brindled bulldog. The dog was trembling with excitement because two wandering curs had stopped to settle some little dispute right there and then, and were walking round each other with much bristling of backs and snapping of teeth and growling of voices. The bull-dog could have made short work of either, and was evidently more than willing to do so; but he felt that gentle touch upon his collar, and we knew that he could be trusted to control his natural passions. His eyes shone and his feet moved a little impatiently, but he made no movement to join in the prospective fray. It was a pretty picture of the triumph of gentleness over power. "A little child shall lead them," we said to ourselves, recalling the beautiful prophecy of Isaiah. We knew a man some years ago who was conscious of his slavery to one besetting sin. Nothing seemed to restrain him—neither shame nor self interest nor the reproof of conscience. But one day a boy child was born in his house, and from that hour he was a free man. "My boy shall never be ashamed of his father," he said. The dimpled fingers of a little girl will restrain the fierceness of a brute that loves her. They ought to save the father whom she loves.—*The Interior.*

SUMMER EXCURSIONS
-VIA-
BIG FOUR
From St. Louis

$19.25 Chautauqua, N.Y. AND RETURN
Tickets on Sale July 7, 28

$15.00 PITTSBURG, PA. AND RETURN
Tickets on sale August 18 and 19

$22.00 PHILADELPHIA AND RETURN
Tickets on Sale Sept. 15, 16, 17.

For particulars call at City Ticket Office,
BROADWAY AND CHESTNUT
or Address C. L. HILLEARY, A. G. P. A.
St. Louis, Mo.

ILLINOIS CENTRAL RAILROAD
CENTRAL MISSISSIPPI VALLEY ROUTE

WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual!
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

Round Trip To
Burlington Route
PORTLAND
$52.50

ON SALE DAILY—RETURN LIMIT 90 DAYS

For Particulars Call at
Ticket Office: Cor. Broadway and Olive and Union Station,
Or write W. A. LALOR, A. G. P. A., St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

Alway.

Little pink feet
  That have trotted all day,
Wee dimpled hands
  That are tired of play,
And teeth white as pearls,
And tousled gold curls
Your dad's queen of girls
  To-night and alway.

Now, and alway,
  Just dad's queen of girls!
Weary of play
  Your tousled gold curls,
Lie spread on my breast;
And sweetly to rest
As day reddens the West
  Drifts dad's best of girls.

Dear, for all time,
  For all time and alway,
When weary, come climb,
  As you climb, dear, to-day,
Up in your dad's lap
When wanting a nap
Or to ward off mishap,
  Or when weary of play.

Always to me,
  All your life to your dad,
Laughing with glee
  Or sorry and sad;
Bring all to me, dear,
Your bright days and drear,
Your joy and your fear,
  And make your dad glad.

—*Houston Post.*

⁂

The Advance Society.

Well, our orphan Charlie is now enjoying a vacation on the farm. He was sick before he left the orphan home. He wrote from St. Louis: "I think I will enjoy the visit very much. School was out Friday and I was sick in bed that day; I just got up yesterday. I have a little garden in the back yard with radishes big enough to eat and also lettuce. Is Felix still shedding?" (As Charlie was here last summer, he is well acquainted with Felix' habits, and was often shed on, as he sported with my old-gold pet. It may occur to my readers that school holds late in St. Louis; well, so it does; seems to take a long time there for people to learn something; and vegetables are late starters, too. On July 2, came this note from Charlie.) "I am now at Mrs. Ryman's farm. It has rained all day. I expect you are at the Christian Endeavor right now." (The reader will please make a note of my good habits.) "I had to stay in Osborn, Mo., yesterday. I came through Plattsburg, and it was raining there. I expect to have a good time here." Yesterday we were called up by telephone by Mrs. Ryman, whose address is Liberty, Mo. She says Charlie is taking life easy on the farm. When his month's visit is over there, he is to come to my town, and you will hear more about him, then. Speaking of Osborn, what do you think? That town invited our Sunday-school there for a picnic; gave us the park, free, made a barrel of ice water for us, put up our swings and waited on us, and stayed away while we ate our dinner. It was a fine trip on the sure-enough steam-cars—it's fifteen miles. And although it was a few days until the 4th of July, the town gave us permission to shoot off all the fireworks we pleased. Such a time as we had, buying firecrackers—and some of of them went off, too, and all the torpedoes did—delightful noise! But some firecrackers are exactly like some people that come to see you, for even if you light a match to one end of 'em, they won't go off. I wanted you to know that there was one town (I speak of Osborn) with enough kindness and brotherly love to invite another town's picnic to come and camp on them, when there wasn't a thing to be made out of it for them, except the sense of having made people happy. And it wasn't "our church" there who invited us, but all Osborn. You may say, "Why tell us about this? We weren't invited to your picnic!" It's because whenever I know of a man or a town doing work, and spending time and money, just to give happiness, and knowing they won't get a cent out of it, I want to tell it. That's why I am so proud of the Advance Society's work with our orphan and missionary. When you send a little change for them, it's giving just so much happiness to the world. Mrs. Mollie Berry Bland, a lady living not very far from Plattsburg, is keeping one of the orphans—a girl—on her farm this summer. Little Mary B. Bland, not long ago, was at Yellowstone Park, and while there, told some people about our Av. S. orphan, and the result was a good little collection. In the meantime, people are still keeping the Advance Society rules: 5 pages history, 30 lines poetry, a quotation from a standard author each week, a Bible verse daily, and a record of the work in a note-book. Anybody else want to join us?

H. Jasper Dewees, Girvin, N. W. T. (Now, who knows where that is?): "Here is 35 cents in U. S. stamps, 25 for Drusie, our missionary, and 10 cents for Charlie. Our Master said, 'Save the scraps, that nothing be left.' I have these stamps and can't use them here, and you may use them for the cause we love. The letters from far-away China are so nice and homelike! May the Lord bless all such spirit." Grace Everest, Oklahoma, Okla.: "I've just finished reading the Av. S. page, and I'm going to try to keep the rules again. I kept them 11 weeks once, then forgot my history. I was at the World's Fair in September. Inclosed find 50 cents for Charlie and Drusie Malott." Mrs. C. Irons, Inavale, Neb.: "I send $3—$2 for Drusie, $1 for Charlie. If you are not a preacher, I think you—" (Oh, thank you!) Mabel G. Damarell, Walnut, Kan.: "I am sending the tenth report, and my sister Cartie's second. You failed to acknowledge her first report, which was inclosed with my ninth. You Plattsburg people were right in sending one of your nice young ladies to Walnut last winter, but how about giving her to our Baptist preacher?" (If I should say there isn't much difference between us and the Baptists, lots of people mightn't like it, for people will get excited quicker over religion and the civil war than anything; so I'll not say a word.)

Here's a letter from Fayetteville, Ark., and it's written, I see, by an old schoolmate whom I haven't met since he went away from college. The letter begins, "Dear old Breck," (but he doesn't really mean that I am old, you understand—nothing could make a person more sensitive than to get a jolt like *that!*) "I am not calling you 'Rev.' For the last ten years I have had it on my mind to write you a letter to congratulate you on the work you have done—" (but it couldn't have been ten years, for I was a little fellow ten years ago, or almost one). "I have spent fourteen years in Montana, and five here." (If he doesn't look out, he'll make himself old in a minute! I think he must have been about twenty-five or thirty, maybe not so aged, when he was in college. So we have him forty-nine years old, at least. Ha, ha! Pshaw! I'm not thirty-six, myself. What's he talking about?) "I remember you often, and the few months I spent in Plattsburg, is the very green spot in my past. I wish for you every joy, and that you may live to bless the lives of many children" (I want no sweeter wish than that, Henry). "I have two children, a boy of eight and a girl of fourteen—" (I'd better have said "over fifty" at the start. My! You *are* getting along!) "My daughter started in with the Advance Society, but 'fell by the wayside.' I enclose a one-dollar William for the orphan and missionary. Give my love to your father and mother." (They remember you kindly. Never did I think when I was a little fellow in short trowsers, I imagine—that Henry Shivel, sitting with a rueful countenance on the bench trying to scare up some sort of answer to the teacher, would one day be helping to support an orphan and a missionary that I had "started"!) Here is another note from Grace Everest: "The Advance Society work grows more interesting each week. My youngest brother—ten—reads his Bible every day and lives up to the same quotation that I learn every week. He doesn't care for poetry or history though. (If he just had the interesting kind!—for some history and some poetry is as interesting as a story.) "I am very much interested in Drusie and Charlie. Isn't he about thirteen?" (That's his age.)

Wilhelmina Mosby, Denver, Col.: "Having kept the Advance Society rules twelve weeks, I would like to join. I have read 'With the Children' since its beginning, November 3, 1898, and have been greatly

HIMALYA
(THE KOLA COMPOUND)
The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that
HAY-FEVER
—AND—
ASTHMA can be CURED.
Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Clossen, 126 Morris St., Philadelphia, writes. Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.
Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

interested in all its work. I have at last decided to send in my name, that I may become a member of a society that has grown so much in so short a time. I enclose my report. I would like to know the cost of an Advance Society pin, as I want to get one." (The gold pin is 90 cents.) Mrs. W. A. Mason, Nevada, Mo.: "It comes natural for me to keep the Advance Society rules now. I send my little mite for the orphan and the missionary. May they prove a great blessing to the society! I hope Charlie will enjoy his vacation." Sadie Pugsley, Woodbine, Ia.: "Enclosed please find my quarterly Advance Society report. It is surprising how hard it is to keep such simple rules long enough to get a report ready. I'm not going to tell you how often I've tried and failed in some little point. I enclose a small offering for our missionary; wish it were more. May God bless her in her work."

Drusie R. Malott, Tai-ming-fu, North China: "The letter for $10.65 Mexican, and the letter from May Speece, duly received. It is wonderful to me the interest the Advance Society manifests. I am receiving the CHRISTIAN-EVANGELIST, for which I am grateful. I really enjoy the Advance Society very much. To the members, young and old, I send greetings in His name from China. My heart is full of joy and thanksgiving as I write. How I should like to talk to you face to face instead of writing! I'd have a message straight from the heart, for God has done many wonderful things for me, has led me to the 'uttermost parts,' and has cared for me, spirit, soul and body, and is now keeping and blessing me. I do praise the Lord that I have not been ill since last July 9, when I left Louisville. But that is not all. I'd bring a heart-piercing cry straight from these countless lost souls in China, that would haunt some of you as it does me. I have just returned from a little walk outside the city walls, among patches of green. How like pictures of the Orient! Flocks of sheep graze on the hillocks, the shepherds in their midst as in Bible times; patient oxen, sometimes alone, sometimes hitched to an Oriental ass; the numerous villages; the numerous cone-shaped graves dotting the land—all this reminds me that I am in Asia. From the city walls you can count ninety villages. Heathen temples are numerous. They are usually one-room mud buildings, sometimes just a clay or stone shrine on a hill, or 'high place.' While out walking we looked into a temple—a dirty, dusty room with hideous idols of mud, clay, wood and stone standing all around the wall, and paper idols stuck on doors and walls. The heathen are afraid to destroy any idol, for fear some evil will be sent on them. The idols are greatly feared. Why is the church so formal and so cold? Why are people afraid to cry to God in earnest, or praise him when he does answer prayer? Because they are wondering what others will think? Have they not grace enough to be a little peculiar? But those who are wholly his, ARE a peculiar people. Let me tell you a strange report that comes from Szu-Chuang: On the 26th of the 2nd moon, Chao Lien-Hsing went to Szu-Chuang as an evangelist. The people pushed him out of the village saying they did not want the foreigner's doctrine. Going a short way, he knelt down and prayed God to have mercy upon them and to send the Holy Spirit to turn them to Jesus. Late that night the noise of fire was heard in the idol temple, the door of which had been laid up with bricks, probably to protect the idols from the robbers of temples. They tore down the bricks and found the clay idols fallen to the floor and broken, and the ancestral tablet in flames. It was newly made with a picture of the devil painted on it to represent their ancestor." (Some of their kinfolks in this country!) "Another wooden idol was missing; it was afterward found head hown in the cesspool of another house. They say no man could have entered the house to destroy the temples. They were greatly frightened. Some said it was God punishing them, and they came to the chapel, brought Bibles, and asked Chao Lien-Hsing to pray for them. Others said it was the big idol of the city temple punishing them, and they carried presents to it and pathetically inquired of it who had destroyed their idols and what they must do. Good-by; each of you has a large share in my heart and prayers. May God use you to strengthen his stakes and lengthen his cords. Pray for me."

Plattsburg, Mo.

INDIVIDUAL COMMUNION CUPS
Send for FREE catalogue and list of nearly 3,000 churches using our cups.
Sanitary Communion Outfit Co.
15th Street, Rochester, N. Y.

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

KENTUCKY UNIVERSITY.
LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
University of the Christian Church.
—SIX COLLEGES:—
COLLEGE of LIBERAL ARTS, Lexington, Ky. **COLLEGE of LAW**, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. **COMMERCIAL COLLEGE**, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.

Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1190 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,

BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.

SOLID 14K GOLD
LEADER

FREE A $3.00 FOUNTAIN PEN FREE

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. And best of all it is absolutely **FREE** with **THE CHRISTIAN-EVANGELIST** for one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer and secure a new subscriber at once, as this offer may be withdrawn at any time. THE CHRISTIAN-EVANGELIST is worth more than $1.50 to any home, and you get this splendid pen for simply asking some one to take it. Do not fail to do so.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

Christian Publishing Company

2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

Business Notes.

"Gloria in Excelsis" has not come to stay, for they are going out now in goodly numbers to those wishing the song book of this century.

"What is Your Life?" by Russell, is one of the books to put into the hand of any young friend, especially one leaving home even for a time. Price, $1.00.

Have you read "The Simple Life," by Charles Wagner? Think of such a book at 50 cents postpaid, in good cloth binding, full of splendid, purest thought.

The devotional books, "Alone with God," "Heavenward Way," and "Half Hour Studies," are always in demand and always acceptable. In good silk cloth, 75 cents each.

Our Bible school buttons, with Scripture texts and scenes in the Life of Christ, at 15 cents a dozen, postpaid, are meeting with favor wherever used and will grow in use among our classes once trying them. Try a dozen.

In marriage certificates, booklets and such like, we are fully equipped and will take pleasure in sending you our circular, with full list of the stock on hand and prices of same. Command us in any way possible.

Have you seen the "Dime Album," with spaces in it for securely putting away ten dimes, and by which the children easily enlist their friends in raising funds for many good purposes? Price, 5 cents each, good for years.

Our Cradle Roll stock is complete; so that we can furnish any and all our schools with everything needed for this happy phase of interest.

We have another new supply of Reward Cards in stock, and will be glad to furnish our schools or teachers with a list of what we have in hand, prices ranging from 10 to 30 cents per package, postpaid. We keep the best.

Has your school used the red and blue buttons or has either of your Endeavor Societies tried them? We have them for both branches of the work, selling either red or blue, for either society or school, at 1 cent each in any quantity.

A friend induced us to sell him a book for about the cost, then sent us a local check for the amount, less than one dollar, so that in helping him we worsted ourselves. Do not send us local checks, but if you do, add 15 cents for collection.

Have you seen our "Attendance and Offering Card," by which the children are induced to come on time, and to make their offerings for the Master? They are 1 cent each and will triple the offerings in any school. Samples sent.

Our "Birthday Banks" are really handsome glass globes on which the margin is very small, but which we carry for the good of the schools; selling them at 35 and 50 cents and $1.35, postpaid, we will guarantee that you can get nothing nicer for the money from any publishing house.

"The Gospel of Matthew," by Peloubet, was put on the market to sell at $1.25, the author having arranged to write a commentary on the entire New Testament, and for teachers, too; but by some hitch, the work for the time being was discontinued, and the present book is offered you, postpaid, for 50 cents, making it worth your while to have it if only for reference.

We have had to make another shipment of "The Christian Worker's Bible and Christian Worker's Testament," but will be well stocked before these notes are read, and we can fill your order or give you any information.

Examine our vacation books in this column, for they are the rarest bargains we ever offered for the summer reading and we shall be glad to have our patrons take advantage of it.

"Do you keep 'The Christian Worker'?" inquires a friend from Brooklyn. No, we do not, it is too good a book to keep, but we are sending them out at 75 cents each and no one has ever complained of not getting the worth of his or her money. It is good for young ministers, or older ones, it is good for elders and deacons to have with them, and it is good for any one wishing information on the church and its organization, equipment, service and work. Any consecrated Christian is helped by it.

The boys and girls will soon be off for the summer, and will want some good reading to take along. We have "The Young Buglers," "By Pike and Dike," "The Young Midshipman" and "Through the Fray," also "The Bravest of the Brave," and such like books reduced from 75 to 35 cents. If the girls wish something special, we have "Six to Sixteen" and "Six Little Princes," and "Book of Golden Deeds," also "Wild Kitty" and "Our Bessie" and "Four Little Mischiefs" and "Esther," reduced from 75 to 35 cents.

For older folks: "If I Were King" and "The Resurrection," also "Soldiers of Fortune" and "The Virginians," also "Gordon Keith" and "In the Palace of the King," also "The Right of Way" and "Captain Ravenshaw." All of the above are $1.50 books, selling at 60 cents, postpaid. Our stock is complete.

....FIFTY-FIFTH YEAR....

CHRISTIAN COLLEGE

For the Higher Education of Young Women.

Affiliated with MISSOURI STATE UNIVERSITY, WELLESLEY COLLEGE and other Eastern Schools.

FOUR SPLENDID MODERN BUILDINGS. (1) Elegantly furnished Dormitory, accommodating 150 students; built 1899. (2) New Auditorium and Library Building, with Roof Garden, built 1902. (3) New sound-proof Music Hall, completed 1903. (4) Academic Hall.

Furnishings and equipment unrivaled. Rooms en suite; heated by Steam; lighted by Electricity; Hot and Cold Baths; Gymnasium; Art Studio; Library of 5,000 Volumes; Physical and Chemical Laboratories.

Prepares for advanced University work.
Academic Degrees of B. A. and B. L.
Schools of **Music, Art** and **Elocution**—Degrees conferred.
Schools of **Cookery, Sewing** and **Domestic Art.**

Thirty-four Instructors of the best American and European Training.
Students from twenty-eight States and England.
Beautiful Park eighteen acres. Tennis, Basket Ball, Golf, Lake, Boating, etc.

A Christian Home and High Grade College.

NEXT SESSION OPENS SEPTEMBER 18, 1905.

Rooms should be engaged early. Many students refused for want of room the past two years. Limit 150.
For engraved catalogue address, **MRS. W. T. MOORE, President, Columbia, Mo.**

AULT & WIBORG
COMPANY

Manufacturers of Printing Inks.

CINCINNATI, NEW YORK
CHICAGO, ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink

A Modern Plea for Ancient Truth

By J. H. GARRISON

An epitome of the plea for a restoration of primitive Christianity in doctrine and in life.

94 Pages—Bound in Pretty Oxford Gray.

Price, 35 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., St Louis, Mo.

HELPFUL COMMENTARIES ON THE NEW TESTAMENT

CONCISE PLAIN
EASILY UNDERSTOOD

Valuable Aid to All Bible Readers

MATTHEW AND MARK
By J. W. McGarvey.
LUKE
By J. S. Lamar.
JOHN
By B. W. Johnson.
ROMANS
By Moses E. Lard.
HEBREWS
By Robt. Mulligan.

Splendid books. Good, substantial cloth binding. **$1.50** per volume, postpaid.

CHRISTIAN PUBLISHING COMPANY
St. Louis, Mo.

Living Praise

By Chas. H. Gabriel and W. W. Dowling

Sacred Songs Suitable for All Occasions

267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.

Three Styles of Binding.

PRICES:
$15.00, $20.00, $25.00 per hundred

CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 31. August 3, 1905. $1.50 A Year

The Santa Barbara Mission, California.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN,
Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 987

Editorial:

The Real Question 989
Notes and Comments 990
Current Religious Thought 990
Editor's Easy Chair 991

Contributed Articles:

Seven Thousand Years Ago. William Durban 992
As Seen From the Dome. F. D. Power. 993
A Voice From Greece 994
A Missionary Convention in India 994
A Buckeye in the Golden State 995
With the "Christian-Evangelist Special" 996
The Los Angeles Churches 997
Our Budget 998
News From Many Fields 1002
Evangelistic 1005
Marriages, Obituaries 1006
Sunday-School 1007
Midweek Prayer-Meeting 1007
Christian Endeavor 1008
People's Forum 1009
Family Circle 1010
With the Children 1013

THE VERY LATEST AND BEST
Christian Workers' New Testament
With marked passages so connected by references as to make a complete study of any particular theme a very easy matter
Leather Binding. Divinity Circuit.
Prices: - - - 75 cents to $1.25.
Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

VACATIONS.
SPEND THEM IN
COLORADO
No other place provides so much at such little cost. President Roosevelt says; "Passing through your wonderful mountains and canyons, I realize that this state is going to be more and more the playground for the entire Republic and made as much of a holiday place as Switzerland is in Europe."
LOWER RATES NOW THAN EVER BEFORE.
Burlington Route
For particulars call at
TICKET OFFICES: Cor. Broadway and Olive and UNION STATION
Or write to W. A. LALOR, A. G. P. A., St. Louis.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. August 3, 1905 No. 31

Current Events.

Party Loyalty.

The ethics of party loyalty is a topic which stands in need of serious and searching discussion in this country. We all believe in loyalty. We all despise a "quitter." But when is a quitter not a quitter and when does loyalty become slavery? A current case, not in itself of national importance, illustrates the problem. In the city of Indianapolis a few weeks ago two Republicans contested at the primaries for the Republican nomination for the mayoralty. One of them was a reputable and reliable business man who went into the fight upon the solicitation of a great many citizens who thought that the city needed the kind of mayor that he would make. The other is a man who has already served as mayor of the city to the great dissatisfaction of the good people generally, insomuch that a great wave of reform swept him and his party out of office two years ago and the respectable Republicans before this recent primary were almost solidly against him. The latter candidate won at the primaries. There are some suspicious circumstances in connection with it, but on the face of the returns he was overwhelmingly victorious over his respectable rival. Now the question is, what should be the attitude of those Republicans who denounced him before the primaries and worked for his opponent? In other words, is a man bound to abide by the result of a primary in which he participates? The doctrine has been stated as confidently as though it were the most fundamental axiom of politics, and a party organ in the same city has been printing, under the title "Good Republicanism," a series of statements from prominent men who were against the candidate before the primary but declare that they are heart and soul with him now. "Good Republicanism!" It is scarcely good sense, to say nothing of good Republicanism, and it is certainly not good morals. Take the case of a man who, before the primary, was denouncing the candidate for corrupt connection with the gas company and in general for a dishonest, unclean and inefficient administration, but after the primary comes out with a signed statement of his intention to support him and vote for him against an opponent of the opposite party who is confessedly honest and at least reasonably efficient. It is not good Republicanism. It is only a good opportunity to put oneself on record as willing to vote for a known rascal if a corrupt action of the party, or a corrupt man in the name of the party, shall give the word.

❁

The End of the Strike.

The strike of the Chicago teamsters is now, theoretically as well as practically, at an end. It just petered out and stopped, and the losers capitulated after the fighting had stopped of its own accord. By the terms of the settlement, the strikers lose everything that they were contending for—if anybody knows exactly what that was. The employers agree to take back the strikers as they are needed, after providing for the non-union men who were brought in to take the places of the strikers. The strike was a complete and utter failure, as it deserved to be. There never was any rational issue or any reasonable excuse for the strike. The cause of sane unionism was endangered by it far more than the cause of the employers. It was not only begun without adequate justification, but its conduct was marked by abuses which destroyed any confidence which the unprejudiced observer might have had in its leadership at the beginning. Mr. Shea exhibited a complete absence of those qualities which make a great labor leader. The whole miserable business dragged itself on through folly and violence—neither altogether confined to one side in the contest—and ended in a fizzle. But it cost half a hundred lives, several hundred thousand dollars in lost wages and several million dollars in interrupted business, not to speak of an incalculable amount of suffering, anxiety and inconvenience to all parties concerned. Two days of rational arbitration, or even of conference, before the teamsters of Montgomery, Ward and company struck, would have saved it all.

❁ ❁

The Record of Crime.

The Census Bureau has issued a bulletin giving a summary of the criminal statistics of the past twenty years. It is not a pleasing exhibit. Ignoring for the moment all but the most atrocious crimes of violence, we note that within these twenty years there have been 131,951 murders and homicides—that is to say, there have been, as we understand the statistics, that many convictions on these charges. The familiar dictum that "murder will out" may be correct in a general way, though nobody can prove it, since in the nature of the case the only cases that can be cited are those in which the murder actually did "out"; but it is certainly true that the number of murders for which there has been no conviction would be greater still. But in the same period the number of executions has been only 2,286, or about one out of 57 in proportion to the number of crimes. It seems from this that murder is scarcely to be classed as an extra-hazardous occupation. We may or may not believe in capital punishment, but at the present time that is the recognized punishment for murder in most of the states and the ratio between the number of capital crimes committed and the number of executions indicates in a general way the degree of efficiency in the enforcement of law.

But in spite of this unflattering showing in regard to crimes of violence, we are told that these do not represent the peculiar temptation or the peculiar sin of our time. The characteristic sin of the beginning of the twentieth century is not violence but perfidy. It has its root not in anger but in greed. It is amiable, good-tempered sin, without malice or wrath, and motived only by a desire to get possession, by the most genteel but also by the most effective means, of something which belongs to our neighbor. So the crime of the age finds its truest expression not in deeds of passion but in betrayal of trust. Such crimes it is almost impossible to reduce to statistics, but their number, if we could reckon them all, great and small, would be something terrifying.

❁

"Fads and Fancies."

When the rich are crooked, the business of blackmail becomes highly lucrative. A large number of New York's social and financial leaders have been subscribing sums varying from $500 to $10,000 for copies of a very limited edition of a book to be called "Fads and Fancies." The book is to be made up of the things which the most prominent people in New York do not want to have printed, and the subscription price above-mentioned carries with it the assurance that the subscriber will not be mentioned in the volume, or at least that he will have the privilege of editing the part of the work which refers to him. It is anticipated that if the subscription list is large enough it will not be necessary to publish the book at all. In that case, everybody will be satisfied; the subscribers, because they will have gotten what they really paid for, which is silence; the publishers because they will then be able to save the expense of getting out the book, and their gross receipts and net profits will coincide. The incident suggests a good many things which might be said, but most of them are so obvious that they scarcely need saying and nearly all of them have already been said. The moral of it is that the man with a guilty conscience is an easy mark. He does not know to a certainty how much anyone may know about his record, but he knows that there is plenty to know. So he pays liberally to purchase the silence of a fellow who perhaps knows nothing at all except that he has a vague suspicion that there is a hidden skeleton in the wealthy one's closet which he would hate to have exhibited. It is as true on Wall street and Fifth avenue as it is in a sermon that the man who departs from the narrow path puts himself doubly in danger of his foes. The sage of Israel was wise when he prayed: "Lead me in a plain path, O Lord, because of mine enemies."

◆

Preparations for Peace. As the time for the meeting of the Russian and Japanese peace envoys approaches, there are multiplied speculations as to the probable demands of Japan and the lengths to which Russia will be willing to go to purchase the peace which she so sorely needs. Of course, the envoys themselves are not talking for publication, but Mr. Sato, who is serving in a way as spokesman for the Japanese commission, gave an interview a few days ago in New York which sheds a little light on the subject, and the Japanese have exhibited such masterly ability to keep quiet during this war that one is justified in believing that Mr. Sato did not talk to the reporters without authorization and a definite purpose. He indicated unmistakably that Japan would demand an indemnity. It would be impossible for the commissioners to disregard the unanimous sentiment of the Japanese people which demands indemnity. He said they would be moderate and reasonable in their demands—though just what moderation is in such a case will depend very much upon the point of view—but hinted that, since it had been a very expensive war, costing Japan at the present time about a million dollars a day, the commissioners would have to take this fact into consideration in determining what would be a reasonable indemnity. This rather bold statement of the case was perhaps issued so that Russian sentiment would have a little time to be adjusting itself to the inevitable before the meeting of the commissioners. It is unquestionably a reasonable demand that Russia should pay an indemnity in cash besides whatever territorial concession shall be deemed equitable. The day has of course gone by when a victorious power can grind its enemy in the dust and demand from it the last degree of humiliation. According to modern usage, the powers do not allow combatants to fight to a finish, even when they are so disposed. But modern usage does sanction the demand for a money indemnity whereby the expenses of the war are thrown upon the side which, by the arbitrament of arms, is proven to be in the wrong. This war was not of Japan's seeking. It was brought about by Russia's refusal to carry out treaty obligations which, while they interested Japan primarily, were also a matter of concern to all the powers of Europe. It was not a war of aggression on the part of Japan. Russia's aggression made the war inevitable, and, since she has failed to make good her unlawful contention, Russia should pay the freight. Since Russia has lost her case in the court of war, it is just that the costs should be assessed against her.

◆

The Open Door. Another part of Mr. Sato's interview is interesting and important. It is that in which he expresses Japan's attitude toward China. While all the powers of Europe have been jockeying for a favorable position before the peace negotiations begin and attempting to make their respective influences as potent as possible in the councils of Russia and Japan, China has been waiting on the doorstep, though she is the nation whose fate and fortune are most intimately concerned in the outcome. Mr. Sato makes it pretty plain that, in so far as he is entitled to speak for the attitude of his government, Japan is prepared to assume the responsibility of a quasi protectorate over China. His idea is that Japan should declare a sort of Monroe doctrine of the far East, somewhat less definite and decisive than our attitude with reference to the South American republics, but sufficiently explicit to guarantee the open door, or, as he felicitously phrases it, "equal opportunity." While he was speaking particularly of Manchuria, because the most imminent danger to the Chinese empire is localized there and because the present war has been especially concerned with the resistance of aggressions in that region, it would logically apply with equal force and justice to all parts of the Chinese empire which are threatened with invasion by the troops or for the interests of any European or American power. It is to be hoped that Japan really intends to take as large a view of her duty in the East, and as unselfish an attitude with regard to territorial aggrandizement, as Mr. Sato's interview indicates. But moderate as his statements seem to us to be, they have already drawn fire from the Russian press. It is being freely stated by newspapers in Russia that if this is Japan's program, the peace conference might as well end before it begins, for it would only be a truce, even if an apparent agreement should be reached.

The peace envoys, except M. De Witte, are already in the United States. The Japanese representatives, who came by way of the west, visited the President at Oyster Bay last week. De Witte, after a short stay in Paris, which gave time for a conference with the French government and a subsequent exchange of dispatches with St. Petersburg, has sailed and is expected to arrive at New York on August 5. All preparations have been made for the entertainment of the envoys at Portsmouth, N. H., where the conference is to be held, and it is expected that they will arrive there on August 7.

◆

More Trouble. The Equitable is not yet through with its troubles. One of the large policy-holders, backed by several others, has filed a plea for the appointment of a receiver to take charge of the Equitable and wind up its affairs, charging that the administration has been such that policy-holders have not been protected in their rights and that the reorganization provides no effective or permanent remedy. The purchase of a majority of the stock by Mr. Ryan creates a virtual monopoly, and the transfer of the voting control of this stock to three trustees is not legally binding and permanent in such a way as to prevent such monopoly. Of course the legal stability of the new organization ought to be fully tested, if it has not already been, but it seems to us—from the standpoint of the layman in insurance matters—that the new management ought to have an opportunity to prove itself before any new entanglements are woven around it. There is no doubt but that the Equitable has money enough to meet all of its liabilities. In fact, one of the chief complaints is that, by paying back too little to the policy-holders, it has accumulated an unnecessarily vast surplus. Some of the directors and officers have been using these funds, or the interest on them, to their own advantage rather than to the advantage of the policy-holders, but the funds are there and nothing which has yet come out indicates any danger of insolvency. The peril does not lie exactly in that direction. As it seems to the uninitiated, the proposition to have a receiver appointed will hardly better the situation. Meanwhile, the process of reorganization continues. Paul Morton, who was first appointed chairman of the board, has been elected president of the society, with a salary of $80,000 a year. This is a cut of twenty per cent in the salary of the office.

The Real Question.

The question raised in Brother Ely's criticism of the union of Baptists and Disciples at Monroe is, in the last analysis, whether our historic position on the subject of Christian union is scriptural and tenable, or whether it needs to be amended to make it safe and practicable. Our great leaders from the beginning have held that Paul's enumeration of the unities, embracing the "one Lord, one faith and one baptism," is the scriptural basis of unity. They never dreamed of the possibility of all Christians thinking alike and doing just alike on all questions. Get Christ in the heart, they have said, as Lord and Master, and he will drive out all that needs expulsion and bring in all that is essential to Christian life and duty. Brother Ely takes exception to that basis, and argues that there must be exact uniformity of opinion and usage concerning names and the frequency of observing the Lord's supper, as a condition of union. He claims this on the ground of loyalty to the word of God, and yet there is not a passage in the New Testament that justifies his position, while the whole spirit of the book is against the idea of producing or perpetuating divisions by punctiliousness about names and methods.

Brother Ely asks, "Should we for the sake of unity, abandon our plea for a biblical nomenclature or scriptural terminology?" No such question has been raised, except by Brother Ely. What biblical nomenclature is it proposed to abandon? Is the "Union Church in Christ," less biblical, for instance, than the "Union Avenue Christian Church" in St. Louis? Or the "First Christian Church"? As to "scriptural terminology," what about the Sunday-school, the superintendent, the Christian Endeavor society, the official board, corresponding secretaries, missionary societies, missionary conventions, etc., etc.? Why should our brother buckle on his armor against the one word "union," used to designate a glorious fact among the lovers of our Lord in Monroe, Wis., and pass by a hundred other words we constantly use, and scores of names, for which we claim no New Testament precedent? Rather let us ask, "Shall we for the sake of uniformity in things not vital to Christian character, perpetuate divisions against the prayer of our Lord, and the express teaching of his apostles? Would not this be "to strain at a gnat and swallow a camel"?

What Brother Ely says about using the name "Presbyterian" just as well as the word union because the term presbyter is scriptural, misses the mark. The word "Presbyterian" has come historically to signify not only a definite polity, and ecclesiasticism, but a certain system of theology. This objection does not apply to the name he criticises. Some of the other names proposed have neither fitness nor sense to recommend them. Brother Ely is trying to justify himself by a line of argument which his own better judgment cannot possibly endorse as sound. This matter of names has been distorted from its rightful and original place, in relation to union. One would suppose from what Brother Ely says that we had agreed upon a definite name by which to designate our churches. But such is not the case. "Churches of Christ," "Christian Churches," "Churches of this Reformation," "Churches devoted to the plea for New Testament Christianity," etc., are all used to *designate* our churches or distinguish them from others. Now and then when an attempt has been made to rob us of this liberty by fixing upon one name the effort has been repudiated. We refuse to be bound where the scriptures have left us free, and they do leave us free to use any name that honors Christ and expresses fact. Our brother must look deeper than the *name* to find the cause of the divisions and schisms in the church. Placing the hands of a clock in the right place doesn't regulate the time; the internal machinery must regulate the hands. "Are they innocent?" Brother Ely asks concerning certain ridiculous prefixes. Certainly not, and therefore should not be used. A name may express a fact, and the fact itself be wrong. The trouble is with the *fact*, not with the name. As long as the fact exists there will be a name for it.

Concerning the agreement of the two congregations coming together at Monroe, to divide their missionary offerings with the societies through which they formerly contributed, Brother Ely says: "Now, I have been simple enough to suppose when Baptists came into our churches, they were no longer Baptists, but simply Christians; and that henceforth, by their prayers, labors and money, they would promote the interests of the churches of Christ instead of the Baptist church." Brother Ely's simplicity sometimes goes much farther astray than in this supposition, but he forgets that this is not a case of individual Baptists coming into one of our churches, nor of individual Disciples going into a Baptist church, but of two local, independent churches agreeing to meet together and form one congregation with the understanding that their missionary offerings, for the time being, are to be divided with the missionary societies with which they formerly co-operated. The question is not whether this is a perfect union, but whether it is not a better condition than existed prior to their coming together, and does it not offer a better promise for the future. If Baptists are not Christians, and Baptist churches are not churches of Christ, this might not be; but if they are not that, then our talk of union with them is out of order.

As to the Lord's supper, Brother Ely totally misrepresents our position, but we hope unintentionally. We said nothing about basing its observance upon "feelings." We spoke of its conscientious observance, and affirmed that no other kind of observance would be acceptable to Christ. Coming to the Lord's table weekly, as the result of an agreement in order to form a union, rather than being drawn there from a sense of duty, and by the magnetic power of the cross, would be no proper observance of the Lord's supper. This is why, no doubt, the Lord left no command, so far as we know, that his disciples should meet weekly and observe the memorial supper in memory of him. "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." We profoundly believe in the weekly observance, not because of any command, but for the same reason which prompted the early church to its weekly observance—the love of the Lord Jesus and the desire to honor his name. It would grieve the heart of the Lord to know that his disciples were divided on the question of how often they should observe this memorial institution.

We have given space to this discussion not for Bro. Ely's sake alone, but because we believe there is a tendency on the part of some to draw hard and fast lines where Christ has left us free. Indeed, one preacher writes us concerning this discussion, that he is grieved to see that the Editor of the Christian-Evangelist is now "destroying the faith which he once sought to establish"! His idea of "the faith" has dwindled down to a few shibboleths, which he, and others who think with him, would put into the basis of Christian unity. This tendency is no new thing, but has been manifest from the very beginning of our movement. Mr. Campbell himself, and especially Isaac Errett and the men of that type, who have opposed this tendency, have all been charged with "destroying the faith they once sought to establish"! But every thoughtful man in our ranks knows that the future success of our movement depends upon our resistance of this tendency, as well as upon our holding steadfastly to the great fundamental truths of Christianity.

* *

The Herald and Presbyter speaks a good word and a true word, through one of its ministerial correspondents, in behalf of vacations, and we clip it as a hint to churches.

> But in this summer vacation how clear the mind is to wrestle with difficult problems, and to see ways of doing things that never were dreamed of before! It is too bad that every pastor cannot have a vacation. It is too bad that there are some churches that even think that he does not need one. They would be the gainers. When he has cleared out all the mustiness that has been gathering in his brain for months, and thrown off all the burdens that seemed hopeless to carry, and has let the wind blow through all the avenues and even the marshes of his brain for a few weeks, he is good for something, if he ever is.

Notes and Comments.

We have not too many reformers. And when one like Governor Folk or Governor Hanly appears there are some people who will say that their action is based on political ambition. That is a spirit that looks too much like an attempt to chill what a mean man does not love. We need more reformers and we need more men who sympathize with the man of action to make that sympathy effective.

* * *

The papers still continue to point their gibes at Thomas W. Lawson, and it must be admitted that there is something spectacular in the methods of the Boston millionaire. At the same time a very large part of the public at least is far more interested in the alleged facts reported by Mr. Lawson, which, so far as we have seen, no one has yet successfully refuted. If these statements are essentially true Mr. Lawson's personality and his future political ambition are very small matters in comparison with the momentous problem of how to correct the colossal abuses which he has uncovered in his series of articles and in his lectures. Any attempt to minimize these facts by personal abuse of Mr. Lawson is likely to be traced back to the same source whence these abuses have come.

* * *

The newspapers recently have contained full accounts of the bringing back to this country of the body of John Paul Jones, the naval hero whose deeds of valor a century ago have not been forgotten by the government he served. His remains have been brought back to his native land and buried, with all the honors the nation could bestow, in Annapolis, the seat of our naval academy. If earthly governments are thus careful to honor the bodies of their faithful servants will God be less careful with the spirits of those who have been his faithful servants here when they have passed from their earthly tenements of clay? Is it not reasonable to expect that so gracious a God and so kind a Father would reclothe these spirits with immortal bodies and honor them as his faithful children by glorifying them, and crowning them with immortality? So the gospel teaches and so we believe.

* * *

The Journal and Messenger contains a very complimentary notice of the work on "The Holy Spirit" by the Editor of this paper, but accounts for its evangelical character by the fact that the author was "once a Baptist" and "has never been able to divest himself of ideas and convictions imbibed while yet in Baptist relations." We would not say a word in derogation of the great Baptist body which has stood, and yet stands, for so much that is vital and fundamental in New Testament Christianity, but as a matter of historic accuracy the author of the book mentioned left the Baptists while he was yet a boy, and all his theology, and all that he knows about the subject of the Holy Spirit, which is very limited, he has learned during his connection with the Disciples of Christ. Nor does he know of a sentiment in the book that is out of harmony with the essential and fundamental principles of our reformatory movement, in which the author of that book and the Editor of this paper believes with all his heart, as the most vital and important religious movement in Christendom to-day.

* * *

The question of laity rights is again exercising the Methodist mind. Only a little while ago there was a strong fight made to keep the general conference as a parliament for ministers only. Last year the man of the pew, however, sat in council with the minister and now the Central Christian Advocate is insisting that the laity has rights in the church exactly equal to those of the ministry, even declaring that in the early age of Christianity laymen preached, administered baptism, and presided at the Lord's supper, and all "invidious distinctions" in favor of the ministry entered the church in later and more degenerate times. We are not as a brotherhood troubled with much "clericalism." Wherein that spirit is much manifested it rather has for its object the desire to sit in judgment upon some other minister or editor. On the contrary we rather welcome the "lay" element to take part in the Lord's work and it is to develop this part of the forces that the Business Men's Association has been started. Undoubtedly the time will come when the Methodist lay members will control the church and the church will be the better in that day.

* * *

The daily papers have been making a great ado about the alleged "attack" on the Bible by Prof. H. L. Willett of the University of Chicago. He was reported to have severely criticised the Bible for its fragmentariness and its inartistic character as literature. Knowing the tendency of reporters of daily papers to extort something heretical out of the statements of religious lecturers, especially of the University of Chicago, we have waited for the correction. The Baptist Standard of July 22 contains the correction by its reporter who was personally present at the lecture, heard it, and examined the notes from which the lecture was delivered. He says:

> The facts briefly stated are as follows: In referring to the relation of the monuments to the Bible, Prof. Willett said that the purpose of the Old Testament writings was religious and not historical, and that many historical facts were not included in the Biblical narratives, whose purpose was not simply to tell the history, but to emphasize such features of that history as had religious significance. Many of the facts thus omitted have been supplied by the monuments and tablets discovered in neighboring countries such as Babylonia, Assyria, Moab and Egypt. He further stated that the inscriptions corroborated much of the historical data found in the Old Testament. Far from stating that the Bible is inartistic, Professor Willett made no reference to any of its literary qualities, his subject lying quite in a different field. The reckless character of the report as it appeared in the Record-Herald and was copied by other papers seems inexcusable when the facts are known.

* * *

Current Religious Thought.

President Hyde of Bowdoin in his commencement address, speaking of the function of criticism, says:

> Criticism is moral vaccination to avert more serious disease. No man is safe without it. Russia suppressed criticism; and routed armies, sunken fleets, ruined credit and threatened revolution are the results. Life insurance companies contrived to escape the searching criticism to which savings banks are subjected; and, as a result, one who until recently was a high officer and owner of a majority of the stock of a great life insurance company stands before the world charged with forms of double dealing which amount to the systematic pilfering of dimes and nickels from thousands of widows and orphans whom he had contracted to protect. Criticism is of three kinds: First, that of the public, which knows little or nothing of the facts. The second is self-criticism. The third is the criticism of the Lord, that comes from measuring one's conduct by the perfect standard of justice and good will. The man who cares much for the first kind of criticism is a coward and a slave. The man who is concerned only about the second is a fanatic and a crank. The man who is sensitive to the third becomes a hero and a power.

* * *

A book has been published from the pen of Wilbur F. Sheridan, which is addressed especially to Methodists. The author pertinently asks why soul-winning should be confined to a single month of the year. Of course that does not apply to the case of the Disciples. And yet the following, from the Northwestern Christian Advocate, is as good for us as for Methodists:

> In view of the three-quarter million of half-pagan foreigners who are every year being poured in upon us, and of the modern Huns and Vandals that are being bred in our city slums, and of the new generation of children which every decade brings to us to be trained and transformed, and in view also of the intense zeal of the score of modern "isms" which are competing with evangelical Christianity, there is imperative need of a mightier and more aggressive evangelism than we have ever known. And that evangelism, to meet at all adequately the crying need, must be an all-the-year-round evangelism. If this be true, the only possible agency is the pastor. He and he alone holds the key to the situation, for only he reaches the entire field and reaches it all the time.

* * *

> If our scholars shall not have liberty to tell the church and its young clergy the whole truth and nothing but the truth, then they will assuredly learn it from the antagonists of the church without and be taunted afterwards, perhaps, for their agreement with infidels.—*Western Christian Advocate.*

Editor's Easy Chair.

Pentwater Musings.

During the past two weeks, we have had a succession of golden summer days, relieved from any excessive heat by the cool lake breeze. In a word, it has been just such weather as summer resorters going north, wish to find. The outgoings of the morning and of the evening, have been glorious beyond description. Morning sunrise, evening sunset and noonday splendor have vied with each other in filling the earth with glory and beauty, and in making manifest the wisdom and goodness of God. While our little cottage, "The Pioneer," has been the scene of a good deal of activity within and without, we have taken enough time from our work to look out upon the beauties of our surroundings, and watch the changing colors of the lake and note the great steamers pass to and fro in the distance, and the white sails of the sailing vessels that glisten in the sunlight like the wings of the albatross. Sufficient has been accomplished now in the way of preliminary work to enable us to take a little more rest and quiet during the few days of our sojourn here before leaving for the San Francisco convention. Toward that great gathering all eyes and hearts are now turning with earnest prayer and expectation.

◆

During the past week, the first roadway has been opened in Garrison Park, between Lake Michigan and Lake Pentwater. As this road connects the two lakes, it will probably be known as "Interlake Road." It is a beautiful winding roadway following, for the most part, a ravine whose sides are thickly clothed with trees. This road brings us in direct touch with the town of Pentwater, whose market wagons can drive to our door. Other roadways will soon be opened following the ravines that lead up through the center of the park to the summit of a high hill that commands a magnificent view of both lakes, of the town of Pentwater, of Ludington on the north, Point Sable on the south, and a vast area of farming country to the east. Here there are locations to suit a variety of tastes. Those who wish the highest summit with the widest sweep of vision; or those who prefer a quiet, secluded place in the valley or on a gentle knoll between the high hills; or those who would like an eastern front to greet the rising sun as it comes over Lake Pentwater; or those who prefer the Lake Michigan side with its wider view and the sonorous music of the resounding waves—all these, with their variety of tastes, may be accommodated in the diversity which nature offers here. The peculiarity of it all is that each one will feel that his is the best location in the park, and for him this will be true. It is a blessed thing when each one of us can feel that his place in the world is the very best place for him, and that his particular work is the best work in all the world for him to do.

◆

It is a constant source of surprise to the natives of any region that people will come from a distance to their place and erect houses in which to live for a part of the year. They have been born and reared there, and they see nothing about it to attract people from the city. One of the carpenters working on our cottage said to us the other day he could not see why, for the life of him, people wanted to come and live upon these hills; that he wouldn't live in a cottage here for two months in the year, if anyone would give him the cottage! We can well understand how he would feel that way. There would be but little change for him between the village of Pentwater and these lakeside hills. And then there is a certain side of life which, of course, does not appeal to him. He probably belongs to that prosaic class to whom a "primrose growing on the brink," or anywhere else, is but a primrose and nothing more. There are those to whom the solemn stillness of the deep-shaded woods, the crimson and saffron hues of evening sunsets, the majestic movements of the storm-clouds, the grace and beauty of trees and flowers, the music of birds, of singing rivulets and lapping waves, make their appeal in vain. These things are food and drink for the æsthetic nature, but in such persons the æsthetic has become atrophied.

◆

"Day unto day uttereth speech,
And night unto night showeth knowledge."

One must live largely out of doors and close to the heart of nature, to appreciate this and many other passages of the Bible. Shut up within the four walls of a house, or cut off from the view of the heavens by sky-scrapers and dense clouds of smoke, one has small opportunity of receiving the messages which these silent messengers of the heavens declare. The stars blaze out with rare effulgence in these northern skies. Last night a party of us St. Louisans had a bonfire on the beach in front of the "The Pioneer," and as we sat in the sand telling stories to interest the younger members of the party and singing some of the old songs, the scene would have made a picture worthy of an artist. The great lake stretching out before us to the dim and distant horizon, its waves lapping gently at our feet; the starry heavens above us looking down with their great and shining eyes, and the glow of the bonfire on the faces of the party, were some of the features of this picture from real life. The roasting of the marshmallows and the popping of the popcorn, which are important elements of a bonfire party, also entered into the perfection of the picture. As we sang some of the old familiar songs we used to sing down on the sands at Macatawa Park, some of the party saw in this little gathering, the prophecy of future beach meetings on Sunday evenings, as a feature of life at Garrison Park.

◆

As the apostle John looked out from the rocky isle of Patmos over the stormy sea that separated him from the mainland and his brethren, he said of that glorious future into which he was looking, "And there shall be no more sea!" But the great inland sea that rolls before us as we look out westward to-day does not seem to be a barrier of separation, but a highway of travel and a bond of unity between the different sections of our great country. The unbroken view which it furnishes seems to bring nearer the great states that lie beyond it. One's imagination readily takes up the scene where the eye can no further penetrate, until the Golden Gate of the Pacific seems to be just out there beyond our vision. In a few days the tribes of our Israel will be tending thither to one of our great annual conventions. It is a long distance for many to travel and there are rivers, plains and mountain ranges to cross in order to reach the place of assembling, but the power of the uplifted cross, the constraining love of Christ, and the overmastering desire to extend his kingdom over all the earth, will draw hundreds of thousands from their distant homes to that great convention whose one central and absorbing topic is how we may help Jesus Christ win the conquest of the whole world. It is only as we go thither in the spirit of consecration to Christ's supreme purpose, that we shall make that convention of Christian workers an occasion of glorifying the name of our God, and of promoting the reign of Jesus Christ, our Lord, over all the earth. But going in that spirit and looking unto him for power and guidance, we shall see and hear and accomplish mighty things for the spread of New Testament Christianity and scriptural holiness throughout this and other lands.

Garrison Park, Pentwater, Mich., July 27, 1905.

◆ ◆

LAST WORDS.

Christian-Evangelist Special.

If you have not registered do so at once. If you cannot register before time to start write us that you are coming. We shall have a train of seven coaches all for the convention and will be able to take you in. Come on. Be here on August 9; Kansas City, 8:30 a. m., August 10.

Seven Thousand Years Ago

By William Durban

I have been going right back to such a remote period of antiquity as would have made dear old Archbishop Usher stagger. Somebody has piloted me back to a time when our fathers used to imagine that the globe was still immersed in darkest chaos. My good conductor was one of the most erudite of living archeologists, Prof. Flinders Petrie, who every winter for many years past has gone to the old oriental Bible lands to excavate and to explore with pick and spade, coming back to England each summer, partly to display the results of the winter's toil, partly to plunge into a few months of arduous literary work, writing his successive books on the subjects in which he is one of the first of experts. At University college he arranges each July an exhibition in which are shown in fascinating array the relics which he conveys on camel back from the desert to the coast and then brings with him to England. The results are astounding. Let me note some of the things which a few days ago he told me. I spent a long morning with him in the midst of his priceless treasures.

Did Jacob Dream at Bethel?

Dr. Petrie last winter went not to Egypt but to the Arabian desert, and there, at Sarabit-el-khadem, in the Sinai range, five days' camel ride from Sinai proper, at an altitude of 2,000 feet above the sea level, he made a marvelous discovery. He had heard of a strange collection of ruins in that locality, so he took with him from the south a large party of Arab and Egyptian diggers, a train of camels to carry provisions for two and a half months, and several competent assistants. Three days' journey from the famous convent of St. Catherine he came to his destination. What did he find? Nothing else than a real Semitic temple, in the midst of a great circle of Bethel pillars, set up not later than B. C. 4,500. These pillars were in many cases beautifully inscribed. They were set up by pilgrims who came to the temple erected to the Egyptian goddess Hathor, the object of these worshipers being to seek oracular dreams and visions. Many little stone shelters were near the pillars. In front of the temple was a great space over 100 feet long, covered with a bed of ashes 18 inches deep. This had been used, evidently, for a very long period for offering burnt sacrifices. Said Dr. Petrie, "You see this exactly agrees with the Genesis narrative of Jacob at Bethel. When the young wanderer had dreamed as recorded, he said on awakening, 'I have had a heavenly vision. I must erect a memorial pillar,' and he did so. It was a very ancient custom, but it was entirely Semitic."

Prehistoric Civilization.

This Semitic, yet Egyptian, temple wonderfully corroborates the Pentateuch. For it was full of all sorts of fine works of the most ancient art. The offerings found in the great cave constituting the holiest portion of the shrine included great numbers of ornaments, bangles, sistra, wands, etc. The approximate date when the temple was constructed is infallibly fixed by the inscriptions and the carvings giving the names of various kings, such as Senefru, Amenhotep, etc. The great fabric had been added to by various monarchs during an immense period of not less than 3,000 years. The kings and queens of successive great dynasties had contributed to these additions. Now, why did Egyptian expeditions visit this remote mountain solitude? Simply because the region was very rich in turquoises, and the Egyptian kings and queens constantly worked the mines for the precious and lovely gems. And when the Egyptians had erected the shrine, to it evidently came multitudes of worshipers with their tribal customs, especially members of the great Semitic race. So here we have a wonderful shrine, the oldest discovered in the world, of Egyptian construction, but with these curious Semitic circles of the Bethel pillars.

During the last few years the opinions of archeologists have been greatly modified. Not long since the idea generally prevailed that in the time of the Bible Pharaohs the civilization had attained a culminating pitch of culture. It is mainly owing to the researches of Professor Petrie and his colleagues that the conclusion is now certainly reached that, on the contrary, that civilization was then in a very decadent condition. It had long before reached a wonderful height, but a process of devolution had set in. The art, the science, the philosophy, the morality of the Egyptians had been greatly superior ages before the time when we come on the Pharaohs of the days of Moses. They had been a great literary nation. The notion that writing was hardly practiced in the time of Moses was some years ago quite fashionable. The Tel el-Amarna tablets exploded it.

A Picture That Tells a Tale.

Professor Petrie handed me a picture. It was a photo of the stele of Meneptah, the Pharaoh of the Exodus. Now, that stele is one of the most important bits of stone in the world. For on it is engraved a priceless record. It contains the phrase, "People of Israel." This is the oldest monument on earth mentioning the Israelites. Do we want any more powerful evidence of the authenticity of the documents embedded in the Pentateuch? "I do not want to prove anything," observed Dr. Petrie. "That is not my province nor my business. I want to ascertain the real facts. But I am bound to say that contemporary monuments infallibly confirm the pentateuchal documents. No matter how those documents were compiled, how they came to be put into the books, the facts are corroborated in the most determinate manner by the indisputable evidence of these stones, stele, inscriptions and carving. And the further back we go the more wonderful the evidence becomes."

Concerning Our Churches.

I wish to reserve a little of my space once more to give a little chronicle of our own church history. You have among you as I write these lines several of our preachers who are, to our loss and your gain, to be henceforth your preachers. They have toiled here faithfully for years. I refer to our Brethren Mitchell, Bates and Todd. May America locate them happily! Also Bro. Leslie W. Morgan is for a few weeks on your side, unfortunately called over to see his sick father. Some of our church pulpits are thus vacant. If the right men can be found as successors the work will go well forward, for solid labor has been put in. Leslie Morgan undertakes to leave Southampton and to succeed E. M. Todd at Hornsey, where the latter succeeded me after my ten years of pastoral application. Thus do changes ensue. But I understand that our ministry is after all not subject to such frequent mutations as is your ordinary American pastorate. Only the vacancies have happened to occur in several places simultaneously. There is no restlessness in the English churches. If they can induce men to stay with them they like continuity. But America seems to have a way of drawing her children back to her bosom after lending them to us awhile.

London, England.

Above the Town.

By R. L. Handley.

Above the town we climbed the hilly height,
And, turning, saw the city, at our feet,
With vision clear, in sunny morning light,
Of every tower and steeple, every street.

From heights of love God give us vision clear,
'Neath smoke-wreathed towers the needs of men to see;
The hungry souls, the stumbling feet too near
The brink of sin; out-groping hands for Thee.

Where ran the busy ways a sound arose
Of many voices. Grind of wheel and whir
Of factory we heard; the noise of those
Who toil; the clamor of the market's stir.

God give us, too, the moan of pain to hear,
And suffering for sin; the plea for Bread
Of Life; the wail of sorrow, cry of fear;
The prayer to light from darkness to be led.

South Bend, Indiana.

As Seen From the Dome

By F. D. Power

Who does not know Chautauqua and the Chautauqua idea? The modest little settlement on the lake is known the world over and its influence is wholesome and blessed. Its message and its mission have been well suited to the times. Physical, mental, social, moral and spiritual culture for all, everywhere, without exception, it has aimed for, and every one, open-hearted and open-minded to receive it, has found its benefit. Education was the thought. "Chautauqua," says Dr. Vincent, "stretches over the land a magnificent temple, broad as the continent, lofty as the heavens, into which homes, churches, schools and shops may build themselves as parts of a splendid university in which people of all ages and conditions may be enrolled as students." It is an everyday college, in which people who never enjoyed any other college, like Shakespeare, Franklin, Irving, Whittier, Greeley and Lincoln, and hosts who have had college privileges, may work out their education. It is a great school for out-of-school people. Think of an enrollment of 25,000 readers, 11,500 of whom are housekeepers and the greater number between twenty and eighty years! Think of over 100,000 since the beginning!

Chautauqua used to be "Fair Point" on Chautauqua Lake, a lovely body of water 700 feet above Lake Erie, which is only a mile away, about twenty miles long and a couple of miles wide. You go 400 miles north from the Dome and then about 50 miles south along the shores of Lake Erie through great vineyards and fertile farms and gardens—a country which blossoms like the rose. Like so many good things it started in a camp meeting. The first Assembly opened as a Sunday-school Institute, two weeks of lectures, normal lessons, conferences, sermons, and devotional meetings, with recreation in concerts, fireworks and fishing and boating. The people dwelt in "tabernacles." It was in 1874. Normal training, with the purpose of improving methods of biblical instruction in the Sunday-school and the family was the primary end of that first meeting—the study of the word and of the works of God is the larger conception.

Lewis Miller and John H. Vincent were the originators of the Chautauqua Institution. The whole world owes them a debt. It was a broad and catholic idea. At the very outset denominational lines were almost entirely obliterated, and people of all communions asked to participate. Denominational headquarters for nearly all religious bodies are there, and these have their meetings, not, of course, conflicting with the hours in the main auditorium. Out of the little beginning of '74 has come a marvelous growth. The movement is like a great banyan tree. There are the Chautauqua Sunday-school Normal Department, the Chautauqua Teachers' Retreat, the Chautauqua Teachers' Reading Union, the Chautauqua Schools of Languages, the Chautauqua Literary and Scientific Circle, the Chatauqua Missionary Institute, the Chautauqua College of Liberal Arts, the School of Theology, Book-a-month Reading Circle, Town and Country Club, Society of Fine Arts, Young Folks' Reading Union, Boys' and Girls' Class, Temperance Classmates, Look-up Legion, Cadets, Musical Reading Circle, Press, and many others; and hundreds of Chautauquas, some of which are almost as famous as the mother Chautauqua, have sprung up, and even in foreign lands have they been planted. All these have grown out of this beginning on the shores of this beautiful little Como, fourteen hundred feet above the sea, set in the midst of green fields and forests up here in the Empire State of the new world.

Chautauqua comes to us from the Aborigines. "A bag tied in the middle," or "two moccasins tied together," or "a foggy place" they call its significance. They had a bad spell over it—Indians, Frenchmen, and Americans—before they licked it into its present shape. Jatteca, Chataconit, Tchadakoin, Tjadacoin, Chatakouin, Shatacoin, Jadaxqua, Jaddaqua, Chauddawkwa, Chataughque, Chautauque, have been its forms until the New York legislature settled on the present spelling. The Indian legend goes that a young maiden of a tribe encamped on its shores, having eaten of a root growing on the bank, which created great thirst, stooped to drink, and disappeared forever. Hence the name signifying "the place of easy death," or "where one vanishes away." Now it is the place of easy life, or where the world vanishes away. Among its woods, along the shores of its charming lake, in fellowship with its genial souls, communing with the manifold voices that speak there out of nature and books and men and women, one loses himself indeed in a sweet and restful life, "the world forgetting, by the world forgot." It is a place of ideas and inspirations. On its platform great words have been spoken. All the noted souls in the world of oratory, from Simpson and Errett and Joseph Cook and Talmage and Gough, and Frances Willard, Garfield and Grant and Roosevelt down, have been heard here. The Chautauqua salute, "the blooming of the white lilies," had its origin here in '77. On the occasion of a pantomimic lecture, the waving of a white handkerchief by the people in expression to a deaf man of their appreciation of his silent lecture was the rise of the Chautauqua salute.

To the little group of Disciples which annually gathers here the place of special interest is the Disciple headquarters. It is an attractive building with an assembly room and lodging rooms for guests. Here the School of Evangelism, organized by W. J. Wright, held its sessions twice daily July 9-19. The attendance was not large, but there were delegates from a dozen states, and the lectures were highly instructive and the spirit of the meeting excellent. Bishop Vincent honored us with his presence, and a number of ministers of other religious bodies. The apostolic teaching and methods were freely presented. With such men as A. B. Philputt, C. S. Medbury, and H. O. Breeden to do the work it must be well done. W. J. Wright presided and S. L. Darsie, S. M. Cooper, F. A. Bright, T. W. Phillips, Peter Ainslie, F. A. Wight and others participated in the discussions. All present felt greatly profited by the school, and we trust it is the beginning of a large and useful work under the new Board of Evangelism. H. O. Breeden's lecture on The Perils of Old Glory in the great amphitheatre was received with much enthusiasm.

In all respects we had a good time. The bells, the Tabernacle, the models of Palestine and Jerusalem, the fountain and statuary, the boats, the bathing, the music, the lectures, the concerts, the readings, the classes, the throngs of happy women and children, the robins and blackbirds, the old ladies knitting complacently in the auditorium during the noblest strains of music or eloquence, the folks that get up and leave the orator at the call of the sweeter tones of the dinner bell, and the rain, rain, rain, were all there. But who would not go and go again to such a charming place? It is worth the trip to sit down at Lloyd Darsie's table and eat muskallonges, the great North American pike, the genuine maskinonge, and hear him tell how big they are, and dangerous, and what a mercy to other fish to catch them!

July 19, the church at Hagerstown gave a farewell reception to Mr. and Mrs. Bruce L. Kershner, who leave soon for Manila, P. I. C. A. Kendrick presided, and addresses were made by W. S. Hoye, Rev. Dr. Owens, O. G. White. Mr. Kershner spoke feelingly of his connection with the Hagerstown brethren and of his work in the foreign field. Here he was reared and made his confession of faith in Christ, and is held in high esteem by all. C. A. Kendrick has just closed his fourth year of service as our Hagerstown pastor. In that time the church has raised $14,250 and $3,151 for missions and 130 have been added to its membership. J. I. Bitner, wife and daughter, will represent them at San Francisco.

A Voice From Greece

The little kingdom of Hellas is, in the eyes of the Greeks of to-day, only a small portion of Greece proper. Whatever country, be it island or mainland, has largely a Greek population, that is a part of Greece, though it be subject to foreign power. Thus Greece is divided into two parts, free Hellas and the enslaved Hellenes, as the Greek subjects of the Turkish empire pathetically designate themselves. The inhabitants of Crete are semi-emancipated, that is, under the protection of the powers, against whom they are now in revolt demanding political union with Greece. Turkish subjects are not free to renounce allegience to the sultan and leave their homes to become citizens of other countries. They are permitted to live abroad only on condition that they pay regularly their poll-tax and other assessments, for which resident members of the family are held responsible.

The total area of Greece is somewhat over 25,000 square miles, a little more than one-third the size of Missouri. Nearly one-sixth of the kingdom consists of islands. Only one-fifth of the land is under cultivation, and one-fifth is meadow, pasture and woods; while about three-fifths are waste mountain land. One-third of the whole belongs to the state.

The population of Greece was, at the last census (1896), 2,433,806, nearly equal to that of Missouri. Twelve cities have above 10,000 inhabitants, Athens having 128,735; Piræus, 43,160; Palras, 39,000; Volo, 23,000; Trikkala, 21,160.

The established religion of Greece is the Greek branch of the so-called orthodox church, being independent of the Russian hierarchy. The Roman Catholic church is recognized by the government and has over 26,000 communicants. For over fifty years there has been a Protestant mission at Athens. Under the leadership of the tireless veteran native Greek missionary, preacher and editor, Dr. Kalopathakes, who studied and worked in America when a young man, a Presbyterian church is organized at Athens. A small congregation is maintained at Piræus amid trials and persecution. It was only last year that the Greek government recognized this Protestant organization as a church and exempted its property from taxation in accordance with Greek law. Thus much has been fought for and won. Dr. Kalopathakes has the oversight of three or four other Presbyterian congregations of Greeks on Turkish territory.

Dr. Demetrios Kalopathakes has lately succeeded his father, who had long been agent for the British Bible society and superintended the work of numerous colporteurs of the Bible. These now sell as many as 20,000 copies per year. They may sell the Old Testament in modern Greek; but the modern version of the New Testament is condemned by the government as heretical, though it was made by orthodox professors at the university. Many Greeks, however, can read the simple language of the gospels in the ancient tongue, though the modern version would be much easier for them. This scattering of the simple word of God is sowing for future harvest.

Strange as it may seem, orthodox religion and patriotism are practically synonymous terms for the modern Greeks. They are taught by the priests, who are distinguished from the laymen by dress rather than by mother wit or education, to consider themselves the chosen of God, better than their non-orthodox neighbors. In fact they can not believe such persons Christians at all. The majority of the Greeks are not pious, though perhaps not irreverent or irreligious. They attend church services on special feast days, light a taper, kiss the images and cross themselves. Educated Greeks, who see the folly of the heathen superstitions and rites encouraged and practiced by the church and who themselves have little or no religious faith, nevertheless educate their children according to the orthodox faith. Otherwise they would be considered unpatriotic, disloyal to the cause of Hellenism; for the church was the sole representative of Hellenism during Turkish domination.

Theoretically the Greek government is tolerant of all religions. But the priests and the people are bigoted and intolerant and the government officers shut their eyes before acts of violence committed upon heretics. Such acts were the stoning of the church building at Piræus and the obstacles put in the way of the Bible agents.

No utterances derogatory to the orthodox faith and practices are tolerated. The government is ever ready to listen to complaints against Protestants. Thus in many respects Greece is a much more difficult field for Protestant missions than Turkey, whose government has no special reason for hearing complaints from orthodox Greeks.

Since coming to Greece last autumn, I have thought much of the need of a purer gospel among the Greeks and of the difficulty of presenting such gospel to the masses. The two young Greek ministers preaching for the churches in Athens and Piræus do not preach sermons that attract many people. Nor are they capable of leading a great evangelistic movement, though they have both studied in England. If some gifted young man would devote himself to missions among Greeks and would come here and study the situation and the language for a year or more, he might enter upon a great work for Christ in lands trodden of old by his own apostles. Living expenses are low. The climate is charming. The historical associations and the ruins of antiquity are interesting and inspiring. Will not some church send a "living link" to Greece? The way is not wholly unprepared for our simple plea for Christ. A few Greeks are already crying out against corruption in the church and the general dishonesty of the Greeks and are preaching a purer gospel sporadically. These forces need organization and direction.

It is my purpose to remain here a second year. If any church or individual in our brotherhood be interested in Greece as a field for missionary enterprise, I shall be delighted to answer inquiries, if I may, or to assist in planning the work.

With a prayer for God's blessing upon his work and most fraternal greetings to all, I am, as ever,

Yours for Christ,
CHAS. B. NEWCOMER.
American School, Athens, Greece.

A Missionary Convention in India

The missionaries of the Christian mission in India have recently met in their annual convention, in Damoh. For seven years it has not been my privilege to meet with this body of Christian workers. I want to tell you what I saw and felt.

I think I know conventions when I see them. For several years it has been my delight to meet with earnest and devoted servants of the one Master whom we all love and serve. No more earnest and consecrated and sweeter spirited men and women have I seen in any land in any convention. See them as they come in. There is the manly man, M. D. Adams, from Bilaspur. He has not seen his wife and children for over three years, but he has seen the dreadful plague face to face, and he is now fresh from caring for the sick and dying. There comes with him E. M. Gordon—a finer looking man you seldom see. No wonder he captured that fine looking, gold medaled doctor from Baroda. Afterwards they made Mungeli one of the best and most successful mission stations in all Central Provinces. Who is that striking figure with beaming face? It is Brother Menzies, and with him is Sister Menzies. They are from Rath, where sometimes they do not see a white face or hear the English language for months at a time.

And there come Brother and Sister Madsen, from Pendra Road. Mrs. Madsen used to be called Miss Bessie Farrar. She has changed her name, but not her nature, for she is concentrated sunshine. They are making a church of Christ out of the wildest kind of hill people from the jungles. Here is a story I forgot to tell at the convention. When I was in Indiana about Crawfordsville, the people would ask me if I knew Brother Grainger. When I told them I did, they would ask me in the most serious manner, "Do you really think that he is good enough for our Miss Plunkett?" And then when I went among Mr. Grainger's friends, they would ask me in the same way, "Do you really think that Miss Plunkett is good enough for our Grainger?" I want to answer all these anxious friends in the most delightful affirmative. It you could see their faithful and efficient work at Hurda and the high esteem in which they are held by all the missionaries, you would not only say that they are good enough for each other, but that they are good enough for any good work.

But time fails me to tell of all these loving and faithful ones. There is Miss Maddock, Miss Vance and Miss Lackey, of Deoghur. How delightful to see Dr. Drummond and Miss Thompson, of Hurda, Brother and Sister Elsam and Miss Elsie Gordon, of Bina, Brother and Sister Brown and Norman, from Jubbulpore, Brother and Sister Davis, of Maudha, Miss Frost and Dr. Smith, of Mahoba, Brother and Sister Stubbin, of Hatta, Miss Mills, of Bilaspur, the McGavrans, Riochs, Miss Franklin and Miss Clark, of Damoh, and all the new missionaries—Benlehrs, Monroes and Dr. Crosier. Happy? Come out to India as a missionary and learn the meaning of that word. There is another—a missionary to the missionaries and to India—Mrs. Gerould, of Cleveland, who contributed so much to the enjoyment of the entire convention. Her good work in and for India, and her words of encouragement, are beyond praise. We claim her as our missionary at large, and we shall expect to see her in India again. Her good example is worthy of imitation by many others, and it will not be in vain. May the Lord prolong her life many years and give through her the message of life to many thousands.

How can I close this review of the convention and leave out the babies and the children? If I did I would never expect to be elected president again. Why, McGavran would say, "And he never saw Grace, Don or Teddy." And Rioch would say, "Nor mine." And Concentrated Sunshine says, "Nor mine." And Grainger says, "Nor mine." And Gordon says, "Nor mine." And Stubbin says, "Nor mine." Well, they were all there—the happiest, sweetest, jolliest, noisiest lot you ever saw—and it did me good to hear them in any mood. God bless them every one.

Just a word here to the reader. If you do not like this kind of a report of a missionary convention, and want statistics and figures and all that, please get one of the annual reports from Brother McLean and satisfy yourself. They are there. The Missionary Tidings also indulges in such recreation occasionally. You might subscribe for that and the Missionary Intelligencer, which can help you to such dishes whenever you have a longing that way.

I want to tell you something else that I saw. I saw great improvement in the mission since I left India six years ago. Growth is apparent in many ways. There are more missionaries. There were thirty-nine present at this convention—the largest in the history of the mission—of whom thirteen were men. That is an inequality that the men of America should not allow to continue. New stations have been opened, converts have been made, churches have been established, and the faithful missionaries in famine and plague have been the means of saving thousands of lives. To have even the lowest seat among such a body of men and women is more honor than to be a member of the United States Senate. I rejoice in the calling wherewith we are called. May we by faithful, unselfish and loving service seek to be worthy of such a high calling.

G. L. Wharton.

Jubbulpore, India.

A Buckeye in the Golden State

Seven months ago I left Bellaire, Ohio, to undertake the work of an evangelist in southern California. This engagement fulfilled, let me give the readers some account of my stewardship. The service has been pleasant, the co-operation of board, churches and ministers all that could be desired; and God has given the increase.

Meetings have been held in Riverside, Monrovia, Downey, Los Angeles (First church), Redlands, Fullerton, Pasadena, and Santa Ana. These seven meetings were held within a period of six and one-half months, or from December 1 to June 13, only two of them, Monrovia and Fullerton, where new churches were organized, continuing as long as one month, too short a time for the best results.

I have not the data before me for exact reports as to numbers, but approximately here are the figures: Riverside, 40 added in three and a half weeks, about 20 baptized. George Ringo is the accomplished and successful minister.

At Monrovia, in the full month of January, a new church was organized with about 40 members; a Sunday-school with 50 scholars; a lot bought for $800, and $400 raised to pay the first half; a preacher called—A. K. Wright, of Idaho—and his salary provided for. Prof. J. A. Carroll gave most excellent help in the music and in personal work.

Downey, with J. I. Myers, was next with two weeks' service, and 16 added—12 baptisms. In this meeting and to the end of my service Prof. J. Walter Wilson, of Indiana, was the singing evangelist, his efficient help as musical director and his fine stereopticon were large human factors in the fruits of all these meetings.

Then came the meeting in Los Angeles in which the First and Magnolia avenue churches united, and A. C. Smither and J. P. McKnight were yoke fellows indeed. Eighty-one accessions were made in 15 days, nearly half were baptized.

At Redlands with W. G. Conley we spent two weeks. It rained nearly every day, sometimes almost in torrents. Here there were 15 added. There is not a more diligent church and minister in the state.

Then came Fullerton for a full month and the Lord gave us the greatest victory. The plea for primitive Christianity was entirely new. We preached the gospel and taught the way of the Lord; 83 in all came forward; 75 signed the charter roll of the new church. A Bible-school of 75 scholars was organized and a Christian Endeavor with 31 at the first meeting. Half the members of the church attend the mid-week prayer-meeting, 35 were baptized in this meeting, including five Catholics.

Pasadena came next, and we were there nearly four weeks, with 61 added and over 30 of them baptized. The attendance here and in the First church, Los Angeles, was very large. The last meeting was with Leander Lane and the Santa Ana church. It lasted three weeks; 30 were added.

Los Angeles Homes.

The total number of accessions for the seven meetings was 370, about half by primary obedience, or two for each day of service.

I preached nearly every night for six months, much of the time of afternoons also, and often three times on Sunday. I did a great deal of calling and personal work in nearly all these meetings, yet the good Father blessed me with almost perfect health, and I gained about 20 pounds of flesh in the first five months, and lost half of it in the last meeting.

I want to add this word. Some choice spirits I have learned to know in these churches, whose friendship I shall prize and cherish as long as I live. I hope God will give us grace to meet in glory. All these churches and ministers have been very kind to me, and to the good people who entertained me do I owe especial gratitude.

I have been here three weeks to-day, with 11 accessions at Sunday meetings. This is one of southern California's strongest and best churches, having about 500 members, with an average Sunday-school attendance of about 250 for the past year. The C. W. B. M. has about 80 women, and the Junior and Intermediate Christian Endeavor Societies are in a flourishing condition. Bro. Frank M. Dowling has given five fruitful years here, and the condition of all departments of the church, after six months of supply preaching, speaks well for both church and minister. He is now resting in the Yosemite. He reports "marked improvement" in health, and it is hoped by all that he will be completely restored, and ready to push the work with his accustomed vigor and success after the close of his year's vacation—January 1.

I find some warm friends of the Christian-Evangelist in all these churches. Not nearly so many read it, or indeed any of our papers, as ought to do so. Where one of our good papers is taken and read there are found generally a minister's faithful supporters, and loyal friends of every general enterprise of the brotherhood. So the increase of the circulation of our religious journals ought to be one of the welcome duties of all our preachers.

Of course you are coming to San Francisco and I hope you are planning to come by the way of southern California, where we are planning a welcome for you. You must not miss seeing this sunny summer land, "where every prospect pleases," and where the church's motto might well be copied from one of the big stores of Los Angeles—"Watch us grow!" And the increase in churches and members of the primitive faith in southern California has been indeed remarkable.

Pasadena, Cal. Sumner T. Martin.

❁ ❁

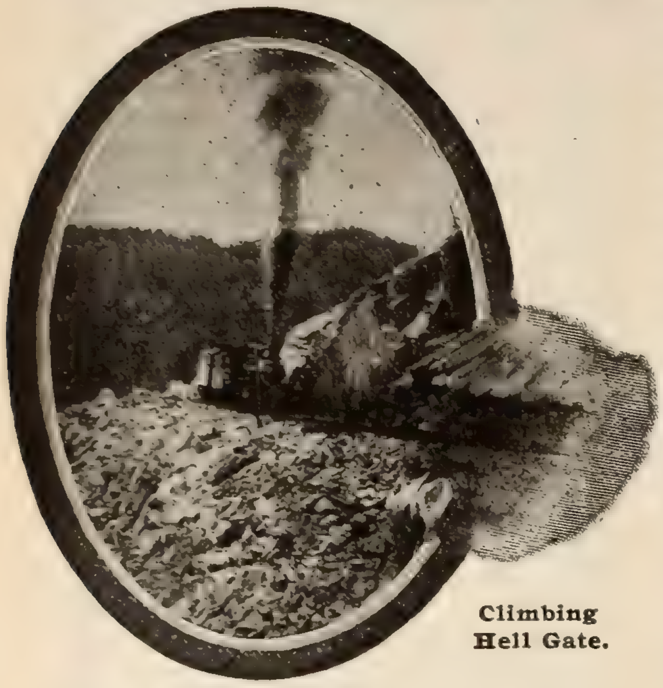
FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczema, rashes, inflammation and chafing of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment is simply wonderful, frequently curing in a single night.

With the "Christian-Evangelist Special"

Colorado is rich in Indian lore. To the visitor to the centennial state there is nothing more pleasant than a trip through the Rockies when he is acquainted with some of the interesting traditions which linger around the rocks and in the canons which now echo with the shrill shriek of the locomotive. There is hardly a canon or a valley in the entire mountain region which has not its legend, and the tourist who lingers around any of the spots now famous as resorts for thousands each summer, is sure to hear from the old resident the stories of the early days when traveling was done by wagon and pack, the forerunners of the luxurious railway coaches of to-day.


Climbing Hell Gate.

No region in the entire state is more favored with these pretty Indian legends than is Ute Pass, through which runs an Indian trail, which, years ago, was the scene of many a bloody conflict. This same pass, once the favorite highway of the red man, is now the route of the Colorado Midland railway, and as the great engines pulling their load of human freight wend their way through the mountains, the very peaks themselves seem to hurl back in the echoes of the shrill whistle of the giant mogul defiance to those who have made the great Indian highway the line of a railroad.

No sooner does one reach the foothills of the mountains than these interesting stories of the legends commence; and once in the shadow of Pike's Peak, the visitor finds himself amidst the very hills where the legends obtained their birth. True, it may be, that some of the legends are not based on actual occurrences, but then in a legend who cares for the naked truth? Facts are cold at the best, and the beauty of the legend is often spoiled by too close investigation, and thus it is that the stories of the tribes who once lived in the Rocky mountains have descended from generation to generation and with each telling they have gained in interest.

Of all the legends connected with Ute Pass probably the most interesting is that which is told concerning the famous Manitou Springs. These springs, famous everywhere because of the healing powers of their waters, are located just at the entrance of Ute Pass. When these springs were discovered is not written in history, but according to the stories of the red man they were known at a time when Indians everywhere spoke the same language and when peace prevailed among all and the bloody tribal wars were unknown. Every nation allowed the stranger to hunt and profit in its lands. Time came, however, when this was not the rule, and according to the legend of the red man a quarrel between two hunters of different nations, who met one day at the springs of Manitou, where both had gone to quench their thirst, caused tribal wars to begin, and it was a bit of jealousy which led to the quarrel.

Leadville and Mount Massive.

A little stream of water flowed from the spring and trickling over the rocks it fell splashing into the river which finds its way down Ute Pass. One hunter drank from the spring itself, while the other, tired by his exertions, threw himself on the ground and plunged his face into the running water of the stream. The latter had been unsuccessful in the hunt, while the other carried with him a large, fat buck as the trophy of the chase. This angered the other and he became jealous. The successful hunter drank deep and long at the spring and then he raised in his hand a portion of the water, and holding it up to the sun, reversed his hand, and let the water fall to the ground—a libation to the Great Spirit who had vouchsafed him a successful hunt, and a token of thankfulness for the water with which he had quenched his thirst.

This action only served to arouse the unsuccessful hunter more than ever, as he then remembered that he had neglected to give thanks to the Great Spirit, and then, so the story of the Indians runs, the Evil Spirit entered the heart of the unsuccessful hunter, and he at once sought some method of provoking a quarrel with the stranger.

Waco-mish was bursting with rage, but being a coward, he did not dare to strike the calm Shoshone. Again the Shoshone stooped to drink in the spring, but no sooner had he knelt at the spring, than the subtle warrior of the Comanches sprang upon him, and forcing his head into the water held his victim down until he no longer struggled, and he fell over into the spring drowned and dead.

Buena Vista and the Collegiate Range.

Over the body stood the murderer, and no sooner was the deed of blood consummated, than bitter remorse took possession of his mind, where before had reigned the fiercest passion and vindictive hate. Mechanically he dragged the body a few paces from the spring, but almost at the moment he had done this a remarkable thing occurred. As soon as the head of the murdered Indian was drawn from the spring, the water became suddenly and strangely disturbed. Bubbles sprang up from the bottom, and rising to the surface, escaped in hissing gas. A tiny vapory cloud arose, and gradually dissolving, displayed to the eyes of the trembling

(*Continued on page 1001.*)

The Los Angeles Churches

Because our national convention will be held in San Francisco, August 17-24, many Disciples are facing westward for the summer. No intelligent Disciple will visit the coast without coming to Los Angeles, which is one of the most interesting cities of the Golden State. It stands easily in the lead of all cities on the coast in the strength and number of her churches. It is because of this that I venture to call your attention to her various churches.

THE FIRST CHURCH.

This is the oldest church in the city and easily the strongest and most influential church in Los Angeles, and for that matter, on the Pacific coast. It has just passed its thirtieth birthday and is in the vigor of a strong manhood. She owns the largest, handsomest and most commodious church among the Disciples in the city. She has probably contributed more to the missionary work of the brotherhood in the past ten years than any other two churches on the coast combined. She enters this year the living link churches in foreign mission fields. Her recent history is her best. Within the last year she has erected a handsome $3,500.00 pipe organ, given $2,000 00 for missionary purposes, besides presenting her youngest child, the Magnolia avenue church, with a $1,500.00 lot, and has added to her membership 250 persons. The writer will soon finish his fifteenth year as pastor of this church, during which time 1,600 persons have been added to her membership.

THE EAST LOS ANGELES CHURCH.

This is the oldest child of the First church and is about fourteen years of age, having been organized from the members of a mission which the First church conducted in East Los Angeles, before the church was organized. This church has had a sad history, because of internal discord and struggle over methods of work. Her sad days have passed, and with a membership of about 150 persons under the able ministry of J. W. Smith, with an Endeavor society and fellowship with the great brotherhood in missionary work, the congregation faces a bright future.

Some two years ago the anti-organ, anti-missionary society element withdrew from that congregation and established a church where such disturbing questions are never introduced. There is quite a number of these good brethren and they are very happy in their fellowship.

The Magnolia Avenue Church.

THE CENTRAL CHURCH.

The Central Christian church is of about the same age as the East Los Angeles congregation, and is an outgrowth from the first church, and has had a tempestuous history part of the time. It meets in a building owned by its pastor, Bro. D. A. Wagner, located on 30th and Maple streets, and has a membership of about seventy-five. Brother Wagner believes in divine healing, the second blessing and sanctification. He is a devout man of God and is leading his people into the paths of righteousness. His church supports two missionaries in the Azores.

A. C. Smither, Pastor of First Church.

THE BROADWAY CHURCH.

This congregation was begun by the East Los Angeles church, under the leadership of Bro. B. F. Coulter, though, as I now remember, a majority of its charter membership was given by the First church. This congregation has many unique features. Its pastor, Brother Coulter, is a leading dry goods merchant of this city, worth perhaps half a million dollars, and owns the property in which his church worships. He also owns another church building in which his brother-in-law, T. D. Garvin, preached the last few years of his life. Besides furnishing the church building and preaching without salary, Brother Coulter contributes most liberally to the support of this church. Unfortunately this church has no fellowship with our other churches in the general missionary work at home or abroad. They control their own missionary activities and maintain missionary work at home and in Japan. The building is located near the centre of the city and under modern methods ought to have a Sunday-school of 1,000, and with an aggressive ministry ought to be a great factor in the religious life of the city. It is a matter of regret to all the brethren that Brother Coulter does not have full fellowship with his brethren in the great enterprises of the brotherhood.

THE EAST EIGHTH STREET CHURCH.

This congregation was inaugurated by members of the First church and the building was erected by money very largely drawn from the membership of the First church. It is an active, aggressive force in that part of the city, having a large and growing work among the young people. Brother W. S. Meyers is its pastor and is leading them on to wider achievements. They are planning to improve their location and erect a new and more commodious house of worship. They have a membership of more than 300 and are among our best churches.

THE MAGNOLIA AVENUE CHURCH.

This is the youngest child of the First church, which has given about 100 persons to their membership. It is only about fifteen months old as a separate organization. They have a membership of 250 and erected a $12,000 church house on a lot presented them by the First church. Like their mother they are strongly missionary and evangelistic. Under the effective ministry of Brother Jesse C. McKnight they are rapidly becoming important factors in our church life in Los Angeles.

THE BOYLE HEIGHTS CHURCH.

This organization is not yet one year old. They have a membership of less than 100 and are under the leadership of Bro. W. L. Martin. They have recently purchased a lot and purpose erecting a suitable building in the near future. They are active, aggressive and growing.

HIGHLAND PARK CHURCH.

This is our youngest church, and yet in a formative condition. They have purchased a lot and purpose the immediate erection thereon of a building which they can occupy for the present. The prospects are that they will soon be an aggressive, growing congregation. Brother H. E. Ward ministers to their spiritual needs.

Besides these we have no other churches in the Angel City. There are several fields in our growing city white unto harvest. If our forces here could be united in a common movement, our strength could be greatly increased. Surely there is no more inviting and promising field in the world for Christian work than in Los Angeles.

A. C. SMITHER.

Los Angeles, Cal.

Oklahoma Convention.

The fourteenth annual convention of the Oklahoma Christian missionary convention will be held at Guthrie, Sept. 11-14, 1905.

J. M. MONROE, Cor. Sec'y.

Fresh Milk

is always obtainable. Borden's Eagle Brand Condensed Milk is absolutely pure cows' milk combined with the finest grade of granulated sugar. For sale at your grocers. Avoid unknown brands.

Our Budget

—All aboard for San Francisco!

—The CHRISTIAN-EVANGELIST Special leaves St. Louis Wednesday evening next.

—The Foreign Society has received another gift on the annuity plan.

—O. G. White, who is leaving Baltimore, has not yet accepted another charge.

—The church at Council Grove, Kan., has called John Wesley, of Chetopa, Kan.

—The Second Creek, a Missouri country church, raised $81.60 for missions this spring.

—S. J. Copher has just dedicated at Salem, near Moberly, and raised all the money required.

—Frederick F. Wyatt and wife, of Stamford, Tex., desire to locate in pastoral work again.

—J. E. De Gafferelley, of Sandoval, Ill., is assisting John L. Brandt in a protracted meeting at California, Mo.

—F. E. Blanchard has resigned at Sheridan, Wyo., and accepted a call to Audubon, Ia., taking effect Sept. 24.

—The corner-stone of the new church at Woodbine, Ia., was laid July 25, and the occasion drew a large crowd.

—The convention of the Clayton district of Missouri will be held at Eldorado Springs, Oct. 3-5. H. James Crockett is the president.

—Lee Tinsley has been called and has accepted the charge of the First church at Jeffersonville, Ind., beginning his work October 1.

—D. A. Wickizer, of Bloomfield, Ia., will succeed G. W. Thompson in the pastorate of the Central Christian church, Kirksville, Mo.

—H. A. Northcutt is in a great meeting at Lexington, Okla. The large tent is filled to overflowing every night. There is no pastor there at present.

—R. B. Helser, of Fayette, Mo., is rapidly regaining strength after a three weeks' siege of typhoid fever. He hopes soon to be able to resume his labors.

—A good friend has just agreed to give $5,000 to the Foreign Christian Missionary Society for the equipment of the new Bible college at Jubbulpore, India.

—The church at Terre Haute, Ind., in the future will support Alex. Paul in China. He is a splendid missionary. He has already sailed from New York to China.

—F. P. Ullom, of our church at Traverse City, Mich., was the delegate of that city's Christian Endeavor union to the Christian Endeavor convention at Baltimore.

—The church at Rushville, Ind., will in the future support Prof. C. T. Paul, formerly of Hiram college, in China. He will sail from New York for Shanghai the last of August.

—A Joplin newspaper gives us the information that the series of Bible lectures given by Dean Lhamon, of Columbia, Mo., at our churches in Joplin, is proving very helpful and attractive.

—Arthur W. Jones will hold the southwest Arkansas camp meeting near Okolona, Ark., in August. Hundreds gather here each year for worship, the institution having been in existence for twenty years.

—Ellis B. Harris has resigned his work at Boise, Idaho, owing to the condition of his wife's health. He will enter the evangelistic field about Sept. 1. His permanent address will be Ritzville, Wash.

—G. L. Brokaw, who has had control of the Christian Union of Des Moines until recently, will be ready about Sept. 1 to preach wherever there is an open door. We are sure that Brother Brokaw will be in demand.

—The church at Tullahoma, Tenn., has just decided to use an organ. The church at Shelbyville, Tenn., will also use an organ.

—The corner stone of the new Central Christian church at Kansas City, Kansas, has just been laid. The cost of the new building will be $15,000.

—The executive officers of the Foreign Society are working industriously day and night to compass the quarter of a million dollars this year. We have no doubt that the brotherhood will see that their hopes are fully realized.

—Plans are being perfected to complete the church building at Hattiesburg, Miss The campaign will be begun anew in the early fall on a sure and permanent basis. Bro. J. A. Holton has gone for the summer to Lexington, Ky.

—J. M. Morris has given up the work as corresponding secretary of the Washington Christian missionary board, and accepted the chair of Christian Evidences and Sacred History in the Eugene divinity school, Eugene, Oregon.

—John Ray Ewers, pastor of Irving Park church, Chicago, has accepted a call to the First Christian church of Youngstown, Ohio, to begin work Nov. 1. Mr. Ewers is a graduate of Hiram college, and of the University of Chicago.

—Rochester Irwin, after preaching one Lord's day for the church at Rochester, Minn., was extended a unanimous call to become the pastor and will probably accept it. This will leave Saunemin, Ill., as a field for another minister.

—The following reaches us as we go to press: East Dallas meeting closed last night. Despite the constant heavy rains, 130 souls came to Christ. $11,000 raised on new building. Scoville-Smith will win victory anywhere.—H. R. FORD, minister.

—The church at Peoria, Ill., has called H. F. Burns, who has just taken his B. D. degree at the University of Chicago, and for some months past has been assisting in the office work of the Christian Century. Brother Burns will enter upon his new field Sept. 1.

—The church at Marshalltown, Ia., has just been presented with a fine new individual communion service by W. H. Arney and his wife. F. A. Lemon, the pastor, will probably visit some Minnesota churches and Winnipeg, Manitoba, during his vacation in August.

—The Central church, Indianapolis, Ind., Allan B. Philputt pastor, is now a living link in three of our missionary societies, the Foreign, the Home and the C. W. B. M. The missionary affairs of this church are managed by a large committee of the board in connection with the pastor.

—J. Murray Taylor writes that, as he will be on the Pacific coast during the month of August, he will be glad to hear from any good preacher expecting to be in Washington, D. C., at that time, who would supply for him there all or part time. It would have to be a labor of love. Address 475 F St., S. W.

—Stephen J. Corey, the new secretary of the Foreign Society, spoke at the district conventions at Savannah and Pattonsburg, Mo. He also spent the Lord's day with J. N. Crutcher and the church at Chillicothe, Mo. Brother Corey is a good speaker and receives an enthusiastic reception wherever he goes.

—L. C. Stow, Grand Rapids, Mich., writes: "'The Holy Spirit' is the most helpful book I ever read." This shows that business men, engaged in large enterprises, as well as preachers, are finding something in this recent work by the Editor of this paper, to interest and help them. When the business men of the church generally are reading and finding profit in such books, we may expect their more active co-operation in all the general enterprises of the church.

—A ministry of three years with the Oneida, Kan., church has just been terminated by C. A. Polson. During this period the church has passed from half-time to full-time preaching. A new house of worship has been erected and the membership increased by 27. Brother Polson goes to Topeka, Kan., to take charge of the Central Park church.

—R. H. Lampkin has resigned the work at Wolcott, Ind., to take effect the first of September. He would like to hold a few meetings before taking up work elsewhere, or give Bible readings on the subject of the Holy Spirit, on which subject he has just completed a manuscript of some three hundred pages, soon to be published.

—C. M. Hughes and wife, of Muir, Ky., acknowledge a number of gifts in response to the statement which we inserted in these columns, of their losses by the fire. But the amount, on the whole, is not very large though it will aid much in their getting started again. Brother Hughes' great anxiety is to get his children into school the first of September.

—L. L. Carpenter will conduct the services on Aug. 20, at a formal re-opening of the church at Alexandria, Ind. The house has been remodeled and enlarged, and the cost will be about $3,700. It has now the largest auditorium in the city. H. A. Wingard is the minister, and the neighboring congregations are invited to attend the dedicatory services.

—Bro. C. R. Neel, who has just been chosen as the regular evangelist of Minnesota, will, we are confident, do a good work there. Brother Neel was educated at Drake and at the University of Chicago. He was very much liked as the pastor at Rochester, at Southport, England, and at St. Paul, Minn. With his education he has not lost heart-power.

—A number of churches are sending their pastors, all charges paid, to the San Francisco convention. The Christian Endeavorers at Coffeyville, Kan., are sending Ellis Purlee and J. P. Pinkerton, of the church at Plattsburg. Dr. J. W. Ellis writes: "All feel they are helping the church and themselves by this gracious act." We repeat Brother Ellis's hope that "many other localities may do likewise."

—Mrs. Lily W. Molland, of Nankin, China, with her four children, reached Bellevue, Ohio, a short time since. This is the first vacation she has had for about a dozen years. It will be remembered that recently her husband passed to his reward. The daughter, Miss Muriel, will spend the coming year in Wm. Woods Christian college, Fulto, Mo., under the care of Prof. and Mrs. J. B. Jones.

—R. E. McKnight, who has just moved to take charge of the Santa Clara Coffee club, writes: "I want the sweet-spirited CHRISTIAN-EVANGELIST to read myself, but after reading it I will place it in the reading room of our club." The influence of our journal might be widely extended if other parties would thus try to place their copy of the CHRISTIAN-EVANGELIST in the hands of some other person after they have themselves read in it all they desire.

—The Editor of this paper writes from his summer home at Pentwater, Mich., that two small families, with only four or five in number, may find cottages furnished for rent for August, at a very low price, by applying immediately. One of them fronts on Lake Michigan, the other on Lake Pentwater. This is in answer to inquiries from brethren about accommodations there. Good board and lodging at very reasonable rates, may be had at the "club house" of the Oceana Beach Co., by writing to the company at Pentwater, Mich.

—Rev. Chas. A. Burbank, who has been for 12 years in the ministry of the Methodist church, was recently baptized by J. M. Mohorter at Pueblo, Col. Brother Burbank, who has had a good college education, has had some experience in teaching as well as his ministerial career, and desires now to give himself more fully to the ministry and has been called to serve our church at Manzanola. He may also preach for Vineland, Col.

—In the absence of Wallace Tharp, who is enjoying a short vacation at Bethany Beach, his pulpit of the First Christian church, Allegheny, Pa., was filled on a recent Sunday morning by J. F. Williams, who is now engaged in business but keeps active in supply work, and will have charge of the services in the Wilkinsburg church during the absence of the pastor, L. N. D. Wells, who will attend the San Francisco convention. It is Brother Williams' desire to preach all he can.

—W. B. Taylor writes us that in a recent paragraph we gave credit to him for work that should also be credited to the church at Ionia, Mich., the organization of churches at Belding and Saranac being part of the missionary work of the historical Ionia church, which is one of the most noble congregations among us. Of course we had no idea of detracting from the work of that church, but we were writing of Brother Taylor, and naturally associated him with all that has been accomplished while he was minister at Ionia.

—Elwood, Cal., is the latest aspirant for the attention of the delegates who are going to the San Francisco convention. J. N. Lester writes that this locality is fast settling. There are already six families of Disciples there, and they expect to have a tent meeting immediately following the convention, and the hope is to have our plea so presented that, being in the field first, many may be won to our position. The land is said to be good, and those interested in the colony idea will receive replies to any of their inquiries from Brother Lester.

—The Hamilton avenue church of this city has a "Tenth Legion" which, under the management of Brother Merryman, is doing a fine work among the young people in the congregation. They recently had an "open meeting" and a splendid program. Brother Merryman is drilling his young people not only in a knowledge of the Bible, but in the principles and need of civic righteousness. If all the churches would do a similar work, the next generation would see a clean and honest city government, which would be better than to have a million population.

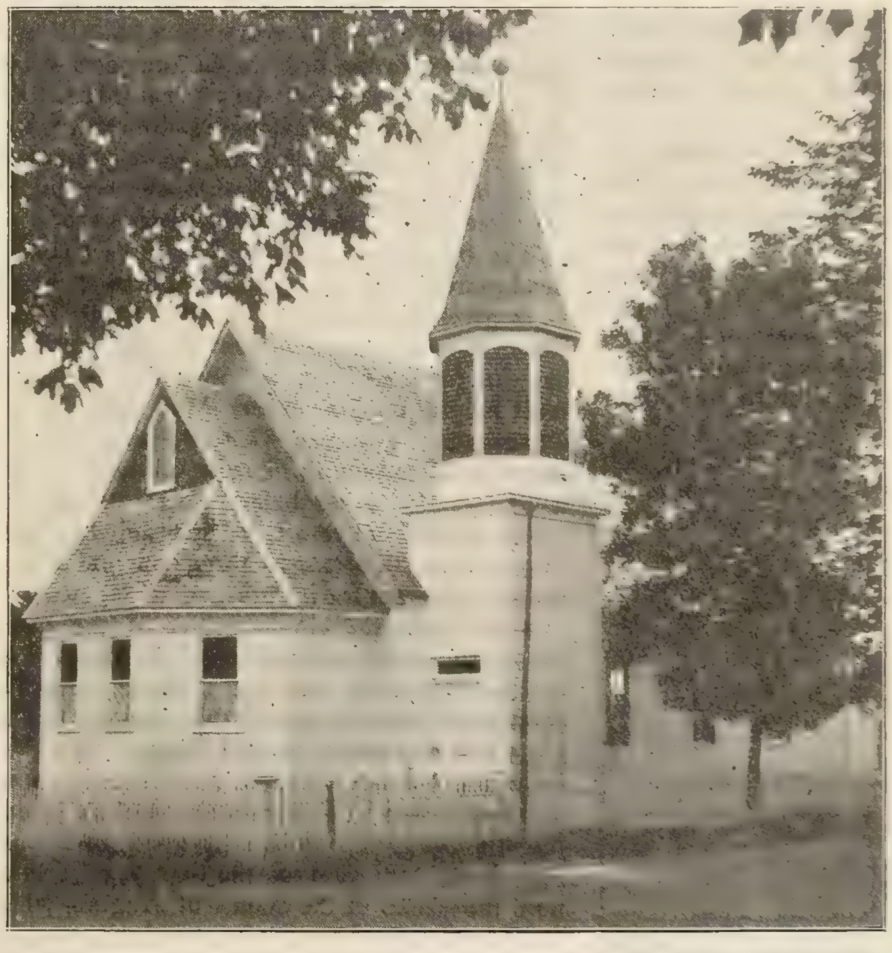
—J. G. Slater, who for five years has been the successful pastor of the First church at Akron, O., but who has been called to the ministry of the East End church, at Pittsburg, Pa., has just been given a farewell reception. During his recent pastorate there were over 600 additions to the church, and over $6,000 have been raised for the Foreign Society, and other channels of benevolence have been kept up to the same standard. A. F. Stahl writes of him: "Here the politician feared him, and the poor man loved him and the man of affairs counted him as his personal friend and associate." The congregation that he leaves feels that Pittsburg is certainly fortunate in getting Brother Slater as a pastor.

—A. F. Stahl, pastor of the Wabash avenue, Church of Christ, Akron, Ohio, had a surprise the other evening. The men's meeting was very poorly attended, and the minister went home wondering what was the cause. Arriving there, however, he was greeted by 125 of his church workers and their friends, who had taken this method of greeting him on his birthday. Tokens of esteem were left with the minister and his wife. Brother Stahl has had great success in his 15 months' pastorate at Akron. There is a decided growth in all departments of the church work, and the local paper informs us that a good spirit and brotherly feeling pervades the whole membership.

—B. Q. Denham, of New York, had it made very unpleasant for him some time ago by some charges that were preferred against him. Almost his entire membership stood loyally by him and we are glad to report that at a legal trial where the matter was thoroughly sifted, Brother Denham has been completely exonerated of the charges, and the church has asked the one member who was so bitter in believing ill of the pastor, and who was largely the cause of the matter being given great publicity by the sensational press, to withdraw from the membership.

—There have been a number of changes in the heads of our educational institutions. The following, who have taken charge of the different schools within some three or four years, are all below forty-five years of age, and some are hardly into the thirties: President Hieronymous, of Eureka, President Rowlison, of Hiram, President Jenkins, of Kentucky university, President Garrison, of Butler, President Bell, of Drake, Dean Willett, of Chicago, President Motley, of Washington, President Garrett, of Milligan, Dean Van Kirk, of Berkeley, Dean Sanderson, of Eugene, President Cramblet, of Bethany, and President Buxton, of Dexter.

—The dedication of the Christian church at Bonne Terre, Mo., took place the fifth Lord's day in July. The church house is the best equipped building not only in Bonne Terre, but in the entire lead belt. This town has over 8,000 inhabitants and the largest lead mine in the world. The town is without a regular municipal government and no saloons are permitted to operate by the lead company. It has schools, up-to date banks and business houses. There are several churches and two missions. Edward Owers, of Farmington, Mo., Hon. G. O. Nations, and R. M. Talbert took part in the services. Dr. J. G. M. Luttenberger, of St. Louis, the pastor of the church, preached the dedication sermon. Rev. A. S. Coker, pastor of the M. E. south, Rev. J. S. Murphy, of the Congregational church, J. B. Dodson, of Pleasant Hill, C. E. Dunkelberger, of Flat River, G. B. Gale, of the same place, and many other prominent people attended the dedication services. The house is beautifully arranged inside. There is much interest manifested in all the departments of the church. The church was dedicated free of all indebtedness, and there were two baptisms at the opening service. This is the second church dedicated by Brother Luttenberger.



New Christian Church at Bonne Terre, Mo.

—Dexter, Mo., will require a new pastor. Dr. Buxton, who has been preaching for the church as well as having charge of Dexter Christian college, will take Brother Dungan's place during the next session at Christian university. Owing to the serious condition of his wife's health, Dr. Buxton has been granted a furlough from the church at Dexter with payment of salary in full until his resignation, due to take effect Sept. 1. The physician attending on Mrs. Buxton, who recently went to Colorado Springs in the hope of prolonging or saving her life, has given the opinion that there is no hope for her recovery, as she has tuberculosis in an advanced stage. Upon receipt of this opinion, the church immediately requested Dr. Buxton to join his family in Colorado. The church will now need a good pastor who can take up the work in the best condition, for there is at Dexter one of the most modern and best equipped buildings in southeast Missouri, valued at about $9,000 without any debt. During the past three months the Christian Endeavor Society has increased its membership from twelve to seventy-eight. It speaks well for the presidency of Sister Piola Moore. R. Clyde Tucker is the church clerk.

❀ ❀

Last Word to Convention-Goers.

The field has been carefully canvassed for a large attendance at the San Francisco convention. A delegation of 1,000 persons from east of the Rocky Mountains is already in sight. It will probably be increased to 1,400 or 1,500. This is the last call. Let all persons who have a chance to join this goodly company and partake in the feast of good things of the great convention, do so, at once. Put yourself in touch with some of the excursion managers, and join one of the official trains. Reserve your sleeper berth immediately, in order to insure you ample room and to enable the railroads to plan to accommodate all. Buy your ticket at home, route it according to your pleasure. You do not need to mention the stop-overs west of the eastern Colorado border. Let all delegates be sure of one thing. That is, not to fear the heat, but bring light clothing for one or two possible hot days across the continent; but spring wraps and heavy underclothing for the days at San Francisco. Plan your trip so as to visit your friends upon the Pacific Coast. Take plenty of time for the same, and if the named limit of ninety days is not sufficient, your tickets can be extended to Nov. 30. Call upon me at San Francisco, when I can attend to the same.

Hiram Van Kirk.

The Campaign for Two Thousand Contributors.

Up to July 26, 814 churches have promised to take the Church Extension offering. Illinois is ahead, and Ohio is second. This good work should be kept going. What we want is to get 2,000 contributors. We wanted to report them at San Francisco. But the main thing is to get the contributors. Those who report before Aug. 21 will be counted in a telegram that will be sent on Monday, Aug. 21, from our office to San Francisco as a supplementary report. Keep sending in the cards.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	9	Missouri	79
Arkansas	6	Montana	7
Arizona	...	Nebraska	28
California	36	New Jersey	1
Colorado	8	New Mexico	2
Connecticut	1	New York	20
Dist. Columbia	4	North Carolina	4
Florida	1	North Dakota	...
Georgia	10	Ohio	95
Idaho	3	Oklahoma	16
Illinois	96	Ontario	1
Indiana	67	Oregon	14
Indian Territory	7	Pennsylvania	24
Iowa	46	South Carolina	2
Kansas	46	South Dakota	4
Kentucky	36	Tennessee	6
Louisiana	7	Texas	45
Maine	...	Utah	...
Manitoba	2	Vermont	1
Maryland	1	Virginia	7
Massachusetts	5	Washington	17
Michigan	26	West Virginia	8
Minnesota	9	Wisconsin	5
Mississippi	2	Wyoming	2

All promises should be sent to—

G. W. MUCKLEY, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

State and National Secretaries' Association.

The State and National Secretaries' Association will hold its annual meeting in San Francisco, Cal., Aug. 18, at 2 p. m. Place of meeting will be announced at the morning session of same day.

The program is: Devotional; reading of minutes and secretary's report; address, "The Combination of State and National Home Missionary Offerings," S. H. Bartlett; discussion, led by A. I. Myhr; symposium, "The Preparation for State Mission Day": (a) Introduction, B. S. Denny; (b) Literature, Leonard G. Thompson; (c) Advertising, T. J. Legg; (d) Interesting the preacher, T. A. Abbott; discussion; business.

Prompt attendance on this meeting will facilitate the work. It will be the only meeting held by the association at the convention, as it now appears. The subjects chosen are vital, and we should come to their consideration with thoughtful hearts.

S. H. BARTLETT, Pres.
W. A. BALDWIN, Sec.

California Hotel, San Francisco.

School of Evangelism, Chautauqua, N. Y.

The bureau of evangelism, H. O. Breeden, chairman, W. J. Wright, superintendent, has conducted its first school of evangelism. The sessions were held in the Disciples' headquarters, Chautauqua, N. Y., from July 9 to 19 inclusive. The principal addresses were delivered by H. O. Breeden, F. D. Power, A. B. Philputt and Chas. S. Medbury; some of their themes being Evangelism—Ideals, Methods, Problems, Pastoral and Professional; The Evangelism of the City, Constant Evangelism, The Teaching Element in Evangelism, The Quiet Evangelism, The Ethical Element in Evangelism. In addition to these addresses there were discussions of the Evangelistic Church, The Religious Paper and Evangelism, The Gospel in Song, and other such practical themes.

The attendance in preachers and evangelists was so small as to disappoint all of us, there being about thirty of these brethren present from our own ranks. This is in some measure accounted for by the fact that not a few of them attended the international convention of Christian Endeavor in Baltimore, and that many others are planning to attend the national convention in San Francisco. The brethren felt that they could not spare the time and money for more than one such trip and gathering this year. Then it was our first school, and in a section of the country where the Disciples are not a numerous people. However, many of the sessions were well attended, the seating capacity of the Disciples' splendid headquarters being taxed on different occasions. Even when the attendance was small, the interest was great and the discussion of vital themes held closely the attention of all who were present for an hour or an hour and a half at a time. Preachers from the Methodist, Baptist, Presbyterian, Congregationalist, Lutheran and Unitarian churches were present at many of the sessions, and some of them joined very freely and heartily in the discussions.

The prominent position of the Disciples' headquarters and the splendid addresses which were given twice daily, attracted much attention. It is no over-statement of the truth to say that for some days we had the best and most helpful sessions of any kind held in the Chautauqua grounds. The opening of this school at Chautauqua likewise brought us into a prominence never before given us at this great educational resort, for it resulted in putting at least six of our brethren on the Chautauqua program for lectures, sermons, etc.

Aside from the single matter of the comparatively small attendance of preachers and evangelists, there was not a single thing in connection with the school that was not full of hope and inspiration for the future. We believe that we have made a most favorable start and impression in Chautauqua, and it is our intention to get up an equally good, or if possible better, program for the next year, and to hold the school in the month of August, when many more preachers are in attendance than in July; have fewer set speeches and more open discussions, and follow up the splendid impression made by this first year's work. Moreover, this school at Chautauqua is simply the first of its kind, for it is our intention to organize such schools and conduct them in at least a half-dozen very important centers next summer. Our committee likewise expects to conduct evangelistic institutes at all our colleges and at other important places during the collegiate year, and the knowledge which we have gained at Chautauqua as to conducting such institutions will prove valuable to us for all time. We declare this school at Chautauqua to have been an unqualified success with the single limitation which has already been mentioned.

WM. J. WRIGHT,
Supt. Evangelism.

BUTLER COLLEGE
INDIANAPOLIS
A HIGH-GRADE
CHRISTIAN COLLEGE
—FOR—
YOUNG MEN and WOMEN
First-class equipment, splendid library facilities, wide variety of elective courses.
The faculty is composed of men trained in the best universities of America and Europe.
Special advantages and inducements for ministerial students. Summer school for teachers. Schools of Music and Art.
For Catalogue Address,
W. E. GARRISON
President of BUTLER COLLEGE
INDIANAPOLIS, IND.

The Matter of the Name.

I have noted with interest what has been said on the union of the Baptist church and the Disciples at Monroe, Wis., and I have appreciated it very much. I am delighted to see such unions. The point, it seems to me, is not so much the use of the "Union church of Christ" and the "Presbyterian church" but what is really meant in their use. In using the word "Presbyterian" for the name of the church we foster denominationalism and make divisions. While using the phrase "Union church of Christ" we do not make any divisions, but rather the contrary and it points directly to the consummation of the Lord's prayer.

I hail with delight all signs that point to the time when "all of God's people shall be one."

J. D. DABNEY.
Pittsburg, Pa.

BENJAMIN FRANKLIN AS AN ADVERTISER.

Every one knows that Benjamin Franklin was a philosopher and a patriot, and all newspaper men recognize that he was the first great American newspaper man, but few realize that he was a good advertiser.

N. W. Ayer & Son, the Advertising Agents of Philadelphia, issued as a Fourth of July souvenir a handsome booklet, under the title of "In the Land of Benjamin," which sets forth many most interesting facts regarding Franklin, and features as only an advertising agency could, Benjamin's advertising ideas and practices. Franklin's shrewd sense in using the printed page to tell people what he wanted them to know, made him an excellent example for the business men of all time.

The book abounds in many facts concerning the most interesting man in our history, and brings out in clear light his grasp and use of the advertising idea.

The house of N. W. Ayer & Son, in the Land of Benjamin, has a history of its own, and methods of its own. It is no disparagement to others to say that it has done more advertising, and more to develop newspaper advertising, than any other firm in history.

When Shall We Hold the Convention?

It seems to me that early in August—the vacation time—would be the best time for our convention. The state conventions are over, and the fall campaign has not commenced, and it would not interfere with our church extension day. A. E. DUBBER.
Ft. Collins, Col.

The vacation idea should not be pushed in forecasting a proper time for the convention. When people, such as enjoy a religious convention, go on vacations they seek a place of rest. Our national convention is not a place where tired nerves find solace. Besides, the vacation months are hot, and there is no comfort in a sweltering crowd. The time of the convention to be held in San Francisco is ideal for the Pacific coast, but August weather would be intolerable in any city east of Denver. After all is said, October still has claims superior to any other month of the year. The only improvement might be in placing the time nearer the first of the month.
Kinston, N. C. PRESTON BELL HALL.

* *

A Banner Day at the First Church, Sedalia.

We held a joint meeting of all the Christian churches in Pettis county at the First Christian church on Sunday last. While all the churches of the county were not represented yet a number were. It was held in the interest of the orphans' home at St. Louis. The ladies of the church prepared dinner, the purpose of which was to get better acquainted with our country brethren and it gave Brother Snively an opportunity to present the Benevolent Association, which he did to the great satisfaction of all. The credit of this meeting is due to Brother Herold, one of the best men we have in our church. It is our intention, with the aid of all the churches in the county, to load a car with provisions in the early fall, and send it to the orphans' home. The railroad has agreed to carry this to St. Louis free of charge.
J. N. DALBY.

* *

Tidewater Convention.

The annual meeting of the Tidewater district convention will be held at Toano, Va., on the C. & O. R. R., Aug. 15, 16, 17. Reduced rates can be secured over the Richmond, Fredericksburg & Potomac, and Chesapeake & Ohio R.R., for this occasion, by application to the local ticket agent for a certificate, which will enable you to secure one-third rate returning. Among those who are to take part in the convention are: H. C. Combs, Geo. A. Watson, E. A. Cole, E. W. Thornton, B. H. Melton, S. G. Sutton, A. J. Renforth, J. J. Haley, Preston A. Cave, etc.
GEORGE S. CRENSHAW, Sec.

* *

A Word to Preachers.

Let all the preachers who come be prepared for service. Bring two or three of your latest and strongest sermons, Be prepared to respond to the calls of the committee after you reach the field. It will be impossible to notify in advance of the work to be done, but be ready to enter in and possess the land. You will have a most hearty reception and enthusiastic hearing, and will aid the cause of the Disciples upon the Pacific coast. If any of you can stay some time in the state, we shall gladly arrange for you to preach on Lord's day, and thereby lighten your expenses.

Many will join in the simultaneous meetings.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Paul Darst
—OR—
The Conflict Between
Love and Infidelity

A Romance of the most thrilling interest conveying a great moral lesson

206 Pages. Cloth Binding

Postpaid 50 cents

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

We hope to have your stay with us as long and pleasant as possible. Let the eyes of all brethren be turned to the Pacific coast. Watch the papers for the reports of the great convention. Pray for us, brethren, that the cause of Christ may there run and be glorified.
HIRAM VAN KIRK.

* *

Changes.

Bowen, Frank E.—Des Moines, Ia., to 210 Fair Oak St., San Francisco, Cal.
Briney, W. N.—Warrensburg, Mo., to 9 Jefferson Terrace, Louisville, Ky.
Cook, O. P.—Ottawa to Columbus, Kan.
Donaldson, D. Y.—Larned to Hutchinson, Kan.
Hedges, W. H.—Nessen City, Mich., to Cov-
Holton, J. A.—Hattiesburg, Miss., to Lexington, Ky.
Lockhart, Clinton—Des Moines, Ia., to Frankfort, Ky.
Morris, J. M.—Sumner, Wash., to Eugene, Oregon.
Munyon, Alfred—Marceline to Bucklin, Mo.
Murch, E. D.—Winkle to Hillsboro, Ohio, R. F. D. No. 12.
Palson, C. A.—Oneida, to 1434 Lincoln St., Topeka, Kan.
Sloan, J. F.—Los Angeles, Cal., to 59 Knowles St., Cleveland, O.
Talley, John M.—Utica, Miss., to Manor, Travis Co., Tex.
White, O. G.—Baltimore, Md., to Hebron, Ohio.
ington, Ind.
Williams, W. H.—Tonkawa, Okla., to Mena, Ark.

* *

With the "Christian-Evangelist Special."

(*Continued from page 996.*)

murderer the figure of an aged Indian, the father of the Comanche and Shoshone nation and the famous warrior, who thus addressed the affrighted murderer.

"Accursed of my tribe! This day thou hast severed the link between the mightiest nations of the world, while the blood of the brave Shoshone cries to the Manitou for vengeance. May the water of thy tribe be rank and bitter in their throats!" Thus saying, and swinging his ponderous war club (made from the elk's horn) round his head, he dashed out the brains of the Comanche, who fell headlong into the spring, which from that day to the present moment remains rank and nauseous, so that, not even when half dead with thirst, can one drink the foul water of that spring.

The good Wan kan-aga, however, to perpetuate the memory of the Shoshone warrior, who was renowned in his tribe for valor and nobleness of heart, struck with the same avenging club a hard flat rock, which overhung the rivulet, just out of sight of this scene of blood; and forthwith the rock opened into a round, clear basin, which instantly filled with bubbling, sparkling water, than which no thirsty traveler ever drank a sweeter or a cooler draught.

Thus the two springs remain an everlasting memento of the foul murder of the brave Shoshone and of the stern justice of the good Wan-kan-aga.

* *

Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property $200,000.00. Enrollment last session 470. Number of teachers employed in the various schools twenty-five. The University embraces the following schools and Colleges: I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good Library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post-graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to E. V. Zollars, President, North Waco, Texas

ASTHMA CURED

A Prominent Physician Has at Last Discovered a Certain Cure.

The following letter has been received from Dr. Rudolph Schiffmann, of St. Paul, the specialist in diseases of the respiratory organs, and we trust it will be read carefully by everyone who suffers from Asthma, Hay Fever or Bronchitis:

"To the Editor:—Please announce in your paper that by simply writing to me enclosing a 2 cent stamp, any of your readers can have a trial package of my Asthma Cure free. I have prepared a full supply of trial packages for free distribution to sufferers from Asthma, Hay Fever and Bronchitis and no one will be disappointed.

"I have perfected a remedy that is without a doubt an instant relief and a positive cure for Asthma, Hay Fever or Bronchitis. I am fully aware that there is a great deal of skepticism regarding the curability of these diseases, and I have concluded that the simplest way to get my remedy before the people and let it demonstrate its merits is to give away free packages so that anyone interested can test its remedy. I know what my Asthma Cure will do. I have tried it in thousands of cases, with gratifying results. I have cured where all others had failed. Do you wonder that my confidence in the remedy is unbounded? Do you wonder that I am willing to pay the expense of a trial out of my own pocket?"

All letters should be addressed as follows. Dr. R. Schiffmann, 167 Jackson Street, St. Paul, Minn.

Almost every druggist in the United States has Dr. Schiffmann's Asthma Cure in stock.

DRURY COLLEGE,
Springfield, Mo.
J. EDWARD KIRBYE, D. D., President.

Fall term begins September 14th 1905.

Healthiest site in the Middle West. No asthma, no malaria, no typhoid. Twenty-two instructors. Four hundred students. Ten buildings. Fine Science Laboratories and Museums. Conservatory of Music and Art. Athletics and Physical Culture training. Good homes for students. Excellent moral and Christian atmosphere without sectarian bias. For catalogue or futher information,
Address, W. D. CALLAND, Sec'y.

QUAKER
TURKISH BATH
$5 CENTS

NEW.INVENTION!
Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelouscleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. $100 to $300 a month. salesmen, managers, general agents. 100% profit.
WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO.

NEWS FROM MANY FIELDS

Meeting at Texarkana, Tex.-Ark.

I have had the pleasure, recently, of holding a short meeting for our people at the above-named place. I have never met a more persistent and heroic band of workers than those belonging to the Central church. They have just completed a new building, the best for the amount of money that I have ever seen. It is a $30,000 structure, but by the closest watching and the most careful management, it was put up for several thousand dollars less than this amount. It is simply wonderful what can be accomplished by even a small band of Christian people when they are all persevering. The ladies' aid society, though small in numbers, make up in heroism. During the past few years, they have raised and paid about $3,000 on the new church. The building is modern in every respect, with main auditorium and gallery, side rooms, choir loft and a large Sunday-school department; also a basement, which, when fitted up, will serve as an elegant place for meals and social gatherings.

It would have been impossible to accomplish such a work in so small a place and in so new a field for our people, had there not been one in command who has the love of all his own people, and the esteem and confidence of the entire city. This is W. S. Bullard, who has been with them for five years. It was a sweet joy to my soul to labor for such people and to have the brotherly sympathy, prayers and co-operation of such a servant of God as Brother Bullard. He is the only son of Dr. Chester Bullard, of West Virginia fame, and inherits his father's great courage and deep devotion. He is one of the most consecrated men that I have ever met, and to him, more than anyone else, is due the prominent place our people have come to occupy in that rapidly growing city of nearly 20,000. Our meeting resulted in thirty additions to the church, although half our evenings were so stormy that the people could not come out.

J. M. Rudy.

* * *

Waynesboro, Pennsylvania.

Since my last letter to the Christian-Evangelist, I have been going up and down the earth a little. On the invitation of the church at Bellaire, Ohio, I attended the sixty-fifth anniversary of the organization of that congregation on July 2, and delivered the historical address. Walter Mansell of Salem, Ohio, preached the anniversary sermon at night. It was a strong one. This church was my home when I entered Bethany college. It has sent out, besides myself, Walter Mansell, W. H. Oldham, John White, and two young men have been in college the past year preparing for the ministry. It is now a living link, supporting Miss Mary Kelly on the foreign field, and has also "our own home missionary." It has always been an active, aggressive, progressive church. I am grateful for being a historical descendant. My grandmother was the first convert baptized at the beginning of the work in that neighborhood. My mother still lives there at the age of 73, and I visit her each summer. My brothers and sisters are active workers in the church.

I went from Bellaire to the Twenty-second international convention of Christian Endeavor at Baltimore. It proved to be a great convention in many ways, but it was not up to the standard in addresses. I heard but few good addresses. I did not hear Governor Warfield, nor Charles J. Bonaparte. Few names of Disciples appeared on the program, and some of these disappointed the convention. F. D. Power presided on Friday night in the armory. One great meeting much enjoyed was the rally of Disciples at Harlem avenue church. The house was full. Enthusiastic reports were made from many states. The music was inspiring. E. B. Bagby, Washington, D. C., presided. Some returned missionaries were present.

Reports showed that in some state Christian Endeavor conventions, Disciples outnumber those of all other religious bodies. Most of the preparatory meetings of the committee of 1905, were held in Harlem avenue church. B. A. Abbott was chairman of the evangelistic committee.

J. A. Hopkins.

* * *

Kansas Letter.

It is with profound sorrow that we chronicle the death of C. F. McReynolds, of Holton. He was injured while getting off a train July 8, and died on July 17 at Holton. Brother McReynolds was one of our most promising young preachers, and at the time of his death was preaching for the churches at Larkin, and Pleasant Grove. No doubt a suitable obituary notice will be given by some one familiar with the facts. We extend our profound sympathy to all the relatives.

D. Y. Donaldson is beginning a promising meeting at Moline. Neal Overman begins a meeting at Meriden, August 9. N. A. Stull is at work in a meeting at Mina.

August 6 is the date set for the dedication of the new church at Central Park, Topeka. The writer and D. Y. Donaldson will conduct the services, and Brother Donaldson will follow immediately with a protracted meeting.

M. E. Harlan, of New York, and V. E. Ridenour, of this city, are to hold a meeting at Augusta during this month. We have not learned of the opening services. Brother Harlan organized this church several years ago. G. J. Chapman, is the energetic pastor at the present time, and is making his work tell all over that section of the country.

Duncan McFarlane, of Leroy, is planning for a meeting with the Martin family during August. Brother McFarlane has brought his church to a high degree of efficiency during his long stay with them.

Churches should arrange early for their protracted meetings, even though the meeting is not to be held till late in the winter. Get your evangelist engaged if you need one, and begin preparations for the work.

There will be a large party of Kansans go to the national convention at San Francisco with the Christian church special. The train leaves Kansas City at 11 A. M., August 8, and Topeka at 1:25 P. M. of the same day. All who have not done so should send their names to the writer so that space can be reserved.

The Kansas state convention will be held at Eldorado, Sept. 18 to 21, We will have one of the greatest conventions in our history. Plan now to go. Send your name to S. W. Brown, Eldorado, so that you can be cared for.

All churches and departments that have not yet sent in the full apportionment for Kansas missions should do so at the earliest date possible. This money must come or we (you) will be compelled to report a deficit. Do you want to be thus humiliated? All churches that pay in full by Sept. 1 will be placed on the Roll of Honor. We will have an unusually long Honor Roll this year. Shall we leave the name of your church off this roll? What about your Bible-school? Your C. E. society?

Topeka, Kan. W. S. Lowe.

Portsmouth, Virginia.

On June 18, Herbert Yeuell began a meeting in Portsmouth, Virginia, a city of 25,000 people, in a great tent seating 1,500 persons. Although many friends urged Brother Yeuell not to go to Portsmouth, and prophesied failure if he went, and although one of our strongest evangelists urged him not to try that difficult eastern field, nevertheless he came, he saw, he conquered. His first audience was said to be fully 1,000. The last audience of first month was too large for the tent. Hundreds of people who had never heard of our plea save in derision, have heard and been charmed by Brother Yeuell's clear, forceful and eloquent presentation of the simple gospel story. At the end of one month he organized a congregation with seventy members and the meeting continues at least a week longer.

If our great evangelists would give a month or two out of each year to the eastern fields, I mean the cities where mission work is needed, instead of confining themselves to great churches where a harvest is practically assured before the evangelist arrives, it would be but a few years until our plea would be making giant strides in the east as well as in the west. Brother Yeuell has the equipment, as well as the grit; it is hoped by all our eastern workers that he can be retained for just such work as he has done at Portsmouth.

Plans are on foot for the purchase or lease of a lot and the erection of a permanent tabernacle, to seat at least six hundred people. If we can secure the right pastor, we are sure that we can in a few years have a splendid church here. Hundreds are inquiring the way. Two hundred copies of Brother Morrison's tract on "Why I stand identified with the Disciples of Christ," were taken up like chaff before a hurricane. We distributed five thousand copies of a statement prepared by Brother Yeuell on "Our Position." These too were greedily taken.

No church will make a mistake in securing Brother Yeuell's services. He knows the book, and he knows men. He is an orator who never loses his hearers. He studies his congregations and meets their needs. He is withal a wise master workman for Jesus. The Lord has raised up another evangelist among his people.

H. C. Combs,
Fin. Sec. V. C. M. S.

* * *

Minnesota.

The church at Willow Creek has just closed a fine meeting with Bro. J. C. Harris, of Madelia, evangelist, Mrs. Zusinger in charge of the music; 28 added by baptism. Bro. Claris Yeuell is the pastor.

L. E. Huntley, of Eagle Lake, has returned to Sheldon, Ia. A new man is looking over the field there and it is thought he will locate.

We have just heard the sad news that Bro. G. S. Morgan was drowned in a lake while bathing. He had recently taken the work at Litchfield. For a time he was with the church at Plainview.

We will all miss G. W. Wise, who has resigned at Rochester and moved to Monroe, La., in our work in this state.

Plainview has lost J. M. Dixon and Truman has gained him. They complete a fine building at Truman this fall.

N. C. Nicholson reports that things are booming at Redwood Falls. They have purchased lots and will erect a good building soon.

June 1, I began my work as state evangelist.

I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes: "I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay**, for **delay means blindness.** Cross eyes straightened without the knife, by a new method, which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do—Write to-day

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO.

My first visit was at Austin, a county seat of 7,000. We purchased a lot 55x150, well located. They will erect a tabernacle this fall.

We have just closed a short meeting at Cleveland with eight baptisms. We reorganized the church and elected new officers. W. S. Cash, a Kentucky university boy, is leading this church.

I am supplying at the First church, St. Paul, while Brother Harmon is rusticating.

Two good men who could live on $800 salary can be located in this state.

C. R. NEEL, State Evangelist.

St. Paul, Minn.

Bethany Assembly Notes.

Bethany assembly opened its twenty-second annual encampment meeting on July 20. The prospects now are that this will be the greatest and most successful year in its history. It is the national Chautauqua of the Christian church, was organized by the largest state convention ever held by the Christian church in Indiana, is the home of the Disciples, and the "Bethany family" gathers here every year for their great family reunion.

July 21 was "soldiers' day." Many of the "old boys" who fought so bravely during the bloody days of '61-'65 were here, and had a glad day, with speeches, songs, war reminiscences, and good fellowship.

July 22 was children's day, which is always a great day at Bethany and was never better than this year.

July 23 was the Lord's day. The Sunday-school, the sermons by Brethren Daugherty and Harkins, the solemn communion service and the sacred concert were all spiritual feasts.

Temperance day brought a great crowd of people together and the exercises were very pleasing and profitable. The state Sunday-school association was an exceptionally good one.

And what shall we say about the entertainments? The plays, concerts, elocutionary entertainments, etc., have been of the highest order, and have given great satisfaction.

The assembly will continue until August 14 and will grow better and still better.

Ohio Letter.

J. H. McCartney has asked to be released at Bedford, September 1, and will take a year of "book-larnin'" in Chicago university.

H. B. Ryan has also resigned at Glenville. We do not know Brother Ryan's plans, but any church will be fortunate in securing him as its minister. He has done heroic work at Glenville.

The church at New Philadelphia refused to accept the resignation of C. B. Reynolds. They will change the interior of their house this summer and add new accommodations for the Sunday-school.

O. D. Maple is moving things at Marion with a zeal that will surely bring success. The church is doing some giving and has a determination to be in their new home by January 1, 1906.

Secretary Bartlett dedicated the new synagogue at Bergholtz, July 9. There was a great throng of people. The daily press said 4,000. This is a new work. O. A. Henry has been the leader.

W. L. Neal has offered his resignation at Wooster. He has been there several years and added many to the church and led in the organization of a church at Orville, and housed it.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The new church at Canton will not be dedicated till some time in August.

Yes, let us change the time of the national convention. October seems all out of place. It comes in the inauguration of fall and winter work. Let the time be placed the very last of August, closing on the Thursday before the first Sunday in September. It would seem that all interests could be served at this time better than at any other.

S. H. Bartlett and party will leave July 27, for the national convention, via Yellowstone Park.

A new church building is being erected at Hiram. The old church burned at commencement time in '97. Since then the Y. M. C. A. auditorium has been used for church purposes. There was considerable insurance on the old building and this, with several thousand dollars raised by Professor Duan, will be put into the new building.

The Democrats of Ohio have nominated John H. Pattison for governor. Mr. Pattison is a clean, capable, Christian man. He is the Joseph Folk for Ohio. Ohio will have one of the hottest campaigns this fall of her history. Party lines will cut but little figure. It will be a contest between Mr. Pattison and the moral and religious forces of the state against Mr. Herrick and the Republican machine and liquor interests. Ohio is thoroughly sick, and on November 7, will spew out Geo. B. Cox and his crowd. The uprising against Herrick and Cox is all but unanimous. Ohio will this fall write her new declaration of independence.

C. A. FREER.

Painesville, O.

The Ontario Co-operation of Disciples of Christ.

The annual convention of Disciples of Christ of Ontario, Canada, was held this year at Bowmanville, where we have one of the most beautiful church edifices in the Dominion. J. D. Higgins, Toronto, president of the board of managers, presided at most of the sessions.

In the ministerial session there was a discussion on "Things I Have Found Most Helpful in My Ministry," led by E. R. Black. James Egbert, of St. Thomas, spoke on "Our Message for To-Day."

The annual address of the president reviewed the year's operations and growth, and Pres. W. C. McDougall, of the College of the Disciples of St. Thomas, opened a conference on "The State of the Church in Ontario." It seems that 30 per cent of the congregations are without pastoral care or supervision by the provincial board; that 20 per cent more are without spiritual life; that 38 per cent are favorable to the short pastorate, and are active for a time after the new man arrives, and correspondingly inactive too soon afterwards. The remaining 12 per cent are well equipped and progressive churches. "Thus," he added, "88 per cent of the churches are below what they should be spiritually; or, one-third safe and the other two-thirds illustrate the weakness of our methods or lack of methods." President McDougall favored educated and trained pastors, endowed colleges and supervision of all churches by the provincial board.

A. T. Campbell, pastor of our church at Toronto, read a paper prepared by Mr. J. Aiken on "Current Fiction as a Factor in Molding Religious Thought." The gist of his remarks was that the safe plan is to turn one's reading into directions that give a richer return, for novel reading leads to slovenly thinking. E. R. Black emphasized the need for deeper Bible study.

B. H. Hayden, of Buffalo, N. Y., and

The Popular

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

Effervescent Relief for Constipation

Biliousness, Disordered Stomach

Promptly effective. No griping or unpleasantness. Of such unusual excellence that it has been

sold on merit more than 60 years.

At Druggists, 50c and $1, or by mail from THE TARRANT CO., 44 Hudson Street, N. Y.

If You Are Going
— TO THE —
American Christian Missionary Convention.
San Francisco, Cal., Aug. 17-23
THE
Great Lake Route
America's New Scenic Line

Has been selected as the **Official Route** as it gives you a most picturesque trip through Salt Lake City—The Nevada Gold Fields—California's Largest Orange Groves and Vineyards and Los Angeles—the Beautiful City of Southern California. - - - - - -
Fine Roadbed—Elegant New Equipment
Information gladly given by any Agent

SALT LAKE ROUTE

J. L. MOORE, D. P. A., Salt Lake City, Utah.
E. W. GILLETT, General Passenger Agt.
T. C. PECK, Ass't Gen'l Pass. Agt.
Los Angeles, Cal.

formerly of Bowmanville, answered the question, "Why Am I a Disciple?" and D. L. Sinclair, a barrister of Toronto, showed how to be loyal to the pastor. The chief points suggested were, pay him well, help him in every possible manner, and give him liberty to perform his pastoral duties in his own way. James Leonard, minister of the church at Owen Sound, read a short paper on "The Loyalty of the Pastor."

There was a very helpful conference on Sunday-school work and an interesting session of the Christian Endeavor workers. R. W. Stevenson, evangelist, gave an inspiring address on the larger outlook, and President Rowlison, of Hiram college, and Prof. Chas. T. Paul gave short addresses. The latter two spoke on Lord's day as well. The following officers were elected for the board of managers for the ensuing year: President, J. D. Higgins, 41 Adelaide St., East Toronto; vice-president, M. N. Stephens, Glencairn; treasurer, John McKinnon, Guelph; corresponding secretary, Amos Tovell, Guelph; recording secretary, Principal W. C. McDougall, St. Thomas Disciples' college.

The other members are: Geo. Gier, Grand Valley; Jas. Lediard and C. A. Fleming, Owen Sound; Dr. T. J. Page, Toronto; J. H. H. Jury, Bowmanville; C. H. Norsworthy, St. Thomas.

* *

Michigan Summer Resorts.

Among the lakes and rivers of the East Coast of Lake Michigan is the ideal country for a summer outing. Fishing, boating, bathing, sailing, golf, and above all, an ideal climate. Pure air and pure spring water. Health and recreation. Booklets descriptive of these resorts mailed on application to H. F. MOELLER, G. P. A., Pere Marquette Railroad, Union Station, Detroit, Mich.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

Wheeling

Through Europe

By W. E. GARRISON.

Great Britian, France, Germany, Holland, Belgium, Switzerland, Austria and Italy,

As seen from a Bicycle along roads unfrequented by tourists.

Written in the Author's very best style, the volume is both entertaining and instructive.

There is not a dull, uninteresting chapter in the entire volume.

The book contains 263 pages, is illustrated with half-tones made from photographs taken by the author, and is handsomely bound in cloth. - - - - - -

Price $1.00 Postpaid.

Christian Publishing Co., St. Louis.

Southwest Missouri Notes.

This is the season of change with us. A. J. Williams went from Aurora to Vinita, I. T., and is succeeded by Daniel Trundle, of Springdale, Ark. W. A. Boggess, of Webb City, went to Lampasas, Tex., and is followed by W. E. Reavis, late of Pueblo, Col. He comes to the work Sept. 1. J. T. McGarvey, of Carthage, goes to Warrensburg and Geo. E. Dew, of Neosho, to north Missouri, and neither has a successor at this writing.

Simpson Ely has bought a home in Joplin. He will evangelize until the end of the present year.

Joseph Gaylor, state evangelist in this section, has set his mark at $2,000 for state missions from southwest Missouri. His plan is to visit the churches in each county and get funds pledged for work in that county. County mass meetings will follow.

Our latest triumph is at La Russel, this county, a new town of several hundred people. Brother Gaylor was the first evangelist on the ground. A good congregation and a new house are assured.

Dean Lhamon has just concluded a fine Bible and Sunday-school institute in the two churches of Joplin. So well pleased are the people that there is talk of making the institute an annual event here. It is the first step towards trained teachers in the Bible-school.

The writer is expecting to take a nice party to the national convention, leaving here the night of Aug. 7. We will join the special train at Kansas City over the Santa Fe. If this reaches any belated delegate who desires to go with us, let us hear at once.

The "lid" has been on in Joplin for one month as tight as in other Missouri cities.

Joplin, Mo. W. F. TURNER.

Have You Children?

Then we can help you to provide for them without depriving yourself or them. The question of how to live well and save well at the same time is answered in our (free) booklet. Write for it.

Penn Mutual Life Insurance Co.,

921 Chestnut St., Philadelphia.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHEAP SUMMER READING

The Franklin Series of Biography
In Handsome Uniform Cloth Binding

A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops, with illustrations.

Biography is the most universally pleasant, the most universally profitable of all reading. Biography is the only true history.—CARLYLE.

—HERE THEY ARE—
Splendid Books at the Very Low Price
—OF—
ONE DOLLAR, Postpaid

Boone, Daniel, Life of	By Cecil B. Hartley
Carson, Kit, Life of	By Charles Burdett
Crockett, David, Life of	An Autobiography
Franklin, Benjamin, Life of	An Autobiography
Henry, Patrick, Life of	Bv William Wirt
Jones, John Paul, Life of	By James Otis
Lincoln, Abraham, Life of	By Henry Ketcham
Mary, Queen of Scots, Life of	By P. C. Headley
Nelson, Admiral Horatio, Life of	By Robert Southey
Peter the Great, Life of	By John Barrow

These Prices are Guaranteed only While this Advertisement Appears.

CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

Every Large City in Texas, Oklahoma and Indian Territory is Located on the Missouri, Kansas and Texas Railway.

This is a reason why you should travel and ship your freight via "The Katy" to Dallas, Ft. Worth, Austin, San Antonio, Houston, Galveston, Waco, Oklahoma City, Guthrie, Shawnee, South McAlester and Muskogee.

THE MK AND T MISSOURI, KANSAS & TEXAS RAILWAY.

Particulars about rates, time of trains, business chances in the Southwest or any other information you want will be cheerfully furnished on request.

GEORGE MORTON, General Passenger and Ticket Agent.
W. B. GROSECLOSE, General Freight Agent.
ST. LOUIS, MO.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CHINA.

Nanking, May 22.—Fifteen baptisms since last report; 26 since returning to China last October.—Frank Garrett.

DISTRICT OF COLUMBIA.

Washington, July 24.—Just closed an eleven days' meeting at Jerusalem, Maryland, with nine confessions and baptisms. J. R. Gaff is the efficient minister at this church. The weather was very rainy and the brethren very busy.—J. Murray, pastor.

ILLINOIS.

Ramsey.—Seven confessions. Thirteen added. We have put up a tabernacle. Tabernacles are better than tents. Will continue. —E. L. Frazier.

Allison.—Ethel L. Irwin, while on her vacation home, preached for the church and organized a C. E. society with an enrollment of fifty members. This is two societies Mrs. Irwin has organized in the last month; the other society numbered forty members.

INDIANA.

Covington, July 24.—There were three more additions yesterday at our morning service, one of them being a minister.—Philip W. Walthall, minister.

Alexandria, July 24.—Five baptisms and five confessions at our regular service yesterday; eleven since beginning the work here June 25. —H. A. Wingard.

Shelbyville, July 24.—Two more additions yesterday by statement; four confessions not previously reported. The work here is growing, despite the hot weather.—H. O. Pritchard.

INDIAN TERRITORY.

Broken Arrow, July 20.—I am now with this new church half time. We are just securing the best corner lots in the town for a church. Nine additions last Sunday by statement and letter. Two the previous Sunday, and one baptism last evening. We have a good Sunday-school and a most excellent ladies' aid society.—A. M. Harral.

IOWA.

Des Moines.—July 16 three young ladies made the good confession and were baptized. Dean Haggard preached.

Mystic, July 26.—One added since last report. My last meeting resulted in 75 additions to the church.—C. E. Chambers.

Woodbine, July 26.—During the past two weeks, six have been added to our list of members.—B. Franklin Hall.

Charles City, July 27.—Two more added Wednesday by baptism.—G. A. Hess.

KANSAS.

Marion, July 21.—Two additions at morning services last Lord's day. We gave the address of the day here on July 4. —W. M. Berkeley.

Eureka, July 24.—Three added yesterday, one reclaimed; two from the United Brethren. Our prayer-meeting and Junior Endeavor are growing during the warm weather.—G. F. Bradford.

Wellington, July 20.—One addition Sunday. Miss Mattie Burgess, of Indianapolis, Ind., visited us last week and gave two addresses.—H. M. Barnett.

Leavenworth, July 23.—Our work here still moves on splendidly; had three additions by letter July 23. We have new openings for work all the time.—E. J. Wright.

Coffeyville, July 28.—The work here prospers, with additions almost every Lord's day. We are planning for a rousing meeting as soon as we can secure the services of a good evangelist.—Ellis Purlee, pastor.

KENTUCKY.

Mt. Sterling, July 19.—The meeting at old Somerset, in Montgomery county, near Mt. Sterling, Ky., closed July 18, with 71 additions. Seven came from other religious bodies; four were reclaimed and two came by statement. The others came by primary obedience. J. T. McKissick, of Texas, did the preaching, which was strong and convincing. B. H. Dawson assisted in the singing. At the close of the meeting, the church gave the regular minister, E. B. Bourland, a trip to the national convention at San Francisco.

Latonia.—Two confessions last Sunday. The ladies' aid recently reduced our debt $100. —H. C. Runyan.

Louisville.—G. W. Nutter is getting along nicely with the church at Parkland. They have had 51 additions in less than six months' regular work. They recently built a new choir loft, adding to comfort and appearance. Brother Nutter will hold a meeting in August at Burton, with J. S. Shouse; also in September will hold a meeting at Bedford, and his own meeting at Parkland church this fall.

Owensboro, July 24.—Six additions at the regular services Sunday. Departments keeping up well during the summer.—R. H. Crossfield.

Bromley, July 29.—Closed a splendid meeting at Bromley last night. Henry Robb, of the Eastern avenue church of Cincinnati, did the preaching. This is a bad season to hold a meeting in the city, and local conditions were against us. The Ludlow lagoon, one of the biggest summer resorts around Cincinnati, is right at our door, but Brother Robb and the gospel of Jesus Christ held the people. There were nine additions, all by confession and baptism. The church has been greatly revived and the futue looks encouraging.—D. Earl B. Barr, minister.

MISSISSIPPI.

Aberdeen.—A meeting of 30 days, by O. P. Spiegel and W. E. M. Hackleman, resulted in 11 additions. Great audiences, fine music, good interest. Should have continued 30 days longer.

MISSOURI.

Bowling Green, July 21.—Miss Callie Mackey, of East St. Louis, made the "good confession" in Louisiana, Mo., last Lord's day, and I baptized her at prayer-meeting Wednesday night. She will unite with the church in East St. Louis.—E. J. Lampton.

Moberly, July 25.—Two confessions at Cairo The work at Moberly and round about is progressing.—S. J. Copher.

Bogard, July 26.—We had five additions by letter at Norborne, Sunday.—C. C. Taylor.

Lathrop, July 24.—We have had four baptisms since our last report. We have secured Bro. Edward McKinney to sing for us in our October meeting.—J. G. Creason.

Swinton, July 27.—J. T. H. Stewart began a meeting here two weeks ago, and there have been 46 additions to date, mostly by primary obedience. There are immense crowds attending, and a great interest is manifested.—S. W. Robinson.

Liberty.—A summary of the report of the Christian church for year ending June 30, shows the total money raised, $3,882.95; total given to missions, $552.40; number of deaths, 8; number dismissed by letter, 9; number of additions by letter, 26; number of additions by confession and baptism, 31; net gain in membership, 40.

NEW YORK.

Buffalo, July 27.—Recently enjoyed a four days' visit to historic Chautauqua, where I attended the summer school of evangelism and met many choice spirits. Baptized an old gentleman in his home, Friday of last week. He was too feeble to be taken to the church. Our "living link," Miss Williamina Meldrum, is at home on a short visit, and her presence and messages have cheered the hearts of the Jefferson street church.—B. S. Ferrall.

OHIO.

Athens, July 24.—Three baptisms here Wednesday. Our Sunday-school has enrolled new scholars every Sunday for the last seven months, and in the last nine months has enrolled 492. We enlarge our quarters this summer.—T. L. Lowe.

OKLAHOMA.

Yukon, July 27.—Fourteen baptisms, besides several additions otherwise, are some of the good results of our short meeting at Union City. A new house of worship will be erected soon. I am here for a few weeks. Prospects good for large results. I go to Missouri for September.—D. D. Boyle, evangelist.

OREGON.

Silverton, July 23.—We finally secured the tent from Dayton, Washington, after waiting a long time. Our audiences are now much larger since we are in the tent. We are succeeding in spite of all hindrances. We have a large chorus which is furnishing good music. The infidels are now flocking to hear S. M. Martin. This is an infidel stronghold, as there used to be a "free thought" college here. Ten confessions to date.—Chas. E. McVay, singing evangelist.

PENNSYLVANIA.

Williamsport.—C. R. L. Vawter, of Indianapolis, is assisting W. L. Dalton in a tent meeting. The city has a population of some 30,000 and has but two Christian churches.

Ellwood City, July 27.—Two splendid services last Lord's day. Four additions—two by primary obedience, one from the Baptists and one from the Methodists. Our revival meetings will soon be in full swing, when we expect great things. "Everyone win one" is our motto.—Ferd. F. Schultz, minister.

WASHINGTON.

Waverly, July 19.—Just closed a 10 days' meeting at Cheney. I found the church here badly divided and in trouble over a preacher who had been published in our papers, and they had withdrawn fellowship from some of their number. We succeeded in getting them all united and complete harmony restored, and left them seemingly a happy people. We hope in the near future to have a strong church at this place. The work at Waverly is doing nicely under Bro. A. J. Adams. They are working on their new church house. Bro. W. S. Lemon, our corresponding secretary, is in a meeting at Latah, with good results.—Morton H. Wood, evangelist.

TENNESSEE.

Jellico, July 24.—Another scattered Disciple united with us by statement yesterday. The church here will send me to the Kentucky convention at Maysville.—Wren J. Grinstead.

WYOMING.

Sheridan, July 24.—Three additions, one baptism, one reclaimed and one by letter since last report. Brother and Sister Gordon were here generating missionary enthusiasm one day and night and as a result we have organized an auxiliary to the C. W. B. M. since their departure.—F. E. Blanchard.

MARRIAGES.

ARTHUR—VAN CUREN.—At Elmira, Cal., June 25, Wm. Stevens Arthur, of Grass Valley, and Miss Nora Ethel Van Curen, of Elmira, J. E. Henton, of Vacaville, officiating.

DAHLIN—LEWALLEN.—At Kansas City, Kan., June 8, 1905, at the home of Mr. and Mrs. R. H. Lewallen, Henry G. Dahlin and Nora Lewallen, both of that city. C. P. Smith officiating.

FLEMING—BLACK.—At Kansas City, Kan., June 7, 1905, in the North Side Christian church, James G. Fleming and Myrtle E. Black, both of that city. C. P. Smith officiating.

HASKINS—CARPENTER.—At the parsonage of the Christian church, Wilson, N. C., Lewis Benjamin Haskins to May Florence Carpenter, daughter of Mrs. A. M. Smith.

KIMBALL—LONG.—At high noon Wednesday, July 5, 1905, at the residence of the bride's parents, Dr. and Mrs. C. W. Long, Neodesha, Kan., Dr. Joseph F. Kimball and Anna Eleanor Long, E. E. Lowe, minister of the Christian church, officiating.

JOHNSON—LYDEN.—Edward Johnson, of Rose Clare, Ill., and Miss Bessie Lyden, Jas. G. M. Luttenberger officiating.

MILLER—DOLL.—At Atlantic, Ia., July 8, 1905, Anton Miller and Myrtle Doll.

WALKER—LINCOLN.—Rev. Noah A. Walker, of Fort Wayne, Ind., and Mrs. Nancy M. Lincoln, of Beatrice, Neb., by J. F. Findley, in Chicago, Ill., on June 10.

❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BARSTOW.

On the morning of June 27, 1905, the quiet and gentle spirit of Sister Ida M. Barstow, wife of the beloved pastor of the Ladysmith church and corresponding secretary of the Wisconsin Christian missionary convention, without a moment's warning, left its tenement of clay. She had gone across the street to make a call upon a neighbor and while in conversation dropped dead of heart failure. Ida M. Glick was born in Richland county, Wis., May 15, 1859, and was married to H. F. Barstow, Jan. 1, 1879. For 26 years she lived in the service of the Master. She was beloved by all who knew her and she has left an impress for good upon all with whom she associated. The funeral sermon was preached by W. H. Rust, of Schaller, Ia. No words were really needed, for the silent, sweet life had at last found utterance, and its farewell had touched the whole community to tears.

W. H. R.

BOGGS.

Grandma Boggs, the wife of Elder John Boggs, died at her home near Clyde, Kan., June 22, 1905. The funeral services were conducted by the writer in the midst of a large concourse of relatives and friends where Sister Boggs had lived since 1878. She was 94 years, three months and 12 days old. Brother Boggs was for a great many years a preacher of the gospel, loved and respected by all. He died in 1897. Grandma Boggs had been a great sufferer for several years prior to her death, yet she was cheerful and bright to the day of her death. Honored and loved by all who knew her because of her Christlike disposition, she leaves a rich legacy to her relatives and many friends.

W. S. Lowe.

EDWARDS.

Jane Edwards, wife of David Edwards and mother of E. Richard Edwards, pastor of the First Christian church, Bedford, Ind., entered into rest on Saturday, May 27, 1905. Her coronation as a loyal, devoted follower of Christ was assured. She was born in Wales, came to America when a young woman, was identified with our first church in New York City nearly forty years. Her character is fitly described in Prov. 31:10-31. Her work abides.

E. Richard Edwards.

Bedford, Ind.

LEE.

In Santa Ana, Cal., May 24, 1905, Hezekiah Lee, aged 44 years, five months and 21 days. In 1883 he went to Colorado, and while living in Aspen united with the Christian church during a revival meeting held by Elder Williams. On June 17, 1891, he was married to Louise J. Morse, who preceded him to the spirit world on Jan. 26, 1904. Two little orphan boys survive them. The funeral services were conducted by his pastor, Elder Lane.

L. S. M.

MOORE.

On May 9, 1905, the quiet spirit of Bro. Joel Abner Moore left its tenement of clay for his home in the paradise of God. He died at his home in Burrton, Kan. Brother Moore was born Nov. 20, 1837. He was married to Miss Parmelia Hunt, Jan. 29, 1865. In 1872 he and his wife removed to Kansas, which has ever since been his home. Ever given to hospitality he loved the church of which he had been a member since 1868 until he was called up higher. Many an humble preacher of Jesus Christ has been cared for in a good home where Brother Moore presided, with the true dignity of his noble wife. Brother Moore was long since appointed a deacon in the Christian church and has been faithful until death. He acted as church clerk and treasurer for many years and did many other services for the church. To Sister Moore and his friends and relatives we would express our deep sympathy, and assure them that Brother Moore has the enduring love and affection of the congregation here. Farewell, Brother Moore, until that day when we shall all meet on that evergreen shore.

J. H. Gresham, Elder.

SIMONS.

Anderson Simons was born March 13, 1819, in Wayne county, Ind., and died at Polk City, Ia., July 15, 1905. He was united in marriage to Lucinda Smith, Aug. 18, 1841. Together they removed to Iowa in 1856 and settled near Des Moines, and for almost fifty years his home has been within the bounds of Polk county. He was one of the charter members of what is known as the Central church of Christ of Des Moines, and was always identified with the best religious and moral interests of the county. An honest, upright, God-serving man, he had the respect and esteem of a very large circle of acquaintances. The large gathering of old friends and neighbors at his funeral, held in the Congregational church in Polk City, bore witness to this fact. Although in his eighty-seventh year when he died, to a remarkable degree he had retained the use of all his faculties of mind and body. Another quite remarkable thing is the long married life of this couple. For over 64 years they had traveled the journey of life together. Only a little while until they shall be again united, and that forever. His wife, three children, 14 grandchildren and eight great-grandchildren survive him. One son died about five years ago; the other children were all with him at his death. They are John Simons, of Des Moines, Mrs. Vinetta Juvanal, near Des Moines, and Mrs. Epha Davis, of Polk City.

SMITH.

Richmond Victor Smith died at his home in Plevna, Ind., May 29, 1905, aged two years, five months and 14 days. He was the younger son of G. W. and Mrs. Smith. Raymond was born Dec. 15, 1902. The funeral services were held in the home, May 30. He was buried at Kokoma, Ind. Little Raymond has gone to a better world to sing the song he sang while at play, "Leaning on Jesus." The precious child has gone to be with him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Mr. and Mrs. Smith have the sympathy of the community in their bereavement.

Burlington, Ind. A. C. Patton.

USHER.

J. H. Usher was born in Milburn, Ky., Nov. 18, 1862. At the age of 11 he confessed his Savior, and became a life member of the Foreign Christian Missionary Society 15 or more years ago. He was married to Miss Annie L. Walker, of Hopkinsville, Ky., January, 1891, who was called to her eternal home in 1893. He was always a faithful worker in the Master's cause. He departed this life June 13, 1905, leaving mother, brother, one half-sister and two half-brothers to mourn their loss.

OPPORTUNITY—A National Bank will be organized in St. Louis about Sept. 1st. Some well known members of the Christian Church will be interested in the management. A limited amount of the stock can be had at par, and the investment is sure to prove a profitable one. For particulars address, F. E. G., No. 2920 Pine St., St. Louis.

Christian Church Convention

California

The Christian Church will hold its International Convention
at San Francisco, Cal., August 17 to 24

The Santa Fe is the best way there

Santa Fe

It's the shortest line to Southern California and a direct route to San Francisco—the time is fast—the weather is cool in summer—the track is oil-sprinkled and practically dustless—the mountain scenery is magnificent—one management all the way insures satisfactory service, start to finish—and Harvey serves the meals, the best in the West.

Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, $62.50 from Chicago, $57.50 from St. Louis, $50 from Kansas City, with stop-overs in Colorado and West.

Regular Service

The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Church Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost $6.50 extra for railroad ticket, $1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

A. Andrews, G. A., 209 No. Seventh St., St. Louis, Mo.

Sunday-School.

August 13, 1905.

JOSIAH AND THE BOOK OF THE LAW.—2 Chron. 34:14-28.

Memory verse, 21.

GOLDEN TEXT.—I will not forget thy word.—Psalms 119:16.

The reformation which Josiah introduced in Judah was closely connected with the discovery of the book of the law in the temple. It would seem natural to attribute the reformation to the discovery of the statutes which correspond so exactly to the things which Josiah actually did. On the face of the record it appears that his reformation began in the twelfth year of his reign, no particular reason or stimulus being assigned for it, while the discovery of the book of the law came during the repair of the temple which was begun in the eighteenth year of the reign. It is quite possible, however, that the full description of the reforms (2 Chron. 34:3-7) is somewhat anticipatory and covers a work the chief part of which came after the discovery of the book of the law. The king's sudden dismay (verses 19-21) and the denunciation by Huldah the prophetess (verses 24, 25) would seem scarcely called for if the work of reformation had already been carried out as fully as described in the preceding verses. So the probability is that, while early in his reign the influence of the prophets began to be effective for a purification of the worship and morals of the people, the book of the law which was found in the temple furnished the chief guide for the reformation.

One of the standing problems of Old Testament study relates to this "book of the law." What was it? Some have said that it was the complete Pentateuch which had been written by Moses, and lost during the earlier years. It has even been conjectured that it might have been Moses' autograph copy—a supposition wholly conjectural and without substantial foundation. Another theory is that it was either a part or all of the book of Deuteronomy, because the reforms actually carried out by Josiah at this time correspond strikingly to the regime laid down in that book. This may be accepted even by those who hold the book of Deuteronomy in its entirety to be the work of Moses. Those who maintain the post-Mosaic authorship of the Pentateuch, usually assert that Deuteronomy was written during the dark days of Manasseh's reactionary reign and was hidden in the temple for prudential reasons until a time when it might be more safely brought forth, and that the "book of the law" discovered in the eighteenth year of Josiah was Deuteronomy, chapters 5:26 and 28.

In any case, Josiah's reformation practically completed the work of centralization of worship at Jerusalem. It purified the cultus by the final elimination of pagan and immoral elements which had bred corruption since the days of the conquest of Canaan. Furthermore, it gave a new prominence to the idea of the book as the record of revelation and the proximate source of religious authority. The idea of a canon of sacred scripture, which plays so large a part in our Christian conception of the method of revelation, is more nearly akin to the thought of the people of Judah about the "book of the law" in the reign of Josiah than to anything that precedes it in Hebrew history.

Midweek Prayer-Meeting.

By W. F. Richardson.

August 9, 1905.

THE NAME CHRISTIAN.—Acts 11:26; Gal. 3:26-29; 1 Peter 3:14-16.

"*What's in a name?*" This question has been repeated times without number, since Shakespeare first propounded it, and applied in ways that were entirely foreign to his thought. "A rose by any other name would smell as sweet," it is true. But since the rose has been given the name which so perfectly fits its regal beauty, why persist in calling it a cabbage? Names become signs of realities, and are important just in the degree that we desire to use language accurately and truthfully. However the name first comes to be applied, if it expresses the reality it is the proper one to use.

The Name "Christian." The followers of Christ were at the beginning known as "disciples," and by their enemies called "Nazarenes." When the movement extended out into Gentile communities, and gained a strong following in the great cosmopolitan city of Antioch, it was perhaps but natural that a Greek title should be applied to believers in the Lord; and what title would more readily suggest itself than that of "Christian," taken from the Greek form of the Messiah's name, *Christ?* Whether given by divine direction or by the outside world, it was recognized as fitly bestowed, and thenceforth the "disciples" were called "Christians."

It is a Sacred Name. It is derived from "Christ," *the Anointed One.* Every true Christian has received an unction from heaven. (1 Jno. 2:20) He is entitled to wear the holiest name ever heard upon the lips of man. (James 2:6, 7; Phil. 2:9 11.) It is the name in which alone is found power to save from sin. (Rom. 10.12, 13; Acts 4:10 12.) How careful then ought we to be not to dishonor this name of Christian. To deserve to wear it it is to enjoy the richest favor of God and possess the surest title to eternal life. If all who bear it would but be what it suggests, the church of Christ would speedily conquer the world for righteousness.

It is a Significant Name. To be a Christian means that *we belong to Christ.* He hath purchased us with his blood, and we are no more our own. We cannot live henceforth as we please, but only as he pleases. (1 Cor. 6:19, 20; 2 Cor. 5:14, 15.) Self is the hardest master any man ever tried to serve, and Jesus Christ is the best and gentlest. His yoke is easy and his burden light. The life surrendered to him becomes at once a mighty force for righteousness in the world, and a source of peace and joy to the believer himself. (Rom. 14:17,18.) We who wear his name are advertising him to the world, and it behooves us to behave ourselves in such manner as to be stepping-stones and not stumbling-blocks to men's faith.

It is a Glorious Name. Peter tells us, "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you." And the Christian may endure affliction in the name of Christ in such manner as to "glorify God in this name," as the Revised Version of 1 Peter 4:16 reads. The story of the holy martyrs is but a commentary on these words. The question they were asked everywhere was, "Are you a Christian?" A single word determined their earthly fate. To answer, No, would bring them prompt release from imprisonment and escape from awful torture. To answer, Yes, was the signal for the infliction of sufferings such as words cannot describe. With few exceptions, to their eternal praise be it said, these early believers chose torture and death that they might honor the name they wore, and "the blood of the martyrs became the seed of the church." For every one believer thus slain a score were brought to faith through his heroic example; and the soil drenched with the blood of Christian confessors brought forth nations of trusting and obedient followers of the Christ. They shall wear the new name of our Lord in that heavenly city of God. May we be permitted to share it with them.

ILLINOIS CENTRAL RAILROAD
WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

Cotner University A vigorous, growing school of the Church of Christ. Two Colleges: Liberal Arts, Medicine; Academy; Five Schools: Normal, Business, Music, Eloquence and Art. The Bible a Text Book. A beautiful and healthful location. Expenses low. 16th session opens Sept. 11-12.
Address, W. P. AYLSWORTH, Chancellor, Bethany, Nebr.

Drake University, HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

LIBERTY LADIES' COLLEGE
14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.
American Mozart Conservatory
Professors, graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIC, LONDON, use the methods of these Conservatories. *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.*
Address President C. M. WILLIAMS, Liberty, Mo.

Christian Endeavor.

By H. A. Denton.

Aug. 13, 1905.

THE BUILDING OF CHARACTER.—
2 Peter 1:1-11; Jude 20:21.

For the Leader.

The building of character is a subject of first importance to those who are aiming to follow in the way that the Lord leadeth us in this earth life. Character is, like other things in God's world, subject to the laws of growth. It is a work that begins and progresses. It is not a thing of an instant, but it is a work that goes on all the time of the sojourn of one in this tabernacle of the flesh. By thus is it a better work than if done in an instant. Some look upon "conversion," or the giving-in of the will at the time one accepts Jesus, as the whole work. They confuse several things under the terms "conversion" and "regeneration." Let us look into this. We do not want to try to hold untenable ground in things pertaining to the kingdom of heaven and the relation of the subjects of the Great King to him.

For the Members.

1. Character, a thing that is built. Do we mean by this statement that it is built mechanically, as a man builds a house, or one making some piece of machinery? Not by any means. It is not a work of building at which man by himself can work. It is a building according to divine directions and specifications and under the supervision of the divine Son of God. Not only so, but he works with us every day in the building. Let this be settled at the outset. We can not of ourselves do this building.

2. But it is a building in which we now have the initiative. Put that down. Let no one sit still to see the salvation of the Lord. He must be up and calling upon the Lord. We must lay hold of salvation. Never will God do more than appeal through his Spirit. Never will he do more than he has done through his Son to make us better. That is to say, he will not come upon some one and stir him up without his co-operation to make the step. There used to be, and there are some left, those who sat around the borders of Zion, and when asked to come to Jesus they would say, "The Lord will call me when he is ready for me." These fail to see that God has already called every one. I must act.

3. The foundation is first built in erecting a house. So in the building of character we must lay the foundation. That foundation is Jesus the Christ. What we call first principles are the fundamental truths concerning the steps men and women took in the days of the apostles to get into Christ, to have a part in the fellowship of the redeemed. And these same steps are the only divinely authorized steps to-day. So one who says, "It does not matter what one believes. It does not matter about his confession. His baptism is a minor thing. Let him hold any plan of salvation." I say such an one is confusing good intentions with a correct knowledge of what is to be done. This is no compliment to the Lord, to say, "Anything, Lord, will do," God does not speak that way. You be careful before you start in to appear before the throne with that kind of a conception of loyalty and love to God. Have a good foundation. Lay the stones according to specifications. Look into what the gospel requirements are.

4. When we come to building character upon the true foundation, it is just as important that we look well to the work here as it was in the foundation. This modern view that anything, so we mean well, will do in the Christian life, is a very hurtful view. What excuses are we going to give for not having the life work of character building go on steadily with the years? It will be bad enough to plead the weakness of the flesh, or that we tried and failed, but what shall we say of him who will have nothing to say but that he did not try to be careful; that he thought the Lord should be satisfied with intentions and not look into the facts of deeds—just so one meant well? Dare any one go before him who trod the hard way alone for our redemption and belittle the work of divine character building with such a slipshod view of the work as this? Surely not. Let us have a care. God wants good work. Nothing less honors him. Nothing less is any credit to us. The best for God.

Quiet Hour Thought.

Am I better than I was a year ago? If not, what about my building of character? Have I not really destroyed instead of building?

DAILY READINGS.

M.	The base of character.	Luke 6:46 49.
T.	The material.	1 Cor. 3:12-18.
W.	The plan.	Titus 2:11-14.
T.	The master-builder.	1 Cor. 3:9-11.
F.	The completion.	Zech. 4:6-10.
S.	"Eternal in the heavens."	2 Cor. 5:1-8.
S.	Topic—The Building of Character.	2 Peter 1:1-11; Jude 20:21.

ROUND-TRIP EXCURSION RATES
FROM ST. LOUIS
VIA B. & O. S-W.
(Baltimore & Ohio Southwestern R. R.)

Asheville, N. C. Going, Every Day. Return Limit, Oct. 31	20.50
Bristol, Tenn. Going, Every Day. Return Limit, Oct. 31	19.60
Chautauqua Lake, N. Y. Going, Every Day. Return Limit, Oct. 31	28.30
Deer Park, Md. Going, Every Day. Return Limit, Oct. 31	27.15
French Lick Springs, Ind. (West Baden) Going, Every Day. 10 day limit	8.80
Going, Every Day. 3 months' limit	11.60
Pittsburg Going, Every Day. Return Limit, Oct. 21	22.95
Pittsburg Going, Aug. 18 and 19. Return Limit, Aug. 28	15.00
Philadelphia Going, Sept. 15, 16 and 17. Return Limit Sept. 25 (Privilege of extension to Oct. 5.)	22.00
Saylor Springs, Ill. Going, Every Day. Return Limit, 3 months	6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,
F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

The Christian-Evangelist Special—Important

This splendid train will leave St. Louis at 9 p. m., August 9. We will be joined in Kansas City by additional delegates, a number of which are headed by A. W. Kokendoffer and T. A. Abbott, and at St. Joseph we shall have quite a number of additional delegates. There will be others join us at different towns along the line, and at Oxford, Neb., S. D. Dutcher and W. B. Clemmer will join us with their parties.

Before we leave St. Louis, we shall have, in addition to those joining us from St. Louis and vicinity, a party of at least fifteen, headed by J. Murray Taylor, Washington, D. C. Also a party of as many more, headed by John C. Warner, from Indiana. Others will join us here from Tennessee, Kentucky, Ohio, Indiana, Pennsylvania, New York, Virginia, West Virginia, Illinois, and other states. Now, we have a few matters to present to you which are of vital importance.

First. Your ticket for railroad fare should be bought at or near your home. It should read from St. Louis or Kansas City, over the Burlington to Denver, then the Midland to Salt Lake, from there over the Salt Lake and Los Angeles (San Pedro). Then over the Southern Pacific to Portland. If you continue with us east, it should be over the Northern Pacific to Billings, and then over the Burlington to St. Louis or Kansas City, or Omaha, or any other point from which you start.

Second. These tickets are good for ninety days.

Third. We provide you with tourist sleepers, two in lower and one in upper berth, at $6.00 for each person. This includes stops at Colorado Springs, Salt Lake and other places to Los Angeles. From Los Angeles to San Francisco we travel in day coaches.

Fourth. We will stop for meals at hotels with the exception of breakfast and dinner on San Pedro line. These two meals will be served in the dining car. The eleven meals provided for will cost you fifty cents each and only two will be served per day. Most of these meals would cost you seventy-five cents, but by arranging ahead we get them for fifty.

Fifth. Now is the time for you to register for sleeper and meals. This will cost you $11.50, and you will eat your first meal at Oxford, Neb., and the last at San Francisco. No further arrangements have been made. You will provide your noon lunch, as only two meals per day are provided for.

Sixth. The Christian-Evangelist Special will bear a magnificent company of people. It will do you good to enjoy the fellowship of such an excursion. For this reason we ask you to send on your registration fee at once and let us assign you your berth and also provide for your meals as above, should you wish the meals.

Christian-Evangelist Special, per G. A. Hoffmann.

People's Forum.

"Union Church in Christ."

The Editor, Christian-Evangelist: In the spirit of love it seems necessary for me, at this time, to write a few lines for the benefit of Brother Simpson Ely, who has seen fit to call in question the movement of which I am one of the principal actors.

The right of criticism is undisputed when done in the spirit of fairness. That my brother is sincere I do not doubt. Paul was sincere when he was "breathing out threatenings and slaughter against the disciples," but when the scales fell from his eyes, he discovered the fact that he had been filled with a zeal for God, but not according to knowledge. That startling flash-light from heaven revealed to him the fact that the religion that was well-pleasing in the sight of God did not consist in legalism or in a set of forms and theological doctrines and dogmas, but in a great *life principle* that was as extensive as the atmosphere that we breathe, or the sunlight in which we bask. Jesus Christ was the revelation of that great *life principle*. "I am the light of life!"

After reading Brother Ely's letter, the question arose in my mind, if there is not a possible danger that we of the "primitive Christianity plea" may unconsciously become sectarian by pressing our unsectarian claims to the extent that everybody who does not follow to the *letter* our unsectarian methods of Bible interpretation and *our* unsectarian ways of religious thought and practices, is a sectarian.

To illustrate, my brother says that "a human name has been adopted by this new organization." If he will analyze the title, only one name will be found and that is the name of Christ.

Human letters and words have been used as instruments by which to express the facts in the case. "Union Church in Christ." Jesus prayed for union, therefore union is both Biblical and divine. Church is Biblical and represents an organized body of disciples. "*In* Christ" designates both the place and name. "If a man be in Christ he is a new creature."

When the new organization was in process of development, the question of a name by which it might be distinguished from other bodies of Christians in the city was raised. Some suggested that it be called "The Monroe Union Church," and others that it be called "The Christian Baptist Church." The first of these names seemed to be too indefinite, as it failed to express the character of the church and could be used to represent almost anything.

The second suggested two religious denominations. At this stage of negotiations I asked the Lord to give me a name that would express the fact and at the same time not suggest anything of a denominational thought.

"In Christ," was the result, and the more that I study the title the more certain am I that the Spirit of the Lord suggested it. "The letter killeth, but the spirit giveth life."

It is the *spirit* of a name that, by the help of God, I shall ever contend for. The Monroe movement is the result of local conditions. A few Baptists and a few Disciples, doing little or nothing for the cause of Christ, have agreed to lay down at the feet of Jesus everything that will tend to separate us, God's children, and work together and pray together for the uplifting of his kingdom. As an evidence that it was not the thought to start another sect in the world, the "Union Church in Christ" intends to make use of the existing denominational missionary machinery for the spreading of the gospel, leaving each individual member free to designate the machine that shall handle his offering.

Is this a crime? We observed "children's day" with a splendid program and our little Sunday-school responded with an offering of $26, and the money is now at work in the "Lord's harvest." Last week the ladies of the church gave a 20-cent supper. The public responded and they cleared $35, out of which they carpeted the little church parlor and have a "nest egg" left and other improvements in view.

Each month the officers of the church hold a business meeting, at which time all matters relating to the general work are attended to in a hearty and businesslike manner. The pastor has received his salary and brotherly love is the ruling spirit thus far. On the first Lord's day of each month we *all* gather about the Lord's table and forget that we are "Baptists" or "Disciples," in a denominational sense.

I submit these few facts to the public for consideration. Have we taken a "backward step"? Would it have been more pleasing to Jesus for us to have done nothing rather than consent to observe his supper once a month? Has anything *vital* been sacrificed? Has anybody's salvation been put in jeopardy? What would Jesus say?

This town has a population of 4,000 souls and 26 legalized saloons. The united power of God's children is needed here to hold in check the hosts of sin.

If any reader desiring further information relative to the union movement here will address the undersigned a printed circular will be sent free of charge.

The Spirit of God is moving upon the hearts of his children and the prayer of our Savior must be answered.

J. H. Berkey,
Pastor Union Church in Christ.

Monroe, Wisconsin.

❖ ❖

More About Unity.

Let us take our shoes from our feet; for we are treading upon holy ground. I have the largest sympathy for our brethren and the Baptists, in Monroe, Wisconsin, in their desire to promote unity among the lovers of our Lord; but our sympathies and feelings must not take the place of God's Word.

Brother Garrison says that every denomination in Christendom is saying that they are in favor of unity, but it must be effected upon a scriptural basis. That may be so, but I have not found it in denominational literature. The denominational world long since sanctioned Chillingworth's statement that the Bible is the religion of Protestants; but they have added to the Bible scores of human creeds, confessions of faith, and books of discipline. It is one thing to claim a thing, it is quite another to live up to that claim.

Of course we do not hope for all others to agree with our interpretations; but we do reasonably demand that they shall take God at his word. In the matter of names for God's children, there can be no interpretation. The question simply resolves itself into this: *What does the Lord say?*

Shall we, for the sake of unity, abandon our plea for a Biblical nomenclature, or scriptural terminology? If we lift the flood-gate here, may not a torrent of humanisms sweep in? Are we not "infallibly right" when we wear the names authorized in the New Testament? Is it assumption upon our part? Is this a matter of "denominational conscience"?

I hold that "Presbyterian Church" is as scriptural as "Union Church of Christ." The Bible commends the presbytery and its work in the ordination of Timothy. It is no more "foreign to the New Testament" than the "idea of union." Both ideas are clearly taught in the Bible; but that is no reason why we should adopt either as a name for the church. As well speak of the church as "The Baptismal Church," or "The Communion Church," or "The Praying Church;" because, forsooth, the Bible enjoins baptism, prayer and communion.

"If Christ be honored in the name of his Church, what need we care for innocent prefixes which express a historic fact?" writes Brother Garrison.

Ah! here is the mischief of the whole matter. The prefixes and suffixes which men have added to divine propositions, are the very causes which have torn and rent the body of Christ and left it bleeding at every pore. It is enough to make the angels weep if there were tears in heaven.

But let us try Brother Garrison's rule. Do not Christian Scientists (so-called) honor(?) the name of Christ? They call themselves "The Church of Christ Scientist." Shall we approve the addition?

The Mormons honor (?) the name of Christ when they call themselves "The Church of the Latter Day Saints of Jesus Christ." Here are prefixes galore. Are they "innocent"? They certainly express "historic facts."

Brother Garrison thinks if we are willing to receive Baptists into our churches, we should be willing for them to continue to make their offerings to Baptist missionary societies. Now I have been simple enough to suppose when Baptists came into our churches they were no longer Baptists, but simply Christians; and that henceforward, by their prayers, labors and money, they would promote the interests of the churches of Christ instead of the Baptist church. Am I wrong in this? I fear we have some among us who more fully represent Baptist doctrine than the teaching of the churches of Christ.

Are we to put the observance of the Lord's supper upon the ground of feelings? Brother Garrison so says. So we can observe it once a week, or once a month, or once, a year if we feel like it. As well claim that the Jew could remember the Sabbath day to keep it holy if he felt like it.

This is not a matter of interpretation. The disciples met together upon the first day of the week to break bread. This is the plain statement of the Bible. It admits of no interpretation. All church histories teach that this was the custom of the early church. He who insists upon its observance does not "assume an ecclesiastical censorship over the case" at all. Loyalty to Christ is our only motive.

Christian unity will come in God's good time. Let us not be so eager for it that we will compromise the word of the Lord. The questions with which these articles deal do not belong to "congregational autonomy," nor to the realm of opinion.

Joplin, Mo. Simpson Ely.

[See editorial reply, page 989.]

❖ ❖

NERVOUS WOMEN

Take Horsford's Acid Phosphate

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

Family Circle

God Bless the Human Sunbeams.

God bless the human sunbeams,
The men both strong and true,
Who daily sing or whistle
At all they have to do.
Their eyes are clear and merry,
Their step is firm, but light.
Their laugh's a benediction,
And life once more seems bright.

God bless the human sunbeams,
The women who, though sad,
Can still be self-forgetful
And other hearts make glad.
Theirs is a blessed mission,
Their smile can make night day,
Their cheery words of comfort
Soon drive all clouds away.

God bless the human sunbeams
The children fair and fond,
Who come into our presence,
Life's hardest lessons conned.
Their prattle falls like music,
Just as a tear-drop starts,
Their kisses and caresses
Can ease poor burdened hearts.

God bless the human sunbeams,
Men, women, children, too,
Who add to life much sweetness,
And leave us less to rue.
God bless them all! God bless them!
They do his work so well,
Reward will follow after,
And heaven the story tell.

—*Mrs. Findley Braden in Leslie's Weekly.*

* *

Husband, Wife and Home.

Rev. Chas. Frederick Goss has just given us a new book which is far more valuable than all the rest of his works put together; for it is practical, interesting and wise. It is published by the Vir Publishing Company and has a brief introduction by Dr. Sylvanus Stall, whose interest in some of the too much tabooed questions affecting home life, is well known. For the benefit of the Home Circle readers of the CHRISTIAN-EVANGELIST we present here some of the thoughts of Dr. Goss, believing that many of them will want to go to the book itself for his fuller statements. It can be had from the Christian Publishing Company; price $1.

Of course he starts out with that which has been called the greatest thing in the world—love—which is the inspiration of literature and art. Husband, wife, and home, he says, can almost be called the alphabet of civilization, and he very heartily takes issue with those who believe that more harm than good can come by leaving young people to "find out things" by themselves. We must, of necessity, he says, fight as hard to-day to preserve the home as our ancestors did to achieve it, and it is to the defense and honor of the conception that the home is composed of a man and a woman bound together in indissoluble ties of wedlock, with their children, that the volume is dedicated. Dr. Goss has some plain words on the failure to accept family responsibility. In the first place, he contends, a responsibility avoided is not a responsibility evaded, for our neglected duties "keep"; while responsibilities accepted are weights which turn into wings. Nothing, says our writer, can be so pitiable, futile and tragic as to try to avoid the responsibilities of sex. They are inevitable; they are imposed by heaven and they are divinely arranged for our highest good. It is necessary for us to accept them and discharge them nobly.

"Imagine a rosebud sitting down to figure out whether it had better bloom or not." This is the way Dr. Goss treats the profit and loss side of the marriage question. Yet he recognizes that there are abnormal experiences, and he erects a balance and throws the reasons for and against the marriage relationship in the scales. What do we avoid by staying single? he asks. First, the risk of drawing a blank or catching a Tartar. Second, the loss of personal liberty, upon which he comments that what people gain in liberty, they lose in love and goodness. And what do we gain by getting married? First, the satisfaction that we are obeying the fundamental law of elemental instinct. Second, the enjoyment of love. Third, the comfort of friendship. Fourth, the benefit of ballast. Fifth, incentive, which is the deepest need of life.

Taking it for granted that "marriage is the ever blessed ordinance of God" the author proceeds to a discussion of home-makers vs. house-keepers. There are certain family residences, he says, where a spider would die of fright and a fly would commit suicide from the very weight of solitude. "But a beautiful house," he argues, "is not by any necessity a beautiful home, any more than a beautiful home is necessarily the abode of a sea fish; poor fellow, he may have been dead a century." Give us, he says, the women who know how to render the home the abode of comfort, to fill it with that divine atmosphere that invites repose, to imbue it with a presence that awakens dreams of peace and love. He maintains that it requires a greater endowment of soul to make an ideal home than to carve the Venus de Milo, or to paint the Last Supper or to build St. Peters. A very admirable chapter on the spoiling of the American woman by her husband follows. "The woman who would have stood the very hardest discipline of life without a murmur is made a darling and a plaything. Every want and even every whim is gratified until luxury becomes a necessity and then a scourge." When you find the very central qualification of wifehood, is it not help-meetness? he asks. How can a woman be a true wife to a man who does not in some way share with him the burden and care and sorrow of human life? His contention is that the chivalry of American manhood has helped to corrupt its womanhood. At the same time he realizes that a great mass of women are still pulling loyally in the harness with their husbands. A chapter on the children in the home has some very wise words that hit strongly at a certain revival of paganism, and the writer contends that there are resources of power and wisdom in our souls and a certain kind of love that nothing has ever called out but a child. "Children are God's apostles, sent forth, day by day, to preach of love and hope and peace." Our author recommends us, if we have no children of our own, to beg, borrow, he almost says, steal, some; and he mentions the case of a gray headed old fellow who bears the name of Hard Tack, who took so much interest in his only daughter, who was coming home from school, that sometimes instead of writing the figures in his ledger with the dollar sign, he would insert the hours at which the train would arrive at certain points; once when he was writing a letter he astonished his stenographer by saying, "I send you by next freight 125 pounds of as fine a girl as ever walked in shoe leather." When that girl came home for her Christmas vacation, old Hard Tack wiped his glasses from which the mist had been hanging all the evening, and said, "No one need give me any more Christmas presents, I have got all I want."

"What do you do with the best that is in you?" People give their homes the frazzle ends of their time, their strength, and their talents. Men come back to it wrung out like sponges, and squeezed out like oranges. Women pour their strength into the toil of mere house-keeping with the reckless ways of prodigals and have nothing left but quivering nerves and exasperated tempers for the evening hour at the fireside. Dr. Goss maintains that the

Financial Opportunity

FOR CLERGYMEN

Any clergyman can learn something to his advantage by writing for my book entitled, "Ten Years," which gives my successful history. It tells how I started my immense business upon $50.00 capital. It tells the minister how he can invest $5.00 a month or more in a legitimate, profitable enterprise, which promises to pay at least fifteen per cent. this year. I want ministers and doctors as my special representatives. Write for this book. Address The Mac Levy Company, Dept. 86, 63 Clark St., Brooklyn, N. Y.

KENTUCKY UNIVERSITY.

LEXINGTON and LOUISVILLE, KY.

BURRIS A. JENKINS, A. M., B. D., President.

University of the Christian Church.

—SIX COLLEGES:—

COLLEGE of LIBERAL ARTS, Lexington, Ky. COLLEGE of LAW, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. COMMERCIAL COLLEGE, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.

Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1190 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,

BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.

MIAMI UNIVERSITY

OLDEST AND MOST FAMOUS INSTITUTION OF HIGHER EDUCATION IN THE OHIO VALLEY.

—82nd Year Opens September 20, 1905.—

Beautiful campus of sixty-five acres. Modern Buildings. Splendid equipment. Up-to-date gymnasium. Scholarly Faculty. Healthful surroundings. *Christian Influences. No Saloons.* **Free Tuition.**

Write for catalogue to the President.

REV. GUY POTTER BENTON, A.M., D.D., Oxford, Ohio.

Individual Communion Service
Made of several materials and in **many designs** including self-collecting tray.
Send for full particulars and catalogue No. 27. Give the number of communicants.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

home is where our best should be shown. "We owe all the light and sweetness there is in us to that sacred group of beings who assemble around the fireside. We built it. We gathered these people there. The responsibility of their happiness is upon our shoulders. And if we can only come home with a smile on our faces, and tell them our funniest stories, sing them our best songs, show them our sweetest manners, perhaps we can transform their sadness and gloom into happiness and good cheer."

There is wise counsel, too, on matrimonial friction. The thing to do with it, says Dr. Goss, is to transform it to character power. It is our human nature to want our own way, and the will of the other to be submerged and swallowed up in ours, but a great step has been taken when at last we see and feel the right of the other soul to its individuality. Self-repression is another great help in preventing friction. Married people can learn that they can control themselves in the presence of each other as well as in the presence of strangers or companions. And so "fewer sparks fly. The teeth of the cog-wheels fall together more smoothly and quietly. The old energy of conflict and contradiction has passed into self-control, and fine and noble character is the resultant. It may seem a harsh dispensation of Providence, but female termagants have often made male heroes and male gadflies have often developed female saints."

The problem of making ends meet is one that causes much of the troubles of matrimony. There are, says Dr. Goss, four or five combinations which affect the success or failure of people to make ends meet. First, the woman is extravagant when the man is economical, and they get into debt. Second, the man is extravagant when the woman is economical, and they are bankrupted. Third, both are thrifty and they become misers. Fourth, both are spendthrifts, and they come to ruin. The irritation of such possible relationships is seen when the man becomes sensitive and then morose, seeing his hard earnings scattered like chaff by his family. All they value the old man for, he comes to feel, is to earn money for them to spend. Or the woman sees her husband frittering away his money on cigars or the slot-machines, while she and the children hardly have the necessities of life. Reproaches begin to be heard, quarreling follows, and then something more desperate. If people want happy homes, contends Dr. Goss, there are certain inexorable laws which they break at their peril. First, we must live within our income. Second, we must have something for emergencies. Third, we must agree absolutely as to the objects of expenditure. Fourth, neither one may indulge in a purely selfish luxury, and fifth, whoever handles the money ought to give the other an "allowance."

❁ ❁

Some Amusing Pleas.

Amusing letters are often sent with the MSS submitted to publishers. A contribution in verse is, in fact, nearly always accompanied by an explanatory letter urging its acceptance, either because the poem was a spontaneous effusion, dashed off in a few moments, and hence true genius, or more frequently, laying stress upon the writer's financial need. A novel note was stuck in a letter recently received by a London publisher. "If you accept this verse," it ran, "a sweet girl will accept me. If not, she won't." A MS. of some 100,000 recently submitted to another house contained a lengthy biographical note in which the author stated that his age was twenty years, that he had written the novel in 12 consecutive days, and had then translated it himself into French and Italian, besides preparing the dramatic version. He urged four simultaneous international editions, and closed by assuring the publishers that the novel was of truly unusual merit, speaking, as it were, officially, he said, from a wide experience both on the Continent and in America as publisher, editor, and critic, also dramatic critic. Another would-be author wrote thus of himself: "I am profoundly amusing, and the most original spontaneous originator I know." "The creator of this novel is no freak," modestly writes another aspirant. Letters upholding, explaining, pleading, are frequent, and only less amusing are some of the dedications. "To the Devil," was the startling inscription on a novel recently submitted to the Harpers.

❁ ❁

How the Associated Press Got the News of the New Pope's Election.

In the Century for July, Melville E. Stone says in "The Associated Press":

Then came the conclave for the election of a new Pope. It was to be secret and, every effort was made to prevent its proceedings from becoming public. A brick wall was constructed about the hall to prevent any one having access to it. But, to the amazement of every one, the Associated Press had a daily report of all that happened. One of the members of the noble guard was an Associated Press man. Knowing the devotion of the average Italian for the dove, he took with him into the conclave chamber his pet dove, which was a homing pigeon trained to go to our office. But Cardinal Rampolla could not be deceived—he ordered the pigeon killed. Other plans, however, were more successful. Laundry lists sent out with the soiled linen of a cardinal and a physician's prescriptions sent to a pharmacy, proved to be code messages which were deciphered in our office. We were enabled not only to give a complete and accurate story of the happenings within the conclave chamber, but we announced the election of the new Pope, which occurred about 11 a. m. in Rome, so promptly that, owing to the difference in time, it was printed in the morning papers of San Francisco of that day. We were also enabled to send the announcement back to Europe before it was received from Rome direct, and it was our message that was printed in all the European capitals. The Italian authorities did not interfere with these messages.

❁ ❁

What Luther Burbank Has Done.

In the Country Calendar for July, W. S. Harwood gives the following summary of the work of the marvelous California plant breeder:

For 35 years, Mr. Burbank has been at work creating new forms of plant life and improving old ones. In that time he has created, by breeding and selection, more than 2,500 distinct species of plants.

Some of his "creations" are: The primus berry, a fruit unknown before, made by the union of a blackberry and a raspberry, which union scientific men said was impossible. The white blackberry, very beautiful, with a delicate flavor. The "phenomenal berry," a similar creation, a cross between a raspberry and a California dewberry, having the color of a raspberry and the shape of a blackberry, but larger than either, far more productive, and with a flavor surpassing both. The plumcot (result of the union of the apricot and the plum), of rare flavor and richness, again disproving the dictum of the scientists. A plum with no pit and one with the flavor of the Bartlett pear. A walnut first so

THE ST. LOUIS COMMERCIAL COLLEGE

YOUR SONS DAUGHTERS WHAT WILL BENEFIT THEM MOST?

A Business Education Secured at **The St. Louis Commercial College** will most certainly help them to meet the exigencies of the future.

Have You Time at Your Disposal? Utilize it! Have You Money? Invest it!

A BUSINESS AND STENOGRAPHIC COURSE Will Pay You the Largest Interest and is the Surest Investment.

Graduates assisted in securing positions of trust and responsibility.

S. L. OLVER, Principal,
Tel. Lindell 1024. Central Y. M. C. A. Bldg., St. Louis.

Campbell-Hagerman College
—FOR—
Girls and Young Women.

Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,

B. C. HAGERMAN, President,
Lexington, Ky.

thin of shell that the birds could peck through it, afterward bred backward along the path it had come until a shell of the required thickness was secured.

He has produced a new thornless cactus, a combination of many other varieties, which bears a fruit, too, for man and beast, and which will redeem the desert places of the earth; he has done all these, and many other marvelous things which may not be mentioned here for lack of space.

Regimental Reunions and Forty-Second Anniversary Battle Chickamauga,

CHATTANOOGA, SEPTEMBER 17-21, 1905.

On September 18, 1905, will occur the forty-second anniversary of the battle of Chickamauga. It is proposed to celebrate this memorable event with a reunion of the various regiments that participated in this memorable battle, and, in addition, to hold at the same time, a grand reunion of all the regiments that participated in the various battles fought around Chattanooga. This reunion will be held at Chickamauga National Park, September 18, 19 and 20, and the present indications are that it will be the largest and most notable gathering ever held in the South. On the above dates the remnants from the armies of twelve states, comprising the following: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kansas, and Kentucky, will assemble, many for the first time since they marched from its blood stained fields, forty-two years ago.

Grand and glorious will be the meeting and all who attend will have cause to rejoice. The lowest rate ever secured has been given the entire public for this occasion, one cent per mile, short line distance.

Here is one of the great opportunities for the education of the youth. Don't fail to take your children and show them historic Chattanooga, with all its historical connections. It is the opportunity of a lifetime. Go and see the old war generals and other officers point out the places of interest on the battlefield; let them show you and explain, in person, the markers erected on the battlefield showing the positions of the opposing armies at the time of battle. It will not be long before none will be left to do this noble work; take this opportunity and don't let it escape you, it is worth six months in the school room to any student.

It may be many years, if ever again, that such an opportunity will present itself. See that your tickets read via the Louisville & Nashville R. R., the Battlefield Route. Call on your nearest railroad agent for rates and advertising matter pertaining to the reunion, or write nearest representative of the Louisville & Nashville R. R.

J. H. Milliken, D. P. A., Louisville, Ky.
F. D. Bush, D. P. A., Cincinnati, Ohio.
J. E. Davenport, D. P. A., St. Louis, Mo.
H. C. Bailey, N. W. P. A., Chicago, Ill.

Books for Boys

Large Type, Good Paper,
Illustrated Printed Wrappers,
Handsome Cloth Binding,
Covers Stamped in Inks and Gold,
Enclosed in Printed Wrapper.

A selection of the

Best Books for Boys
By the most Popular Writers

A Few of the Titles.

Adrift in New York
Andy Gordon
Brave and Bold
Do and Dare
Facing the World
In a New World
Making His Way
Paul the Peddler
Risen from the Ranks
Shifting for Himself
Strong and Steady
Tom, the Bootblack
Try and Trust
The Young Salesman
The Boat Club
By Pike and Dyke
Way to Success
The Young Explorer
A Young Vagabond
From Powder Monkey to Admiral

These Stories depict boy life as it really exists and are full of adventure and interest

CHEAP SUMMER PRICE
35 cents per volume, Postpaid.
Large lots by freight or express not prepaid, 25 cents per volume
Christian Publishing Company,
ST. LOUIS.

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

What is Your Life?
—OR—
Aims and Aids to Success and Happiness,
By W. J. RUSSELL.

A Cloth Bound Book of 320 Pages, dedicated to the Young Men and Women of the country.

Elegant Literature, Pure Thought and Inspiring Suggestions.

$1.00 Prepaid.
CHRISTIAN PUBLISHING CO.,
St. Louis.

The College of the Bible
Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

Berkeley Bible Seminary.
BERKELEY, CALIFORNIA.
A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.
Fall and Winter Terms Begin August 29, and January 16, respectively.

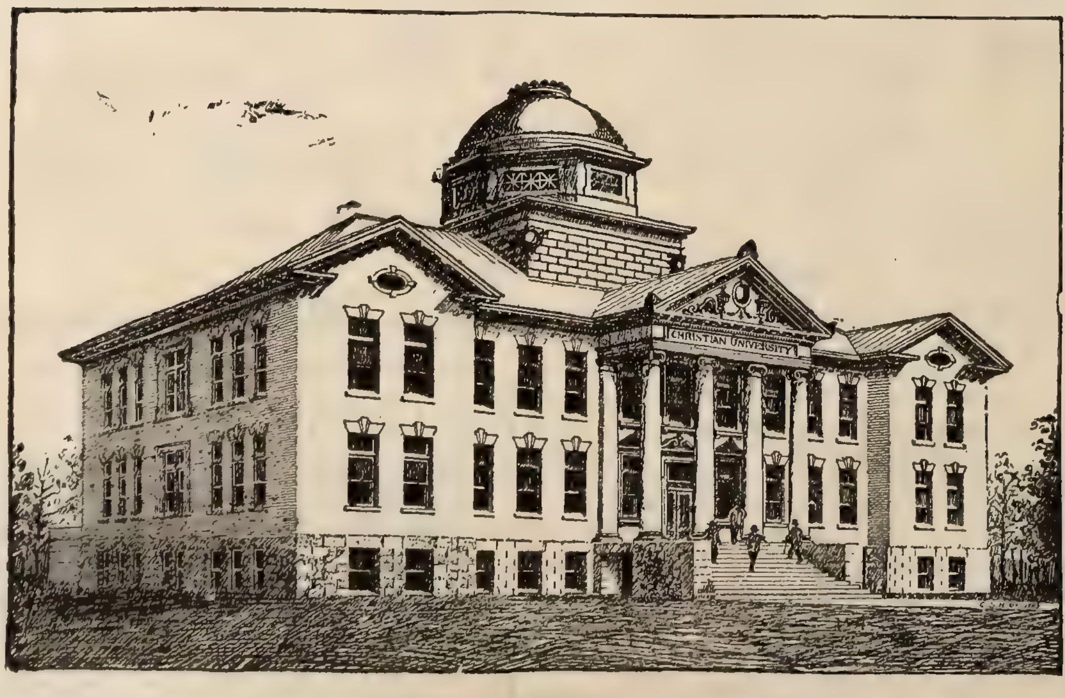
TUITION FREE.
Co-educational. Opportunities for Preaching in the Vicinity.
For Information Write to
HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

THIRTY-SEVENTH YEAR.
HAMILTON COLLEGE
FOR GIRLS AND YOUNG WOMEN.

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,

MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. **Lexington, Ky.**

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.

A Christian School for the Higher Education of Both Sexes.

For catalog or further information address,
CARL JOHANN, President, Canton, Mo.

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

THE FIFTH DAY (CONTINUED).

"Quick! quick!" cried old Mr. Acre, seeing Arthur approach on a dead run. "Rush in and bar the gates! Did you see the old, old man and the four horsemen?"

"I saw a great cloud of dust," panted Arthur, "it looked as if a whole army were coming."

"It is the mob!" cried the old gentleman briskly. "If they enter here, I am lost! Rush! Bar the gates!"

By this time, both old Mr. Acre and Arthur were in the court of Horseshoe House. The youth now observed for the first time, two large lattice gates which were fastened back to the walls of the opposite ends of the building. With trembling fingers he loosened them and slammed the gates to. There were three great iron bolts which he shot into place.

"Good lad!" cried the old man watching his actions with great approval. "Now for the front doors. Come!" He darted into the room in which Arthur and Worth Acre had slept the night before. Pushing open a door at the end of the room he led the way through a long, winding, lumber-room to the door which opened upon the street. This front apartment was uncarpeted; boxes and broken pieces of furniture were ranged along the curving walls. The old man with surprising agility rushed to a washstand which had lost its castors, and seized one end. "Quick! the barricade!" he cried. It was impossible to witness his enthusiasm and energy without sharing his zeal. Arthur exerted all his strength in dragging the washstand to the door. They toppled it over against the portals. "A chair!" cried Mr. Acre, "that goodsbox—that bucket—quick, before they come!" Arthur placed a three-legged chair upon the washstand, and the box upon the chair. "The bucket will be no use," he said, wiping his brow. It was harder work than sodding. But, O, Mr. Acre! How can you expect to keep them out?"

"How can I expect to keep them out?" cried the other fiercely. "Do you understand that if I do not keep them out, I die?"

"Oh, sir," stammered Arthur in horror, what have you done? Are they the officers of the law?"

"So they call themselves," said Mr. Acre. "The law, forsooth! I am above the law. The law is my subject. Fasten the shutters!" There was a window on each side of the wall, protected by inside shutters. Mr. Acre closed one pair, and Arthur, with a shudder at the other's words, closed the pair opposite. The shutters were of solid wood except for a triangular space at the top which let in small patches of light. Mr. Acre explained, "One could ascend upon a chair and peep; but the sight of them sickens me! Besides there is not a moment to loose. Rush! rush!! Follow me!" The old gentleman tore back through the winding lumber room into Worth Acre's bedchamber. He slammed to the inside shutters of its single window and burst through the door at the other extremity of the apartment, into a small dining room.

"Fasten the shutters," he panted, pausing to recover his breath. Arthur obeyed in a dazed state of amazement and fearful apprehension. "We have no time to make those opening into the court, secure; besides the gates are barred and will keep them out of the court for some time."

"But if they burst open the gates?" asked Arthur.

"I shall be firm!" cried the old man, drawing himself to his full height. "I am not afraid to die." Then he added, hastily, "but I don't want to do it yet. Come!" He led the way into the kitchen, and Arthur found Aunt Tabby seated in a chair by the stove, peeling potatoes. There was something about her jet black face, her enormous form, her bright red headgear, and the very potatoes, that made Arthur feel as if he were coming out of some sort of a nightmare.

"Tabitha," panted Mr. Acre, "the mob is coming! Bring me my wife and children! Bar the shutters!"

"Don't you close dem shutters," said Aunt Tabby to Arthur. "I've got to have light on my wuk."

"Do you understand that the mob is at the gates?"

"Yes, suh, I spects dey is, but dese 'taters is got to be peeled, mob or no mob. I'll fix de shutters if dey come projeckin' aroun' heah."

"Come on, boy," cried Mr. Acre. He darted into the next room where Aunt Tabby slept, and through it into another lumber-room which formed the other front end of the house. Like its counterpart across the court, it was uncarpeted and showed a confused heap of boxes and broken furniture. They dragged an iron bedstead against the door and stacked other pieces of furniture upon it. The shutters were fastened, and the old man sank upon a stool, breathing heavily. For the first time since the beginning of their meteoric progress through the semi-circular building, Arthur had time to think. The attitude of the black woman caused him to suspect that perhaps the old man was somewhat mentally unbalanced. "Does Mr. Worth Acre know about it?" he ventured when he had rested sufficiently to control his voice.

"He knows all," the old man assured him. "It was he who built this house for my protection. After I was tried and sentenced, the mob was so bloodthirsty that it was hard to find a prison in which I would be safe. In this house, I am secure from violence, and can wait with perfect firmness for the day of my execution. He has filled the two front rooms with these delightful boxes and bureaus and old stoves and things. Sometimes I barricade with one thing, sometimes with another. It affords me endless variety in multiform combinations. To-day, as you see, the foundation is the iron bedstead. I have not used that for three weeks. To-morrow it will be yonder rusty stove." The old gentleman, who held his cane across his knees, rubbed his little dry hands in evident satisfaction. Arthur gazed upon him with ever dawning apprehension. It was evident that the old gentleman was astray; but was there, after all, some deed, some crime, which had unbalanced him? Were the officers of the law in reality upon his track?

"Hark!" cried Mr. Acre, suddenly holding up a withered hand. "They come. Ha! Not an instant too soon!"

Arthur listened intently and a confused murmur came to him from the west. It increased in violence. In spite of reflection, he felt his blood tingling with excited suspense. The old man rose and laid aside his cane. The sound had increased to a tumult. There was the trample of many feet outside. "The mob!" cried the old man triumphantly. "One more chair upon the barricade! I wish you had set

HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific.

THE KOLA PLANT.

Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay Fever and Asthma, by Himalya after 15 years' suffering. **Mrs. J. E. Nordyke**, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. **Mr. D. L. Clossen**, 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. **Mr. W. F. Campbell**, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. **Rev. Frederick F. Wyatt**, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write to-day to the Kola Importing Co., 1162 Broadway, New York

COLUMBIA NORMAL ACADEMY
For Young Men and Young Women.

The best school in Missouri in which to prepare for entrance to the University. Enrollment the past year 330. One of the twelve approved summer schools in Missouri. New building; board for a limited number of girls; unexcelled advantages in Music and Elocution; splendid training for teachers. Find out more by writing to president,

GEO. H. BEASLEY, 1005 Cherry St., Columbia, Mo.

Also owner of Columbia Business College located in same city.

COLUMBIA BUSINESS COLLEGE

Seventh year under same principal. Located near the State University. Thorough and up-to-date courses in Gregg Shorthand, Touch Typewriting, Bookkeeping, Commercial Law, Banking, Penmanship, etc. Dormitory for young women; reasonable board and tuition. Our 60-page catalogue free. Write to-day to

GEO. H. BEASLEY, 1009 Cherry St., Columbia, Mo.

MISSOURI CHRISTIAN COLLEGE
FOR GIRLS AND YOUNG WOMEN
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.

In small **Country Town** within easy reach of Saint Joseph and Kansas City.

DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,

E. L. BARHAM, President,
Camden Point, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

that bucket at the top of the other one."

"What can it mean?" cried Arthur, pale and uncertain. "There are not so many people in the village! It sounds like a hundred horsemen."

"The old, old man is leading them, be sure of that!" cried Mr. Acre, again rubbing his hands in apparent delight. "Listen to the roar—the screaming—the frenzied clamor!" Arthur hastily thrust the broken-backed chair upon the mass of furniture. The noise grew louder every moment. "I believe," he suggested, "I'll climb up and peep through the top of the shutter."

"Do so, my brave lad!" cried Mr. Acre. "I was obliged to give that up, long ago, for I am growing old."

Arthur, as he pushed a table under the window, asked, "Do they come often?"

"They come every day, but not in such numbers," replied old Mr. Acre. "This is to be one of my great days. History will not go to press till it gets the news of this great event. All the world is watching the issue. Be steady of nerve, lad, let not your heart fail you—for that table is broken."

Arthur, with some peril to his limbs, climbed up and peeped through the triangle at the top of the shutters. "Oh!" he exclaimed, "it is a herd of cattle!"

"You may well call them that!" exclaimed Mr. Acre, fiercely. "Cattle! beasts! imbeciles! Groveling under the foot of majesty! Shrieking for they know not what! Clamoring for royal blood and innocent lives!"

Arthur descended tranquilly. He knew, now, that his companion's mind was astray, and he dared not explain that the cattle going past the window were on their way to some neighboring farm, to be fattened for next autumn's market. The youth had not been to school very much, but even if he had, it is to be doubted if he would have suspected that Mr. Acre imagined himself Louis XVI of France, But he had seen and heard enough to understand Aunt Tabby's collected manner as she bent over her potatoes, and he humored the old gentleman in his delusion. They sat and talked in whispers for almost an hour, always upon the theme of mobs and royal rights, and then Worth Acre, whom Aunt Tabby had let in through the kitchen window, entered the lumber room. "Well, grandfather," he said cheerily, "the mob has been dispersed. Arthur, when I told you to come around at six, I thought you'd understand I meant my blacksmith shop."

"Oh!" said Arthur. "No, I thought you meant your home."

"It doesn't matter," said Worth Acre, a little anxiously, "if everything has gone well with you. I meant to prepare you for —everything, you see."

"I don't know what I would have done without the lad," cried the old man. "He stood guard for me at the west end of town, and brought the warning. He helped me barricade, and was not afraid to look through the loophole and examine the mob. He is a lad of mettle, and certainly proved a friend in need, this day."

"Good! good!" cried Mr. Worth Acre, his face brightening. He threw open the shutters; and began to drag the furniture away from the door. "We will keep him here for good, if you say so, grandfather."

"By all means, if he will adopt this as his country," said Mr. Acre.

"He'll adopt it, sure," cried the blacksmith. "Now we'll have supper, for I've waited an hour beyond my time at the shop, wondering why he didn't come. You will not mind his eating with us, I am sure."

"He shall have a little table in the room and dine as we dine," returned the old man, with pleasing condescension. "We must not be too formal in these cruel times, especially to our faithful retainers."

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send **free of charge** to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers**, Notre Dame, Ind., for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neigaborhood, who **know** and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

SUMMER EXCURSIONS
-VIA-
BIG FOUR
From St. Louis
$15.00 PITTSBURG, PA. AND RETURN
Tickets on sale August 18 and 19
$22.00 PHILADELPHIA AND RETURN
Tickets on Sale Sept. 15, 16, 17.
For particulars call at City Ticket Office,
BROADWAY AND CHESTNUT
or Address C. L. HILLEARY, A. G. P. A.
St. Louis, Mo.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

Do You Know Reuben?

You ought to read his interesting and amusing experiences at College and abroad. You will enjoy it.

Just send $1.00 for
Reuben's Book
—TO—
CHRISTIAN PUBLISHING CO.,
St. Louis.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

EUREKA COLLEGE

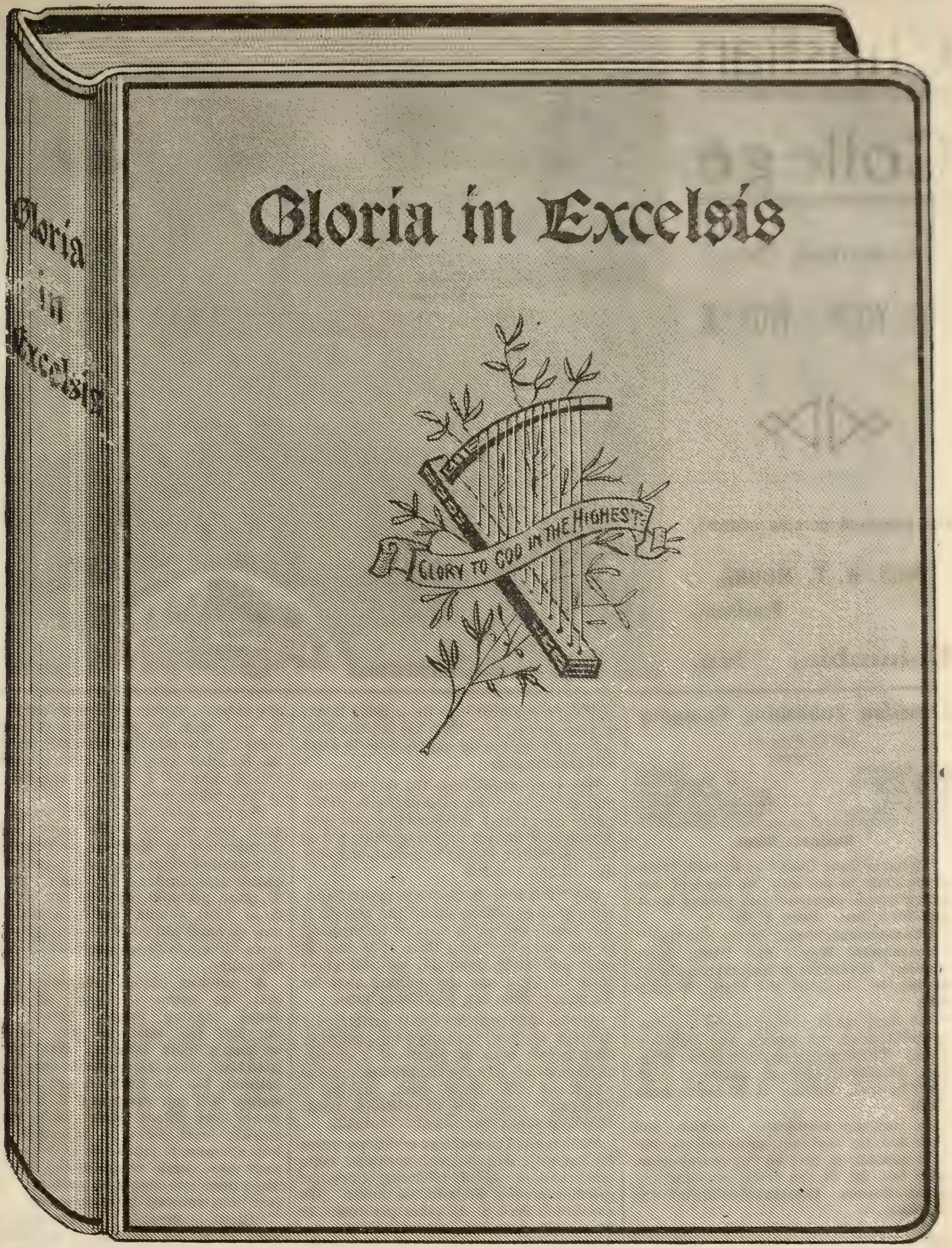
Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories. Co-educational. Well Selected Library. Physical, Chemical and Biological Laboratories. **Full Collegiate Training.** Preparatory Department. Bible-school. Drawing and Painting. Vocal and Instrumental Music. Commercial Department, including Shorthand and Typewriting.

New Central Heating Plant Providing Steam Heat for all College Buildings.
Session 1905-6 begins Tuesday, September 12.
Address the President, ROBERT E. HIERONYMUS, - EUREKA, ILLINOIS.

VIRGINIA CHRISTIAN COLLEGE

Location—Lynchburg, Virginia—The Hill City.
Building—Beautiful Architecture—120 rooms.
Lands—Eighty acres—Campus, groves, forests.
Courses—Classical, Philosophical, Scientific, Ministerial, Pedagogic.
Teachers—Fourteen educated Christian men and women with clean habits and high purposes.
Principles—Christian, Co-educational.
Purposes—
To give thorough intellectual training.
To develop individual integrity of character.
To set forth the teachings of Christ to the world.

**Address, J. HOPWOOD, President,
Lynchburg, Virginia.**


Gloria in Excelsis
Gloria in Excelsis
GLORY TO GOD IN THE HIGHEST

Exact Size of Our New High Grade Church Hymnal.

THE SUPERIOR OF ANY HYMNAL PUBLISHED

Six Hundred and Twenty-four Pages containing Orders of Service, Opening Sentences, Invocations, Responsive Readings and

Over 800 Standard Hymns, Spiritual Songs and Anthems

Edited by the Twentieth Century Committee composed of Twenty-two of the leading brethren. Two styles of Binding. Strictly first-class in both Music and Workmanship. Sample pages and prices upon request.

—PUBLISHED BY—

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

Christian

College

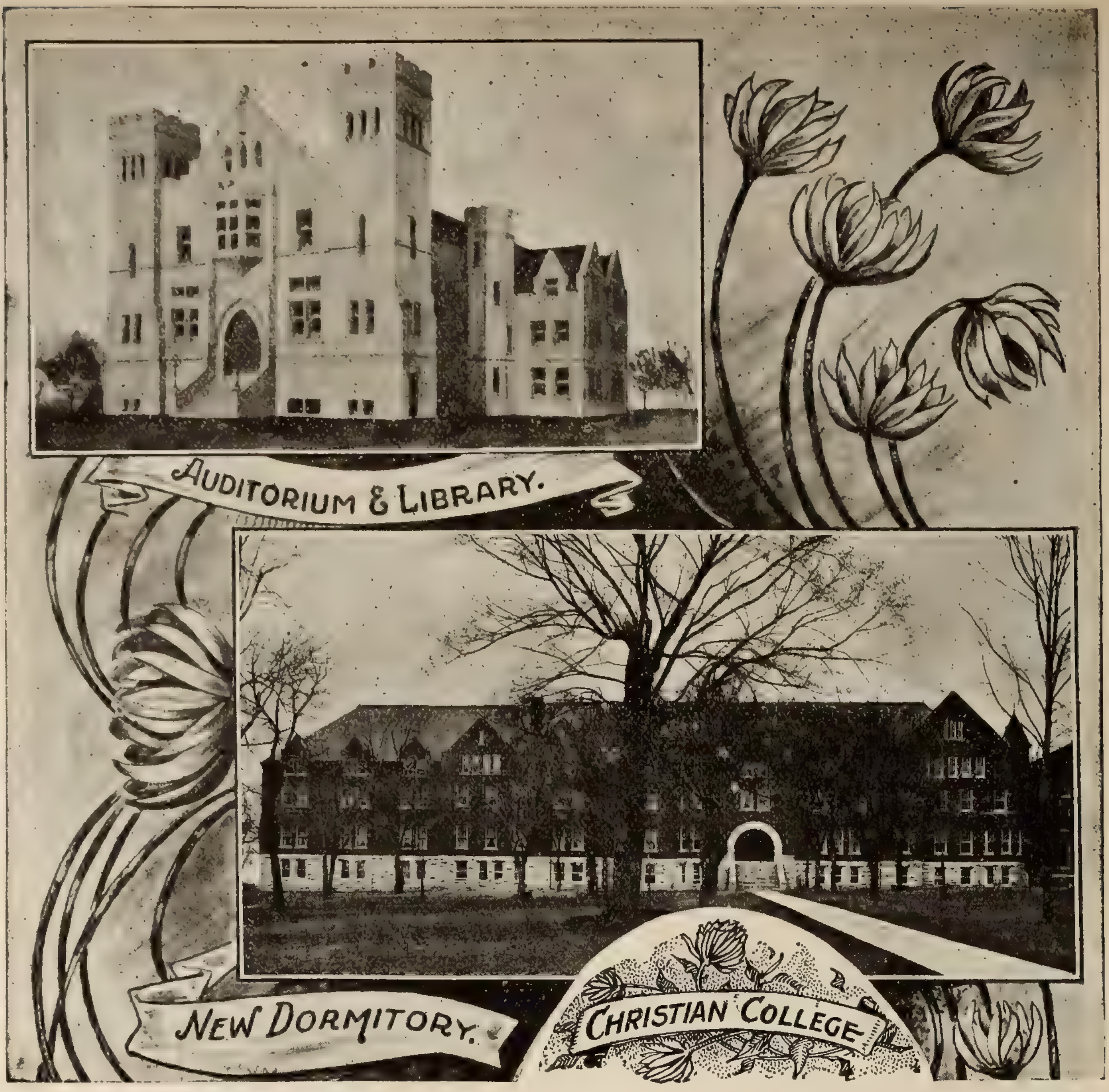
Golumbia, Mo.

FOR YOUNG WOMEN.

For engraved catalog address,

MRS. W. T. MOORE,
President,

Columbia, Mo.


Auditorium & Library.
New Dormitory.
Christian College

Christian Publishing Company

2712 Pine St.

J. H. Garrison,	President
W. W. Dowling,	Vice-President
W. D. Cree,	Sec'y and Adv. Manager
R. P. Crow,	Treas. and Bus. Manager
G. A. Hoffmann,	General Superintendent

Business Notes.

"What is Your Life?" by Russell, is one of the books to put into the hand of any young friend, especially one leaving home even for a time. Price, $1.00.

The devotional books, "Alone with God," "Heavenward Way," and "Half Hour Studies," are always in demand and always acceptable. In good silk cloth, 75 cents each.

We have made another order for that splendid, pure, wholesome and uplifting book, "The Simple Life," by Chas. Wagner. Hoping to do good causes us to offer it in cloth binding at 50 cents, postpaid.

In marriage certificates, booklets and such like, we are fully equipped and will take pleasure in sending you our circular, with full list of the stock on hand and prices of same. Command us in any way possible.

We have had to make another shipment of "The Christian Worker's Bible and Christian Worker's Testament," but will be well stocked before these notes are read, and we can fill your order or give you any information.

More inquiry for Home Department and Cradle Roll supplies are coming in than we anticipated, but the stock is now complete and we take pleasure in promptly responding to all calls. Write for circulars or samples.

We are at last able to furnish such cards as will enable us to supply the "Faithful" series of reward cards to those using them, at same prices, too. This has been another tedious delay, but the supply now in hand will soon be gone.

Has your school used the red and blue buttons or has either of your Endeavor Societies tried them? We have them for both branches of the work, selling either red or blue, for either society or school, at 1 cent each in any quantity.

Our "Birthday Banks" are really handsome glass globes on which the margin is very small, but which we carry for the good of the schools; selling them at 35 and 50 cents and $1.35, postpaid, we will guarantee that you can get nothing nicer for the money from any publishing house.

Besides the books listed in this column for summer reading, look over the advertisement in this issue of others of a similar character and note the remarkable price at which we are selling them, making a "bargain" book sale of splendid, good, helpful reading every day in the week.

We have had to make an additional order for Souvenir Buttons, with scripture texts and scenes in the Life of Christ, so popular are they among Bible-school pupils. We are selling them at 15 cents per dozen, or $1 per 100, postpaid. It is a simple device by which to please Bible-school pupils.

We shall soon be compelled to run another edition of "The Holy Spirit," by J. H. Garrison, even if one of the reviewers did say, "It ought not to have been printed." By the way the one dollar bills are coming in for it, we guess the brotherhood is trying to find what is wrong with it. Others are welcome to join the search on payment of the $1 fee.

A strike in the book binderies of this city has caused us no little trouble and disapointment in getting out new editions of our book, so that we beseech our friends to bear with us, promising that every order shall be filled as promptly as possible, especially song book orders; but Popular Hymns No. 2, cloth, is now tied up in the bindery for a season.

The vice-president of this company suggests that we secure 500 copies of the Commentary of Matthew, by Peloubet, if it is possible to do so at such a rate as will enable us to continue the sale of them at 50 cents, postpaid, and we are trying to do so. But whether we do or not, those now on hand will go and are going at that price while they last; cloth bound, too, with 400 pages.

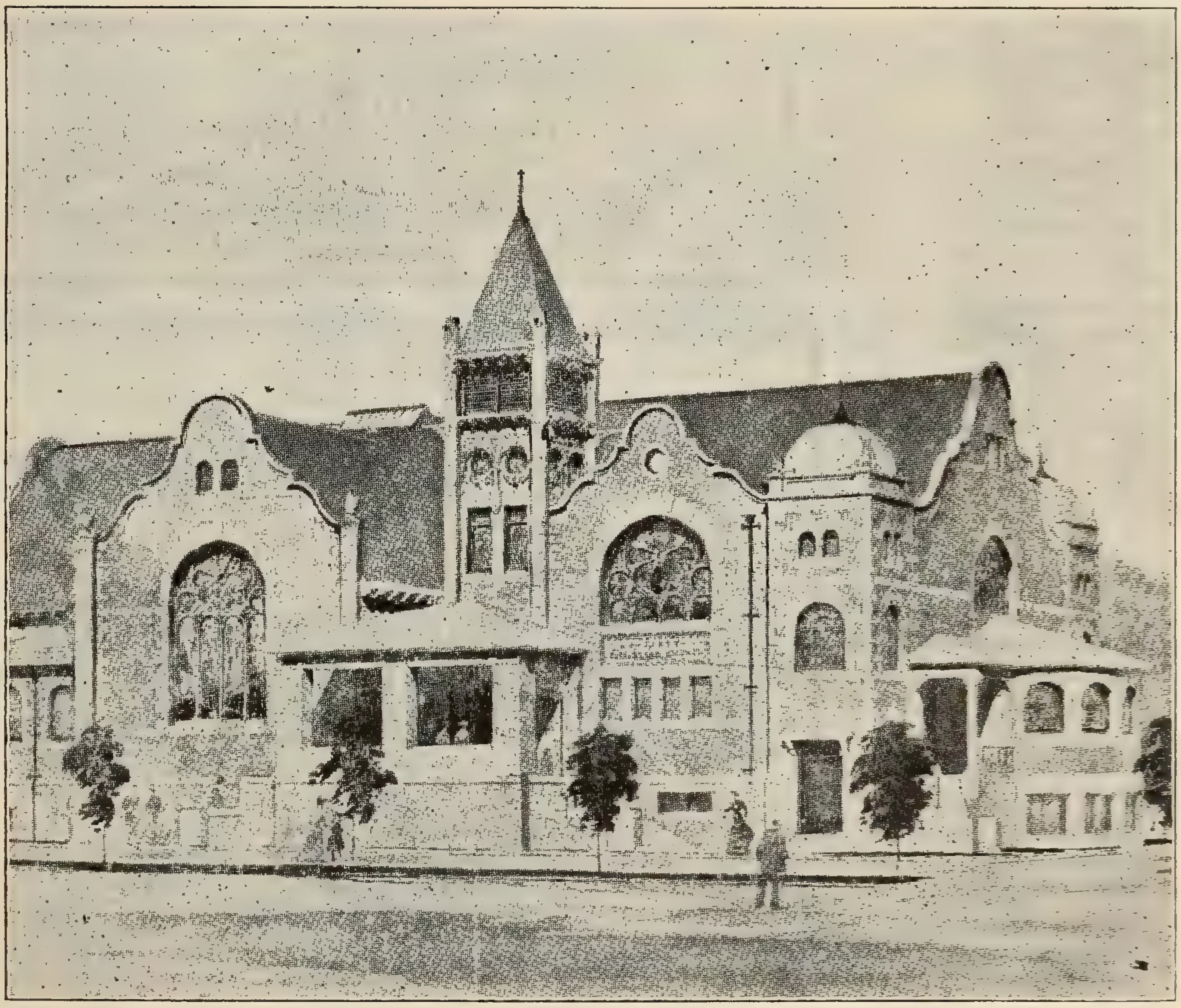
A brother kindly suggests to us that we ought to have no trouble about cashing private checks without cost (at least he has none) if we keep a bank account. Well, we have tried hard these many years to keep a bank account, but we have to give it up; it simply will not keep, and if it could it would lose fifteen cents each time a country local check is deposited. This loss amounts to hundreds of dollars to us each year, while we know the exchange often costs you absolutely nothing. Now, just "put yourself in our place."

"Gloria in Excelsis," in silk cloth, postpaid, at $1 per volume, is the cheapest and best song book of nearly 700 pages on the market. It is put up in leather back at $1.25 per copy, postpaid. In dozen lots the cloth sells at $9.50, not prepaid, and in 100 lots at 75 cents each, not prepaid. The leather back, in dozen lots, is $12, not prepaid. In one hundred lots it is 95 cents per copy, not prepaid. In quantities of 50 or more the rate for 100 will apply. More than 1,500 are now in the hands of the brotherhood and every mail brings us strong commendations of the book. It is the Best.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 32. August 10, 1905. $1.50 A Year



A Specimen of California Church Architecture—Our Church at Watsonville.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

CURRENT EVENTS 1019
EDITORIAL:
Brother Braden's Questions 1021
"Doctrines That Divide" 1021
Notes and Comments 1022
Current Religious Thought 1022
Editor's Easy Chair 1023
CONTRIBUTED ARTICLES:
As Seen From the Dome. F. D. Power. 1024
The Personality of the Preacher. W. F. Richardson 1025
Modern Paulites. Charles B. Sala 1027
As Seen from the Rockies. B. B. Tyler. 1028
Y. M. C. A. Work in Manchuria. Caime Hostetter Smyser 1028
Marion (Ind.) Tent Campaign 1029
OUR BUDGET 1030
NEWS FROM MANY FIELDS 1034
EVANGELISTIC 1037
SUNDAY-SCHOOL 1038
MIDWEEK PRAYER-MEETING 1038
CHRISTIAN ENDEAVOR 1039
OBITUARIES 1040
CURRENT LITERATURE 1040
PEOPLE'S FORUM 1041
FAMILY CIRCLE 1042
WITH THE CHILDREN 1046

Michigan Summer Resorts

The land of summer pleasures.
The cost is small for a stay of a week
or a month at any of the resorts in the

Famous Michigan Fruit Belt

There is splendid fishing.
The bathing is unsurpassed.
Sailing or canoeing is a pleasure.
Golf and Tennis grounds everywhere.
The hotels are justly famed for first-class entertainment.
In fact—but the many attractions are best set forth in the booklets issued by the

Pere Marquette Railroad

A request addressed to
H. F. MOELLER, G. P. A.,
Union Station, Detroit, Mich.
Will bring you this literature free.

Round Trip To

Burlington Route **PORTLAND**

$52.50

ON SALE DAILY—RETURN LIMIT 90 DAYS

For Particulars Call at

Ticket Office: Cor. Broadway and Olive and Union Station,

Or write W. A. LALOR, A. G. P. A., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. August 10, 1905 No. 32

Current Events.

Another Preacher. We were commenting recently upon the foolish utterance of a reverend gentleman who proposed the nomination of a presidential ticket for 1908, composed of Hanly, of Indiana (Republican), and Folk, of Missouri (Democrat). Equally zealous in the cause of reform, and equally undiscriminating in his pursuit of that ideal, is another preacher who has recently broken forth in a tirade against Governor Hanly for not enforcing the Indiana anti-cigarette law. It will be remembered that at the recent session of the Indiana legislature, a law was enacted prohibiting the purchase, sale, exchange, giving away, possession or use of cigarettes or cigarette papers. It was meant for an absolute prohibition and was framed as strongly as possible. For a time it was rigidly and literally enforced. Then it was taken into the courts for a test case, on the theory that any individual had a constitutional right to receive shipments of the prohibited articles if sent to him from points without the state. It was the old "original package" question which has given so much trouble in Iowa and other prohibition states. The courts decided, as they have always decided, that interstate commerce covers the transportation of an article from the time it leaves the consignor until it reaches the consignee, and that since the regulation of interstate commerce is solely the function of Congress, a state could not lawfully prohibit a man from importing cigarettes for his own use. Since that decision, the cigarette smokers have been more at their ease, though there has been far less cigarette smoking than before. But of course anyone who really wants to smoke cigarettes can order them by mail. Now arises the above-mentioned preacher and rails at the governor for not enforcing the anti-cigarette law. All of the law that is left after the decision of the court got through with it is being rigidly enforced, but that apparently is not enough. Our zealous friend does not pause to recognize any distinction between judicial and executive functions. He would be a poor governor who, with whatever good intentions, should try to enforce a law in opposition to the interpretation of the courts. In reality what we need is the enactment of a law by Congress, such as was pending at the last session, by which the protection of interstate commerce would cease as soon as any article which is prohibited by state law passes over the state line. This would make state prohibitory laws effective, as they are not now and cannot be even with the most energetic and conscientious of governors.

* * *

The Study of Insurance. Insurance has long since become a subject of such magnitude, importance and intricacy that it is a distinct branch of finance demanding the most careful technical study. One of the lessons suggested by the Equitable troubles, and the throes and agonies of reconstruction is that it is not sufficient to have an occasional upheaval of righteous wrath against the abuse of trusts, but that there needs to be a more exhaustive and intelligent study of the whole subject of insurance by all parties concerned and especially by those who make and administer the laws governing insurance companies and insurance inspection. The annual report of the Massachusetts superintendent of insurance, just issued, deals very pointedly with the current situation. It points out some of the special dangers and temptations to which the management of insurance companies is liable—"the gambling instinct of the age, schemes for getting enormously rich, graft by city officials, state officials, national officials, petty legislators, congressmen, United States senators and courts subservient to the great Moloch, money," and in addition to these, the mad rivalry between the largest companies in their struggle to outstrip each other and become the biggest. The subject of fraternal insurance is dealt with and the assertion is made that, in general, their rates are too low for safety and that the new rates of the Royal Arcanum are not too high. One of the standing temptations grows out of the connections between the insurance companies and the trust companies which handle their money. The report says: "It must be said that the situation constantly presents the temptation to directors who also have stock in the trust company to give the latter all the advantages they possibly can in the way of deposits and loans. The interests of their pockets are in perpetual conflict with their duties as fiduciary agents of the policy holders and stockholders of the insurance companies, a most unfortunate state of affairs, from which, sooner or later, in some instances, the insurance company is coming out second best." The report recommends that the Massachusetts legislature at its next session take up the questions of deferred dividends and the relation of insurance and trust companies, with a view to strengthening the insurance laws. If the insurance laws of Massachusetts, which are already among the best in the union, show room for improvement, the need of it in other states is doubly urgent.

* * *

The Folk of Milwaukee. Mr. Francis E. McGovern, prosecuting attorney of Milwaukee, is treading the path of official virtue which leads to fame and political reward. The investigation of conditions in that city has revealed a condition of corruption scarcely second to that which prevailed in St. Louis before Mr. Folk began his campaign. Mr. McGovern says he is only about half through, but up to the present time there have been 259 indictments against 89 persons, most of whom are office-holders. Of those who have been tried up to date fifteen have been found guilty and four not guilty; five have confessed. Among those who have been caught in the net of investigation are a building inspector, a commissioner of public works, a registrar of deeds, constables, aldermen, and supervisors. The offenses are bribery, extortion, and violation of election laws. Most of the cases are plain bribery, without excuse or extenuation. Mr. McGovern served for about two years as assistant prosecuting attorney and in this office gained a considerable reputation for honesty and efficiency. When he became a candidate for his present position it was a clear cut issue between the friends of virtue and the friends of vice, and Mr. McGovern was not only elected, but ran far ahead of his ticket. This is one of those encouraging signs which indicate that the majority of the people really prefer honest government and will vote against graft, at least when it is properly labeled. He has been prosecuting attorney of Milwaukee for the past six months and the results of his work are as above outlined. Another result is that Mr. McGovern is the most talked-of man in his state and probably the most popular, unless it be Governor La Follette, who is also a reformer. One need not put his ear to the ground to hear the rumor that Mr. McGovern will be the next governor of Wisconsin. It is in the air. It is a useful lesson to the politicians to see the success and popularity of these men who do the right thing in public office. The temptations of the politician are many and subtle. He deserves more sympathy than he usually gets, and he needs the stimulus of such cases as these to remind him that, in the long run, the straight and narrow way is the road to political success.

* * *

The Department of Agriculture.

On the theory that the honest farmer is the main-stay of the country's virtue, it would seem highly appropriate that the Department of Agriculture should be the stronghold of official rectitude, however other departments of the government might be honeycombed with graft. It is therefore a source of particular regret that this department has lately fallen under suspicion. The leak in the cotton reports, which was recently brought to light, and even the possible perversion of them in the interest of speculators, have moved Secretary Wilson to adopt a new plan for gathering statistics with regard to crops. Instead of abandoning the reports, as has been suggested, he will increase the force which collects the data so that the work of each statistician will check the others. The rumor that Secretary Wilson would resign or that pressure was being put upon him to make him resign from the Cabinet on account of the condition into which the department has fallen, is wholly uncalled-for and we are glad to learn that he has decided to hold his ground. Nothing that has yet come to light indicates any fault on the part of the Secretary.

* * *

Protection of Birds.

The public needs to be more fully informed as to the economic value of wild birds. Perhaps it will be news to many that the Gould system of railroads employs a man to travel up and down their lines, giving lectures on birds and the value of birds to the farmer; teaching children to love and protect birds, and in every possible way creating a bird sentiment. It is not a matter of sentiment with the railroad. They do not do it out of love for the feathery songsters, but because more birds means few harmful insects, fewer insects means larger crops, larger crops means more freight, and more freight means larger dividends for the road. If it is worth while for a railroad to teach people about birds for the sake of increasing its freight earnings, it ought to be worth while, especially for people who raise things, to learn the lesson. When one considers the terrific and almost incalculable multiplying power of insects, it becomes apparent that the balance of nature can be preserved only by preserving the insects' enemies. In primitive times the struggle for life was between man and the savage beasts of the field; now it is between man and insects. The agent of the Gould lines, above referred to, who has been giving these lessons in what is sometimes called "dynamic biology" is Col. Isaac W. Brown. He has enlisted the interest of a number of eastern capitalists who are said to have promised the necessary financial support for a systematic campaign of instruction throughout the country to teach the children how to protect the birds. The plan has not yet been worked out, but several features have been talked of, such as the establishment of a newspaper and the founding of a summer school or a series of them for the study of birds. Meanwhile the development of nature study in the public schools may be made to contribute largely to this end. There is a human value and an educational value in this nature study for children, which is of not less consequence than its economic value.

* * *

The Good Live Long.

For the encouragement of the clergy, we submit a table of longevity which was prepared by a former officer of the British National Health Society, and was published in a recent magazine. The table shows that the ministry is, of all callings, the most conducive to long life. In the following list the occupations are named in the order of longevity: "Clergy (Church of England), dissenting ministers, farmers, agricultural laborers, grocers, lawyers, drapers, coal miners, watchmakers, artists, shoemakers, bakers, clerks, chemists (apothecaries), greengrocers, tailors, doctors, butchers, painters, musicians, cab and 'bus' men, sweeps, publicans, metal miners, bankers, London laborers, barmen (barkeepers)." It will be seen, thus, that the Church of England is more salubrious than any of the dissenting bodies in that country—perhaps because they have less worry about collecting their salaries, which are in the main the product of endowments. It will be observed also that saloonkeepers stand at the opposite extreme in the list. The moral is too obvious to require a statement. It would be still clearer if we could compare the average longevity of those who regularly patronize the ministry with those who patronize the saloonkeepers, all of which goes to confute the ancient fallacy that the good die young.

* * *

The Case of Dr. Moore.

When the disclosure of graft is the order of the day, there is danger of unnecessary panic and unjust criticism of public officers. The attacks that have been made upon Dr. George T. Moore of the Department of Agriculture seem to us to illustrate this tendency. Dr. Moore is a young man who, after teaching scientific subjects for a few years, accepted an appointment in the Department of Agriculture, where his researches with regard to methods of fertilization of soil, have been remarkably successful. His most important discovery was patented a few months ago and turned over to the government, so that neither the discoverer nor anyone else would derive profit from a monopoly of it. It has recently come to light that Dr. Moore was interested in a company which prepares and sells the material which is recommended in the government bulletin issued under his supervision. Here is a situation which might mean a criminal perversion of public office to private gain. But the explanation which he gives is a very simple one and, as it seems to us, it explains. When the company was organized a year or so ago, it tried to secure his services and, pending his decision in the matter, a block of stock was assigned to his wife. When he decided last April to remain with the department, the stock was returned. It is not apparent that there has been any abatement in Dr. Moore's zeal in the advocacy of nitroculture since the surrender of the stock. On the basis of all the facts that have so far appeared, it seems a very great injustice to class him among the grafters, and to talk about "Holmes and Moore" as the black sheep of the Department of Agriculture.

* * *

The Zionist Movement.

The Zionists have just closed their annual congress at Basle, Switzerland. The notable feature of the congress was the final rejection of the offer made by Great Britain two years ago to give territory for a Jewish colony in British East Africa. In the plan proposed by Dr. Herzl, of Vienna, the father of Zionism, the central feature was the establishment of an independent Jewish state somewhere. The project of securing from the sultan permission to occupy Palestine was an interesting but not an essential feature of the scheme. Thousands of influential Jews rallied to the movement and since 1887, the year following Dr. Herzl's proposal, an annual congress of Zionists has been held. The matter has been presented to the sultan but no assurances have been received. It is hard for those who do not allow sentimental to outweigh practical considerations to believe that a successful colony of Jews could be planted in Palestine even if the sultan would give all the concessions that are asked. The plan suggested by the British government to settle in East Africa had practical merits, but it failed to command the support of the leaders of Zionism, for with them it was a religious as well as a political program and involved a return to the old home. A considerable party seceded from the Zionist organization after the rejection of the British offer and this division of counsel will probably make it even more difficult to accomplish anything in the future.

Brother Braden's Questions.

The one thing which we fully determined upon in sending forth a book on the subject of the Holy Spirit was, not to make it the occasion of any controversy on the subject to which the author would be a party. Nor is it our purpose to reply to any review of the book. We welcome adverse citicism. The author of the work does not claim to know more about the Holy Spirit than his brethren, nor has he ever claimed the ability to make clear to others the mystery connected with this profound theme. He is simply a student of the Scriptures on this subject which he believes has not received heretofore the attention that its importance demands.

Touching Brother Braden's questions—which we answer only because they are questions directed to us—they may all be summed up, it seems to us, in a single objection which he finds to the book, namely: That we have not explained, in clear and unmistakable terms, all the methods by which the Holy Spirit enlightens the mind,comforts the heart, and brings to fruitage the seeds of truth which have been sown in the human mind and heart. Had it been the alleged purpose of the book to clear away any mystery attacing to this subject as to how the Holy Spirit can influence the human spirit, and how he has influenced the minds and the lives of prophets and apostles, and sustained martyrs in the agony of their tortures, the criticism would have been well taken. But the author made no such pretentions, and had no such object in view. It is said of Webster that, when asked once if he could comprehend Christ, he replied, "No; if I could I would not believe on him as the Son of God." If we could comprehend the Holy Spirit and all his ways of reaching and influencing human life and human character, the theme would not be so sublime as it is. To put limitations upon the divine in order to bring it within the scope of our poor human reason, so that we may call it "rational," is not a method of faith.

Our brother says, "You do not state, you do not even hint, what you are contending for, what you mean, what you desire us to accept, believe, enjoy; though you claim it is a boon inestimable." We supposed it was apparent upon every page of the book what the author desired its readers to "accept and enjoy," namely: The clear and emphatic teaching of Jesus Christ and his apostles concerning the Holy Spirit, and their compliance with this teaching in order to receive the Holy Spirit himself, to comfort us in our sorrow, to help us in our prayers, strengthen us in our weakness, and to bring forth his blessed fruit in our lives. This, Brother Braden, is what the author desires for himself and for all who name the name of Jesus Christ. We sincerely trust that no metaphysical difficulty which Brother Braden and others may raise will be permitted to deprive them of this "boon inestimable." We cannot explain how the Holy Spirit helps us in our prayers, but we know he does. We do not know how the infinite Spirit of the Almighty reaches our spirits in moments of darkness, perplexity, and trouble, with the healing balm of his love and sympathy, but we know that he does it, and it is this fact that is infinitely more valuable to us than any metaphysical theory as to the method of his operations.

Brother Braden states that this "rational, moral power, influence, exerted through ideas imparted to the human spirit by words and acts that represent ideas, exhaust the meaning of the language of the Bible in regard to the indwelling of the Father, the Christ, and the Holy Spirit in man." And he asks, "Is this position correct? If it is not, in what is it incorrect?" It is incorrect in that it presumes to limit the Almighty. God may have ways of bringing moral influence to bear on human life and character other than through ideas expressed by words and acts. Again, the theory is incorrect in that it leaves unexplained many of the facts of the Bible, to say nothing of the facts of ordinary Christian experience. It does not explain the marvelous change wrought in the apostles after Pentecost, the fact of inspiration, and the superhuman strength, physical, intellectual and moral, which men both in the Old and New Testament Scriptures are said to have possessed. It does not account for the fact that some of the humblest and most unlearned of God's children have had the largest measure of the Holy Spirit, making them joyful in tribulation and triumphant in temptation and in persecution. In a word, the theory seems to lead and has led to the theory of an "absentee God," putting men now out of direct personal relations with his infinite Spirit, and allowing him to guide the course of human life and history only through words and ideas. Any theory that deprives us of this privilege of direct intercourse with the immanent, personal God is fundamentally wrong.

Speaking of the claim that the Holy Spirit is still dealing with men, enlightening and guiding them, our brother asks us to "specify a single new idea so revealed." Here seems to lurk a fundamental misconception, not only of Brother Braden, but of other reviewers of the book under consideration. As if we were contending for a supplementary revelation of equal authority with that of the New Testament! Is the church not continually coming to a clearer and larger apprehension of Christ, and of his revealed will? Has it not outgrown many of the superstitious ideas and practices of the past? Is not the theology of to-day more rational and scriptural than that of the middle ages? Does not the religious reformation which we plead to-day take a few steps beyond any previous reformation? If so, whence this progress? Our answer is, It is from the presence of the Holy Spirit in the church, fulfilling Christ's promise, "Lo, I am with you alway, even unto the end of the world," and his other promise that he would guide his disciples into all the truth. The only other answer to the question is, that this progress is the result of the unaided human intellect, for the objective revelation has been the same through all these centuries. Pride of intellect may lead us to attribute all this progress to our unaided human powers; we prefer to attribute it to the revealing power of the Holy Spirit, dwelling in the church, in the hearts of Christian people, and leading them on to an ever-increasing knowledge of the truth as it is in Christ. Of course, the Holy Spirit uses all the powers of the human intellect, conscience and imagination in promoting this growth, but in how many ways he quickens and clarifies the moral and intellectual powers of men, to give them a larger and better knowledge of Christ, which is his supreme mission, we repeat, lies beyond the reach of the human intellect. Here, as in many other glorious truths, "we walk by faith, not by sight."

One might be led to suppose from such articles as that of Brother Braden and others of similar character that God's great and chief concern is to have a perfect objective revelation, in words, of his will; but the Bible is only a means to an end and that end is that the will of God and the truth of God *be written on the hearts of the people*, and this is the work of the Holy Spirit. It is only as the truth, love and life of God, a record of which we have in the Bible, are transferred to the hearts and lives of men, that God's purpose in redemption is accomplished. It is "Christ formed within us," and not simply enthroned above us, that is "the hope of glory." To form Christ within men is the supreme aim of God and the supreme work of the Holy Spirit.

* * *

"Doctrines That Divide."

The Christian Work and Evangelist has been dealing very suggestively, recently, on the above topic. It is a hopeful sign of the times when leading and conservative religious journals are beginning to see clearly that our divisions have been brought about and are perpetuated by an undue emphasis of doctrinal views, which, even though they are correct, are not vital. All of this, of course, tends in the direction of unity by the simplification of creed. This was one of the earliest facts discovered by the fathers of this reformation when they began to agitate the subject of Christian union. In seeking for the minimum creed, that would embody the maximum faith, they found it in the New Testament confession of faith, which is the confession of Jesus Christ as the Son of God. Christ, they said, is the creed of Christendom. To believe on and obey him—that is Christianity. This was thought by many to be too short a creed, and to open a floodgate for the incoming of all manner of false theologies and opinions. Time and actual experience, however, have shown that where Jesus Christ is received without reservation as the Lord of conscience and of life, there is little room for false theologies and hurtful heresies to thrive.

It is assuring now to hear such papers as the one mentioned above utter statements like the following:

> After all, what are they worth? Not one of these divisive doctrines is either essential to holy living or final well-being. This is our standpoint, our firm conviction, the thesis we propose to maintain to the end of our writing, the basis of our hope for the union of all "believing" souls who find that loving the one Lord and the one sole truth is better than spinning webs of fine distinction to catch souls like flitting insects, or stretching ropes of hard and fast dogma to trip the feet of our toiling and tired fellow men. There surely is a better way. If we find it not, what loss is ours! If we find it, behold the gain!

Truly there is a "better way." What that way is we have already indicated. It is the Gibraltar, the impregnable fortress, of the current reformation urging the return to New Testament Christianity. It is putting Christ at the center, and allowing him to guide us in all things called Christian. It is holding not only to the personal Christ as Savior and Lord but seeking to embody his life and spirit. The divisive spirit, which is contrary to the Christian spirit, is thus denounced by our contemporary:

> The mischief of divisive preaching is coming sharply into sight and conflicts to-day with the peace of the church and the progress of the gospel. Some pulpits are simply protests against all others, standing like the Pharisees at the street corners to exalt one view of truth to the detriment of every other view. Sects are built this way, and many churches maintain their position by a systematic denunciation of the variations from a single type in worship or in religious teaching. It is the same passion which leads men to monopolize the market and create a "corner" in great commodities. The Jew was determined that only Jews should be inheritors of God, and the Calvinist resolved that only his elected should enter into life through grace. Talk as you may, it is simply the old savagery of human selfishness that has given the world exclusive religions to vex rather than to save men.

But are we not to be loyal to the truth as we understand the truth? Most certainly, we must be, if we are Christian in spirit. But we must allow every other man the same privilege, and by a stretch of charity try to believe, though this is exceedingly difficult to some, that other people are as honest in their convictions as we are in ours. But suppose that in the exercise of this full religious liberty men choose to differ from us in truths which we hold to be vital and fundamental? Then we must stand unflinchingly by what we believe to be vital and fundamental, and seek in love to teach our brother the way of the Lord more perfectly. As a rule, however, our divisions do not grow out of differences about the plainly revealed truths and commands of our Lord, but out of matters far less important.

What the church needs to-day, then, is not less but greater loyalty to Christ, and especially loyalty to his breadth of vision and of charity, with much greater discrimination than has been heretofore exercised as to what constitutes the faith, and our deductions and opinions. In this way lies unity.

Notes and Comments.

One of our bright young women, whose head is as clear as her heart is sound, was recently asked concerning one of our old veterans whose daily life is a Christian benediction to all who know him, whether she did not think he was about fifty years behind the time. "Yes," the young sister remarked, "about two thousand years behind; he dates clear back to the time of Christ!" The "up-to-date" Christian whose life doesn't reproduce something of that life that was lived two thousand years ago among men, is altogether too modern to be called Christian.

◆

It is curious, if not instructive, to note the zeal and ingenuity which some of the brethren are displaying to show that the word "body" in the passage, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" does not refer to the body of the individual Christian but to the church. Now if these brethren who wish all mysteries explained will please tell us how the Holy Spirit can dwell in the church and not in its individual members they will shed some light on the darkness which their contributions have thrown upon this subject. A Roman Catholic, of course, would solve this problem by saying that he dwelt in the bishops and in the pope who really constitute the church, but that theory does not fit in with our conception of the church as made up of individual Christians who alike share in the privileges, blessings and honors of the kingdom of God.

◆

A brother who has read the Editor's book on the Holy Spirit writes: "One of my greatest desires is to enjoy, if such a thing be possible, the conscious presence of the Holy Spirit. I hope you will kindly specify just what emotions, feelings, or experiences warrant your claim of 'consciousness.' I do not say that you are wrong. What I want to determine is whether I have had like experiences and have failed to trace them to this blessed Source." We do not need to specify what "emotions, feelings, or experiences" may be referred to the Holy Spirit since the apostle Paul has done that for us. They are, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," which the apostle calls "the fruit of the Spirit." We have no doubt our brother enjoys these feelings and experiences, but it is possible that he, like many others, has failed to attribute them to the Holy Spirit. As to whether we cognize these experiences within the realm of our consciousness as the fruit of the Holy Spirit, directly, or through faith —that is a metaphysical question about which the average Christian need not concern himself. Faith reaches a degree of certitude that is called knowledge. Indeed, it is a medium of knowledge. "Through faith we understand." Paul says, "I know whom I have believed." He first believed on the Lord and then, by personal experience, came to know him. The circuit is so short and rapid by which we apprehend certain thoughts, purposes, and aspirations as the work of the Holy Spirit, that the mind is unable to follow the process. As the eye discerns colors and the ear sounds, so there is in man that which apprehends the divine and knows it to be divine. Jesus said that as the sheep recognize their shepherd's voice and follow him, so his sheep would know his voice and follow him. And yet we are not to disassociate this knowledge of Christ's voice, and testimony of the Spirit within us, from the objective testimony of God's word. They act conjointly.

Current Religious Thought.

Dr. Howard A. Bridgman of The Congregationalist and Christian World has been "doing" the Kentucky mountains and is writing very interestingly in his paper about what he saw and heard. The following extract will interest our readers:

> Even the Rockefeller incident is discussed in remote cabins and a Boston friend who preceded me by a few weeks into the section told me of her interview with a shrewd and sturdy elderly man who asked her how she "was a-feelin' about that air Rockefeller money." Yankee-like she parried and asked what he thought of it. Slowly and with the judicial air of the mountaineer of all time and place, he said: "Ef that air, air blood money—and I a'n't a-sayin' it is, and I a'n't a-sayin' it a'n't, 'cause I don't know—but ef that air, air blood money, ef it were taken from poor folks, I 'low the properest thing would be to give it back to the poor folks as he took it from, but that's unpossible. Now ef it war blood money, ef it war taken from poor folks, and ef it can't be given back to the poor folks as he took it from, I 'low the next best thing would be to give it to some other poor folks."

Dr. Gladden, with all his learning and logic, failed to get to the heart of the matter like this illiterate mountaineer with nothing but plain horse-sense and honest instincts to guide him.

Editor's Easy Chair.

A brother signing himself "An Alabama Hill Billy" says he supposes we get many sorts of letters from many sorts of people—which is a true supposition—and wonders if we wouldn't like to have one from an "Alabama Hill Billy," adding that "some of you northern brothers gave us this name." We do not know about all the "Hill Billies," but this particular specimen is very interesting, and we thank him for writing. He has the spirit of the genuine reformer, and, strange to say, is suffering persecution from some of the same people whose ancestors were persecuted for asserting their religious freedom. What is this "Hill Billy's" crime that has caused his own people to ostracize him? Let him tell it in his own words: "Being an invalid young man and having had much time for thought and investigation, the blessed circumstance has directed me to your great and beautiful paper for needed spiritual food and comfort in long, lonely days. Truly, I am with you in heart in all your views. I have been seeing this for a long time, but have no opportunity to commune with unprejudiced, good wills, big souls, and receive in return responding sympathy. Our home church is altogether an anti people, non-progressive, non-missionary. Some members actually don't believe in the gift of the Holy Spirit, don't believe in anything much but baptism. Poor souls! they have never had anything else expounded into their noggins! I am the only member who reads a progressive, missionary paper. Our minister says: 'The idea of progression!' He went on to say that such 'big guns,' as yourself, were the very devil's own agents. He had found out that I was reading your paper and now some of the brothers and sisters think it proper to shun and withdraw from me because I believe and advocate a 'dangerous doctrine'! Even the minister refuses to stay over night with my old father and mother, because I have them reading and sympathizing with your 'dangerous doctrine.'" There is more of the same kind, but let this suffice.

◆

Some things have to go to seed before you see what their real nature is. What we see in the foregoing is only the same spirit, a little further ripened because of favorable environment, that we see manifested in other forms and in other places where contact with fresh thought and a different spirit has exercised a restraining influence. If there be an uglier thing in God's fair universe than a religious Pharisee, whose conception of his own infallibility is equaled only by his ignorance, and in whose breast the milk of human kindness has soured into religious vinegar, we do not know what it is. This invalid young man, in the providence of God, has got a vision of higher and purer and sweeter things, and has been brought into fellowship and sympathy with a higher range of ideas and a nobler class of spirits, and his own people ostracize him just as the Pharisees of old persecuted and put to death the Son of God! We do well to send missionaries to lands beyond the sea, but we ought not to neglect such mission fields as this herein described, where our people dwell in darkness which only the sunlight which shines from the face of Jesus Christ can dispel. This young man expresses a noble aspiration and at the same time indicates a way by which mission work may be done in such sections, when he says: "Would to God that I had strong arms and good health, that I might go to some good Bible college, prepare myself, and spend my life teaching such people the precious calling and the needs of our day." We have noble men and noble churches in Alabama, and other southern states, who ought to see to it that young men with such aspirations and such environment should have the opportunity to prepare themselves for such a work.

◆

To come down from the cool breezes which fan the heights in Garrison Park, on Lake Michigan, into the torrid zone just as a hot wave is passing over St. Louis is something akin to the preliminary stages of a Turkish bath, but this experience seems to form the necessary connecting link between the Christian-Evangelist contingent sojourning by the lakeside and the Christian-Evangelist Special whose headlight will soon be turned towards the Pacific slope. It ought to be worth some perspiration and the sacrifice of certain comforts to be enjoyed on the lake shore, to enjoy such a company of pilgrims traveling so great a distance on so important an errand. This people are going west, not to grow up with the country, but to see the country that has grown up and to help it, if possible, to grow better. There is a likelihood, of course, that some who go to the Golden State to attend this convention may be so enamored of its climatic and scenic attractions as to decide to make that state their future home. But already Missouri, Kentucky, Ohio, Indiana, Illinois, and other more westerly states have their representatives in California and there will be many happy reunions of old friends and renewings of old friendships between those who have remained at the old home and those who have followed the star of empire westward, beyond the Rockies and the Sierras to the Pacific slope. That will no doubt be one of the pleasant features of the first national convention of the Disciples of Christ on the western coast. These lines are written in St. Louis, while we are tarrying for the Special.

◆

Apropos of the convention, we had a call to-day from two of our foreign missionaries, a husband and wife, who have laid their lives upon the altar of Christ's service in foreign lands and who are now having a little breathing space in their native land. The time approaches for their return to their distant fields of toil, and a great problem confronts them: What shall they do with the children? They are getting too old to be kept out of school longer and they must remain here somewhere, in somebody's care, while the parents cross the ocean to do the work to which they have consecrated their lives. Others of our missionaries have written us within the last few weeks whose hearts are burdened with the same problem. It has set us to thinking, or rather has revived a subject over which we have pondered somewhat in the past. We are now facing some new mission problems. Hitherto this question of homes for our returned missionaries during their furloughs and homes for the children of our missionaries where they may be trained and educated, has received little attention because we had not yet reached that stage in our missionary development. But we are now face to face with these questions and we cannot and must not evade them. It is too important a problem to be committed wholly to the Executive Committee of the Foreign Christian Missionary Society. The San Francisco convention ought to take some action looking to a thorough investigation of this question of the care of our returned missionaries and their families.

◆

We are persuaded that there is no subject that lies nearer the hearts of our brothers and sisters than the proper care of our foreign missionaries during their furloughs at home, and of their children. This duty is laid upon us by the most sacred and tender obligations. We have called these men and women to leave their homes and the comforts of our Christian civilization to live and work in far-away lands among strange peoples and incurring dangers and bearing burdens of which many of us know little, and when they come back to us, often with broken health and very limited resources, to recuperate their strength and better prepare themselves for their work, they are entitled not only to our Christian love as they visit our churches and homes, but to a home, or homes, prepared for them where, without expense to themselves for rent or fitting up for housekeeping, they may live comfortably with freedom from financial anxiety and sacrifices which others of us do not care to make. And then that conflict which comes up in the minds of the missionaries who have children, between their sense of obligation to educate and train their children and the obligation to do the work to which they have dedicated themselves—that ought to be solved through some provision by which their children can be cared for and educated while they are doing the work for which they have fitted themselves. So we feel, and so we believe this great brotherhood feels, concerning these foreign missionaries, and so we have expressed these sentiments on the eve of starting west to the San Francisco convention. We would welcome expressions of others who feel the same way on this subject, and who have something to contribute toward the practical solution of the problems mentioned.

Her Majesty the Cook

As Seen From the Dome

By F. D. Power

We are celebrating the silver jubilee of our cook. The servant problem appears from this elevation a very simple one. Most people wonder that a cook can be kept for twenty-five years. One suburbanite says to another: "Subbub's house was all lighted up last night." "Yes," replies the other, "they were celebrating a silver jubilee." "Nonsense! They haven't been married twenty-five years." "No, but they have had one cook for twenty-five days!" For centuries the servant problem has been the white woman's burden. One writes of London in 1730: "As to the common and menial servants, they have great wages, are well kept and clothed, but notwithstanding, the plague of almost every house in town. They form themselves into societies, or rather confederacies, contributing to the maintenance of each other when out of place, and if any of them can not manage the family where they are entertained as they please, immediately they give notice they will be gone. There is no speaking to them, they are above conviction." So it appears our fathers had their trials in this regard. This is a photograph two hundred years old, of the wars of the twentieth century American housekeeper. Comfort yourself with the thought suggested by this historic fact: Servant problems there will be as long as there are servants. Let not the modern woman be discouraged. It is her burden.

So vital is this question, two women can not get together anywhere without discussing it. It is as omnipresent as the weather. Recently, a volume entitled, "Wanted—a Cook," has been published and is having a run like an historical or up-to-date dime novel. It is simply a recital of the woes of a young couple starting out to make a home. She reads Latin authors in the original text. He writes a book on "Lives of Great Men." These incompetents set up in a flat and are victimized by all the types of incapable servants known to the domestic world. The moral is that man is more pleased with a good dinner on the table than a wife who speaks the tongues of Homer and Virgil.

The funny man has taken up the matter and plays upon it from all standpoints. The teacher is represented as saying, "Now, Johnny, if your mother engaged two cooks on Monday, three on Tuesday, and four on Wednesday, how many would she have?" "None," answers Johnny. Haydn is expounding the principles of harmony: "Above all don't object to the cook staying out until 3 a. m., or feeding the policeman." Following these directions the great musician showed how life could be one grand sweet song. The city man says to the suburbanite: "You look particularly happy to-day." "I am. I've just succeeded in getting our leading lady to sign for another season." "I didn't know you were in the theatrical business." "I'm not. I refer to our cook." Draco was propounding the cause of law. "When you have laws," he explained, "you have policemen, and when you have cops, you can keep the cook." Seeing the true inwardness for the first time, they eagerly begged him to pass some more. "George," says the father sternly, "do you speak impudently to your mother?" "I only said to her what I said to the cook," answers George humbly. "To the cook," roared his father, "that's still worse!" Wordsworth has just dashed off "We Are Seven." "That may do very well for poetry," he confided, "but the real truth was that the cook wouldn't stand so many in the family." Feeling the poet's mission was to cheer, he withheld this blighting information from the public. Gundulphus, bishop of Rochester, was building the Tower of London. "I think," he explained, "it will be a good way to keep the cook in." Subsequent occupation by other members of royalty proved his theory to be correct.

So her majesty is treated by the press. All the old saws are applied to her. The pan is mightier than the sword. Money makes the cook go. A man's house is a cook's mansion. A commuter and his cook are soon parted. Cooks never strike twice in the same place. Wives rush in where cooks fear to tread. A cook in the country is worth two in the intelligence office. Distance does not lend enchantment to the cook. And so it goes. Prizes are now offered by employment agencies to encourage clients to give satisfaction to employers—a gold watch to any servant engaged who remains in the same situation five years; a silver watch to any girl who keeps her place for two years; and a brooch to those who have served in the same house for one year. So serious has the problem become in army circles that official orders were issued not long since at one post, Fort Sam Houston, in Texas, setting forth the fact that, owing to the difficulties experienced, the following regulations will be strictly enforced: "Any servant discharged by any officer in this post will not thereafter be allowed on the reservation." "Any servant who leaves an officer will not be employed by any officer within six months without the written consent of the officer for whom she last worked." "Any officer discharging a servant will report the name to the adjutant so that it may be placed upon a list at the adjutant's office, and servants whose names are on the list will not be permitted in the post." So even the strong arm of the United States army has to be invoked.

Now, what's the trouble? Faults no doubt on both sides. Most of all the service is not made honorable. Application of the golden rule in the kitchen would settle most of the difficulties the women are discussing on all occasions. To cite another live publication, "The Expert Maid Servant" is a little volume for mistress and maid to read and ponder, and inwardly digest. First, directions are given for a clear understanding between employer and employed, then for mutual concessions, then for the rights of both parties to the contract. There are two sides to this question and every housekeeper must learn this sooner or later. A man called on a neighbor, complaining that his servants would not stay with him, and was told by the other that he had a door which creaked. "No one liked to open it till I oiled it, and now it is used every day. You, my friend, must oil yourself a little. When your servants do well, praise them; when they make mistakes, don't grumble at them."

How beautiful often is this relation between mistress and maid, between master and servant! All the pallbearers at the funeral of Jessica Ormond, an old colored mammy of Atlanta, Ga., who died recently, were white men, who had known her when she was a slave. Several of them had been nursed by her in infancy. Here is a death notice in a Washington paper: "Suddenly on Wednesday, March 2, at 1920 Sunderland place, the home of her employer, to whom she had given faithful and loving service for twenty years, Fanny Monday Bernard, aged forty-eight years." What do these things mean? Read the exquisite little epistle of Paul to Philemon, if you would see how Christianity deals with social problems. "As a brother!"

Our silver jubilee is very simply kept. We raised the cook's wages and took her down to the seaside. She would not be contented if she dropped the skillet for a day and so we let her keep right on in the exercise of her art. Her contribution to the quality of the sermons during this quarter of a century and her ministry to the comfort of the preachers of the gospel who have honored the parsonage with their presence cannot be fully measured. The Madonna of the frying pan and the broom has a place in the world's history more honorable than that of many whose names are heralded far and wide, and may receive hereafter the highest encomium, "Well done, good and faithful servant."

"A servant with this clause
  Makes drugery divine;
Who sweeps a room as for thy laws,
  Makes that and the action fine."

The Personality of the Preacher*

By W. F. Richardson

The minister of the gospel is both a preacher and a teacher. In the exercise of both functions his personality is vital. "Preaching," says Phillips Brooks, "is the communicating of truth by man to men." We may, perhaps, add to this definition the limiting clause, "for the purpose of influencing the life to righteousness," since there might be much truth imparted that would not be preaching. The aim of the minister of the gospel is not only to impart truth, but to "instruct" men, or "build up" character in them. The true teacher seeks to "inform" his pupils, or form in them the truth he imparts. The minister of Jesus Christ would so teach the truth of the gospel as to form within his converts "Christ, the hope of glory." The effect of his message, therefore, will depend largely upon his own character, for character only can impart character. "The man behind the gun" determines its effectiveness. "It makes a great difference in the force of a sentence whether a man be behind it or no," says Emerson. Words are winged when they come from a true heart; but they often fall helpless because they start from the lips. "What you are speaks so loud that I cannot hear what you say," is another tribute to sincerity and personality from the Concord philosopher. We instinctively personify qualities of character, such as avarice, kindness, egotism and beauty; so that when they are mentioned in our hearing, we at once think of individuals who embody them. A little boy, being asked one day, "Who is that man?" replied indignantly, "That ain't a man, that's a preacher!" He meant it as a testimony to the man of God whose holy ministry and life, as they presented themselves to his young heart, separated him from all ordinary men, in a class of his own. Happy that servant of Christ of whom it may truly be said, as of the ancient one in Chaucer's line,

"First he wrought, and afterwards he taught."

There are four stages in the acquirement of truth. Jesus says, to the Jews who believed on him, "You shall know the truth, and the truth shall make you free." He said to Nicodemus, "He that doeth the truth cometh to the light," a gentle rebuke of the ruler's nocturnal visit. Paul says to the Thessalonians that there are some who receive not the love of the truth, that they might be saved; and because of this lack of spiritual ardor, become the victims of false teachers. Finally, Jesus says of himself, "I am the truth." Knowing, doing, loving and becoming the truth is the royal road to life and holiness. Knowing the truth gives freedom; doing the truth gives strength; loving the truth gives enthusiasm, and being the truth is character, which is the essential factor of personality. And this, after all, is the end of all knowing, doing and loving. We so often say, "If I were so and so, I would do this or that." The divine way is to do that we may become. The Master says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may become the children of your Father who is in heaven." Paul exhorts the disciples in Philippi to "do all things without murmurings and disputings, that ye may become the children of God, without rebuke, in the midst of a crooked generation." All beauty is but truth embodied, or incarnate. "True features make the beauty of a face; true proportions, the beauty of architecture; true measures, the beauty of harmony and music." When Paul speaks of "the truth as it is in Jesus," he uses no unmeaning phrase. Truth in Jesus is nobler than truth out of Jesus, because he is its perfect embodiment, and therefore its source. He is the Sun of righteousness. All that prophets, apostles and saints can do is to reflect his rays, as the moon sheds from her pale bosom upon the earth a portion of the glory that she receives from the god of day. It is man's glory, as it ought to be his delight, that he can reflect upon the world the light of life, as he receives it from Jesus Christ.

"Our little systems have their day,
They have their day, and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

It has been said that "there are two things worth living for, to write what is worthy of being read, and to do what is worthy of being written." Of these two noble things the latter is the better. A coward may describe a brave action; but only a hero can perform it. A self-seeker may tell the story of an unselfish deed, and a libertine may extol purity; while the hero, philanthropist and saint may lack the power to narrate the life they find it easy to live. It is one of the strange paradoxes of our humanity that many who are wise in word, or even in thought, may be foolish in action; and the writer of noble maxims may lead an ignoble life. Never was this fact more graphically stated than in Pope's famous line on the philosopher Bacon, whom he described as—

"The wisest, brightest, meanest of mankind."

It is cause for rejoicing that the formation of a noble personality is possible to every man. Few can describe, but all can do. And the doing is the chief thing, after all. Every man can be greater as the doer of noble deeds than any man can be as a delineator of them. We cannot all paint Madonnas, carve heroes, write epics, compose symphonies, build cathedrals; but we can do that which is nobler than them all, we can be true to self, our fellow men, and to God. Upon the marble of the soul we may with the chisel of daily fidelity to truth cut the image that shall endure when the Parian marble shall have melted in the fires of the last great day of the Lord. Yes, to be is nobler than to describe. Character is far nobler than genius. In his beautiful idyl of motherhood, Mary Ogilvie, Mr. Barrie has portrayed a picture that stirs the heart and fills the eyes with tears. But his work of art is not so beautiful as the sweet, quaint little Scotch mother whose gentle spirit was the sunlight of her son's fireside, and the fountain of his spiritual power.

It is the glory of our Protestantism that it makes character supreme. Roman Catholicism exalts organization, ceremony and authority above the individual. To have a great church, spreading its branches over the whole earth and dominating every nation, is her ambition. The spirit of Protestantism looks to the salvation and sanctification of the individual soul, and through that channel to the regeneration of the world. Rome makes much of the divisions of Protestantism, and sneers at the many small sects that struggle for a place in the column of religious forces; and the sight is indeed far from gratifying. But even these divisions, since they have arisen in the struggle for spiritual freedom, are infinitely better than uniformity secured at the expense of life. As Dr. Abbott has said, "It is better to have great men and little churches than a great church and little men." Christ would have manhood large, even though it must break the bounds of uniformity to become so.

Not only is personality the supreme factor in the worth of the preacher, as in other men, but it is the one which brings success. There is no abiding fruit on the tree whose life is not full and unobstructed. Sincerity is primary in any true endeavor. The origin of our word "sincere," is instructive. A sculptor was cutting the faces of the gods on the facade of a temple in Rome, when a careless slip of his chisel marred the features of Jupiter, and ruined the choicest block of marble in the temple. To replace it would cost much, while the knowledge of his awkwardness would bring reproach from his fellow artists. So he skillfully filled in the broken space with white wax, and it remained unnoticed for a time. But soon the weather and atmosphere caused the wax to crumble and fall away, and the blemish was discovered. He was severely punished, and a law enacted that in future all contracts for public buildings should contain the clause, "sine cera," without wax. No pretense can hide dishonesty, no profession take the place of practice. The true artist must be what he would describe, if he would do the best possible to his powers. Milton said that the poet must himself be a poem. Cicero said that the orator must first of all be a good man. "If you would create something, you must be something," said Goethe. Above all must this be so with the preacher, whose canvas is life, and whose pigments and brushes are thoughts, affections and deeds.

---

*Read before the Ministers' Alliance of Kansas City and vicinity, and published by request.

If we shall study the work of the world's greatest artists, we will discover that their best work is always done in their best hours, when the soul has risen to its noblest heights of ambition and the heart has welcomed its purest and most unselfish thoughts. Genius has reached its supreme level, perhaps, in the poet, and nowhere else is this principle more completely demonstrated. If we look at Robert Burns, the peasant poet of Scotland, we see that there were two Burnses, one of the tavern and the brothel, the other of the field and fireside. That poor, wavering heart was at times the abode of all the demons of lust, and at other times the temple of the living God, where all good angels delighted to tarry. We need but to read his poetry to discern when he was under the influence of good and of evil. His "Lines to the Big-Bellied Bottle," and "Address to the De'il" and others whose suggestions are too vile to warrant their mention, could not have come from his pen when his soul was feeding on pure and chaste thoughts. But when we read his "Lines to a Mountain Daisy," his "Flow Gently, Sweet Afton," and, above all, that classic of the fireside, "The Cotter's Saturday Night," we know that then the spirit of the Highland poet had risen to the level of communion with the best in human nature, and even with the divine. Burns was at his best in writing only when he was at his best in living.

Lord Byron is even a more conspicuous example of the power of personality upon genius. The reader of Don Juan, if one cares to read so disgusting a production, finds his wonder constantly increasing, that so great a poet could write such wretched verse. Its fantastic rhymes, that jingle like the rattle of the court fool, and serve but as a frame for his lewd pictures of the most shameless sort, are not poetry at all. While here and there a faint gleam of poetic thought is seen, the whole is a mere performance, not a poem, and dishonors the very name of the sacred muse. When, however, Byron turns in sick disappointment from his wasted powers, and seeks to sing the nobler song that has not quite ceased to echo through his soul, he is indeed a poet, and of the highest rank. In his "Hebrew Melodies" he reaches the sublime in sacred song. Nothing can be more plaintive than the lament of "Jephthah's Daughter," and nothing more stirring to the heart of the believer in a God who cares for his own than "The Destruction of Sennacherib." Don Juan is at best but verse, the latter are poetry. It is to be deplored that the nobler ideals of human conduct were but sentiments in so many of the great geniuses of earth, rather than a prevailing and reigning power. For mere sentiment cannot produce character. Truth must be the very fabric of the life. "Sentiment approved the preaching of righteousness in Jerusalem on Sunday, and crucificed the doer of righteousness on Friday." It is a sad commentary on the weakness of mere sentiment that the writer of the twenty-third Psalm could have become the seducer of Bathsheba and the murderer of her husband, and such facts may well put us, my brethren, on our guard. To admire the good is not enough, and to eulogize truth will make no man righteous. What one is will determine largely the effect of what he says. And no mere graces of demeanor or courtesy of manner will take the place of genuine goodness of heart and sincerity of life.

Nor does the power of a preacher's ministry depend chiefly on the length of his life, or the circumstances amid which he lives it. Not the extent, but the content of the life tells; not the quantity of time he has consumed in existing, but the ideals he has cherished, and the degree of consecration he has reached. There is a man in Kansas City who owns a little piece of ground 50 by 150 feet in size. It is of trifling extent, compared with the broad acres of the farmer, yet it is more valuable by far than any farm in the county. Because, while he owns but 50 feet in width, and 150 in length, he owns it for 4,000 miles downward, and upward to the skies. So he digs deep and lays his foundation, and then piles story on story, till he completes his "skyscraper," and enjoys an ample income from its rentals. Every life, though brief in duration and narrow in opportunity, may lay deep the foundation of noble purpose, and build high the structure of holy aspiration. Millais took a square yard of canvas and some pigments, and made of them "The Angelus," for which was received a fortune in gold, and undying fame for the artist. Yet canvas and pigments could never make a great picture. Millais put himself into his picture, or it never would have appealed to the universal heart, and become, as it has, a stimulus to worship for every sincere beholder of its beautiful yet simple representation of humble life lived in the full consciousness of the presence of God. He is the true artist, whether in colors, in marble or in words, who can put himself into his work. It is not a figure of speech when we say in the picture gallery, "This is a Rembrandt, this a Rubens, this a Titian," etc., for every work of art is a portion of the artist visibly embodied in his work. As men who have studied the masters are able to pick out the work of each one by certain personal qualities that manifest themselves, doubtless unconsciously to the artist, so does the personality of the teacher of truth make itself seen by the thoughtful hearer. We read that at one period in the life of the apostle Peter his shadow falling upon the sick healed them. One's personality is his spiritual shadow, and if it be cast from his walking in the bright light of the

❁ ❁

B. B. B.

Bitter, Black Bile and how Right Food Corrects It.

Biliousness, from incorrect food, opens the way for an outfit of derangements of not only the body but the mind as well.

The world is a dark or gloomy place to the victim, whether millionaire or mendicant.

The wife of the head of a great insurance office in an Eastern city, was cured, completely, of this wretched affliction by the use of Grape-Nuts. She says:

"For years I was a constant sufferer from biliousness and extreme constipation and I suffered from the most dreadful headaches once a week, which sometimes lasted 3 or 4 days at a time. Grape-Nuts food came to my notice about 5 years ago. I liked it from the first and began to use it because I liked it, without any thought that it might help my health. To my surprise I noted that after a short time all my ailments began to decrease, and they gradually but surely disappeared. I am now, and have been for years, completely free from them and enjoy perfect health.

"Every one in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without) and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather—she never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give to my baby boy when I wean him.

"My husband eats more Grape-Nuts food at every meal than of any other one dish. He says it never palls on him, and he finds that it regulates his bowels perfectly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book "The Road to Wellville" in each pkg.

Sun of righteousness, it will have power to heal the souls that fall beneath its influence. We may be unconscious that the shadow exists, and that it follows us everywhere, but it will be ever where we are, and never without its influence. Moses, when he came down from the mount, did not know that his face was radiant with streams of divine glory, till Israel besought him to put a veil over his face; but he did know that he had been communing with God in Horeb, and that his soul was bathed in the light of the heavenly throne. Stephen perhaps was unaware that his face shone as the face of an angel, when he stood before his enemies; but he certainly knew that the Lord had been with him, shedding the light of his presence upon his faithful heart. We ought to so live that we may be conscious of God's presence and approval, though we may be ignorant of the marvelous effects upon others of our example and teaching. When Wang, a noted Chinese convert to Christianity, died recently, his friends said, as they stood about his body, "There was no difference between him and the Book." The people to whom Dr. A. J. Gordon ministered for a score of years as pastor bore of him this rare testimony: "We know what the life of God in Christ is, for we have seen it exhibited for many years in the life of our beloved pastor." With such a personality behind it, no wonder that his message was irresistible. Such instances confirm the statement that "the life of a pious minister is visible rhetoric." Would that such graces adorned all our sermons. Then would they become indeed messages from the King, whose power could not be resisted by the hearts of men.

In all this, my brethren, Christ is the perfect example for the preacher, and the absolute proof of my theme. His teaching and life were one, and became by their perfect union both light and power for men. "In him was life, and the life was the light of men." By his heavenly personality he has forever proven the reality of the divine life. As some strange bird, pausing in its flight, proves to the astonished observer the reality and nature of its distant home, so in the earthly life of the son of God we see the proof that "there is a sphere where his life is the rule, where his dialect is the language of the country, and his the habit of living." In the words of Lyman Abbott, "As in the spring the first lily of the season puts its white head above the ground, then drops its head that it may whisper to its seed sisters, saying to them: Come, come, this is what you were meant to be! so into the darkness of a pagan night, and into the vileness of a wholly earthly history, came the one transcendent, pure, divine figure, standing for those few short years upon the earth, showing what is truly God by showing what is truly man when God is in him, and calling out to us, still in the earthiness, still in the darkness, and saying to us: Come! this is what you were meant to be, this is what God is trying to make you, this is what your aspirations mean. You are sons of God; the law of his nature is the law of your nature; and working with him and letting him work with you, you shall come out into the sunlight of God's own love and become the sharer of his own life."

Does not this thought fill us with courage and joy, my brethren? If the truth we teach so imperfectly, because of our limitations of mind and heart, can be so wonderfully enforced by the power of that personal character which is possible to the humblest of us all, may we not go forth to the work of preaching the gospel with renewed strength and delight, realizing that we are workers together with God, and that his wisdom will supplement our simplicity, his power our weakness, and his grace our folly and sinfulness, if with sincerity we seek to be the truth we are trying to proclaim. For in the words of Phillips Brooks, "All heaven is working for us if we will, as the little child digs his well in the seashore sand, and then the great ocean comes up and fills it for him." Let us dig our wells in the shifting sands of human hearts, believing that he who is the Way and the Truth and the Life will fill them with the living waters of his saving love.

* *

Modern Paulites.

By Charles B. Sala.

There is a bit of inconsistency existing among many of the professed followers of our Master, who claim to wear no other name than his and follow no creed but Christ. And these "many" are not a few in most churches. To tell them that they are more unscriptural in their practices than is the most pronounced sectarian would be indignantly resented. There are quite a large number of people in the church who think that our plea of "back to the New Testament faith and practices" goes only as far as baptism and the name by which they are called. It is a great mistake. There is New Testament "truth," as demonstrated in the Ananias and Sapphira incident. There is New Testament "love" told about in the thirteenth chapter of First Corinthians. There is New Testament "honesty" seen in Zacchæus as a result of his conversion. There is New Testament "giving" that Jesus called attention to as the widow put her mite into the Lord's treasury. There are New Testament "missions," as can be learned from Paul's commendation of the Philippians. But the particularly unscriptural class is the one which goes up to the house of the Lord because the preacher is liked or rather more generally stay away from God's services because the preacher is not liked. If there is a more aggravated type of sectarianism it has not yet been hatched. And it is my belief that when Paul was taking the Corinthians to task about being Paulites and Apolloites that he had just such a crowd in mind. When the roll is called down here how many are found as faithfully, persistently and liberally supporting the work of the church when a minister is on hand they don't just fancy as when their "ideal" or maybe their "soothsayer" is in the pulpit? It is also one of the very noticeable features of the Lord's day service that when the preacher is absent from the pulpit most of the brethren, too, are absent from the Lord's table. If that isn't "preacheriteism" or "sermoniteism" as serious as what Paul condemned then there is a mistake somewhere. Did the preacher die for you? Was the sermon crucified for you? Is the table spread "in remembrance of me," or the preacher? One might be excused if he didn't love the preacher enough to be present, but that supper is not to show forth his departure till he come again. True it is that a likable pastor or leader is an inspiration to better work, yet the true disciple is so deeply interested and actively en-

(*Continued on page 1028.*)

* *

EVER TREAT YOU SO?

Coffee Acts the Jonah and Will Come up

A clergyman who pursues his noble calling in a country parish in Iowa, tells of his coffee experience:

"My wife and I used coffee regularly for breakfast, frequently for dinner, and occasionally for supper—always the very best quality—package coffee never could find a place on our table.

"In the spring of 1896 my wife was taken with violent vomiting which we had great difficulty in stopping.

"It seemed to come from coffee drinking but we could not decide.

"In the following July, however, she was attacked a second time by the vomiting. I was away from home filling an appointment, at the time, and on my return I found her very low; she had literally vomited herself almost to death, and it took some days to quiet the trouble and restore her stomach.

"I had also experienced the same trouble, but not so violently, and had relieved it, each time, by a resort to medicine.

"My wife's second attack satisfied me that the use of coffee was at the bottom of our troubles, and so we stopped it forthwith and took on Postum Food Coffee. The old symptoms of disease disappeared and during the 9 years that we have been using Postum instead of coffee we have never had a recurrence of the vomiting. We never weary of Postum, to which we know we owe our good health. This is a simple statement of facts." Name given by Postum Company, Battle Creek, Mich.

Read the little book, "The Road to Wellville," in each pkg.

As Seen From the Rockies

By B. B. Tyler

The international Epworth League convention concluded its most successful meeting in Denver Lord's day, July 9. The attendance was large. There were 10,000 delegates present. The number of persons who came to Denver on account of this convention brought the attendance up to probably 20,000 persons. The meetings were held in Trinity Methodist church, in the Central Presbyterian church and in the coliseum, the combined seating capacity of which is about 8,000. These buildings were filled at each session. There were times when hundreds of people were turned away because of lack of room. Bishops were present galore. Many of the strongest, and best known, preachers in the Methodist church were present as active participants in the proceedings. The churches of all denominations were placed at the disposal of the Epworthians. Some of the most important meetings were held in the Central Christian. Two strong gospel sermons were delivered in the South Broadway church by delegates to the convention—the Rev. W. C. Lovett, of Atlanta, Ga., and the Rev. Joshua Stansfield, Indianapolis, Ind. The sermons were thoughtful, original, pertinent, practical. Both sermons were expository. The evening discourse was a happy combination of the evangelistic and expository. The discourse in the morning was such a sermon as ought to be delivered as a preparation for waiting at the table of the Lord. The world moves and Methodism keeps step with the advance. The Methodism of to-day is better than was the Methodism of thirty or forty years ago. It is more intelligent. It understands the Christ better and represents him more correctly. The key thought of this Epworth League convention was evangelization. It was prominent in the addresses and discussions. The books, on the literature tables, were devoted almost wholly to the work of world-wide evangelization.

The Epworth League is the Christian Endeavor of Methodism. Its growth has been rapid. This movement began in Cleveland, O., May 15, 1889. The local societies are called chapters. In the Methodist Episcopal church there were, last November, 21,873 chapters, and in the Methodist Episcopal church, south, there were, at the same time, 3,569 chapters. There were, seven months ago, 2,000,000 members of the league in the Methodist Episcopal church, and in the Methodist Episcopal church, south, there were 123,325. In the convention of which I am writing there were represented, besides the branches of Methodism named in this connection, the Canadian Methodist church and the African Methodist Episcopal church. Statistics of the Canadian and African churches are not at hand as I write. Sufficient has been said to show that the numerical increase of the Epworth League has been rapid.

The motto of this organization is "Look up, lift up." The declared object of the Epworth League is to "promote intelligent and loyal piety in the young members and friends of the church; to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help." The following pledge is required of its members:

"I will earnestly seek for myself, and do what I can to help others to attain, the highest New Testament standard of experience and life. I will abstain from all forms of worldly amusement forbidden by the discipline of the Methodist Episcopal church, and I will attend, as far as possible, the religious meetings of the chapter and the church, and take some active part in them."

Where Methodism is known the Epworth League has gone. It not only exists in the United States, Canada, England, western Europe and Australia, but there are chapters in India, Mexico, South America, China, Japan and Hawaii. The tendency of the league is to produce harmony and unity in the great Methodist family. This is well. It is one of the ways in which to ultimately bring about Christian union. It is a matter of prime importance that domestic infelicities, ecclesiastical, shall be settled. The trend of the Epworth League is to bring peace, harmony, unity, union to the divided Methodist family. There is a tendency much larger than this, as is seen in the fact that the Christian Endeavor and Epworth League prayer-meeting topics are the same. For the month of July the topics are: "The Making of a Christian," "The Indwelling Christ," "The Message of the Flowers," "Preparing for Our Heavenly Home," and "Missions in Japan." The Epworth League changes "Missions in Japan" to "Missions in Eastern Asia."

The church of to-day is better than was the church of yesterday. The church of to-morrow will be better than is the church of to-day. Our young people are trained for Christian service as young people were never before trained. The outlook is radiant. Evangelize is the dominant note in all these organizations. The motto, or watchword, of the great international Sunday-school convention in Toronto, June 23-27, was, "Winning a Generation." The day dawns. The darkness is disappearing. Every knee shall bow and every tongue shall confess that Jesus is the Lord.

Denver, Colorado.

❖ ❖

Modern Paulites.

(*Continued from page 1027.*)

gaged in doing the work he ever welcomes the Master to give him that the advent of a poor speaker or a brilliant orator in the pulpit, or none at all, is scarcely noticeable on the results of his labors. Nor has the "hot" or "inclement" weather a paralyzing effect on his Christian duties. These kinds of Christians are the rock against which the storms and waves of opposition, criticism and religious spasms dash up and are broken while the preacherite pebble is tumbled about on the beach. Let us be Christians, preacher or no preacher, like him or not like him, sermon or no sermon, sunshine or sleet, ruling or being ruled, in the pew beside a hypocrite or surrounded by saints, at home or visiting, everywhere, all the time.

Minerva, Ohio.

Y. M. C. A. Work in Manchuria

By Carme Hostetter Smyser

Soon after the Russo-Japan war was declared (Feb. 8, 1904,) the Christians of Japan united in asking permission to send out chaplains with the army, but somehow no definite answer was given to the request. They were compelled to stand by and see Shinto and Buddhist priests follow in the procession of outgoing generals and soldiers.

Mr. Ochiai, Y. M. C. A. Field Secretary in the Japanese Army.

However, in the following August there was deep rejoicing in the hearts of all Christians in Japan when news was received that the Japanese government had given written orders to the Y. M. C. A. to open work at Antung and Yingkow (later at Hojo and Dalny also) and granting free transportation of baggage and providing buildings for the Association work.

The equipment consists of Bibles, hymnals, books of history and biography (translated into Japanese), magazines, newspapers, pictures, games for amusement, post cards, writing material, barbers' outfit, gramaphone, etc. Tea is served to the men visiting the Association rooms, Bibles are distributed, and the gospel preached. Concerts with the gramaphone are held both at the rooms and in the hospitals.

There are at present two foreign (Messrs. Hibbard and Gleason) and nine Japanese Association secretaries in Manchuria. These secretaries are kept busy from morning till night visiting the wounded men in the hospitals, cheering them with words of comfort, giving them books to read, and writing messages home for those who are too badly disabled to do their own writing. Then there is daily preaching at the Association tents, and concerts. Mr. Hibbard reports meetings where both tent and surrounding yard were so closely packed that it was necessary to preach awhile inside and alternately on the outside. The men often ask for Bibles. They find that the Bible words do give real cheer and comfort.

Mr. Ochiai and Mr. Kawasumi, two preachers from Sendai, deserve special mention for the fine work they are doing in Manchuria. Sometimes these men walk almost steadily for fifteen or sixteen hours, from one point to the other; upon reaching their destination they proceed at once to visit the wounded, telling the blessed message of salvation and comforting the men in any way they can.

These secretaries are always kindly received by generals and soldiers. It is a glorious work well deserving your serious reflections, your prayers, and your encouragement.

Séndai, Japan.

The Marion, Ind., Tent Campaign

From the Evangelists' Standpoint.

Sunday night, July 30, brought to a close the tent campaign conducted by the Tabernacle and Central Christian churches of Marion, Indiana, and the results were most gratifying to the churches and to the citizens generally; yet it was the opinion of the evangelists that the meeting was only fairly begun. Two weeks more might have done great things in the way of additions to the church. The brotherhood cannot realize the extent of this victory until they know the condition of the field. The Christian church was comparatively weak in Marion; in fact more so than in any other city of its size in the state. Our churches had suffered from internal strifes and were overshadowed by the larger denominational churches. It was a tremendous undertaking for so few members to divide themselves into three sections and attempt to run three large tent meetings in the city at the same time. But W. S. Buchanan, pastor of the Tabernacle church, and the originator of this campaign, is in the habit of undertaking great things for God, and had succeeded in inspiring the members of both congregations with the idea of a forward movement. The campaign was wisely and prayerfully planned, and the enterprise was undertaken with a determination and confident expectation seldom seen. Bro. Merritt Owen, the new pastor of the Central church, worked faithfully during the campaign, but was at a disadvantage by being comparatively a stranger at the opening of the meetings. He is rapidly growing in favor with the people of Marion.

The evangelists and singers were distributed as follows: At the south tent, T. J. Legg, state evangelist of Indiana, with Edward McKinney as singer and helper; west tent, J. M. Elam, evangelist, and P. A. Parsons as singer and helper; central tent, R. H. Fife, evangelist and H. H. Saunders as singer and helper. Every morning at nine o'clock the evangelistic force and pastors met for consultation and prayer. The evangelists were instructed by the executive committee to fully present the teachings of the church of Christ. They said, "Preach the gospel every day, and make the people understand our plea for New Testament Christianity, whether you have a single addition or not." I am pleased to say that this order was faithfully obeyed, and every evangelist made his sermons sparkle with some phase of New Testament truth.

The first two weeks of the campaign were greatly interrupted by rainy weather, and we had all kinds of counter attractions to meet, such as the 4th of July celebration, a circus, a merry-go-round, special attractions at the park and the operas running at full blast. The big, central tent was erected right in between two opera houses, each only a square away. Besides this our religious neighbors seemed to catch the inspiration of our meetings, and concluded that it would be to their interest to start meetings of their own, and erected some of their tents only one or two squares from ours, so that we could be sure to know that they were doing the best they could to help our meetings along. From two to four such meetings were in progress the entire month.

In addition to many matters of detail to be looked after, the evangelists were instructed to look especially after four points, in the order named, as follows: First, popularize our plea for New Testament Christianity among the masses; second, encourage the unity and good fellowship among our own brethren; third, extend our church into new territory in the city; fourth, and last, "get additions." The first three were accomplished in a glorious manner, and we closed with 130 additions, as follows: 56 at the central tent, 48 at the west side and 26 at the south tent. Nearly all of these were grown people, and over 100 were baptized. One-half of the entire number came in the last week of the meetings, and fifteen the last day.

We received every courtesy from the daily press and citizens that we could expect, and a conservative estimate of the total attendance at these meetings is 20,000. The Central church did the wise thing in deciding to move its building several squares farther west so as to be in easy access to that rapidly growing residence district, and a new congregation was organized in South Marion.

There was no clap trap sensationalism whatever in the meetings. They were all conducted on such a high plane that they met with universal approval, and brought forth the heartiest editorial congratulations from the press of the city. As an indication of the prestige the Christian church now has in Marion, a leading banker said to Brother Buchanan, as he handed him a liberal contribution for the campaign fund, "Hereafter the Christian church of Marion can accomplish whatever it undertakes. Any church that can undertake and successfully carry out such an enterprise as this deserves universal respect, and, if you need any more money for this campaign, call on me again." I venture the prediction that he will have the satisfaction of being called upon again before many months; for if W. S. Buchanan remains there, we may expect to hear of great things in the way of church buildings in a short time.

I cannot speak in too complimentary a way of the two faithful pastors and their people, especially the executive committee, for their co-operation, zeal and stick-to-itiveness. They went through even the most perilous times without flinching or wanting to turn back. Does the reader wonder that we gained the victory? Even during the first two weeks of continuous rainy weather, when it looked so dark for the finances of the campaign, if there was a single murmur, it never reached the ears of the evangelists.

Our religious papers also contributed largely to the success of the campaign by their favorable notices and sending copies of the papers for free distribution. The evangelists tried to induce every family to subscribe for one or the other of these papers.

I cannot close this report without expressing my gratitude in a public way to my brother evangelists for their courtesies to me and faithfulness to their posts of duty. I never offered a suggestion or made a request that they did not try to carry out, and all took an active part in the manual labor connected with the campaign, especially in taking care of their tents. Our singing evangelists were all very efficient also as personal workers among the people.

Two of them, Brethren Parsons and Saunders, are promising young ministers, Brother Saunders being formally ordained to the ministry one Sunday morning during the campaign.

Since this campaign is considered as an experiment in summer evangelism, I will consider in a later article some of the advantages of such a campaign and how this plan might be improved.

R. H. Fife,
Director of the evangelistic forces.
Kansas City, Mo.

Christian Publishing Company Reunion.

A very delightful occasion was the reunion of the officers and employes of the Christian Publishing Company, which took place last week at the home of W. W. Dowling, the vice president of the company. The house had been decorated for the occasion and the host's son, Mr. Harold Dowling, had employed his electrical knowledge in arranging some tasteful lighting effects. Mr. and Mrs. Till, with the assistance of a corps of young ladies, dispensed refreshments and apart from the social fellowship which the gathering was intended to promote a pleasing program filled in part of the evening, musical selections being rendered by Miss Marguerite Varey, Mr. Roland Bresch and others, while the choir of the Hammett Place Christian church, of which the host is an elder, was especially invited to entertain the "printin' folk" and did so most admirably. Mr. Dowling welcomed his guests most cordially, stating that this was the second occasion on which it had been his pleasure to entertain them as a "house," and he expressed the hope that there might be a reunion of the employes every year. Mr. G. A. Hoffmann responded, thanking the host for his courtesies and stating, what was unknown perhaps to many present, that Mr. Dowling has been longer engaged in the editing of Sunday-school literature than any other man in America and that over 350,000 scholars receive his instruction every week.

The two most enjoyable items of the evening's program center around the host. We wish we had space here to quote from the Rhymester Laureate's account of a peregrination under the title of "The Old and the New." Perhaps we may some other time. But Mr. Dowling pictured to us some of the memories—joyful and otherwise—of the old publishing house and then he took us through the various rooms of the fine and adequate building in which we now gather to do our daily work in sending broadcast the Christian-Evangelist and the many other publications that go out from 2712 Pine street.

And just before the break-up it was the pleasant duty of Mr. W. D. Cree, in a witty speech, to represent "the house" in the presentation of a handsome chair for the use of the vice-president in his own "den" at home, as a token of the esteem of his fellow workers, of whom nearly all were present save the president of the company, who was unable to return from Garrison Park in time for this event.

Bruneau Valley, Idaho.

The advertisement of the Bruneau Land and Irrigation Co., which appears in this issue of the Christian-Evangelist, refers to an enterprise originated by members of the Christian church, chief among whom is Henry Watkins, Boise, Idaho, formerly pastor at Tacoma, Wash. He writes enthusiastically concerning the country, says that there are eight Christian preachers in Bruneau Valley and that one-half of the present filings are from members of the Christian church.

Brother Watkins will take especial pleasure in answering inquiries from readers of the Christian-Evangelist.

Our Budget

—Now we are off for San Francisco.

—The Christian-Evangelist will tell the story of the convention as usual—as fully as it can be told on paper.

—Send in your orders at once for extra copies of the paper, and ask your neighbor to subscribe.

—We shall send back wireless or other dispatches along the route, informing our readers of the journey and its incidents.

—That is splendid news from the Home Society which we print this week in double column measure. A gain of $20,000 in ten months over the previous year in our home missionary offerings—about as much as the total receipts ten years ago—means several important things. First of all it means a growing interest in home missions. It means unshaken confidence in the secretary and board of managers. It means that home mission work has gained such momentum that whoever or whatever gets in its way is likely to be run over. It prophesies larger things for the future. We congratulate the Home Society and the brethren at large on the splendid showing.

—At Ladonia, Tex., a brick church is being built.

—The new building at Lyons, Kan., is to be of cement blocks.

—A city mission board will probably be organized at Louisville, Ky.

—C. E. Pile, of Parsons, Kan., is convalescent, after a critical illness.

—A state convention of Kentucky will be held at Maysville, September 25-28.

—The Nebraska convention has just followed the institute which closed July 28.

—George Rader has left Bloomington and taken up the wark at Bruceville, Ind.

—Bruce Brown occupied his old pulpit at North Side church, Chicago, last Lord's day.

—V. L. Parker has been installed as minister of the Bismarck avenue church, Indianapolis.

—W. F. Hamann, of Sedalia, is taking work at the University of Chicago during this term.

—The seventh anniversary of the Irving Park church, Chicago, has just been celebrated.

—N. N. Early will give three-fourths time at Augusta and one-fourth at Chatham, Bracken Co., Ky.

—There is talk of a new building at Danville, Ky., where H. C. Garrison is doing a fine work.

—Our church at Oklahoma City is erecting a mission chapel to be located in the university addition.

—F. P. Smith, late of Hoopeston, Ill., has taken up the work at West Park church, Indianapolis.

—Utica, Ohio, reports a new congregation organized of sixty-eight members, with a lot purchased.

—I. N. Mabry, of Perry, Okla., has decided to enter the field as a regular singing evangelist.

—W. W. Burks, of Mason City, Iowa, has been called to succeed G. D. Edwards at Nevada, Mo.

—R. W. Abberley, of Minneapolis, Minn., is wanted by the Walnut Hills church, Cincinnati, Ohio.

—The brethren at Taylortown, where W. H. Patterson is in charge, have just completed a new parsonage.

—The brethren at Emporia, Kan., have moved out of their old building, and will soon be worshiping in the basement of their new edifice.

—Jason Mill, Ind., where a new church building will soon be erected, has taken D. G. Waterman from Knox.

—The Callaway county convention of Missouri, was held at Mokane, August 2, when a good program was rendered.

—The Brooks brothers have in the past eight months had 1,207 converts in eight meetings, an average of over 150 a month.

—The "dog day" sale advertised in another part of this paper, shows that our book-publishing department has "gone crazy."

—The annual union meeting of the churches of Knox county, Ind., was held at Sandborn, and was a "basket dinner" occasion.

8,778

NEW SUBSCRIBERS.

Some time ago we asked our friends to send us 10,000 new subscribers to the Christian-Evangelist. Of this number we have received, up to Aug. 1, 8,778. Brethren, we are more than thankful for this splendid response, and wish we had words to express our appreciation for this excellent work on the part of the friends of the Christian-Evangelist. Just give us a little lift to help us out and in another month we can report to you that we have the 10,000 new subscribers, which will mean 50,000 new readers. What a world of good this will be to the cause of Christ!

—We regret to record the death of H. K. Berry, who died recently at Sulphur Springs. He was formerly minister at Augusta, Ky.

—L. F. Drash has resigned at Bloomfield, Ind., where he has done a very acceptable work. His future plans are not yet announced.

—T. J. Clark had a ministry of twenty-one years at Vincennes, Ind., and has just received the twelfth call from the church at Bloomington.

—The marriage is announced of C. J. Sharpe, our energetic minister at Hammond, Ind., with Miss Grace W. Chapman, of Millbury, Ohio.

—L. N. D. Wells and wife, of Wilkinsburg, Pittsburgh, Pa., will take a considerable trip through the west after attending the convention at San Francisco.

—H. H. Peters informs us that Oliver W. Stewart, who has just taken part in a temperance rally at Rossville, Ill., was at his best and the meetings a great success.

—How many are going to the convention? Santa Rosa, Cal. reports 50 of its members intending to be on hand. That is the way the Pacific Coast brethren are going to go.

—Prof. E. B. Wakefield, of Hiram college, is visiting his daughter, Mrs. Walter Robinson, at Princeton, Mo., during August. His journey may be extended to Oklahoma and Texas.

—The brethren have moved into the remodeled church at Somerset, Ky., where the work continues to prosper. There were 18 additions in two weeks recently at the regular services.

—Our church at Pueblo, Col., has a fine male chorus organized as a part of the movement to make the services of special interest to the men. This chorus has been a decided success. Congregations have been increased and the musical work is well done. A photograph of the members of this choir appeared in the Pueblo Chieftain, with J. H. Mohorter, the pastor, and the organist, Miss Brooks, the only lady in the group.

—Russell F. Thrapp, of the Central church, Jacksonville, Ill., is spending a vacation at Lake Geneva, Wis. Guy B. Williamson, the assistant pastor, is continuing the regular church services.

—The ground has just been broken for a new church building at Ft. Wayne, Ind. It is to cost $4,000, and is largely the outcome of the leadership of E. W. Allen, of the West Jefferson street church.

—The Cambridge City Tribune reports that Joseph Garvin's revival services in the Christian church there have been successful and that the preacher has given eminent satisfaction from the standpoint of spirit and untiring work.

—One who has borne a prominent part in the Restoration movement for many years has just passed away in the person of T. W. Brents, who will be widely mourned in the south. He was born in 1823 and was the father of Sister Victor W. Dorris.

—J. Boyd Jones has held a successful meeting at Macclesfield, N. C. When he went there we had no following at all, but a church was organized, a beautiful corner lot secured, and it is hoped a building will be erected before long. D. W. Arbold has consented to take charge.

—Elder and Mrs. Rolla G. Sears have moved to Canton, Mo., from Chicago where they have been attending the university and the conservatory of music. Brother Sears will teach Hebrew and the cognate languages at Christian university and Mrs. Sears will teach the mandolin.

—Two new churches, one at Folsom, with 20 charter members, and one at Raton, with 48 charter members, have been recently organized in New Mexico. These places are within reach of each other and a competent, energetic young man is wanted to take oversight of them. Address David C. Peters, 612 Pierce Ave., Trinidad, Col.

—In the report of the committee on resolutions at the Grand River district convention, Pattonsburg, Mo., it was resolved that Governor Folk's enforcement of the law be heartily endorsed, and that the heartiest support be given to the officers of the convention, and in building up the work in the respective counties represented.

—Daniel Trundle, of Aurora, Mo., has decided to take up the work at Bisbee, Ariz. Aurora made every effort to retain Brother Trundle. He appreciates their kindness but he has been influenced by the condition of his wife's health to try another climate. The move will take place about August 21. Whoever succeeds Brother Trundle at Aurora will find the brethren in a spirit to go forward.

—A brother in Kentucky writes: "From the crucial criticism through which your book on the Holy Spirit is passing it must be dangerously near the truth," and so he inquires the price of book and requests a sample copy of the Christian-Evangelist. Criticism never hurts the truth and it often helps to commend it to others who would not otherwise know of it. Let the good work go on!

—Cephas Shelburne writes from Huntington, Ind., "The contract has been let for our new church, the old building has been torn down, and work has begun on the foundation. Yesterday, July 30, we held our first service in the new theatre which we will occupy on Sunday. Three hundred scholars attended the Sunday-school and the large auditorium was filled at both preaching services. There was one confession.

—One of our English readers writes: "We shall miss the sweet Macatawa Musings and it is a grief to see the familiar name of Edgewood-on-the-Lake advertised for sale. We must hope that Pentwater will become dear to your readers in its turn and will become a new garden of Eden where the voice of God is heard and where it is echoed in many a home through the pages of the sanest, sweetest and best of religious periodicals."

—We are glad to learn that a movement is on foot among the friends of L. L. Carpenter in the Hoosier state to send him to the Holy Land next winter in the company that is being organized by B. B. Tyler, of Denver. This will be a graceful thing to do, for Brother Carpenter will deserve the honor and will no doubt enjoy immensely such an outing. An interesting event is about to occur in Brother Carpenter's life of which the CHRISTIAN-EVANGELIST will give further particulars.

—J. W. Walters has resigned at Webster City, Ia., to take effect Aug. 25. He will enter the evangelistic field and churches desiring his services may address him for the present at Webster City. Brother Walters goes back to his former field of work. He has been eight years in the pastorate without vacation or change, and in the past twenty-two months 111 have been added to the church at Webster City, while a considerable mortgage has been met, the building improved, and nearly all missionary calls generously provided for. His relationship with the church is most cordial.

—A note from Mrs. Amanda Gail Holmes, of Mankato, Minn., brings us the following message: "Our loved sister, Adelaide Gail Jenks, was laid at rest from her long illness July 18 in Lakewood cemetery. She passed away Sunday, July 16. Appropriate services were conducted by R. W. Abberley at the Portland avenue church of Christ in Minneapolis. Obituary later." Our older readers especially, will remember the poetic contributions from our gifted sister which ran through many years. She was a great sufferer and it is sweet to know that her purified spirit is at rest. Our sympathies are extended to the bereaved.

—The number of new subscribers for the CHRISTIAN-EVANGELIST during the month of July has broken all records. It has been difficult to fill the orders for extra copies, although an effort is made each week to anticipate the demand. This growth, we are glad to say, is not the result of any special boom but the normal increase of interest in the CHRISTIAN-EVANGELIST, and in what it stands for. We are asked by the Subscription Department to say to those who wish reports of the San Francisco convention to place their orders for extra copies beforehand, or, what is better, to become regular subscribers for the paper. Then they will be sure to receive full and accurate reports of our great national convention.

—We have received a communication written by Julius Stone, a missionary under the Home Society, who tells us of an open door of opportunity. Brother Stone has been mixing freely among the people in this great land who are of Scandinavian birth or descent. He recently attended a Christian unity conference in which the first day was devoted to the discussion of baptism, and at the conclusion of the session five preachers who had been actively opposed to immersion were put beneath the waters of the neighboring river by Brother Anderson, of Kansas, one of them being secretary of the Norwegian Danish Free Church Association. Another subject discussed was "The Government of the Church" and the question was very carefully examined. Brother Stone is very hopeful of the outcome of these conferences. He is on the program committee and another meeting is to be held towards the end of the year.

—Here is a train ritual for the CHRISTIAN-EVANGELIST Special, which is not mandatory but suggestive:

1. The general in command of the expedition will be General Cheerfulness. His commands should be implicitly obeyed, and they are not grievous. There's bound to be in so long a journey, some discomfort in the way of heat, dust, imperfect service here and there, and other undesirable features; but any one allowing himself to become disagreeable on that account is likely to be dropped off the Special at the nearest stop, to be picked up by a later train.

2. The people who make up the CHRISTIAN-EVANGELIST Special know the difference between cheerfulness and rowdyism, and if they didn't they would have no disposition for the latter. It is a long journey and any excessive exuberance of good feeling at the beginning is likely to be followed by sullen silence toward the close. Distribute it all over the journey.

3. In ordinary trains there is sometimes an unseemly rush for one to get ahead of another in going in and out of the cars, and especially at table, and ladies are sometimes crowded out in the scramble. But of course there will be nothing of this sort of brute selfishness on our Special. Each one will try to see that his neighbor fares well, and will esteem others better than himself, especially the ladies. That will make delightful traveling.

4. Take all the religion you have along with you, and if you can increase the stock on hand, *en route*, do so. You will need it to keep you happy and agreeable on the way, and you will need it when you get to San Francisco, to make you attend the convention instead of seeing the sights. "The Sights" will be there after the convention is over. Try to find a little time each day on the train to look after the religious side of your nature in order to keep sweet and wholesome. If you have any of that morbid, dyspeptic type of religion that mistakes long-facedness for piety, and obstreperousness for soundness in the faith, leave it at home, or stay at home with it.

5. Take some good reading along with you. It is tiresome talking *all* the time on the train, and sometimes it is tiresome listening, for the noise of the train and of other voices makes it difficult to hear. We will have time to read one good book through on the way, and the amount of instruction we would get out of that, to say nothing of the boon which we would confer on others by our silence, would be worth the journey! Don't construe this as discouraging sociability on the train. We want that and must have it, but it is simply a caution against an excessive strain on the social faculties, to the exclusion of what every normal soul needs—periods of quiet and rest.

Missouri University.

In this issue of the CHRISTIAN-EVANGELIST will be found a bird's-eye view of the University of Missouri. The growing popularity of this institution is attested by the fact that the attendance has grown from 940 in 1899, to 1,882 in 1905.

Ninety-one per cent of the students enrolled last year were church adherents. By denominations, there were three hundred and ninety-five Methodists; two hundred and ninety-five Disciples of Christ; two hundred and fifty-two Presbyterians; two hundred and eighteen Baptists; sixty-one Catholics; thirty-one Congregationalists; twenty Jewish; seventeen German Lutherans; thirteen English Lutherans; eight Unitarians; five Adventists; five Universalists; two each of Friends, Christian Scientists and Church of God; and one each of Danish Lutheran, United Brethren and Dunkard.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

A Big Little Meeting.

A protracted meeting of two weeks' continuance, held at Keytesville, Mo., closed last week with 26 additions. Most of the preaching was done by C. H. Winders, pastor of the Columbia Christian church, though the writer preached a few times, did the baptizing, and assisted in other respects.

The preaching of Brother Winders was admirable. There was no unusual excitement, nor any effort to produce anything of the kind. The whole effect upon the community, from the human side, was in the earnest presentation of the gospel.

Not the least agency among those which helped was the singing of Miss Otto Stephens, of Columbia. This was her first attempt at leading an evangelistic service; but unless I am mistaken it will not be her last. She showed very remarkable ability in organizing and sustaining the singing forces of the town, while her solo singing gave very general satisfaction. Those securing her services for evangelistic work will be fortunate. Her address is Columbia, Mo.

Among those who were baptized was E. W. Price, a son of General Sterling Price, whose name is a household word in Missouri. The son is a worthy representative of his distinguished father. He is over 70 years of age, but is in vigorous health, and seems to be practically in the prime of life His decision to be baptized was characteristic of the man. He came to town from his country residence with his mind fully decided to take the important step, and this he did as soon as it was possible for him to do so. His action produced a profound impression both at Keytesville and Glasgow, where he is so well and favorably known. W. T. MOORE.

Columbia, Mo.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

$20,203.75 GAIN.

A Tremendous Awakening.

Home Missions are taking hold of the people's hearts. The receipts this year to August 1, show a gain of $20,203.75 over the corresponding period last year. Many churches have taken the annual offering, but have not yet remitted. Many more have not yet taken the offering. Can any church afford to let this opportunity of lining up with the greatest achievement in our history, pass unheeded? Can any man or woman wearing the name Christian omit or decline to make an offering toward the Christianization of the Republic and the salvation of the whole earth? Can any preacher count himself faithful, who fails to lead his people into their portion of the victory?

We are doing more than ever before in the field, yet the demand is for a hundred times the force and fifty times the treasure. Our offerings are already glorious, yet according to our ability they are meager and unworhty.

It has been a wonderful year. Never such victories; never such odds; never such enthusiasm; never such deep purpose; never such splendor of achievements.

We call upon all men everywhere to fall in with the army of doers, to pray—to work—to give. Make this the coming year. Send a message and an offering from your church and school, or send your personal offering to this heart pressing work. Now is the time; to-morrow too late.

Benjamin L. Smith, Cor. Sec.
Geo. B. Ranshaw, Field Sec.
W. J. Wright, Supt. of Evangelism.

Y. M. C. A. Bldg., Cincinnati, O.

Oregon.

Dear Fellow Disciples:—We begin the year with a debt of $1,665.45. As a partial offset for this indebtedness, there is in outstanding pledges now due, about $800. If those who are now delinquent would send in their payments we could refund almost half this larger amount.

Our expenses for the current year will be about $2,500. This includes the salaries of the workers in the field, and the salary and expenses of the corresponding secretary, etc. The Turner convention will more than pay its own expenses. This is a small thing when we consider that we now number in the state over 9,600 souls.

The fields to be aided this year are Tillamook, Portland (Rodney avenue), Hood River (city), Myrtle Point, Forrest Grove, and, if possible, Woodburn and Hillsboro. If we should answer all the calls for aid from fields in need the number would be very much larger. Shall we arise to the great opportunity that the Lord has given us in this great field?

Our beloved president has given us a motto for the year's work: "Eight thousand dollars for missions and 1,500 souls for Christ by Turner '06." Brethren, this has the proper ring. Let it be repeated all along the line. Brother preacher, take it up and tell it to your people until it resounds throughout all our borders. Let us hear you say, "I am with you for $8,000 and 1,500 souls for Christ by Turner '06."

Can we do it? Certainly. If we should give but a single dollar each for this work we would have over $1,000 more than our motto asks. Surely there is not a Disciple in Oregon who can not give at least one dollar for state missions during the year. Think of it—only one cent for every three working days in the year. Even the poorest among us can find no excuse.

Again, if we should adopt the "Each One Win One" plan we would have many more than 1,500 conversions to report at our next convention.

Let us go up to Turner next year free from debt, a balance in the treasury and a rich harvest of souls. When you return from San Francisco begin at once to plan for a great rally for state missions on the first Lord's day in November.

I am now planning for a general canvass of the state to assist in this work and to get a larger knowledge of the field and the forces.

F. E. Billington, Cor. Sec.
Cottage Grove, Oregon.

❀ ❀

A Valuable Book.

In his recent work on "The Holy Spirit" Dr. Garrison has conferred on the brotherhood a valuable service. That the time is ripe for a work of this kind can admit of little doubt. Hitherto, as a people, we have given more attention to other features of the gospel, in our efforts to correct certain important errors of the time, and have thus been led, in a measure, to neglect the cultivation of this rich field of Christian thought and privilege. The excellent work of Dr. Richardson, published nearly a third of a century ago, received all too scant attention and reading. While such one-sidedness of emphasis is inseparable from all reformatory movements, if it crystallizes into permanent deformity it becomes a positive misfortune.

Valuable and fruitful as have been the truths that we have urged with so much zeal and success for a century, it is but just to say that no department of Christian study promises more for the spirituality of the church and the increase of its power than that concerning the Holy Spirit and his mission in the world. There is need of a new study of this great subject and larger insistence upon it until it shall bulk more largely in our thought and teaching. There can be no vital religion without the sense of the divine presence and communion, and the indwelling of the Holy Spirit is the means and accomplishment of this. Much of the teaching of the scriptures on this subject is *dead truth* to a large part of the Christians of to-day. It needs preaching, advocacy, study, until it shall *live* as privilege and blessing in the consciousness of Christians. There is need, if not of a new reformation, of a *revitalization* of this most important part of Chirstian teaching.

Dr. Garrison's work is a summons to this work, and a most happy introduction to it. It is not metaphysical, not controversial, but scriptural and vital. It is an excellent setting forth of the teaching of the scriptures on this subject, with a view to unfolding to the church the magnitude of its privilege, that it may enter more fully into its inheritance.

The author has no theories to bolster up and finds no passages that he needs to explain away. The interpretations are such, almost without exception, as must appeal to every unsophisticated mind as correct. Whether the language of John 16:13 will bear quite all the author finds in it is open to question, but fairness and absence of bias in interpretation is a marked feature of the book. The position taken regarding the present work of the Holy Spirit need not be rejected as untrue or without scripture warrant, even though the passage referred to be taken as directly applicable to the apostles.

No preacher should feel that he can do without this book, but it should not be read by preachers only. Its freedom from metaphysical speculation and the clearness and simplicity of its presentation adapt it to the comprehension of all. It should go into every Christian home, and will carry not only intelligence concerning a most important subject, but a quickening of spiritual life wherever it is read.

It is to be hoped also, that the book will find many readers among other religious peoples, for it will do good, both by way of relieving prejudice and by its well-balanced setting forth of the truth on this subject.

Auburn, N. Y. N. J. Aylsworth.

❀ ❀

Ministerial Exchange.

E. W. Brickert, of Murphysboro, Ill, can hold some meetings from August to September. He has been very successful and can provide one of the best singers in the church.

Frederick W. Wyatt and wife, of Stamford, Tex., desire to hold a meeting for some church with a view of settling permanently.

C. E. Chambers can hold two meetings in August or September. Address Mystic, Ia.

C. E. Millard, singing evangelist, Plattsburg, Mo., has one date open for September, his time being all taken except for that month.

The Christian church at Creston, Ia., is seeking a pastor. Salary $1,000 to the right man. Address C. F Skirvin or P. P. Tucker.

OPPORTUNITY—A National Bank will be organized in St. Louis about Sept. 1st. Some well known members of the Christian Church will be interested in the management. A limited amount of the stock can be had at par, and the investment is sure to prove a profitable one. For particulars address, F. E. G., No. 2920 Pine St., St. Louis.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

The Campaign for Two Thousand Contributors.

Up to August 2, 1,171 churches have promised to take the September offering. Missouri is in the lead with 143 promises, Illinois is second with 124 and Ohio is third with 116. In proportion to the number of churches in the state New Jersey leads in the number of promises, and the District of Columbia is second, Vermont is third, and California fourth. We are still 729 short of the two thousand promises, and 96 behind the total number of contributing churches of last year. We must bend every effort to reach the two thousand by the time our annual report closes on the 30th of September. The preachers who have received mailing cards should report at once in order that supplies may be sent.

At our board meeting on the first of August the funds were so low that the board will not be justified in making any more promises of loans until after the September offering. The board has granted $100,000 (one hundred thousand) more than we have money on hand to pay, and this does not include loans promised last year which are not yet closed. It is hoped that the brotherhood will realize the necessity of making a great effort to supply this deficiency during the annual offering, so that, with returns on loans and individual contributions, the board may be able to meet its obligations. Unless the September offering is more liberal than usual it will be many months before the board can grant any more loans. During the last two months the board paid out on loans over $40,000. Over 40 churches applied for loans during the months of June and July.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	10	Missouri	143
Arkansas	11	Montana	8
Arizona	...	Nebraska	47
California	60	New Jersey	1
Colorado	12	New Mexico	2
Connecticut	1	New York	23
Dist. Columbia	5	North Carolina	5
Florida	4	North Dakota	...
Georgia	10	Ohio	116
Idaho	5	Oklahoma	16
Illinois	124	Ontario	1
Indiana	82	Oregon	25
Indian Territory	8	Pennsylvania	32
Iowa	65	South Carolina	4
Kansas	71	South Dakota	4
Kentucky	61	Tennessee	22
Louisiana	9	Texas	63
Maine	...	Utah	...
Manitoba	2	Vermont	1
Maryland	3	Virginia	13
Massachusetts	6	Washington	26
Michigan	36	West Virginia	12
Minnesota	10	Wisconsin	6
Mississippi	5	Wyoming	2

All promises should be sent to—

G. W. Muckley, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

* *

"Beautiful Hollywood!"

So exclaim the throngs of visitors to southern California. Here is destined to be another Pasadena. Nearer to Los Angeles, and much nearer the seaside than Pasadena, almost frostless in winter, and cool in summer, close to the foothills on the north, and looking southward over a wide stretch of valley, to old ocean in the distance, Hollywood, as a residence district, possesses unsurpassed attractions. It is pronounced by many, the queen of all the many charming suburbs of the City of the Angels. Costly villas and tasteful cottages and bungalows are springing up on all sides. First-class school privileges, including an excellent high school, are enjoyed. The electric car service is good. The sale of intoxicating liquors is prohibited.

We want it known by the brethren everywhere that a church of Christ has been established at Hollywood. Its future is bright with promise of steadily advancing usefulness in the work of the Lord. At the parsonage, on Wilcox avenue, a cordial welcome will be extended.

John C. Hay, minister.

* *

Southern Arkansas Lands.

Timbered, rolling, perfect drainage, no swamps, good water. Grow corn, cotton, small grains, cow-peas and believed to be the coming clover and alfalfa country—porous clay soil and clay subsoil—cheapest lands in Southwest. Splendid stock country—10 months range.

Write for Southern Arkansas booklet and Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

E. W. LaBEAUME, G. P. & T. A.
Cotton Belt Route, St. Louis, Mo.

DRURY COLLEGE,
Springfield, Mo.
J. EDWARD KIRBYE, D. D., President.

Fall term begins September 14th 1905.

Healthiest site in the Middle West. No asthma, no malaria, no typhoid. Twenty-two instructors. Four hundred students. Ten buildings. Fine Science Laboratories and Museums. Conservatory of Music and Art. Athletics and Physical Culture training. Good homes for students. Excellent moral and Christian atmosphere without sectarian bias. For catalogue or futher information,
Address, W. D. CALLAND, Sec'y.

Paul Darst
—OR—
The Conflict Between Love and Infidelity

A Romance of the most thrilling interest conveying a great moral lesson

206 Pages. Cloth Binding

Postpaid 50 cents

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks,
CINCINNATI, NEW YORK
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

Regimental Reunions and Forty-Second Anniversary Battle Chickamauga,
CHATTANOOGA, SEPTEMBER 17-21, 1905.

On September 18, 1905, will occur the forty-second anniversary of the battle of Chickamauga. It is proposed to celebrate this memorable event with a reunion of the various regiments that participated in this memorable battle, and, in addition, to hold at the same time, a grand reunion of all the regiments that participated in the various battles fought around Chattanooga. This reunion will be held at Chickamauga National Park, September 18, 19, and 20, and the present indications are that it will be the largest and most notable gathering ever held in the South. On the above dates the remnants from the armies of twelve states, comprising the following: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kansas, and Kentucky, will assemble, many for the first time since they marched from its blood stained fields, forty-two years ago.

Grand and glorious will be the meeting and all who attend will have cause to rejoice. The lowest rate ever secured has been given the entire public for this occasion, one cent per mile, short line distance.

Here is one of the great opportunities for the education of the youth. Don't fail to take your children and show them historic Chattanooga, with all its historical connections. It is the opportunity of a lifetime. Go and see the old war generals and other officers point out the places of interest on the battlefield; let them show you and explain, in person, the markers erected on the battlefield showing the positions of the opposing armies at the time of battle. It will not be long before none will be left to do this noble work; take this opportunity and don't let it escape you, it is worth six months in the school room to any student.

It may be many years, if ever again, that such an opportunity will present itself. See that your tickets read via the Louisville & Nashville R. R., the Battlefield Route. Call on your nearest railroad agent for rates and advertising matter pertaining to the reunion, or write nearest representative of the Louisville & Nashville R. R.

J. H. Milliken, D. P. A., Louisville, Ky.
F. D. Bush, D. P. A., Cincinnati, Ohio.
J. E. Davenport, D. P. A., St. Louis, Mo.
H. C. Bailey, N. W. P. A., Chicago, Ill.

Books for Girls

We offer the following choice selection of books especially suitable for girls, at - - -

35 cents per Volume

The regular price is fifty cents. We want to stir up business during the dull summer season, and at this price they are

SENT POSTPAID

Substantially bound in best quality of cloth, stamped on front and back, from unique and attractive dies, in two colors of ink, yellow edge. Each book has a printed wrapper.

HERE THEY ARE

Amy Deane	Virginia F. Townsend
Averil	Rosa N. Carey
Adventures of a Brownie as Told to My Child	Miss Mulock
Black Beauty	Anna Sewall
Book of Golden Deeds	C. M. Yonge
Deb and the Duchess	L. T. Meade
Esther	Rosa N. Carey
Four Little Mischiefs	Rosa Mulholland
Lamplighter, The	Maria S. Cummins
Little Lame Prince	Miss Mulock
Naughty Miss Bunny	Clara Mulholland
Old Mam'selle's Secret	Marlitt
Our Bessie	Rosa N. Carey
Palace Beautiful	L. T. Meade
Pastor's Daughter	Heimburg
Polly, A New Fashioned Girl	Meade
Six Little Princesses	Elizabeth Prentiss
Six to Sixteen	Mrs. Ewing
Sweet Girl Graduate, A	L. T. Meade
Through the Looking Glass	Carroll
Us	Mrs. Molesworth
Wide, Wide World	Wetherell
Wild Kitty	L. T. Meade

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

Drake University,
HILL M. BELL. Pres. Des Moines, Iowa.
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

NEWS FROM MANY FIELDS

Illinois News.

At Newman, N. S. Haynes organized the church thirty-four years ago. L. R. Thomas spent about seven years here as pastor. J. G. McNutt has labored for the church for two years, bringing the membership up to 250, the Sunday-school to 187, the Christian Endeavor, Senior and Junior, to 55 each. The church dedicated a beautiful modern building last February, at a cost of $15,000, all provided for. This is the home of Mrs. A. C. Bennett, sister of the Sweeney brothers. She is very active in the Lord's work and interested in all the public enterprises of the church.

Hume and Brockton are good churches, of 75 or 100 each, in fine communities, with splendid opportunities of usefulness. They expect to unite upon some man to preach for them jointly. This is right, and any good man will be able to do excellent work with proper support from each church. We are so independent, and so particular in our tastes, that often a good work is spoiled or prevented for want of agreement and co-operation. The standard by which a preacher is judged is often very unworthy. In our great scarcity of men, the smaller places often suffer. Men who might be very useful in the ministry, fail to enter it because they are conscious, from lack of ability or preparation, that they cannot be great men. The man who had *one* talent, buried it. Many now are doing the same. The Lord needs more men willing to serve in humble places.

At Oakland is a good little church of forty members, and a larger Sunday-school. J. M. Miller is their minister and seems to be entering upon a career of usefulness in a good field. He preaches at Greenup also, where the work is prospering.

One of the most active churches in central Illinois is at Arcola. L. T. Faulders, who has been out of Eureka college since '95, has been with the church four and a-half years. It numbered when he began 150 souls. It now has more than 400 members. It has a Sunday-school of 200; Christian Endeavor of 60; Junior Christian Endeavor of 50, and a C. W. B. M. of 30. The building was old and out of repair. A new modern house, conveniently arranged and beautifully decorated, has recently been dedicated. It cost $16,000, all provided for. Sister Faulders is a rare helper in the church's life.

Lovington, in Moultrie county, is the former home of the late H. Y. Kellar, a pioneer of rare ability. He was uncle to our own E. H. Kellar, of Carrollton, Mo., a young man in whom Eureka college always takes pleasure. Uncle Joe Hostetter, another scholarly pioneer, lived here, where still some of the family reside. The church has a beautiful house of worship, a membership of 200, with a good Sunday-school and Christian Endeavor. J. R. Parker has recently taken charge of the work, and is making a fine start, and we predict for him and his good wife a pleasant and useful pastorate among an appreciative people.

At Decatur we found a happy people in the best house that we own in the state of Illinois. It was dedicated last April by J H Gilliland, of Bloomington, and cost something over $30,000. F. W. Burnham is the pastor, and is justly loved and honored. Few young men have been willing to sacrifice more for the cause than he, and have been able to make sacrifices count for more. The work is marvelous in many ways. His wife, also a graduate of Eureka college, is a most efficient helper. A. H. Eyman, an alumnus of Eureka, a business man, is the leading business manager of the church. It is hoped that our people will come to appreciate the necessity of educating our business and professional men under moral and spiritual influences that will give them power, not only in their vocations, but in the churches wherever they live. Why not?

Bro. F. B. Jones, minister of the Temple church, Decatur, after about three years' ministry, has resigned. We are all looking forward to a great state meeting with the Decatur brethren, September 4-7.

The little church at Cazenovia is ministered to by Bro. Roy Stauffer, who is still in college. He is doing a fine work, and the church highly appreciates his efforts. The house has been recently decorated and is a thing of beauty.

The church at Heyworth prospers under the ministry of J. P. Givens. He has been with them two years, the membership has grown, and all departments are in a prosperous condition. The talk now is a "new house." We were never building as we are now, in our state. No church is very "dead" that is building in matters material or spiritual, and every church ought to be doing one or the other or both.

Lane has one of the old churches, organized by Watt Bowles in 1850. Dudley Downs, of sainted memory, was one of its early preachers. The writer, while a student in college, preached for it two years. It has been a great recruiting station for the west, consequently the membership has never been large, but it has been one of the faithful little churches in its local work, and is better able than it knows to enter in a larger way into the great enterprises of the world's life.

The church at Oreana is comparatively new with a membership of about one hundred, for whom L. B. Pickerill ministers part time until more permanent arrangement can be made. Brother Pickerill worked for the Olney church until they arranged to locate Brother Coleman.

The church at Cerro Gordo numbers one hundred members, with fifty in the Sunday-school, a good Christian Endeavor and C. W. B. M. J. A. Lytle, of Champaign, visits them twice a month.

The trying time for church enterprises has come. More and more we are making the summer a vacation in everything. It is well in this age of great strain and tension, to turn aside and rest awhile. This should be no license to wrongdoing, or neglect of religious care for our souls. J. G. Waggoner.

Eureka, Ill.

* * *

C. W. B. M. in Missouri.

The convention of the Grand River district was held at Pattonsburg in July, and was not so well attended as we could wish, still enough were there to prove that the cause of Christ is very dear to the churches in that district. Brother and Sister White, of Trenton, were surely sent by the Father to bring new life to the conventions, and we trust to the whole district. Mrs. White was unanimously elected as manager, and we bespeak for her the hearty co-operation of every auxiliary in the district. She will need all the help you can give her to gather up the tangled threads of C. W. B. M. work. Pattonsburg auxiliary, while not strong, is very faithful and entertained the visitors with warm hospitality.

Savannah entertained the Nodaway district convention. The meeting was not a real old-time Nodaway kind of convention, so far as numbers are concerned. However, the work there is in good order. Mrs. C. O. McFarland, the manager, had prepared a fine program, and presided at the C. W. B. M. part, one afternoon and night. Reports were hopeful, and several new auxiliaries are in sight. Sister McFarland was again elected to guide the work for the coming year, and we predict a larger growth for the future.

The Savannah auxiliary had grown weary some time before this convention, and had ceased to meet, or even exist. It was reorganized and will, we earnestly hope, grow in numbers and in power, under the leadership of Mrs. Limerick as president, and Mrs. John Mead as treasurer. The names of the other officers have slipped from the writer's memory.

Other places visited by the secretary are, Mitchell Park and King Hill auxiliaries in St. Joseph, and Weston and Edgerton. Weston is one of the very faithful ones and a warm welcome was accorded; the same is true of the two first named. Edgerton will, we trust, again fall into line, as of old.

The churches can be wonderfully stimulated by calling workers to hold C. W. B. M. revivals within their borders, paying our worker for her time. There is nothing like co-operation for building up the cause which we love so well.

Mrs. J. L. Moore reports a new auxiliary at Hardin, with Mrs. J. H. Stupp, Mrs. Mabel Boggess, and Mrs. Minnie Tindall as officers. There are five members and two Tidings. Also at Eagleville, with Mrs. T. H. Popplewell, Mrs. Florence Maranda and Mrs. Eliza Coberly as officers. Blythesdale will again take up the work shortly.

Our most earnest desire, and it is very moderate, is to have two hundred auxiliaries in full fellowship and holding regular meetings each month, before our national year closes in September. Can we not do this and even better? Every woman is urged to fix her mind and her prayers on some near-by point where an auxiliary ought to be established, and by enlisting all the members of her own auxiliary in like service, send to that place literature, Tidings and visitors, until the way shall be prepared for the organizer. Sisters, this is home mission work and work that lies within your reach, and God will hold you responsible for it.

Mrs. L. G. Bantz.

* * *

Jottings.

The South Joplin church has sent its preacher, J. W. Baker, to the convention at San Francisco. The First church assists them in bearing the expense. This is a compliment worthily bestowed. Few people know the labor and sacrifice that Brother Baker has bestowed upon this church.

Dean W. J. Lhamon, of the Bible college at Columbia, recently made six addresses in the South Joplin church, seven in the First church, one in Webb City, and one in Duenweg. It was a rare treat to hear him. He is a safe teacher for the young men and women who may seek instruction in the Bible college. There is strong talk of having Brother Lhamon come once a year to Joplin, and conduct similar institutes. He does his work without charge, but frequent free will offerings were made for him. We were richly blessed by his presence among us.

The church building at Duenweg, a suburb of Joplin and connected with it by the electric car line, has just been dedicated, J. W. Baker being master of ceremonies. Eleven hundred dollars were raised and this more than met the indebtedness. W. J. Lhamon preached in the afternoon and the writer at night. W. F. Turner was present in the afternoon and made a most inspiring talk. He then said, "We will sing, 'Blest be the Tie that Binds,' and be dismissed." No invitation was extended. A prominent citizen arose before the song began, and said, "I want to make the confession." He pressed to the front. Brother Turner greeted him most warmly and called upon the writer to lead in prayer. After this two other prominent men stepped forward to make the good confession. Great was the effect of this. Intense was the feeling everywhere manifest. Then the song began and when it closed eight mature persons were ready to confess the Savior. The meeting closed amid great rejoicing, and eight candidates were buried with their Lord in baptism in a crystal stream near by. There were three more additions at night. It was a great and notable day.

J. B. Jeans, of Springfield, had a basket meeting in a neighboring church, and after preaching morning and afternoon he came over to hear me at night. He was my student when I was president of Christian university. He has done a good work in southwest Missouri.

There was one conversion at the close of W. F. Turner's sermon at the First church in Joplin in the morning.

As I write Marcellus R. Ely, of New Orleans, is expected to arrive in Joplin. His church was generous enough to give him the month of August on full pay. I presume he will go on to the convention with Brethren Turner and Baker.

I am to begin a series of meetings at Hickman Mills, Jackson Co., Mo. I held a meeting there last November.

Our meeting at Pilot Point, Texas, lasted 15 days. The attendance and interest were very fine. There were only two additions. Bro. J. P. Adcock is their beloved preacher, but his health is very much impaired and he will be compelled to close his work there soon. He will locate on a small farm near Durant, Indian Territory.

Brother Patrick resides near Dueneveg, Mo., and had an active part in the success of the work there. He baptized the eight converts. His influence far and wide is felt for good.
Simpson Ely.

Joplin, Mo.

❀ ❀

Maritime Province News.

Throughout the various churches of the three Maritime Provinces a healthy work seems to be in progress. All the churches have pastors at the present time. We have lost two good men by removal to Ontario. A. N. Simpson, of Summerside, P. E. I., takes the work at Toronton Junction, while R. W. Stevenson, formerly of Charlottetown, has become general evangelist of the same province. Bro. Robert Pegrum has taken the work at Charlottetown and Thos. H. Bates has gone to Summerside.

F. J. M. Appleman has resigned at Pictou, N. S., to take the work at Lubec, Me. This will bring him in touch with my own work in Charlotte county, N. B., from which I am hoping good things.

R. E. Stevenson is doing a splendid work in Halifax. He has one of the most united and energetic bodies of Disciples in the province and it is beautiful to learn of the personal sacrifice they make for the work in that city.

The annual meeting of the churches of the provinces convenes with the church in Halifax next month.

J. C. B. Appel in St. John is having additions almost continuously. His work seems to prosper under his hand.

Coburg street has had a successful year with Brother Floyd.

At Letete the work is progressing most favorably. When I came here one year ago the work was in a pitiable plight, but to-day we are united and working harmoniously. We will build a new church this summer. The contract has been let, and building is to be completed by December 1. It will cost about $3,500 and will seat, with Sunday-school room, about 350 people. We expect to have one of the prettiest churches in this part of country.

At Back Bay children's day was observed and the neat sum of $18 was raised for foreign missions.
G. N. Stevenson.

Letete, N. B.

❀ ❀

The Inland Empire Christian Missionary Society.

The I. E. C. M. S., by its official board, have asked me to report to our papers the work of the churches in east Washington. My report has been delayed, by necessity, but I will try now.

At the Washington state convention, held at Pullman this year, it developed that the universal sentiment of the brethren was emphatic that the state should be divided and separate organizations formed on the east and west sides. The convention this year was a good one, but only one delegate came from the west side. Last year, at North Yakima, the convention was good, but only a few came from the east side. Our oldest preachers say it has always been so. The convention has always been an east side or west side convention, according to its location, in spite of the fact of a state organization. The distances are too great. Washington is 375 miles long, 230 miles wide. Our railroad facilities are limited. A great mountain range forms a natural dividing line. The industries on either side are widely different, although the people are alike. Strange as it may seem, there are much better reasons for a bi-state organization between Ohio and Indiana, or between Indiana and Illinois, than a state organization for Washington. And again, Whitman county, on the east side, has been organized for years. Both organizations have done good work; but there has always been this division. It was therefore thought that the best interests of the state work demanded a division. Brother McGaughey, of Everett, was asked to call together the brethren of the west side and effect an organization. A committee of three, consisting of Brethren W. T. Adams, of Waitsburg; B. E. Utz, of Spokane, and H. A. Benton, of Pomeroy, was appointed to confer with representatives of the Whitman county organization and effect a union with them. The officers of the state convention were elected to hold over until all the affairs of the state board were settled and all legal interests adjusted.

The committee for the west side has not been heard from. The committee for the east side was entirely successful. The Whitman county brethren decided to enter the new east side organization, which is nothing more than an enlargement of their work to include all the interests of the east part of the state. The new organization is named the "Inland Empire Christian Missionary Society." Its annual meetings will be the annual camp meetings, usually held by the Whitman county churches. An invitation was extended to the churches in north Idaho and northeast Oregon to co-operate with the I. E. C. M. S. in its larger work. The officers elected were as follows: President, H. S. McClure, Garfield; first vice-president, J. A. Pine, of Dayton; second vice-president, W. M. Roe, of Latah; recording secretary, George Jones; treasurer, W. J. Bennington, Ritzville; two new offices were created as follows: Sunday-school superintendent, Mrs. J. M. Simpson, Spokane; C. E. superintendent, Professor Beattie, of Pullman.

The president called the official board together at Garfield on June 30, when the following business was transacted. It was decided that the interests of the work demanded the employment of two evangelists and a corresponding secretary to give all their time to this work. For the position of corresponding secretary a call was extended to W. S. Lemon, now at Latah. Bro. J. N. McConnell, who has done such efficient work in Whitman county, was unanimously called to be one of the evangelists. The position of the second evangelist was left open for the present. It was decided that in order to carry on the work successfully it will be necessary to raise among the churches the sum of $4,000 or more. The corresponding secretary and evangelist are re-

If You Are Going
— TO THE —
American Christian Missionary
Convention.
San Francisco, Cal., Aug. 17-23
THE
Great Lake Route
America's New Scenic Line
Has been selected as the **Official Route** as it gives you a most picturesque trip through Salt Lake City—The Nevada Gold Fields—California's Largest Orange Groves and Vineyards and Los Angeles—the Beautiful City of Southern California. - - - - - -
Fine Roadbed—Elegant New Equipment
Information gladly given by any Agent
SALT LAKE ROUTE
J. L. MOORE, D. P. A., Salt Lake City, Utah.
E. W. GILLETT, General Passenger Agt.
T. C. PECK, Ass't Gen'l Pass. Agt.
Los Angeles, Cal.

ILLINOIS CENTRAL RAILROAD
WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

COLUMBIA NORMAL ACADEMY
For Young Men and Young Women.
The best school in Missouri in which to prepare for entrance to the University. Enrollment the past year 330. One of the twelve approved summer schools in Missouri. New building; board for a limited number of girls; unexcelled advantages in Music and Elocution; splendid training for teachers. Find out more by writing to president,
GEO. H. BEASLEY, 1005 Cherry St., Columbia, Mo.
Also owner of Columbia Business College located in same city.

COLUMBIA BUSINESS COLLEGE
Seventh year under same principal. Located near the State University. Thorough and up-to-date courses in Gregg Short hand, Touch Typewriting, Bookkeeping, Commercial Law, Banking, Penmanship, etc. Dormitory for young women; reasonable board and tuition. Our 60-page catalogue free. Write to-day to
GEO. H. BEASLEY, 1009 Cherry St., Columbia, Mo.

quested to give all the time possible until Sept. 1, to visiting the churches for the purpose of raising this money. The executive board voted that the plan of work this year should be to send the evangelists into new fields to establish new churches, and to strengthen weak ones. Steps were taken to have the new organization properly incorporated.

The Dayton church has contracted with Brother and Sister L. F. Stephens to do work in the northwest as "living link" evangelists, and will raise $500 for that purpose. It is intended to supplement the I. E. C. M. S. wherever necessary.

The writer understands that the evangelists are to remain in the new fields as long as will be necessary to establish the new church. This is especially gratifying because, in his judgment, it marks a return to the New Testament method of missionary evangelism. It inspires confidence on the part of the evangelist, because the churches, through the official board, are standing by him and holding up his hands in a trying position. It encourages the scattered Disciples to do their best because it is a demonstration of the general interest in them, and an assurance of just the kind of help they need. No failures or abandoned fields will mark the track of the year's work. It advertises the work most favorably among the unsaved. It inspires the confidence and enthusiasm of the churches and makes the financial problem doubly easy. And last, it saves the opportunity.

Brethren of Washington, let's all hands to this enlargement of the Master's glorious work in our midst! "First in Jerusalem, then in Judea, then in Samaria," etc. You are called to do liberal things for the Lord, this year, in Washington. If our plan is successful, the report of the corresponding secretary next year, at the camp meeting, will astonish all for its greatness. It now depends on the loyalty and liberality of all the east Washington Disciples, individually, and of our churches, whether or not this shall be done. May God help us to see the day of our glorious opportunity.

J. A. PINE.

Dayton, Washington.

* *

The San Marcos River Camp Meeting.

This great Texas camp meeting commenced on Friday, July 7, and continued for seventeen days, closing on Sunday, July 23. J. B. Boen had been selected by the committee to do the evangelistic preaching, and B. B. Sanders to conduct the Bible readings at the morning services. Both were on hand and performed their respective parts to the satisfaction of the immense audiences that assembled from day to day throughout the entire meeting, and doubtless a great reaping will result in the future from this seed sowing of the kingdom of God.

The association had made perhaps the greatest preparation ever made in Texas for the convenience and comfort of the campers and those who could stay only a day or two. A large tabernacle 120x102 feet had been erected, with as comfortable seats as can be found in any church, and lighted brilliantly with electricity furnished by a dynamo at a large mill near by. Waterworks running through the camp, furnished the campers with pure fresh water, and the San Marcos river was a delightful place in which to bathe, and on which to take boat rides, while a splendid restaurant furnished meals to all those who did not care to do their own cooking. In fact, there was every convenience to be found in a city, and it was to the delight of all attending. Thousands of people attended this great meeting, and our brethren never had a better opportunity of presenting our distinctive features than at this meeting, and considering that these distinctive features were entirely new to most of the people, it is no wonder that no more than forty accepted the plain gospel of Christ. The plain evangelistic sermons delivered by J. B. Boen, and the Bible readings given by B. B. Sanders upon such subjects as: "The Mission and Work of the Holy Spirit," "Conversion," "The Power of the Word of God," "Baptism," "The Baptism in the Holy Spirit," "Change of Heart," "The New Birth," "What are the Means through Which Persons are Inducted into Christ?" "The Primitive Church," and many other like subjects, must find lodgment in the hearts of the people hearing them.

It was a great meeting and great good will result. Any meeting is a great meeting, when a great number of people hear and understand the simple teaching of primitive Christianity. God will take care of the results.

During the meeting, Colby D. Hall, pastor of the Hillsboro church, delivered a series of lectures on "How to Study and How to Teach the Bible-school Lessons," which ought to be put into some permanent form, as such lectures would add much to our Christian literature, and bless many a Christian home. They were thoughtful, well prepared and highly appreciated. Colby D. Hall is one of the coming young men of the Christian brotherhood. Geo. Munro, pastor of the church at Galveston, A. J. Bush, superintendent of Juliette Fowler orphan home, W. M. Taylor, superintendent of Mexican missions at San Antonio, R. L. Courtney, pastor of the church at Gonzales, G. S. Kimberly, pastor of the church at San Marcos, W. L. Ridout, pastor of the church at Luling, T. E. Shirley, president of the board of trustees, Texas Christian university, I. F. Anderson, vice-president of Texas Christian university, Miss Lula Reed, superintendent of the Junior Endeavorers, and Wm. LeMay, a young minister of promise, from Texas Christian university, and Edwin C. Boynton, pastor University church at North Waco, all assisted very much in the progress of the meeting by talks, prayers and sermons. When the time came to break camp, it was like the parting of a great army of soldiers. The "good-byes," the "God bless you till we meet again," was heard ringing all over camp. But the meeting is gone into history, and eternity alone will gather up the results.

The immediate results of the meeting are tabulated as follows: Baptized, 34; from the Baptists, 4; from the Methodists, 2; total, 40. A church and Sunday-school were organized, pastor employed and some $1,300 were raised to aid in the payment of the tabernacle and contingent expenses. Prof. E. M. Douthitt, of Austin, Texas, led the song service, which was simply grand.

The committee is planning for still greater results for 1906. An electric railway is being built from San Marcos to Luling, which passes immediately this great camp ground. This railway will tap the International & Great Northern and M. K. T. railways at San Marcos, and the Southern Pacific and Aransas Pass at Luling, thereby giving easy access to the camp ground from all these trunk lines of railway, and hence the largest gathering of people ever witnessed in all the south land for religious purposes is confidently expected in 1906. Homer T. Wilson and B. B. Sanders have been selected by the committee to do the preaching and Prof. E. M. Douthitt will again lead the song service.

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.
The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.
CHICAGO & ALTON RY.
Write for time-tables, rates, etc., to
D. BOWES, ASST. GEN'L PASS. AGENT, ST. LOUIS, MO.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO,
DETROIT, BUFFALO, NIAGARA FALLS,
TOLEDO, PITTSBURG, ST. PAUL,
MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO,
NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Eureka Springs, July 24.—Four additions yesterday, two by confession and baptism, two by letter.—J. L. Smith.

COLORADO.

Boulder.—Three grown people made the good confnssion and were baptized Lord's day, July 30. Two others joined by letter.—S. M. Bernard, minister.

ILLINOIS.

Breeds, July 31.—I visited this place June 18 and July 30, resulting in three additions by confession and obedience. I hope to be able to visit them again soon; they need assistance, for they are few but rich in faith.—J. I. Judy.

Roseville, July 31.—The work looks promising. Yesterday we had three confessions, and one two weeks ago.—Charles R. Wolford, pastor.

Ramsey.—Tabernacle too small. Four weeks' work telling in the community. The church had been almost broken down. Confidence is being restored. The church is set in working order. Seventeen have been added; many more are interested. We continue.—E. L. Frazier.

Chicago, July 31.—Four persons were added to the First church yesterday, making 10 added at regular services duriug July, three upon confession of faith and seven otherwise.—Guy Hoover, minister.

INDIANA.

Alexandria, July 31.—Six baptisms and three by letter at our regular services yesterday.—H. A. Wingard.

Covington, July 28 —Please report one more confession. B. L. Allen will be here in a meeting beginning the third Lord's day in September.—P. W. Walthall, minister.

IOWA.

Atlantic, July 31.—Two baptisms—both young men.—W. B. Crewdson.

KANSAS.

Highland, July 31.—Three baptisms here during the month of July.—Hugh Lomax, minister.

Howard, July 31.—The tent meeting by H. H. Hubbell (as evangelist) and A. W. Shaffer, as singer, closed yesterday with 26 accessions and much good accomplished. The work of P. W. Krahl, as pastor, prior to his leaving Kansas for better health, was conducive to the success of the meeting.

KENTUCKY.

Latonia, July 31.—Five additions yesterday.—H. C. Runyan.

Owensboro, August 2.—Large audiences during the summer; 10 additions in the last two weeks.—R. H. Crossfield.

Owenton, August 4.—Since last report a few weeks ago there have been three additions to the church at Owenton. I recently closed a meeting at Gratz with 13 additions, one by statement and 12 by confession and baptism—six young men and six young women. I begin another meeting August 7 with the church in Grant county called Antioch. The work at Owenton is progressing satisfactorily with large audiences at all the services.—W. J. Clarke, minister.

LOUISIANA.

Alexandria, July 28.—My wife and I began a meeting in the big tent at Cheneyville, two weeks ago, but the unprecedented rains, which have already ruined the crop prospect for this country, came in torrents every day and made it impossible to use the tent at all after the second day, and forced us to go to the church building and hold the best services we could. We worked on, and day before yesterday the weather cleared up temporarily. Just at this time a true report of the yellow fever situation at New Orleans came out in the papers, and the people went wild and the quarantine lids were shut down everywhere against Louisiana, and so we are all penned up within the lines of Louisiana and will have to stay here in the state till frost, if the fever does not abate, which those of us who have had experience with it know will not be the case. We closed the meeting last night, and are glad to report we had 18 additions, 15 of whom were by baptism. L. C. Wilson, the author of "The History of Sprinkling" and other good books, is the much beloved pastor of the Cheneyville church. Last night he was unanimously called for another year. Brother Wilson's health is bad at present, and he could not help in the meeting as he wanted to, but there was never a more earnest and willing soul than his. My wife and I will make an effort this afternoon to reach the hill country of north Louisiana, where we can establish a church at some remote place where we will be allowed to hold a meeting.—John A. Stevens.

MASSACHUSETTS.

Everett, July 31.—Two baptisms yesterday, and two confessions.—A. T. June.

MISSOURI.

Mound City, July 31.—In the work at Blanchard, Ia , at Dawson and other appointments, we have had 44 additions since Christmas.—John N. Cole.

St. Louis, July 31.—Yesterday was a good day at the Fourth church. Four added—three by primary obedience. There were eight additions during July, all but one by primary obedience.—E. T. McFarland.

St. Louis.—There was one confession at the First church, August 6, when R. L. Wilson was supplying for J. H. Brandt.

Malta Bend, August 4.—W. C. Cole, of Stanhope, Iowa, is with us in a meeting (two weeks old) with 24 additions, most of them confessions.—Jasper Cole.

Fulton, August 4.—I have just closed a very successful meeting with the Hickory Grove church. W. S. St. Clair is the minister. Thirty additions—twenty-one by confession and baptism.—Madison A. Hart.

Clinton, August 1.—We are in a meeting under a tabernacle, and more than a thousand people in constant attendance. At the close of this revival, we will rest three weeks at home in Ladoga, Ind. The Lord is blessing the harvesters everywhere. We need more evangelists. The joy of rallying souls to the cross is a rich compensation—the greatest privation is the home leaving.—W. T. Brooks.

OHIO.

Wooster.—Three were received into the membership at Orrville by commendation July 23, and there were two baptisms at Wooster.—W. L. Neal.

Marion, July 31.—Work moves on and the new church is going up. If any who read this know of persons moving to this city please write me so I can look them up.—O. D. Maple, pastor.

Findlay, August 3.—Two baptisms and three letters is our report for July.—C. H. Bass, pastor First church.

PENNSYLVANIA.

Williamsport.—The Second church, W. L. Dalton, minister, has begun a great tent meeting under the direction of C. R. L. Vawter, of Indianapolis, Ind. A number have already made the good confession.

Ellwood City, August 2.—One added by statement July 30, and there were two baptisms. We have begun our skirmishing for the battle in October. Open air meetings have been begun, also noon-hour meetings in the different shops where permitted. Many are becoming interested, and we hope to take the entire city for Christ.—Ferd F. Schultz, minister.

INDIVIDUAL COMMUNION CUPS
Send for FREE catalogue and list of nearly 3,000 churches using our cups.
Sanitary Communion Outfit Co.
15th Street, Rochester, N. Y.

PHILIPPINE ISLANDS.

Vigan, July 16.—Another baptism in Vigan and one in Bonggued.—Hermon P. Williams.

TENNESSEE.

Jellico, July 31.—Two by letter this week. I preach at Halsey, this county, Thursday and Friday nights. There is no church of any kind there.—Wren J. Grinstead.

TEXAS.

Sabinal, July 31.—I closed a 15 days' meeting here Sunday night. In all, there were 27 additions, 20 baptisms, six by statement, and one from the Baptists. Of those who were baptized, 18 were from the world, one from the Methodists, and the other from the Roman Catholics.—Ernest J. Bradley.

VIRGINIA.

Petersburg, July 30.—Portsmouth meeting closed with 100 accessions, including about 20 of our own, who wanted an organization, and several who were connected with the various denominations. It was the strategic point for the state board this year. Secretary H. C. Combs and President W. F. Fox advocated the meeting, put up a big tent, and called the writer to hold the meeting. Great crowd continued to the last, often as many as 2,000 in and around the tent. It was pioneer work entirely, and the opposition made by the old conservative churches reminded me of the earlier days. I started at Petersburg yesterday, another state board meeting. The tabernacle seats nearly a thousand. It was packed last night. C. B. Richards is the popular pastor.—Herbert Yeuell.

❁ ❁

MOTHER'S SLEEPLESS NIGHTS.

Little Daughter Suffered with Eczema for Two Years Until Cured by Cuticura.

"My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies, deriving no benefit, I had given up all hope. But as a last resort I was persuaded to try Cuticura, and one box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure."—Mrs. I. B. Jones, Addington, Ind. T.

Living Praise

By Chas. H. Gabriel
and W. W. Dowling

Sacred Songs Suitable for All Occasions

267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.

Three Styles of Binding.

PRICES:
$15.00, $20.00, $25.00 per hundred

CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

Midweek Prayer-Meeting.

By W. F. Richardson.

August 16, 1905.

THE FORM AND REALITY OF RELIGION.

—2 Tim. 3:5; 1 Cor. 6:19, 20.

What is Religion? By one great thinker of our own time it has been defined as "The life of God in the soul of man." This expresses very well the meaning of religion to an intelligent Christian, but can hardly serve as a definition of the religion of the heathen idolater, unless qualified greatly. Its only definition in the scriptures is that given by the apostle James, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). But this is a statement of the result of true religion, rather than a definition. Perhaps we may venture, as a simple expression of its meaning, "the recognition and worship of a superhuman power." In this sense religion is universal, for everywhere men worship, even though ignorant of the beings, real or imaginary, to whom they do reverence (Acts 17:22, 23).

Religion has its forms. Worship must express itself, and temple and altar, priest and sacrifice, are found wherever men exist. It should be the purpose of these forms, rites or ceremonies to aid the soul in noblest expression of its reverence, and in teaching to others the higher principles of the religion to which they belong. Judaism had its ordinances of divine worship that spoke of human sin, divine holiness and mercy and helped the sincere worshiper to a clearer conception of God and his will (Heb. 9:1-7). Christianity has substituted for these multiplied ordinances the two simple ones of baptism and the Lord's supper. The former represents the death of the sinner to sin, and his revival, in Christ, to a new life of righteousness (Rom. 6:1-6). The latter is an abiding witness to the reality and power of the gospel, and is to be kept as such by the church through all time (1 Cor. 11:23-26). Besides these, Christianity has its forms of worship, such as prayer and song, sermon and offering, all of which should be saturated with the spirit of sincere and spiritual communion with God (1 Cor. 14:15-26).

Forms may become substitutes of realities. This has ever been the great hindrance to true religion. The very beauty of religious rites may delude the soul into mere "lip service." Very wicked men have often been punctilious observers of church forms. Members of the "Holy Inquisition" would turn serenely from the murder and torture of the saints of the Most High to the observance of the mass and the keeping of the feasts of the church of Rome. Such religion is little more than travesty of the true (2 Tim. 3:5; Titus 1:16). Even good people may fall into the error of making the outward ceremonies of Christianity a substitute for its spiritual realities. How many thousands there are in our large cities who call themselves Disciples of Christ because they were at some time in the past baptized by Christian preachers, but are now denying the Lord who bought them by refusing to have fellowship with his people in the communities where they are living. They need to heed the words of the Master, "Why call ye me Lord and do not the things I say?"

True religion is a glorious reality. (1 Cor. 3:16; 6:19, 20.) To be a temple of the living God, to be honored as the abiding place of the Holy Spirit, is the unique privilege of the true believer in Jesus Christ. In his heart are implanted the purest impulses, and in his life are developed the noblest traits of character possible to man (Gal. 5:22-24). For such an one, earth is a fruitful field of happy service, and heaven a sure and satisfying home. Devoting to the love and service of Christ the short years of time, he shall find in the unending presence and the blessed likeness of Jesus his eternal reward.

Sunday-School.

August 20, 1905.

JEHOIAKIM BURNS THE WORD OF GOD.

—Jer. 36:20-32.

Memory verses, 22-24.

Golden Text.—Amend your ways and your doings, and obey the voice of the Lord your God.—Jer. 26:13.

Even the great reform under Josiah could not prevent the final crash and the humiliation of Judah. Events were moving rapidly in the history of the great world powers. For a century, Judah's foreign relations had been practically confined to her dealings with Assyria and Egypt. Syria and the northern kingdom of Israel had long since fallen, and Assyria dominated the civilized world. Judah acknowledged the rule of Assyria and paid tribute. Egypt—free except for a brief time when she herself had been tributary to Assyria—was looked upon by Judah at times as a possible ally in case of a revolt from Assyria and at other times as an invader disturbing the peace of her comfortable vassalage.

The time of Josiah and his contemporaries witnessed some great changes. The invasion of the fierce Scythians from the north introduced a new element and furnished a new danger to which the prophets could appeal to enforce their messages of warning. The Scythians pushed their marauding course south until they threatened Egypt. This barbarian invasion came at a time when the world-empire of Assyria, apparently at the zenith of its power, was decadent and ripe for destruction. Babylonia, which had been a vassal state of Assyria, made itself free, formed an alliance with the Scythians, captured Nineveh, the Assyrian capital (607 B. C.), overthrew the empire of Assyria and became in turn the dominant power among the nations of the known world.

Just at this time, when Assyria was tottering to its fall, the king of Egypt, Necho II, undertook an expedition to conquer and annex the territory of the decaying empire. As he passed by the province of Judah, Josiah led out an army to stop him. There is no apparent good reason for Josiah's interference and the Pharoah warned him to withdraw, since the expedition did not concern him (2 Chron. 35:21). But Josiah fought, and was defeated and killed (608 B. C.).

The result of this was twofold: *First*, it brought to a premature end the reformation which Josiah was still conducting and opened the way for a reaction; *Second*, it made Judah a vassal state to Egypt for a few years, until the rising power of Babylon, after completely frustrating Necho's ambition to control Mesopotomia, robbed him also of his Judean province.

Jehoiakim, a son of Josiah who succeeded to the throne after his brother Jehoahaz had reigned three months, was completely the tool of Egypt; 2 Chron. 36:1-8 shows how Judah was pulled and hauled between Egypt and Babylonia, utterly despoiled of national dignity. In such a case, it was natural that there should be another religious relapse, and so there was.

The prophets were playing an increasingly prominent part in the affairs of the nation. Isaiah was Hezekiah's best adviser and had furnished the heart of the resistance to Sennacherib. Micah at the same time was arraigning Judah for her sins, and for her superficial religious observances, and threatening punishment. Under Manasseh the prophets were silenced by persecution but probably carried on literary activity in private. Half a century later Nahum broke forth with his fiery attack upon Assyria and his prediction of the fall of Nineveh. In Josiah's reign, Zephaniah assisted in preaching the reformation, rebuked the nobles who were slow to forsake their sinful luxuries, and saw in the threatening Scythians God's instrument of punishment upon the wicked. Jeremiah began his long prophetic ministry about the middle of Josiah's reign. His forty years of service covered the period of the reformation, the reaction under Josiah's successors, the subjection to Egypt, the capture by Babylonia and the beginning of the captivity. Throughout these years (about 625-585 B. C.) Jeremiah was the leading figure in Hebrew history, and his prophecies give us our fullest record of the times.

Jeremiah's prophecies or sermons fall into three groups: (1) Those during the reign of Josiah, while the reformation was in progress; warnings and denunciations of sin, but with a clear note of hope. (2) Those during the reign of Jehoiakim, when the revival of idolatry and the threatening approach of Egypt and Babylon left no doubt of the fall of Judah; final warnings and laments over the general degeneracy, including a good deal of historical material. (3) Those during the reign of Zedekiah, during and after the final catastrophe, the fall of Jerusalem and the beginning of the captivity; dirges over the fall of Zion, assurances that there would be no speedy return as the false prophets declared, and hints of a distant deliverance. In the book of Jeremiah as at present arranged these groups overlap and intermingle somewhat.

The present belongs to the second group, in the reign of Jehoiakim. It is a clear narrative needing little comment and shows how a wicked king disregarded the word of the prophet and attempted to destroy his message.

❖ ❖

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

SUMMER EXCURSIONS
-VIA-
BIG FOUR
From St. Louis
$15.00 PITTSBURG, PA. AND RETURN
Tickets on sale August 18 and 19
$22.00 PHILADELPHIA AND RETURN
Tickets on Sale Sept. 15, 16, 17.
For particulars call at City Ticket Office,
BROADWAY AND CHESTNUT
or Address C. L. HILLEARY, A. G. P. A.
St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

Aug. 20, 1905.

THE DUTY OF WINSOMENESS.—Prov. 15:13-15; 17:22; I Cor. 9:19-22.

For the Leader.

Surely we have the opportunity this evening to make some good points in the betterment of both ourselves and our society. We can not all give large sums of money. We can not all have the talent of the first magnitude. We can not all be equally successful in bringing results in our work. We can not all be equally pretty. But we can all smile. We can all look pleasant. No one need be without a pleasant face. This is a wealth the church does not always appreciate. How much we can do by kindness! A smile is a passport to many a sad heart.

Then there is another phase of this question: Act pleasantly. Gruffness is more often ill-breeding than it is frankness and fearlessness. It is a cheap way to get notice—to flay someone every time we get a chance to talk. To give harsh criticism is the easiest way and the cheapest way of feeling that we are somebody. Let us avoid harsh criticisms of our friends, of our fellow Endeavorers.

For the Members.

1. Winsomeness does not mean pretty in the conventional sense. Indeed, many who are pretty and who know it, are vain of the same until they are very far from being winsome. Some of the homely people we know have enjoyed the grace of being winsome, for winsomeness is of the heart. Have we not seen some persons noted for beauty, for being "pretty," as people call it, and yet these same persons the most unlovely in disposition?

2. Winsomeness does not mean *winesomeness*. There are those who would be winsome were it not for being winesome. Strong drink in society is as bad as in the lower, so-called, walks of life. Beauty instead of being enhanced is destroyed by drink. The "fast" habits of some young people in which wine plays a prominent part are the sure destroyers of both beauty and winsomeness. If we would be handsome, if we would keep the blessing of physical beauty, let us avoid being winesome. If we would be winsome, let us stick to the habits of temperance in food and drink that are compatible with the laws of our nature.

3. Winsomeness does the one who is winsome good. It is a tonic to the one who can practice it. The soul within controls the body without. Good health is conserved by winsomeness. Those who can rise above the load of daily toil and care with a cheerful disposition, get strength from the effort. And not only does good come in the way of better health to the one who is winsome, but a good to others. Those we meet are depressed by our downcast dispositions. They rise with us, or they go down with us. A cheerful countenance is a good medicine. Think of it! We can all be good physicians, scattering blessing right and left. It is given to men and women to thus be like the Divine Being.

4. This is all from within first. The winsomeness of the hypocrite does not win. No one who makes it a perfunctory matter to be affable can palm this deceit off on the public. The people soon find out. The children know it from the beginning in their teachers. Look out! You are not fooling any one by acting. It must come from the heart. Jesus taught this doctrine. He said that out of the heart came the things that defile man. We are what we mean to be, not what we happen to be. There is no such thing as an accidental or incidental person. There are accidents and incidents in life, but the persons we are, are willed, conscious. We are what we are, in a broad sense, because we desired to be that. Let us, then, cultivate the heart, the soul. Let us desire to be cheerful, to love our fellows; to have an interest in them. Then the face will never be untrue.

Quiet Hour Thought.

How many have I slain with my absence of the winsome spirit and countenance?

DAILY READINGS.

M.	Winsomeness: its nature.	1 Cor. 13:4 7.
T.	Its example.	Rom. 15:1-7.
W.	Its motives.	1 John 4:7 11.
T.	Its fruit.	Jude 22:25.
F.	Its law.	2 Cor. 3:1 18.
S.	Its reward.	Prov. 11:27-31.
S.	Topic—The Duty of Winsomeness.	Prov. 15:13-15; 17:22; 1 Cor. 9:19-22.

* * *

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

If you purchase a
PIANO OR ORGAN
with the name
ESTEY
upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

The Children Will Sing
if you put into their hands Sunday-School Songs No. 3. This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.

For Over 60 Years
Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.
An Old and Well-tried Remedy

LIBERTY LADIES' COLLEGE
14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.
American Mozart Conservatory
Professors, graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIC, LONDON, use the methods of these Conservatories. *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.*
Address President C. M. WILLIAMS, Liberty, Mo.

KENTUCKY UNIVERSITY.
LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
University of the Christian Church.
—SIX COLLEGES:—
COLLEGE of LIBERAL ARTS, Lexington, Ky. COLLEGE of LAW, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. COMMERCIAL COLLEGE, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.
Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1190 Matriculates last session. Well equipped Gymnasium Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,
BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.

Campbell-Hagerman College
—FOR—
Girls and Young Women.
Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,
B. C. HAGERMAN, President,
Lexington, Ky.

Current Literature

August Magazines.

The Atlantic this month has been carefully planned to be a summer fiction number of the first interest. The editors hope that the suggestion of such titles as "The Clammer," "In Swimming," "An Apology for the Country," "Above the Clouds at Metequi," may be found cooling and seasonable. No literary study could be more appropriate for a fiction number than Mr. Henry James's notable paper on "The Lesson of Balzac." This number contains a paper upon "The Literature of Exposure," by George W. Alger, with whose point of view we do not agree.

❁

The Review of Reviews is strongly a foreign number, with some of the ablest specialists supplying the articles. Dr. Dillon writes on the "Progress of the Russian Revolution" and Count Apponyi on "Hungary's Side in the Crisis with Austria." Of course the war and the peace negotiations come in for discussion, while another article presents our tariff differences with Germany. There are two articles on John Hay. "Canada's Canal System," "Electric Traction on German Rivers and Canals," and "The Coming Eclipse of the Sun" are articles full of information and interest.

❁

The North American Review contains articles that discuss a number of subjects that are of great interest and importance at the present time. The Scandinavian Crisis, for instance, is treated by representatives of the two nations involved, while other articles of international interest deal with maritime responsibilities in case of war, the historical relations of Russia and the United States, the future of Crete, and Ireland's representation in the British Parliament. There is a thoughtful article on "Federal Regulation of Life Insurance," by James M. Beck, and another on the present conditions in the anthracite coal industry, in which the writer expresses the conviction that there is no occasion for any disturbance.

❁

Perhaps the most remarkable article in this month's number of the Missionary Review of the World is that on "Obstacles to Christian Missions in China," by a native Chinese Christian. It is thoughtful, suggestive and interesting. There are a number of valuable articles on Africa dealing with the "Distribution of Missionary Forces," "Lourenco Marques Country," "Angola" and "Negro Missions." Other subjects treated are "Evangelistic Effort Among the Young," "The Caravan Mission to French Gypsies," "The Gospel in Brazil," "Signs of the Times in India," "The Williamstown Band," etc. What should be the death blow to the ignorant remark that "it costs a dollar to send a dollar" to missions is dealt in a forceful way in the frontispiece.

❁

Country Life in America for August is an outdoor summer number. The first article shows the possibilities of Shetland ponies for pets and for hunter's companions. The photographs bring out in detail the method of training to bridle, saddle, walk and trot. An article on "Handling a Racing Automobile" reveals the art of modern chaffeurs so that the layman can understand on what principles the race is conducted. "Making Successful Rugs in Country Homes" tells how one woman in a New England community set the villagers to work hooking artistic rugs. Mr. William Sinclair Constant in his "Buying a Sailboat for $300" shows the wide choice of types that a man of limited income has at his disposal on the bay side or river front when he goes forth to buy a boat. "The Country Home Reminder" gives its usual full line of practical advice on what must be done about the estate, large or small, in the month of August—care of the poultry, live stock, lawn, roof and interior and exterior of the house. In "The Triumphant Eastern Progress of Alfalfa," E. V. Wilcox tells a fascinating and true story of how this now famous grass is becoming essential and widely successful in the middle west and eastern states. Dr. Wilhelm Miller in "Profitable Farm at $10 an Acre" shows up an astonishing situation. By careful personal investigation he has found that New England is full of abandoned farms, priced at $10 an acre, that lie side by side (in identical soil and fertility conditions) with farms that have been successfully worked by inexperienced city people.

❁

"John Knox as a Preacher" is the theme of President W. Douglas Mackenzie's topic in the Homiletic Review. He thinks that "no one understands John Knox nor the Reformation movement in Scotland who does not clearly realize that all his labors were concentrated in preaching, and that his influence upon the social and political life of his country was primarily that exercised by his eloquence in the pulpit." Other leading articles in this number are by Prof. Borden P. Bowne on "Moral Training in the Public Schools"; S. Parkes Cadman, D.D., who gives a second paper on "Efficiency in the Pulpit," and Prof. James H. Hyslop who writes on "Psychical Research and the Future Life," urging a plea for a better recognition of the legitimacy and value of psychic investigation. In the department of Sermonic Criticism and Suggestion is a lively paper, the third of a series on "The Experiences of a Sermon Reporter," in which certain prominent divines may see themselves through the reporter's eyes. For instance, Dr. George F. Pentecost is characterized as "a sort of ecclesiastical commercial traveler, who handles a side line in theology," and Rev. W. J. Dawson is taken mildly to task for exaggeration, thus: "When in the course of a single sermon he twice says: 'I never was so moved in all my life,' the reporter is in doubt which incident to suppress, for the readers will attribute the apparent error to the stenographer." Under "Living Issues" is a helpful treatment of "The Servant Girl Question," while the pastoral department contains abstracts of the principal papers read at the recent International Sunday-school Convention at Toronto. A number of ministers wrote their views in a symposium on the Church and Theatre. The sermon department includes such well-known names as Henry Van Dyke, Alexander McKenzie, Herbert Symonds, A. C. Dixon, Charles Edward Locke, James I. Vance, etc.

❁ ❁

Forty More Young Men

Can be accommodated at "Iowa Christian College" at the special rate of $100 for room, board and tuition a full college year of nine months. Write Pres. Chas. J. Burton, Oskaloosa, Ia.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

JARRETT.

Margaret Jane Jarrett, wife of Henry D. Jarrett, died at Springfield, Mo., June 19, 1905. She was the daughter of Samuel Hutton, and was born in Alton, Ill., Dec. 27, 1839. Her parents having died when Margaret was 12 years of age, she was reared in the home of her brother, Jas. T. Hutton, at La Grange, Mo., and at this home, on Nov. 18, 1856, she was married to Henry D. Jarrett. This brother, now of St. Louis, and Wm. D. Hutton, of Los Angeles, Cal., both survive her. In 1879 Brother and Sister Jarrett moved to Canton, Mo., and in 1883 to Springfield, Mo., Brother Jarrett's present place of residence. Their eldest child, an only daughter, died at the age of 12 years, while four sons, E. A., J. H., A. C. and T. B. Jarrett, together with their aged father, yet remain. These sons are all honorable, Christian gentlemen, and reflect in their lives the beautiful character of their beloved mother. The writer has known Sister Jarrett for a number of years, and rejoices to be able to bear testimony to her gentleness as a Christian, her faithfulness as a wife and her Marylike devotion to her sons and their young families. Her heart was in the work of the church to the very end, and her last act of business was a request that her dues be promptly paid into the treasury of the aid society. On Tuesday, June 20, one of the most beautiful days, the remains of Sister Jarrett were deposited in Maple Park cemetery, amidst the smiles of flowers, the songs of happy birds and the whisperings of breezes as tender as the breath of angels. As we stood around the grave, covered as it was with the fresh flowers of June, the offerings of many friends, we felt like saying, with Whittier:

> "I cannot think that thou art far,
> Since near at hand the angels are;
> And when the sunset gates unbar,
> Shall I not see thee waiting stand,
> And white against the evening star
> Behold the beck'ning of thy hand?"

Springfield, Mo. J. R. ROBERTS.

SMITH.

Dr. Jesse Henderson Smith was born near Bowling Green, Ky., in 1825, and died near Carlinville, Ill., on June 27, 1905, at the age of 79 years, nine months and six days. He practiced medicine in Kentucky and preached first in the Presbyterian church, but then identified himself with the Disciples of Christ and followed the double ministry of healing and saving men for more than forty years. He was the pioneer at Carlinville in 1865, preaching in the old court-house. He did valiant service for the cause in central Illinois for many years and was noted for his generous heart and strength of intellect. His abilities were of a high order in the pulpit and the home. He was twice married, first to Eliza Jane Norman in 1854 and eight children were born to them. The wife and six children have preceded him to the beyond. He was married to Mrs. Margaret Taylor in 1876 and it was to their generosity that the existence of a good church building at Carlinville was largely due. Sister Smith, a daughter, Lillie, and one son survive the doctor. He was a good man and his deeds remain to bless. Funeral services at Carlinville by the writer and Bro. W. H. Applegate. Interment at Chatham, Ill. EDWARD O. SHARPE.

TRICKETT.

Mrs. Maggie Trickett, beloved wife of the well known preacher, writer and song composer, H. R. Trickett, died very suddenly, of heart failure, at her home in Macon, Mo., June 23, 1905. Sister Trickett was a native of Illinois. She was the daughter of Mr. and Mrs. Charles Cox. She was married to Brother Trickett in 1871 and for 35 years she was his faithful helper. She was well known and highly esteemed in East St. Louis, Lancaster and Macon, Mo., and in Bloomfield, Ia., where Brother Trickett labored. She was a devout Christian and a domestic woman. She loved her husband and her home. She is at rest. Her influence enriches earth and her presence will make heaven richer. SIMPSON ELY.

Joplin, Mo.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis. Mo.

People's Forum.

Questions on the Holy Spirit.

Brother Garrison:—I have read carefully your book on "The Holy Spirit." I like nearly every feature of the book. I like the warning against narrowing the work that the Father, the Christ, the Holy Spirit do for us. It is needed. I like the warning against the other extreme, the vagaries and extravagances of mysticism and fanaticism. I like the exhortation to learn all that the Father, the Christ, the Holy Spirit do for us, and to enjoy such work. I like the lucid style in which you say what you do say.

My criticism is stated in one objection. You utterly failed to do the very thing, that before all else, above all else, you should have done. You do not state, you do not even hint, what you are contending for, what you mean, what you desire us to accept, believe, enjoy; though you claim that it is a boon inestimable.

We know of five senses that men have, what each sense does for men, how it does its work. If our good Brother Garrison, in the goodness of his heart, were to write a book on "The Sixth Sense," expatiating on the estimable blessings to be enjoyed through this sixth sense, and exhorting all to enjoy these inestimable blessings, would not common sense demand, "Define this sixth sense, its nature, its characteristics, its work, how it does its work, how men can avail themselves of these inestimable blessings, so that all can understand for what you contend, what you mean, know what you desire them to accept, believe and enjoy"?

Now we know that the Father, the Christ, the Holy Spirit, exert on the human spirit a rational, a moral power, influence, through ideas imparted to the human spirit by words and acts, that represent ideas—a rational, moral power, influence, that produces rational moral change.

Now some persons stop there, contending that reason, human experience, psychology, mental science, moral science, jurisprudence and revelation hint no other rational, moral power, influence, that the Father, the Christ, the Holy Spirit, divine Spirits, superhuman spirits, human spirits can exert on human spirits, a rational moral influence that produces rational, moral change. Is such contention correct? If it is not, where is the error?

Some persons contend that this rational, moral power, influence, exerted through ideas imparted to the human spirit by words and acts, that represent ideas—a power, influence admitted by all—exhausts the meaning of the language of the Bible in regard to the indwelling of the Father, the Christ, the Holy Spirit in men, the rational, moral power, influence that they exert on their spirits, in producing rational, moral change. Is this position correct? If it is not, in what is it incorrect?

Some persons refuse to go one hair's breadth beyond this rational, moral indwelling power, influence of ideas, imparted to the human spirit, by words and acts of the Father, the Christ, the Holy Spirit, that represent ideas, until some one so states, defines, explains any indwelling power, influence, there can be in addition to it, distinct and different from it, outside of it, that they can understand what is contended for—what is meant—know what they are expected to accept, believe and enjoy. Is not such demand reasonable and just?

And above all, until it has been proven that the language of the Bible hints that there is such indwelling power, influence, they do not question the rational, moral indwelling power, influence stated above. They challenge the assumption that there is any indwelling power, influence, in addition to, distinct and different from, outside of, such rational moral indwelling power, influence.

Now, my dear brother, standing on the Pisgah of reason, human experience, psychology, mental science, moral science, jurisprudence and revelation, we can clearly see a promised land of rational, moral indwelling, power, influence of ideas imparted to the human spirit, by words and acts of the Father, the Christ, the Holy Spirit, that represent ideas; a rational, moral indwelling power, influence that produces rational, moral change.

All can see, understand and comprehend that promised land. There is no dispute over it. All accept such indwelling, such power, such influence of the Father, the Christ, the Holy Spirit. Does our Moses claim that he has ascended a peak, higher than this Pisgah? That he sees in reason, human experience, psychology, mental science, moral science, jurisprudence, and revelation, another and most desirable promised land, an indwelling, a power, an influence exerted by the Father, the Christ, the Holy Spirit, on man, in man, that is in addition to, distinct and different from, outside of, above and beyond, any rational, moral indwelling, power, influence of ideas imparted to to the human spirit, by words and acts of the Father, the Christ, the Holy Spirit?

Now, my good brother, will you favor us with a candid, explicit answer? If there is such indwelling, power influence, what is it? Define, describe, explain it, so that one can understand what you are contending for, what you mean, what you desire us to accept, believe and enjoy.

Is this influence, indwelling, for which you contend, in any sense, degree or manner, inspiration? If it is inspiration, what does such inspiration do for men? Please tell us explicitly.

How can inspiration, how can a superhuman spirit comfort a human spirit, strengthen a human spirit, help a human spirit, aid a human spirit to understand the Scriptures, or any idea, do any rational moral work for a human spirit, that the ideas of the Scriptures do not do for it, except by revealing additional ideas or making a better expression of the ideas of the scriptures? Please give us at least a hint of such work. Do you claim that the Father, the Christ, the Holy Spirit now do such work for men? Specify a single new idea so revealed. An idea that has been better expressed? Give us a single instance of the indwelling for which you contend. A single specimen of what it has done.

For what are you contending? What do you mean? What you desire us to accept, believe and enjoy?

We patiently wait for this wonderful light, that has arisen for those who sit in darkness. Fraternally,

Clark Braden.

Ravenna, Ohio, August 1, 1905

[See Editorial Reply.]

HORSFORD'S ACID PHOSPHATE

Cures Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.

Rates of Tuition and Boarding Inexpensive.

Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

ROUND-TRIP EXCURSION RATES

FROM ST. LOUIS

VIA B. & O. S-W.

(Baltimore & Ohio Southwestern R. R.)

Asheville, N. C. Going, Every Day. Return Limit, Oct. 31	20.50
Bristol, Tenn. Going, Every Day. Return Limit, Oct. 31	19.60
Chautauqua Lake, N. Y. Going, Every Day. Return Limit, Oct. 31	28.30
Deer Park, Md. Going, Every Day. Return Limit, Oct. 31	27.15
French Lick Springs, Ind. (West Baden) Going, Every Day. 10 day limit	8.80
Going, Every Day. 3 months' limit	11.60
Pittsburg Going, Every Day. Return Limit, Oct. 21	22.95
Pittsburg Going, Aug. 18 and 19. Return Limit, Aug. 28	15.00
Philadelphia Going, Sept. 15, 16 and 17. Return Limit Sept. 25 (Privilege of extension to Oct. 5.)	22.00
Saylor Springs, Ill. Going, Every Day. Return Limit, 3 months	6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,

F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

COST IS SLIGHT
SERVICE RIGHT

Lewis and Clark Exposition

June 1 to October 15, 1905

via

Northern Pacific Ry.

For definite information write D. B. Gardner, District Passenger Agent, 210 Commercial Building, St. Louis, Mo. Send six cents for **Wonderland 1905**, and four cents for Lewis and Clark booklet, to A. M. Cleland, Gen'l Pass. Agt., St. Paul.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
E. H. STAFFORD MFG. CO., Chicago, Ill.

Family Circle

My Life's Motto.

To love some one more dearly every day.
To help a wand'ring child to find his way,
To ponder o'er a noble thought and pray
And smile when evening falls.

To follow truth as blind men long for light,
To do my best from dawn of day till night.
To keep my heart fit for his holy sight,
And answer when he calls.

* * *

Is Marriage a Failure?

By John G. M. Luttenberger, M. D.

This is one of the most important questions of our present age. Nothing is so interwoven with all the five senses of human reason and responsibility as that simple and yet complex question before us.

Marriage may be divided into the following four essential qualifications:

1. Knowledge, to understand love.
2. Love, to appreciate the reciprocation of affection.
3. Adaptability, education and social habits.
4. Physical, moral and spiritual conditions.

The first qualification is knowledge. Without it, there cannot be an intelligent response to cultivate love. Love has always been regarded as the most essential element in forming the sacred tie of marriage relation.

Knowledge without love is like an ocean steamer without a compass. Love without knowledge is the most dangerous attribute possessed by the human family. Love without knowledge is powerless and sooner or later leads to a discovery of the hidden, unheard deception so frequently the legal remedy for separation. Knowledge investigates every condition in life. It calculates the unforseen by the history of the past. It begins its research at the beginning. Knowledge is that God-given quality of the intellect of man which binds man to a reasonable understanding of himself, and thus creates within him, through the influence of his Creator, the value of love.

While love is the "greatest thing" in the world, it must be carefully regarded by the limit of perfect understanding. The marriages which are failures to-day, began with as much sincerity of love and devotion as those which are considered successes. It is no uncommon occurrence that people who love each other frequently do not understand each other.

Young people frequently make mistakes in that direction. They think they know and understand each other by frequent association and short acquaintance. In many instances a gentleman would regard inquiry about his lady friends as an impertinence, while a lady is so dignified, cultured and refined as to regard such a procedure as indignity and misdemeanor.

How? Who? When? Where? are questions that are frequently asked too late. Knowledge points to the sacredness of the origin of marriage. If men and women were united together after God's plan and with God's will in this all important relation, divorces would cease to exist and love would dominate the unity of mind. Disbandment, disagreement, division and alienation are the result of disappointment, betrayal of confidence and the incorrigible stupidity of premature love. Many a young man and woman went to an early grave all on account of not rightly appreciating that "knowledge is power."

The second qualification is love. A marriage without love is a complete failure. Love is that uninterpreted virtue of the human heart that appreciatas and reciprocates the most tender impulses of genuine affection.

Love which reciprocates casts out all fear. It only sees fear in wilful ignorance. It binds the heart like that of David and Jonathan. Love produces beauty and self-respect; beauty in walk and beauty in looks; as a rule, a girl in love is at her best; it brings out the finest traits in her character; she walks more erect and is more forgiving and generous.

Young men and women must be careful about the use of language, the force of interesting conversation and the art or ability of establishing confidence.

When husband and wife are joined together in mind and heart by love, no interference of father-in-law or mother-in-law or other kin can separate such a union.

Moreover, marriage should not be regarded as a merely legal contract. The law is only a form of regulation and only a small part to perpetuate the higher standard of morality. The marriage based on love, with the ingredients of patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, courage and sincerity will never produce ill results. Love must be mutual in order to be effective. Husband and wife must unitedly stand together. Nothing must come between them. God ordained that the two should be one in mind, heart and purpose. The woman should be a soul-mate as well as a help-mate. Love will bear and forbear under all circumstances. True love sees the good and ignores the bad. What causes divisions, alienation of affection and divorce? Perhaps each individual who has tasted the cup of bitterness, deception and disappointment can answer the question better than I can answer it.

Make Your Own Ice Cream.

There has just been placed in all the grocery stores, a new preparation called

Jell-O Ice Cream POWDER

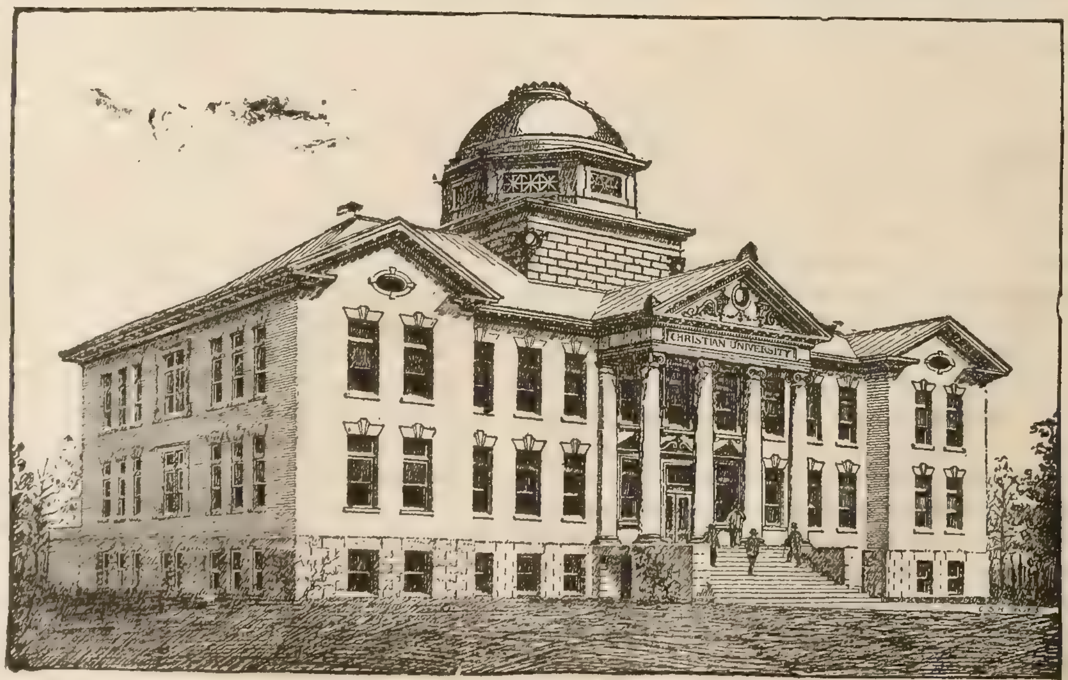
which is meeting with great favor, as it enables everyone to make ice cream in their own home with very little trouble. Everything in the package for making two quarts of delicious ice cream. If your grocer can't supply you send 25c. for two pkgs. by mail. Vanilla, Chocolate, Strawberry and Unflavored. Address, The Genesee Pure Food Co., Le Roy, N.Y.

I entered a home once where divisions and strife dominated and where the storms of life imperiled the home. In the corner of the home played a cat and a dog. The ill-tempered wife remarked: "See how nicely the cat and the dog dwell together in peaceful harmony!" Upon which the husband remarked: "You bind them together and watch the results!"

The third point under consideration is that of adaptability, education and social habits. To prevent the failure in marriage life, adaptability limits the many misunderstandings. All well regulated families have their own little discords. Everything before marriage is lovely, because people have not learned each other's disposition. The living happiness or sorrow and grief begins in many families after the honeymoon. Man finds out that he is really married, and the woman also recognizes the fact that she is no longer the independent "Miss do-as-you-please, and go-where-you-want-to."

The woman is the home-maker, and it is her duty to study the husband's disposition. The home life must come up to the expectancy of the man, or he will spend his time in the lodge, social circle or elsewhere. The woman must not interfere with the ambitions, desires and aggressiveness of her husband's plans. She must under all circumstances, adapt herself to the refinery of the household, educate spirit, soul and body, and hold the esteem of her husband by confidence with-

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.

A Christian School for the Higher Education of Both Sexes.

For catalog or further information address,

CARL JOHANN, President, Canton, Mo.

out doubting his ability. Here rises the necessity for the two in one.

If the wife fails to keep up reading and thinking she will soon discover inharmonious conditions. The wife of a very prominent attorney told me a short time ago that she must continue to "read and study," in order to reach the heights of the intelligence of her husband, in order to keep young and entertaining.

When the husband loves art, science, literature and Christianity, and the wife is given to admire the opposite, incompatibility soon weakens the tender cords of genuine affection. The roads of alienation of affection are too numerous to be mentioned here. When the husband finds out that he has been deceived by constant interference and distrust or ill-tempered disposition and substitution of love, he concludes that God has not "joined them together," and unless conditions change, separation is inevitable. When the home is blessed with children, love and affection grow more perfect. Whenever the woman refuses to "be fruitful and multiply," love suffers irreparable loss.

If a man should fail to estimate the affection of a true-hearted wife, he will likely find his compensation with heart-broken sorrow. No one can read of the triumphs of Napoleon without thinking of the affection and love of the unbought heart of Josephine. Great men have had loving mothers and affectionate wives.

The poor man should never attempt to cultivate the love of a rich woman. Most of them have "their own way." "Poor, sincere, common love and equality, without much superiority, is far more satisfying than the secondary love" crowned with gold. Rich men and poor women generally meet with the same experiences. Love and affection may change conditions of that natural disagreement; but as in the Garden of Eden, Satan is still here demonstrating his power by poisoning the better judgment of the otherwise would-be happy husband and wife. What the devil can not do in causing troubles, trials, envy, hatred and malice, some people are ever ready to do to assist the prince of darkness by imbecility and filthy tongues.

The fourth and last point is: The physical, moral and spiritual condition.

Which one of these three conditions is the greatest, has been discussed in many lands. Why is it that so many men and women become tired of each other so soon after marriage? Is not that physique and beautiful form and graceful appearance attractive in each sex?

It has been said by specialists in anatomy and physiology that physical harmony, purity, chastity and personal knowledge of self make an inseparable unity.

Marriage is generally a failure where there is physical discord and inharmonious affection. Morality is weakened by the incompatibility of such a union. Jesus in speaking on this subject said, "Wherefore they are no more twain, but one flesh," Matt. 19:6. One flesh is physical harmony. Twain is another word for two, or in our modern language incompatibility. Their morals may be the best and purest. Their spiritual condition may be that of a saint; but what will be the results if there is physical defect?

This is something that each man and woman has to decide. No priest, preacher, doctor or lawyer can change such inharmonious conditions. No court in the land is capable and prudent enough to settle the physical deformity and degenerate condition in existence. Occasionally there are men and women who can overlook the physical conditions entirely; but most of the human race have the tendency to admire physical appearance. How can any man love any young lady he never saw? How can any beautiful young maiden admire a handsome gentleman she never met?

If the civil authority would understand what it ought to understand, there would be fewer marriages and divorces would not be so numerous. There are nearly 3,000 courts in this country that grant licenses to marry, and equally as many to grant divorce. Annually they grant from 42,000 to 47,000 divorces. Or in twenty years there have been granted in the United States 329,000 divorces.

The time will come when marriage shall be regarded as a union, and not a contract; when the union will be based on a physical examination by a competent physician before the license is granted. Many a woman who went to a premature grave, and many a man who went to disgrace and ruin, would enjoy happiness and home and companionship, if the law had been based on practical knowledge.

Moreover, most marriages outside of the church are failures. To send conscience on a short vacation by ignoring the church and favoring the law, means often too much of the legal to be really legal. Some law-makers have not only endeavored to improve on the law of Moses and Christ, but have become legalized law-breakers on the subject of matrimony. No spiritually-minded man or woman will object to a Christian marriage and to the advice given above. Is not the real remedy qualification for matrimony?

⁂

The Care of Babies.

A very useful and interesting pamphlet has been issued by the Illinois State Board of Health on the care of babies in summer. While this pamphlet is sent to physicians, it is prepared rather for home distribution, and will be mailed to anybody who will send a request to Dr. J. A. Egan, the secretary, at Springfield. In addition to practical advice on the care of infants there is valuable information for mothers. The explanations and instructions are presented to the best effect by means of numerous illustrations.

It may seem preposterous that boards of health should discover a necessity for this kind of education. But the reason for adopting such a policy is one of most vital concern. Throughout the summer the mortality is not adult mortality, but infant mortality. Summer is, for infants, the period of suffering and death. The illnesses peculiar to babies in hot weather are, when they do not result fatally, detrimental to future health.

"Statistics have demonstrated," says a circular bulletin issued by the Illinois Board of Health, "that from one-fourth to one-

I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes: "I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, **beware of delay, for delay means blindness.** Cross eyes straightened without the knife, by a new method, which never fails.

Write for my latest book on the eye which will be sent FREE. A postal will do—Write to-day

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO.

J. BRECKENRIDGE ELLIS'

BOOKS

KING SAUL

A history of Saul from the time he started to find his father's beasts until his death on Gilboa.

281 Pages. Cloth.

$1.00, Postpaid.

IN THE DAYS OF JEHU

The story is so well told that it is really fascinating. It expresses important truths by historic examples.

189 Pages Cloth.

75 cents, Postpaid.

SHEM

The scene of the story is in Judea, six centuries before the birth of Christ. The tale is a strong one with action on every page.

298 Pages. Paper.

50 cents, Postpaid.

ADNAH

Another very interesting historical novel concerning the times of Christ, written in a most interesting manner.

308 Pages. Cloth.

$1.00, Postpaid.

Christian Publishing Co.,

ST. LOUIS.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

I Turned Out $301.27

worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Rev. Geo. P. Crawford writes, made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.35 another." Plating Business easily learned. **We Teach You Free—No Experience Required.** Everybody has tableware, watches, jewelry and metal goods to be plated. We plate with Gold, Silver, Nickel, Bronze, Brass, Tin, Copper. Heavy Plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write for Catlog, Agency and Offer

F. Gray & Co., Plating Works, Cincinnati, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

third of all babies born fail to live to the beginning of the second year of life. It is not the heat alone that is responsible for this high mortality. By far the greatest number die from improper food, improper feeding or inability to digest and assimilate the food given."

The care of the infant decides more than the matter of survival and resistance; it bears upon the physical strength and the health of the person in later life. Many bodily ills could be traced to that neglect or indifference, in infancy, which was due to ignorance of the rules of health. . . . .

That the proper care of infants would reduce the mortality and tend to improve the adult health is a prospect which should increase interest in authoritative advice. What mothers do not know about the care and health of themselves and their children, physicians do know; and what the physicians know is of particular usefulness, because it is knowledge gathered from many sources in regular practice. The summer is the time for devoting extra care to infants. And that care should be regulated in the manner propounded in such pamphlets as those which the ever-alert and ever busy Illinois State Board of Health is circulating in the homes.—*St. Louis Republic.*

❁ ❁

Summer Toilers.

As I write I am aware of friends on whose faces rests a shadow of doubt or sadness. To them the summer season brings the hardest, most unremitting labor of the year. To their country homes throng boarders from the cities, paying guests, whose rooms must be kept in order, and whose three meals a day mean an unending round of care until the season ends. Mountains of biscuit; gallons of tea and coffee, a constant succession of roasting, boiling, broiling and baking will testify to their skill and their faculty for turning off work during the weeks that their visitors are spending in pleasure. Every woman who takes summer boarders owes it to herself and her family to have an autumn holiday when the boarders leave. She should plan for it. For her there will come bright days in the early autumn when the city people have packed their trunks and gone home; let her make the best of them.—*Mrs. Sangster, in Woman's Home Companion for July.*

❁ ❁

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

The Only Strictly First-Class
Church Hymnal
Published by the Disciples of Christ
Gloria in Excelsis
The superior of any hymnal now in the market. A postal card will bring full information.
Christian Publishing Co., St. Louis

BRUNEAU, IDAHO
No Place on Earth Like Bruneau.

I have traveled from the snow-capped plains of Maine to the banana fields of Florida, and from the Atlantic to the Pacific, but never saw any land to equal in production with the Bruneau Valley.
A Settler.

The only place that I ever saw 80 bushels of wheat grow on one acre.
I saw the "T" Ranch of Bruneau Valley produce 12 tons of alfalfa per acre.
I have seen the finest fruits of my life in Bruneau Valley.
I never saw any poor crops, or short crops, or poor stock, or cyclones or thunder storms, or zero weather in Bruneau Valley. Harry Watkins.
It is an unpolished diamond.—Victor Diesing.

The Bruneau Valley is the most productive spot of the world in my opinion.
Dr. J. K. Dubois, Boise, Idaho.

The Bruneau country will produce two to three times greater than any of the Central or Eastern states, and the products bring much better prices. It will be the state's paradise.
Rev. Eugene Close, Boise, Idaho.

No better land and climate on earth.—Ex-Gov. Frank Hunt.
The greatest natural resources; the finest climatic conditions; the most productive soil of the west. B. F. Olden, President, Idaho Trust & Savings Bank, Boise, Idaho.

It is a land of perpetual sunshine, where the laboring man can work almost every day in the year, and will receive in return for his labor astonishing results.
Geo. M. Parsons, Ex-Atty. Gen'l of Idaho.

The finest valley of the valleys of the state of Idaho.—R. E. Knapp.

About 100,000 acres of the finest land on earth can be taken under government entry, you can secure water rights from the Bruneau Land & Irrigation Co. to cover the land.
No lottery chances, the opportunity of a lifetime. Government land can be entered after due examination, and water for the same procured at a moderate cost. Chas. E. Mays.

On your way to the Portland Fair stop off at Mountain Home, on the Oregon Short Line, and take stage to Bruneau, 23 miles.

For particulars address **Bruneau Land & Irrigation Co.,** Colonial Security Building, St. Louis, Mo., or 327-8 Sonna Building, Boise, Idaho.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small **Country Town** within easy reach of Saint Joseph and Kansas City.
DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,
E. L. BARHAM, President,
Camden Point, Mo.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, **MEXICO, MO.**

MIAMI UNIVERSITY
OLDEST AND MOST FAMOUS INSTITUTION OF HIGHER EDUCATION IN THE OHIO VALLEY.
82nd Year Opens September 20, 1905.
Beautiful campus of sixty-five acres. Modern Buildings. Splendid equipment. Up-to-date gymnasium. Scholarly Faculty. Healthful surroundings. *Christian Influences. No Saloons.* **Free Tuition.**
Write for catalogue to the President.
REV. GUY POTTER BENTON, A.M., D.D., Oxford, Ohio

THIRTY-SEVENTH YEAR.
HAMILTON COLLEGE
FOR GIRLS AND YOUNG WOMEN.
Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,
MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. **Lexington, Ky.**

—FOR SALE AT A BARGAIN—
CHAPEL ORGAN
Suitable for Church or Home
GUARANTEED FIRST-CLASS.
W. D. CREE,
—CARE OF—
CHRISTIAN PUBLISHING CO., - ST. LOUIS.

Bees as Acrobats.

When wax is needed, a certain number of self-elected citizens gorge with honey and hang up in chains or curtains, each bee clinging by her front feet to the hind feet of the one above her, like Japanese acrobats, and there they remain, sometimes for two days, until the wax scales appear pushed out from every pocket. It is not hard to understand that, since much honey is needed for the manufacture of wax, a bee after filling with the raw material would produce much more wax by keeping quiet than by using any of the gorged honey for energy in moving about and working. But the necessity of "holding hands" while this work goes on must ever remain to us another occult evidence of the close relations in the bee commune.—*Country Life in America.*

Dog Days are Here

People must have inducements during such weather to either buy or read, especially good books, and we are determined to offer the inducements. For the month of August we will make the following prices CASH with order. All books are prepaid save the song books which are sent at purchaser's cost.

	Regular Price	Cut-Rate Price
Life of Flower, By Errett	$1.50	$.75
Memoirs of Hopson	1.00	.50
Plain Talks to Young Men	.60	.30
Thirteen and Twelve Others	1 00	.50
Life of Knowles Shaw	1.00	.50
Problem of Problems	1.50	.75
Kaskey's Last Book	1 00	.50
The Form of Baptism. By Briney	1.00	.60
The Temptation of Christ	.75	.40
How Understand and Use Bible	.50	.35
Riverside, or Winning a Soul	.75	.35
Grandma's Patience	.20	.15
After Pentecost, What?	1 00	.60
Know Thyself	1.00	.50
Memorial of J. K. Rogers and Christian College	.60	.30
Koinonia, or the Weekly Contribution	.15	.10
The Juvenile Revival	.60	.35
The Master Key, paper	.25	.13
The Remedial System, 436 pages	2.00	.75
Duke Christopher, Young Hero of Wurttemberg	.50	.20
Bartholet Milan	.25	.10
Remedial System, (very badly damaged)	2 00	.50
Gems from Franklin, (very badly damaged)	1.00	.50
Revelation Read	1 00	.35
Trip Around the World	1.00	.50
The Simple Life	.50	.35
Saintly Workers	1.00	.50
Christology of Jesus, one of Stalker's best	1.50	1.00
Origin of the Disciples	1 00	.50
Bible or No Bible, paper	.50	.25
Contradictions of Orthodoxy, paper	.25	.15
A Knight Templar Abroad, 547 pages	2.00	.35
The Story of an Infidel's Family (very interesting)	1 00	.50
Patmos	1.00	.35
Queen Esther. By M. M. Davis	.75	.45
Elijah. By Davis	.75	.45
The Story of an Earnest Life	1 00	.60
Missouri Lectures and Discussions	1.00	.30
Autobiography of Jacob Creath	1.00	.30
Edna Carlisle	.75	.45
King Saul	1 00	.60
In the Days of Jehu	1 00	.60
Prohibition vs. Personal Liberty, paper	.25	.10
Walks about Jerusalem. By Errett	1.00	.60
Talks to Bereans. By Errett	1.00	.60
Science and Pedagogy. Fine for teachers	1 50	.75
Sermons and Song	1.00	.50
The Exiled Prophet	1.25	.50
Spiritualism on Trial	1 50	.50
Dictionary of Scripture Proper Names		.10
Organic Evolution Considered	1 50	.75
My Good Poems. By Fairhurst	1 00	.50

	Regular Price	Cut-Rate Price
Ideals for Young People	$ .50	$ .30
Life and Times of Benj. Franklin	1.00	.60
Rose Carlton's Reward	1.00	.50
Reformation of the 19th Century (one of the best)	2.00	1.00
Our First Congress	1.00	.35
Wheeling Through Europe	1.00	.60
Garfield's Great Speeches	1.50	.75
Class Book of Oratory. Fine for elocution	1.50	.50
Christian Missions	.75	.40
Hot for the Pastor	.50	.30
The Baptismal Controversy	.75	.45
The Divinity of Christ and Duality of Man	.75	.35
Otto's Good Recitations, paper	.50	.25
The Life of Jesus	1.00	.50
The Young Man from Middlefield	1.00	.50
Leaves from Mission Fields	1.00	.50
The Moberly Pulpit	.50	.25
Communings in the Sanctuary	.50	.25
Nehushtan	1.00	.35
Bible vs. Materialism, paper	.35	.20
Wonders of the Sky	.50	.25
Altar Stairs, splendid fiction	1.50	1.00
June, a Class History	.50	.15
Prison Life in Dixie	1.00	.25
Across the Gulf	1.00	.50
Moral Evil	.75	.25
The Wondrous Works of Christ	.75	.25
Rosa Emerson	1.00	.50
Ecclesiastical Tradition	.75	.35
Facts about China, paper	.25	.15
The Spiritual Side of Our Plea	1.50	.75
Lessons in Soul Winning	.75	.45
The Plan of Salvation for Sinners and Saints	1.00	.25
Life of Trust. By Mueller	1 50	.50
The Man in the Book	1.00	.60
Missionary Addresses	1.00	.35
Reason and Revelation. By Milligan	2.00	1.00
Scheme of Redemption. By Milligan	2.00	1.00
Types and Metaphors of Bible	1.00	.50
An Encyclopedia on the Evidences	2.00	1.00
The Living Pulpit of the Christian Church	3.00	2.00

SONG BOOKS

Pearly Gates, board binding, 90 pages, per doz.	75 cts
Apostolic Hymns, board binding 112 pages, per doz	75 cts
Twilight Zephyrs, board binding, 96 pages, per doz	75 cts
New Fount of Blessing, board binding, 190 pages, per doz	85 cts
Tidings of Salvation, board binding, 117 songs per dozen	$1.00
Tidings of Salvation, manilla, 117 songs, per doz	50 cts
" " limp, 117 " " "	75 cts

All books are cloth, where not specified as paper.

We advise two or more selections, as the stock is not full by any means.

CHRISTIAN PUBLISHING CO., 2710-12 Pine St., St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

THE FIFTH DAY (CONTINUED).

Arthur did not yet know that old Mr. Acre looked upon himself as the king of France, but he understood that his mind was unbalanced, and he made it his study to do nothing to thwart the other's wishes. The old gentleman was in high spirits. He recounted to Worth Acre the adventures of the evening. "It has been one of my great days," he exclaimed. "The mob stormed outside the walls. The murmur of their voices, the trampling of their horses, and the roars of the leaders would have moved a heart of iron. But our good courier was not to be frightened. He stood at the barricade ready to defend me with the last drop of his blood."

Arthur understood that he was the courier referred to; but he did not know how he ought to act to sustain the character. He looked doubtfully at the blacksmith. "To supper!" cried the latter, leading the way to the dining-room. As they passed through the kitchen, Worth Acre said to Aunt Tabby, "Arthur will eat with us, Aunt Tabby. But of course he will dine upon a separate table."

"Dey ain't no other table," said Aunt Tabby, showing the whites of her eyes to Arthur in an unfriendly manner.

"I think I can find him one," returned Worth cheerfully. "You know that little table in my room; it will do."

"Dey ain't no tablecloth for dat table."

"We'll spread a nice, clean newspaper on it."

"Dey ain't enough cooked for so many."

"He shall have half of my supper," exclaimed the old gentleman. "He has rendered me faithful services, this day." Aunt Tabby angrily stirred the fire and rattled her pans. They went into the next room and Worth carried in the little table. The other table was already set for two and Worth busied himself at the china-closet, finding dishes for the second. On the larger table was a dish of smoking steak, another of mashed potatoes browned in the form of a pyramid with a golden lake of butter on its summit, and another of fried apples with thin little layers of bacon crisped and curling along the margin. A coffee-pot smoked at the head of the table, near which stood a bowl of bonnyclabber cheese, a stand of strawberry preserves and a pitcher of milk. Wait! That isn't all. At the side was a great round bowl with vines and butterflies all up and down the outside, and fragrant ripe blackberries inside, crusted with sugar; not the blackberries that stand hard and firm between the teeth and leave a sour revenge behind them, but the soft, yielding, melting kind which does all it can to be as good as strawberries. Aunt Tabby entered with hot biscuits, brown and light, ready to come apart at the pressure of a finger.

"Whar must I sit dese biscuits?" demanded the black woman, looking with a frowning brow from one table to the other.

"Just give them to me," said Worth pleasantly.

Aunt Tabby gave him the plate and went out muttering, "Now I got all dem dishes to wash!" She slammed the door.

"Don't pay any attention to Aunt Tabby," said the blacksmith calmly; "if she's spoiled it's our raising, so we mustn't blame her."

Arthur was almost bewildered by the food Worth Acre heaped upon his plate. He had not seen such a meal for years. And yet he could eat hardly anything. He sat at his little table apart from the others, but in such a manner that the blacksmith could face him. Old Mr. Acre was still discussing his narrow escape. But Arthur was thinking about that cock he had buried under the walk before Mr. Woodney's yard. He would never forget that cock—tall, long-legged, young, all white but for a black, proud tail. Alas, how that tail had dragged in the dust to the burial! While old Mr. Acre was telling about other barricades and other mobs, and while the blacksmith was humoring his grandfather by showing never-failing interest, Arthur was going over the tragedy of the morning. For the hundredth time he told himself he was not to blame; the cock had been scratching in the new-set grass of a hostile yard; it had been killed by the aimless throwing of a little clod; Arthur had gone to the Misses Day to borrow a spade—had knocked upon the door—had walked in full view of the windows. Ah, but why had he not told about it afterwards? Why did he not speak up now, and tell Worth Acre? How mingled is the good and evil in one's life! How hard to tell where praise should end and censure begin! Worth was greatly troubled to see that the little musician had no appetite. Arthur ate what he could to please his friend. The appetite of the blacksmith was marvelous. Nothing could long stand before it. The pyramid sank to the level of the plain, the beefsteak vanished, the biscuits seemed to the bewildered eyes of the conscience-stricken youth to roll after each other like revolving wheels. Everything was presently gone but a little strawberry preserves and Worth Acre. Even the old gentleman had disappeared—not, however, down the capacious throat of Worth Acre, but into a small chamber next the dining-room where the old gentleman slept. "We will go to our room, now," said the blacksmith, "though I am sorry you couldn't eat anything. Grandpa always goes to bed as soon as he's had supper. He says eating gives him strength to get to sleep. It takes more strength to sleep than some people imagine."

They went into the court and entered Worth Acre's bedroom. As on previous evenings, Worth drew his big arm-chair into the doorway that the summer draught might cool his heated body. "I'm mighty anxious for those health magazines to come," he remarked. "They're full of funny little gymnastics and one-two-three exercises for generating blood. You've got to eat more, young man, if you expect to swing on to this world very long. But what do you think of the old gentleman?"

Arthur with difficulty detached his thoughts from the white cock. "Sir?"

"My grandfather imagines himself King Louis XVI of France," Worth explained, slowly rising and going toward the desk that stood in the corner of the room next the great bed. "He thinks he's being kept here till the day of execution. He enjoys it immensely." He opened the desk and began rattling some papers.

"King of France!" echoed Arthur. "What a curious notion—and for an American!"

"Oh, well, it might as well be that notion as any other. I like to see a man live up to his notion, whatever it is. I live up to mine—it's blacksmithing. He lives up to his handsomely—and I want you to stay with yours and be a great musician some day."

HIMALYA

(THE KOLA COMPOUND)

The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER

—AND—

ASTHMA can be CURED.

Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Clossen, 126 Morris St., Philadelphia, writes. Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write today to the Kola Importing Co., 1162 Broadway, New York.

He came back to his chair, carrying a large photograph. Arthur ventured, "I heard him ask about his wife and children."

The blacksmith uttered a sound akin to a grunt and placed the photograph upon his knee so that the lamplight could fall upon it. He gazed down thoughtfully.

"Of course," said Arthur, "he imagines his wife is still living. He would have to think that or he couldn't be Louis XVI. Otherwise he'd have to be some other king."

"Well, it oughtn't to strain him to believe it," returned Worth, "for she's living, all right, and a son and daughter, too, as far as that goes."

"Oh, Mr. Acre!" exclaimed Arthur in amazement. "But I understood—But Miss Lizzie Day told Mace that you are all he has in the world."

"Guess that's true," said Worth briefly. "Come here and look at this picture, my boy." Arthur came shyly to his side and looked down upon the photograph of a young lady dressed in white, with a white roll of parchment in one hand and a basket of flowers in the other. "I like that face," he said, impulsively. "It is so like what I want, sometimes. I seem to have seen her somewhere."

"Yes," said Worth Acre softly, still looking at the picture as he held it upon his knee, "you've struck the right words. Her face is just that something every good man wants. Shall I tell you about her? Sit down and be comfortable. She looked this way twenty years ago. She was 18. This is her graduating dress. There was a young fellow in town who just loved her—that's all! He was a blacksmith, like me. We were intimate, that blacksmith and I. He told me all about it. They were engaged to be married. But she had folks. There's nothing like having folks

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

for having trouble." The blacksmith spoke these short sentences with little pauses between, all the time looking at the picture. "Her folks objected to the blacksmith's trade. Wouldn't have her marrying, with all her education and refinement, unless she married a lawyer or doctor or something like that. My friend stood by his guns. He was a blacksmith and a good one, and he couldn't be anything else with half a heart. Then what do you think Clarabella St. Clair did? She married him—that's what she did! Would you have thought it?"

Arthur looked at the picture again and shook his head. "No, she looks so gentle and mild and—and like she would never do anything to hurt her family."

"Well," said Worth emphatically, "what about hurting her lover? Wouldn't she care about *that*?"

"As long as he was just her lover," said Arthur, "he wouldn't be in the family, you know. She don't look to me like a lady who would marry and hurt her family."

"She did marry though!" cried Worth obstinately. "She married my friend, Clarabella St. Clair did. She left her sisters and the rest of her folks and went to live with him in the back of his shop, and she thought the sound of his hammer was like music. She just put aside all of her life that would have stood in the way. And she was happy. You needn't think she ever regrets leaving all her old life. She never *does* regret!" cried Worth (as if expecting Arthur to contradict. "No, sir! She's contented. Let me tell you why: She loves him. Haven't they lived together now twenty years? She's thirty-eight, but she looks just like this picture. Talk about married-life being the thing! You ought to see *them* together. He is as proud of her as if she were a queen. And in spite of his trade, in spite of his leather apron and sooty hands, she's as proud of him as if he were—as if he were Louis XVI, barricades and all." Worth Acre was glowing with the energy not to say combativeness of his speech. He looked at the youth as if to ask, "What have you to say to all this, sir?"

"I suppose it is her love," said Arthur softly. "When we love, nothing else matters. Where do they live?"

"They live—" Worth paused a moment, then said, "they live in Reevetown of this state." He gave a sudden chuckle. "I go to see her every once in awhile. Well, I should think so! Man, you ought to see their daughter. She's about your age. She's the prettiest girl in Missouri, and she adores me; calls me 'Uncle Worth', you know and pshaw! you might say I nursed her from a baby; looks like this picture; the image of her mother Clarabella. She has an old-fashioned name—Lizzie. I like it, though. They wanted to name her 'Lizzie.' I said, 'Just go ahead, those old names mean the most, anyhow. I never cared much for Clarabella.' "

"That reminds me," cried Arthur, "that this picture is something like Miss Lizzie Day. Are they related?"

"Oh, no, indeed! No kin at all. Miss Lizzie Day never heard of my friend, I promise you. But I like to talk about him and his wife and my god-daughter, Lizzie—I've never talked much about them. But I'll use you, now that you're to stay here."

"I would like to ask," said Arthur, "where old Mr. Acre's wife and children live."

"His wife and daughter are in New York," said Worth absently, "and his son lives in Denver. They're fine people, as fine as Clarabella St. Clair's. They all knew each other. But they've had nothing to do with Clarabella and my friend since the marriage. Clarabella has the peacefulest blue eyes you ever imagined. And when they are all lit up and sparkling with curious little points of light—like the sun shining on a pool when the wind is blowing—she looks that way when the gate clicks and her husband comes home from his work. For they no longer live in the shop, dear me, no! He has done pretty well in the world, shoeing horses and mending wagons. And never lonesome—what do you think of that? Pshaw! how could he be lonesome with her? No sitting alone at night brooding and remembering! What's the use *his* remembering things? There she sits to look at *now*—nothing in the past is sweeter than that! Why, before you came here, I passed most of my nights before bedtime, here in the doorway in my armchair, remembering—drawing up old ideas from the past—just like letting down a hook into a well; I'd lower my memory-rope and bring up whatever it caught. Sometimes nothing but old tin cups; sometimes little words and smiles; sometimes I could get back almost entire a feeling of twenty years ago. I'd close my eyes and see Clarabella reading her graduating essay on 'Hope.' And I'd feel her hand—she liked me, you understand. Well, my friend the blacksmith never has to content himself with such dreaming and pining. Why, man, she's his wife! You understand?—his *wife!* The folks tried to prevent it, but they couldn't." Worth spoke so exultantly of the heroine of his story being the blacksmith's wife that Arthur was thrilled strangely, and without at all understanding why, his eyes were suddenly filled with tears. He gazed through them as through a thick mist at the eloquent face and the glowing brown eyes of his companion. "She is his wife," repeated Worth Acre dreamily, "and that means that he is the happiest man alive. And so I might have been, my boy, had I been that blacksmith, and had Clarabella been as brave and true as I have said." He rose and taking a last look at the photograph, replaced it in his desk. His last words confused Arthur, who had divided his thoughts between the blacksmith and his own hidden secret of the slain fowl. There was something in the other's manner to suggest that the account of Clarabella St. Clair was partly real and partly idealistic. But whether or not all was literally as his host had told it, Arthur was sensitive enough to divine a great loneliness in Worth Acre's life, and he felt a passionate desire to bring some warmth of comradeship to his benefactor.

(TO BE CONTINUED.)

* *

We have the Revised New Testament in limp cloth, 7 cents, in full silk cloth, 15 cents, in primer type, 35 cents, but it is not the American.

Financial Opportunity

Any reader of this publication can communicate with a prominent business man who writes of his connection with an enterprise that promises to be a very profitable investment. He says the business was started on $500.00 capital and to-day the equipment alone is worth over $50,000. The stock in this concern is not offered for public subscription, but a few shares can be had if immediate action is taken. If any reader of this publication wants to become a stockholder in this great enterprise, which promises to pay big dividends this year, write to M. L., Box 50, Brooklyn, N. Y., and say that you are a reader of this publication.

Berkeley Bible Seminary.

BERKELEY, CALIFORNIA.

A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.

Fall and Winter Terms Begin August 29, and January 16, respectively.

TUITION FREE.

Co-educational. Opportunities for Preaching in the Vicinity.

For Information Write to

HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

CHEAP SUMMER READING

The Franklin Series of Biography

In Handsome Uniform Cloth Binding

A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops, with illustrations.

Biography is the most universally pleasant, the most universally profitable of all reading. Biography is the only true history.—CARLYLE.

—HERE THEY ARE—

Splendid Books at the Very Low Price

—OF—

ONE DOLLAR, Postpaid

Boone, Daniel, Life of	By Cecil B. Hartley
Carson, Kit, Life of	By Charles Burdett
Crockett, David, Life of	An Autobiography
Franklin, Benjamin, Life of	An Autobiography
Henry, Patrick, Life of	By William Wirt
Jones, John Paul, Life of	By James Otis
Lincoln, Abraham, Life of	By Henry Ketcham
Mary, Queen of Scots, Life of	By P. C. Headley
Nelson, Admiral Horatio, Life of	By Robert Southey
Peter the Great, Life of	By John Barrow

These Prices are Guaranteed only While this Advertisement Appears.

CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

COLLEGE CATALOGS

Campbell-Hagerman College, Lexington, Ky.—This year's catalog is a decided improvement over that of last year, as no doubt the school itself will show improvement the coming session over the first year's work. There are some two dozen in the faculty and the school term begins September 13.

Christian College.—This old-established institution puts out the most model catalog of all teaching institutions that we have yet seen. It is replete with the information desired by students and their parents, and is abundantly illustrated to show the life of the college. The faculty consists of thirty-four members and the next term begins September 18. Address Mrs. W. T. Moore, Columbia, Mo.

Cotner University represents our cause in the west and promises to be more useful next year than ever before. The faculty numbers twenty and the session begins September 11. Address W. P. Aylsworth, Chancellor, Bethany, Neb.

Drury College.—The thirty-second annual catalog of this college, of which the editor of the Christian-Evangelist is a trustee, has been received. The college is situated at Springfield, Mo., and is a co-educational institution which is doing good work. It is preeminently a Christian college, though under the control of no denominational organization. Full particulars can be found in the catalog which will be sent on application.

Hamilton College's thirty-seventh annual announcement shows greater perfection than last year's catalog. The school itself has also shown improvement during the session just closed. The staff of instructors numbers some two dozen. The school will open September 11. Address Mrs. Luella St. Clair, Lexington, Ky.

Missouri Christian College has had a most successful year and looks forward to improvement in the future. Its faculty numbers eleven, while four of our well-known brethren are included as non-resident lecturers. The session will open September 12. Address E. L. Barham, Camden Point, Mo.

William Woods College.—This year's catalog presents us with a very admirable portrait of Dr. W. S. Woods who has done so much for the institution. His little granddaughter is included in the picture. It is the best catalog William Woods has ever put out. The faculty numbers about twenty and the session will begin September 12. Address Pres. J. B. Jones, Fulton, Mo.

....FIFTY-FIFTH YEAR....

CHRISTIAN COLLEGE

For the Higher Education of Young Women.

Affiliated with MISSOURI STATE UNIVERSITY, WELLESLEY COLLEGE and other Eastern Schools.

FOUR SPLENDID MODERN BUILDINGS. (1) Elegantly furnished Dormitory, accommodating 150 students; built 1899. (2) New Auditorium and Library Building, with Roof Garden, built 1902. (3) New sound-proof Music Hall, completed 1903. (4) Academic Hall.

Furnishings and equipment unrivaled. Rooms en suite; heated by Steam; lighted by Electricity; Hot and Cold Baths; Gymnasium; Art Studio; Library of 5,000 Volumes; Physical and Chemical Laboratories.

Prepares for advanced University work.
Academic Degrees of B. A. and B. L.
Schools of **Music, Art** and **Elocution**—Degrees conferred.
Schools of **Cookery, Sewing** and **Domestic Art**.

Thirty-four Instructors of the best American and European Training.
Students from twenty-eight States and England.
Beautiful Park eighteen acres. Tennis, Basket Ball, Golf, Lake, Boating, etc.

A Christian Home and High Grade College.

NEXT SESSION OPENS SEPTEMBER 18, 1905.

Rooms should be engaged early. Many students refused for want of room the past two years. Limit 150.
For engraved catalogue address, **MRS. W. T. MOORE, President, Columbia, Mo.**

St. Francis Valley Lands

Of Southeast Missouri and Northeast Arkansas, river bottom made soil, rich as cream; for corn, wheat, oats, clover, timothy, alfalfa, fruits and vegetables. Yield big crops, no failures. Open winters. Lands now cheap but advancing, investigate this fall. Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

Write for St. Francis Valley booklet.

E. W. LaBEAUME, G. P. and T. A.
Cotton Belt Route, St. Louis, Mo.

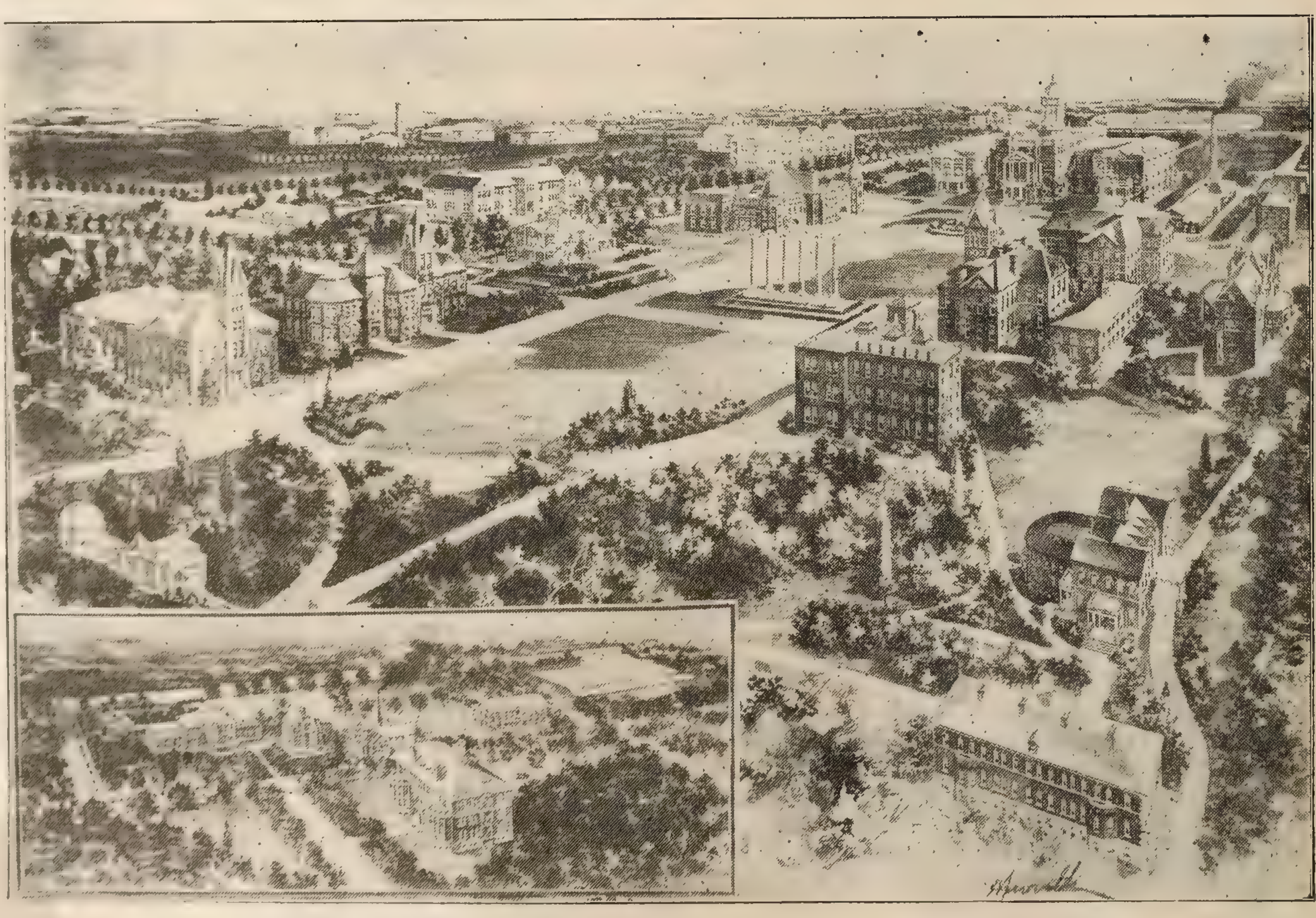
UNIVERSITY OF MISSOURI, COLUMBIA, MO.

Ten Departments:

College of Liberal Arts, Missouri Teachers College, College of Agriculture and Mechanic Arts, Missouri School of Mines (at Rolla, Mo.,) Department of Law, Department of Medicine, School of Engineering, Agricultural Experiment Station, Missouri State Military School, and Graduate Department.

Free Tuition.

Write for information to the University Publisher, Columbia, Mo.



School of Mines and Metallurgy, Rolla

In locating buildings begin first row, right margin.

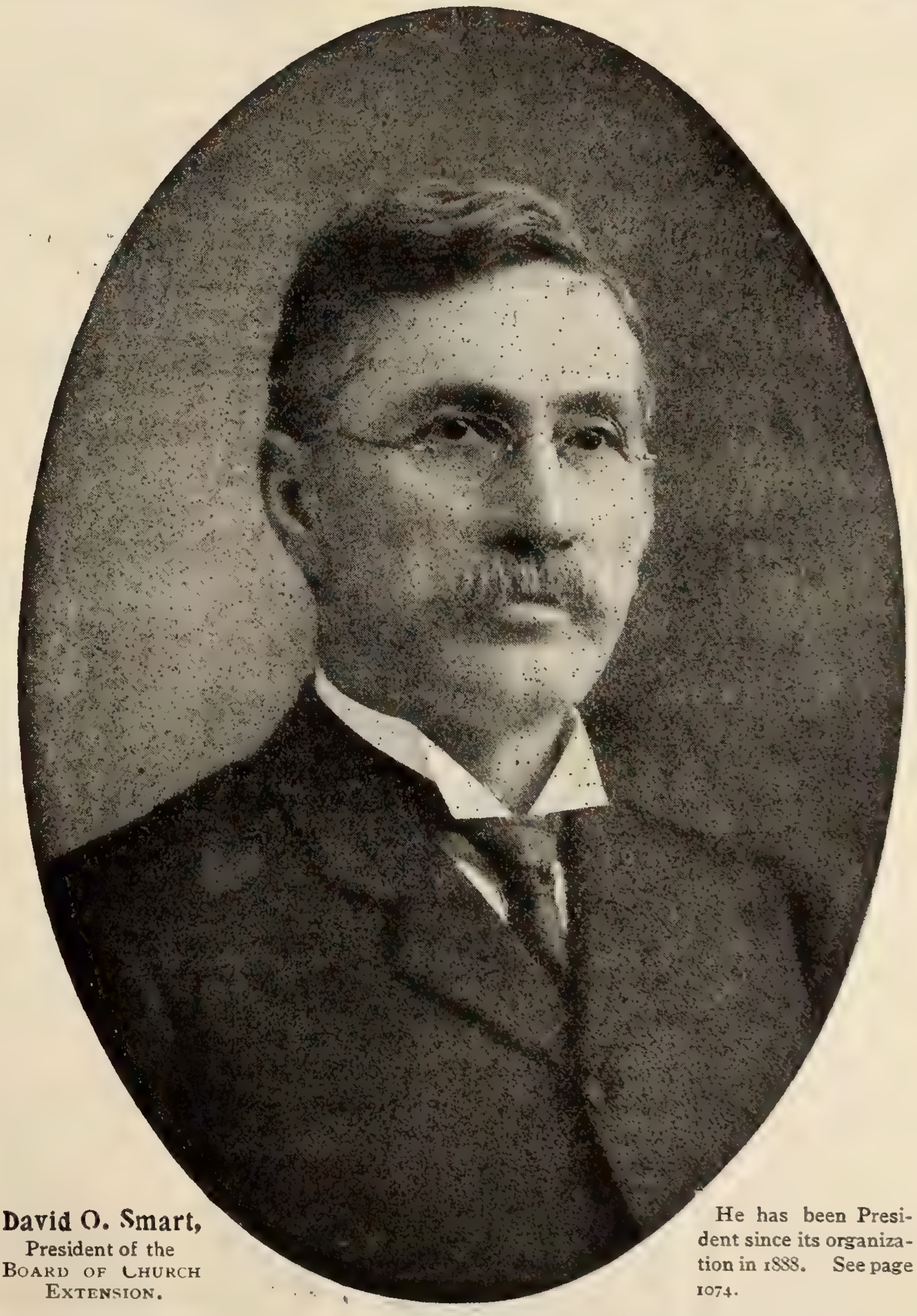
BIRD'S-EYE VIEW OF UNIVERSITY OF MISSOURI.

Cattle Feeding Experiments.	Live Stock Judging	Dairy	Gymnasium	Geology	Rollins Field	Power House	Benton Hall
	Power House		Read Hall	President's House	Academic Hall	Mechanic Arts	Lathrop Hall
			Horticulture	Chemistry	The Columns	Engineering	Parker Memorial Hospital
				Law	Observatory	Agricultural Hall	Medical Laboratory.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 33. August 17, 1905. $1.50 A Year



David O. Smart,
President of the
BOARD OF CHURCH
EXTENSION.

He has been President since its organization in 1888. See page 1074.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 1051

Editorial:

Pressing Toward the Mark.............. 1053
The Significance of National Conventions.. 1053
Questions and Answers................. .. 1053
Notes and Comments........................ 1054
Current Religious Thought............... 1054
Editor's Easy Chair.......................... 1055

Contributed Articles:

The Pan-Baptist Congress. William Durban.. 1056
The Preacher and His Money Problem. W. J. Lhamon............................. 1057
Sermons in Stone. E. L. Powell...... 1058
Arrows of Conviction Necessary to Bring Money.............................. 1059
Help Us to Lift Such Burdens as These 1060
If No Fruit—Beware........................ 1061
Our Budget.. 1062
Church Extension............................. 1066
News From Many Fields.................. 1068
Evangelistic.. 1069
Sunday-School.................................. 1070
Midweek Prayer-Meeting................. 1070
Christian Endeavor.......................... 1071
People's Forum................................. 1073
Family Circle..................................... 1075
With the Children............................ 1078

— FOR SALE AT A BARGAIN —
CHAPEL ORGAN
Suitable for Church or Home
GUARANTEED FIRST-CLASS.
W. D. CREE,
—CARE OF—
CHRISTIAN PUBLISHING CO., - ST. LOUIS.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

VACATIONS.
SPEND THEM IN
COLORADO
No other place provides so much at such little cost. President Roosevelt says; "Passing through your wonderful mountains and canyons, I realize that this state is going to be more and more the playground for the entire Republic and made as much of a holiday place as Switzerland is in Europe."
LOWER RATES NOW THAN EVER BEFORE.
Burlington Route
For particulars call at
TICKET OFFICES: Cor. Broadway and Olive and
UNION STATION
Or write to W. A. LALOR, A. G. P. A., St. Louis.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. August 17, 1905 No. 33

The Peace Conference.

The Japanese and Russian plenipotentiaries have been duly received at Portsmouth, N. H., and have begun their deliberations. A favorable impression was produced by their cordial manners. It had been expected that they would withdraw themselves in dignified and mysterious seclusion, but they have shown no hesitancy about moving among the guests of the hotel where they are stopping. This is important, for the study of the facial expression of the envoys is about the only source of information as to the progress of the negotiations. In this way it is learned that the Japanese representatives look as though they are determined to make no concessions from their predetermined demands—Japanese usually look immovable, do they not?—and M. Witte exhibits a cheerfulness which is supposed to reflect his confidence that a settlement favorable to Russia will be effected. This is interesting but not very decisive. It is also given out—on other evidence than physiognomy, we believe—that the Russian envoys have given it out that they will accept no terms involving the payment of indemnity or the cession of territory. If that is really the case, the peace conference will not find much to talk about, for it is scarcely conceivable that Japan will be so modest as to be satisfied with the suzerainty over Korea and the fishing rights of Sakhalin Island. Of course it must be realized, and doubtless Japan does realize, that Russia is not flat on her back, as France was at the close of the Franco-Prussian war. The present war has been in the main, as Russia claims, a colonial war, scarcely touching the empire itself. But, as we have said before, the points which were at issue when the war began have been decided wholly against Russia, and she ought to pay the costs of the case.

◆

Yellow Fever.

The yellow fever quarantine has developed trouble almost as serious as the fever itself. The friction between Louisiana and Mississippi has been fairly smoothed over by the recession of the authorities of the latter state from their position, and the danger of a clash of arms between the militia of these two states seems to be wholly passed. But as the fever continues without abatement, an almost chaotic condition is developing within Louisiana. Transportation has been greatly impeded by the foolish and unnecessary restrictions created by local health boards, citizens' mass meetings, etc. The state board of health, by a proclamation issued last week, prohibited any town or parish from refusing admission to persons from non-infected regions holding proper health certificates, or to persons from infected communities who have spent the required six days in a detention camp. Steamboats and trains which have not violated state quarantine regulations must not be interfered with. Civil action will be taken against persons who designed this proclamation and if necessary the militia will be called out. It is not to be wondered at that people get panicky in a time of epidemic, but it is time for the people in the region liable to be visited by yellow fever to learn a few of the more elementary facts about that disease and the means by which it is communicated. There is a good deal of wholly gratuitous trouble made about the matter of quarantine. Perhaps if the federal forces could occupy Louisiana as they did Cuba we could succeed in cleaning up and eradicating yellow fever from New Orleans as from Havana.

◆

Chinese Exclusion.

So illogical and indefensible in theory and so confusing and absurd in practice is the present Chinese exclusion act that a revision of it is inevitable. We have not been able to take seriously the threatened boycott of American goods in China. That might develop into an embarrassing matter for certain American merchants, but the federal government is not in the habit of allowing itself to be coerced by boycotts, either at home or abroad. The effect of the boycott is more apt to be reactionary than otherwise. The exclusion of the Chinese is supposed to be primarily in the interest of the protection of the labor market, especially on the Pacific coast, against the competition of the "pauper labor" of the Orient. That a certain element of organized labor does clamorously demand the continuance of this policy is obvious. It may be doubted, however, whether a frank expression of opinion among all the working men of the coast would not reveal a preponderance of sentiment quite other than what has generally been supposed to exist. The industrial yellow peril of the west is quite as much of a bogie as the military yellow peril of Europe. The chief peril is that we shall make ourselves ridiculous in our treatment—and that we have been doing. There are two important defects in our present legislation on the subject. One is that it seems impossible to enforce it properly, the result being the exclusion of high-class Chinese, men of education and wealth, who ought, by all the rules of international decency and plain common sense, to be admitted. The other defect is that, even if administered perfectly, the law is unjust, one-sided and preposterous. A new treaty on the question of immigration between America and China is now under consideration. The draft of the treaty, which is supposed to embody the views of the Chinese government, provides that laborers from either country shall be excluded from the other, and that Chinese subjects and American citizens who are not laborers shall be permitted to pass freely from one country to the other. The term "laborer" is defined so as to make it almost equivalent to unskilled laborer. This is a great improvement on the present plan. It has the shining merit—which every good rule should have—of working both ways. There may or may not be any economic reason why China should wish to exclude American laborers. If our frequent boast that well-paid American labor, by reason of its superior efficiency, is really the cheapest labor in the world, is true, then perhaps the Chinese have as much to gain by protection from cheap (because efficient) American labor as we have to gain by protection from cheap (because underpaid) Chinese labor. Anyway, China is entitled to "save her face" by excluding somebody if certain of her people are to be excluded.

◆

Federal Insurance Laws.

It is always more or less perilous to suggest an extension of federal prerogatives, for the "states rights" feeling is still strong in a large element of the country, but there is a good deal to be said in favor of federal supervision of insurance. It is stated that a report favoring such a movement is to be presented at the approaching meeting of the American Bar Association. The problem is in substance the same as that of federal control of corporations. It is obvious that, under state supervision, there will be various degrees of strictness in control and that the policyholder, unless he is a specialist in insurance, is always apt to be more or less uncertain as to the exact protection which the law gives him. On the other hand, federal control means greater uniformity, either for good or ill. But there's the rub. It may be for ill. If the system of inspection, after it has been unified, fails through incapacity or dishonesty of its administrators, the ruin is correspondingly greater. It is not likely that all the state legislatures and all the state insurance inspectors will unite in one unanimous conspiracy of weak legislation and incompetent or corrupt administration, but it is equally improbable that they will ever all be thoroughly wise and able at once in their handling of insurance matters. Federal control would produce results either consideraby better or notably worse. Apart from its constitutional bearings (which must be settled by the supreme court and not by the newspapers), the issue between state and federal control of corporations, insurance, divorce, etc., resolves itself into the question whether we shall follow the old adage and not put all our eggs in one basket, or shall take Pudd'nhead Wilson's revision of the motto—"Put all your eggs in one basket, and watch that basket."

◆

The Pope and America.

In receiving a delegation of American pilgrims recently, the Pope, after graciously permitting each member of the party to kiss his hand, declared that he loved all Americans, even Protestants, because of the liberty which the church enjoys in this country. The Vatican never can get quite used to our large and liberal way of treating religions in America. It is so perfectly simple that it is a wonder that it is not readily comprehended. Our government simply has nothing to do with the churches. There is no occasion for special gratitude or affection on the part of the Pope. We do not give liberty to the Catholic church in America because we believe it is a good thing or have any partiality for it, but because we believe in complete liberty of conscience and worship. If the outcome is gratifying to His Holiness, the thing for him to do is not to declare his gratitude and love for Americans, but to express his approval of the principle of separation between church and state, to which is due the condition for which he is so grateful. The trouble is that if he should do this he would be giving up the fight for special privileges for the Catholic church in France and Italy and elsewhere. What the Vatican really wants is not the universal extension of complete religious freedom—such as it professes to admire in this country—but special privileges for Romanism wherever they can be gotten, and religious liberty everywhere else. In the interview above referred to, the Pope also said, "America has a good right to be called the eldest daughter of the church." We waive the right, if we have it. We don't want to be called the eldest daughter of the church—at least of the Catholic church, which is the only church Pius recognizes. Indeed, America is so far from acknowledging any filial obligation to the church that it gives the same treatment (that is to say, no treatment at all,) to all sects alike, Catholic, Mormon, Methodist, Buddhist, Baptist and all the others, good, bad and indifferent. If Mr. Pius pleases, will he kindly be less patronizing in his references to America.

◆

Law versus Business.

The answer of the Santa Fe railroad in the suit filed against it for contempt of court in violating the injunction against granting rebates, contains some remarkably interesting features. It tells the story of the rebate business so far as that road is concerned. It denies that rebates were granted after the injunction was issued, but admits that the road had been granting secret rebates before that time. The granting of rebates on freight rates was unlawful even then, but the competition was keen, it was strongly suspected that other roads were secretly giving rebates to large customers, and so, "to protect its business and get its share of the freight," the same tactics were adopted. It is claimed that the practice was discontinued when the injunction was issued. The Santa Fe is not a sinner above others in this matter, and there is little occasion to single it out for criticism. It was simply practicing a policy which is prevalent in the business world. The theory is that a corporation's first duty is "to protect its business and get its share of the freight," to meet competition and prosper. As a rule, of course, it should obey the laws, especially when these do not interfere with business, but business is to be considered first. It is the modern form of the old fallacy that "a man must live." The assumption of that adage always was that a man was justified in doing anything which might be necessary to enable him to live. In fact, it was doubtless coined as an excuse for actions which could be excused only on the plea of necessity. The genealogy of the dictum runs straight back to Satan's famous remark, "All that a man hath will he give for his life."

◆

Female Imperialism.

The following contribution to the subject of the influence of women on politics and government, in the New York Mail, was suggested by an article in the Paris Nouvelle Revue, the writer of which declares that the world-wide ambition of American women and the complete devotion of American men to the fulfillment of their wishes, are the springs which move us in all our imperial expansion. It quite carries us back to the days of chivalry to read that "Yankee imperialism describes circles of warlike conquest and moral influence about the earth," in order that the world may be laid at the feet of the American woman. The Mail enters into the spirit of the thing with the following comment:

> There is much to bear out this view, when one looks around him. Every one knows that the German entente was established when Miss Roosevelt christened the kaiser's yacht. The St. Petersburg journalists suspect that her visit to Japan is the first step to a formal alliance between Asia and America. We went to war with Spain and acquired our "empire" on the seas because we were indignant over the imprisonment of Miss Evangeline Cisneros. The annexation of Hawaii was due to a desire to make an American citizen of Queen Liliuokalani. Our chief trouble in digging the Panama canal has been to find an engineer whose wife would let him live on the isthmus.
>
> Let us get away from these small specifications. Our army is kept up to full numbers because the feminine enthusiasm for a uniform inspires American boys to enlist or to go to West Point. Our navy exists in order to exchange hospitalities with the gracious women of Newport and Bar Harbor. The ambition of our bright married women induces men to give up business and embark on a public career at Washington. It is the embattled women of this country who are conducting "the American invasion" of the world.

All this may be true, but just the same the number of American men who will give their seats to women in the street car continues to be painfully small.

◆

What Should Be Taught?

There occasionally arises a popular discussion as to what should be taught in the public schools. About half, if not more, of the participants in such a discussion will be substantial business men who lament the decadence of modern education and sigh for the return of the good old days when the blue-back spelling book was the chief instrument of civilization, and every school went into session as a spelling-bee on Friday afternoon. "What we want," they say, "is more imphasis on the three Rs and less of the fads and frills that encumber the modern school curriculum." Of course reading and writing must always be a fundamental part of elementary education, but these are only the tools and not the thing itself. The modern theory of education is surely right when it maintains that the child is entitled to some of the real joys and beauties of education before he has waded through eight years of disciplinary grind and learned to hate it all. Here is the educational value of that nature study, that work with the birds and flowers, which has its economic value in the production of larger and more profitable crops.

Pressing Toward the Mark.

It is a good plan in every great and worthy undertaking to set marks for ourselves and strive to reach them. Such a mark is fixed for us in our Christian calling in the life and character of Christ. Of that, however, we are not now to speak. We have in mind the marks we set before us in our Christian work to which we hope to arrive at certain times. For instance, the brethren having in charge the Church Extension department of our missionary work have fixed the mark of a half million dollars to be reached this year, that is to say, by the close of the September offering. This will make a very handsome beginning in a great enterprise. When we reach it we will feel that we have attained a solid footing where we may gird ourselves for the million mark. It is by no means an impossible or a difficult mark to reach—this half million by September next. We have already passed $450,000 and are pressing on the last stretch for the shining mark of a half million. There is every indication that it will be reached.

Some of the reasons for this confident prophecy are as follows: Many of our churches who have been standing aloof from this good work or gave only occasionally are going to become regulars and fall into line to round out that half million. And then the churches that constitute the "Old Guard" are going to put forth a little more effort this year in order that we may not be disappointed in reaching the mark designated. And finally, we should not wonder if a number of men of means, seeing what a splendid investment Church Extension offers, will give amounts sufficient for the establishment of "loan funds."

It is to be regretted that on account of the convention coming earlier than usual we shall not have the inspiration of the announcement of having reached the half million at San Francisco, but the best substitute for that will be the assurance from signs which are multiplying that it will be reached by the September offering. We are giving considerable space this week to this important work, because we believe it to be very vitally connected with our future permanent growth and development. We invite attention to what is herein said by the Church Extension secretary, and by other contributors, and we sincerely trust that the watchword, "A Half Million Dollars for Church Extension by the close of September," will be adopted by all the churches, and that under its inspiration we may reach and pass in triumph the mark which has been set before us—A Half Million for Church Extension, by the close of our Current Missionary Year.

The Significance of National Conventions.

We often overlook the significance of familiar things. Our national conventions come every year and there is danger that this very frequency may blind us to their deepest meaning. The coming together of busy men and women from all parts of our great country to spend a week together in council pertaining to the advancement of the kingdom of God is a phenomenon worthy of being studied. What is the significance of our annual National Christian Missionary Convention?

In the first place it is a refutation of the charge sometimes made that Christianity is a waning power, and that old-fashioned faith in the divinity of Christ and in the inspiration and authority of the Scriptures is a rare thing. There will be gathering in San Francisco this week and part of next, thousands of men and women who have traveled long distances at their own expense, to attend and participate in a convention that has no pecuniary rewards or earthly honors to distribute, but whose sole concern is to extend the reign of Christ over this earth. Nothing short of genuine faith in a living, personal God, who has revealed himself through his own Son, and is carrying forward the work of human redemption through the agency of his Holy Spirit, could have brought these people from their homes to attend such a convention.

Such a convention attests the social character of Christianity. It draws men together in associated effort for the promotion of human good. It recognizes the value of unity and of co-operation, both on economic and moral grounds. If Christianity were a religion in which every man cared for himself alone, without the altruistic impulse, such a convention would be impossible. Christ's religion teaches the strong to bear the burdens of the weak, and lays the burden of obligation on those who have received to impart to those who have not. In other words, it has horizontal as well as vertical dimensions. It shows its love for God in its efforts to save and elevate men.

Such a convention, made up of representatives of a religious movement that discards all authoritative human creeds and accepts Christ as its only Leader, and the New Testament as its only guide, is a demonstration of the practicability of building churches upon the New Testament basis and having them held together in a united, aggressive movement by the cohesive power of a common faith in a common Lord. This may seem now to be a commonplace truth, but the time was, not long ago, when the practicability of such an undertaking was stoutly denied, and any such attempt was characterized as utopian and impracticable. But in the presence of such a religious movement as that of the Disciples of Christ, whose representatives are gathering in San Francisco this week, with their membership of a million and a quarter, with their missionary stations girdling the globe, with their missionary societies, religious journals, colleges and benevolent institutions, such a denial is impossible.

It is not without significance that this great convention of one of the leading religious bodies of the country meets for the first time in its history on the western shore of our great continent. It accentuates the fact that the seeds of religious reformation have been carried thither along the lines of migration and by the heroic labors of the home missionaries, until all along the coast states there are numerous churches holding up the banner of religious reform and pleading for a return to the simplicity, unity and power of the Christianity of Christ. No more united are the sister states of our federal union in one great nationality than the churches east and west, north and south, in a common effort to unite the people of God on a common basis of faith, and to extend the saving power of the gospel to all nations.

The convention meets at a time of unprecedented activity in all lines of social and political reform and an unequaled exposure of corruption and dishonesty in municipal government, and in many of the great industrial enterprises of the day. Such a convention at such a time emphasizes the truth that it is only the religion of Christ that can purify our industrial and political life and establish righteousness and justice in all our private and public enterprises. The enactment of just laws and the enforcement of these laws have an important part to play in these needed reformations, but beneath them all, and at the bottom of all, is the purifying and ennobling influence of Christianity, for the advancement of which this great convention has assembled.

Questions and Answers.

1. Do you claim that any influence of the Holy Spirit exerted now is inspiration?

2. Do you make any difference between such inspiration and inspiration in the apostolic age? If so, what difference?

3. My position: (*a*) No inspiration since the apostolic age such as was exerted on human spirits in Bible times.

(*b*) Spirit alone in inspiration and revelation.

(*c*) Word alone in the work that religion now does for men. Clark Braden.

1. Certainly not, in the sense in which we speak of the inspiration of the Scriptures.

2. Most assuredly, we do make a difference. It is a difference both in degree and in purpose. The apostles were inspired for a special purpose, namely, to convey to the world an adequate report of Christ's life, teaching and works, and to estab-

lish his church, and they received a supply of the Spirit sufficient to qualify them for that work. This work does not need to be repeated in our age, and hence no gift of the Spirit adapted to that work is needed. But of course Christians are now inspired in a secondary sense, to the extent that they are under the influence and guidance of the Holy Spirit; but never to the degree that justifies any rejection of, or departure from, the revelation given us through the apostles, which is our authoritative guide.

3. As to the three statements in which Brother Braden states his position, the first is of course accepted. As to the second and third they are almost incredible, as coming from a teacher in Israel of the age, experience, and ability of the writer. To assert that the apostles were not inspired by the marvelous life, teaching and works of Jesus, and that the Holy Spirit did not use these in preparing the apostles for their work, is wholly unbelievable, being contrary both to reason and Scripture. No less incredible is the statement that the Holy Spirit now does not work through the lives of others as Jesus positively affirmed (Matt. 5:16), through God's providences, and human experiences, as well as through the word. We are glad, however, that Brother Braden has stated his position so clearly and baldly that no one can misunderstand it. It is this position that we antagonize, believing its ultimate fruit to be a dead legalism that is as loveless and lifeless as the literalism of the Pharisees in the time of Christ.

Notes and Comments.

Bishop O'Connor, a Roman Catholic bishop of New Jersey, in a late baccalaureate sermon advised that "every woman, no matter what her wealth or position in society, should at least for a time become self-supporting in some field of modern usefulness." He suggested teaching as "the noblest profession and that in which she might be of most use to humanity," but adds this healthful warning which is as good for Protestants as for Roman Catholics:

> Above all things, I would warn you against becoming that greatest of modern pests, the idle society woman, who devotes her time to the performance of what she calls social duties or following after social pleasures.

◆

Some men and some religious papers look out at the world and at human life through a very small key-hole. The Christian Leader and The Way of Cincinnati, has an article on missionary work which begins with this sentence: "Until fourteen years ago no missionary work had been done by the churches in foreign lands." We supposed there had been at least a century of mission work in foreign lands by the churches, but the lens through which this scribe is looking does not admit to his vision anything further back than fourteen years. How people impoverish their own lives by lack of vision, because they have shut themselves up in narrow little prison houses, made of their own prejudices and uncharitableness!

◆

Speaking to the question, "Are sinners' prayers heard?" the Sunday-school Times says: "God does not answer prayer because men deserve it. If personal merit were the condition of the answer, prayer would be a discouraging procedure. * * * God's answering of prayer is only part of his unexplained, undeserved, ever-outpouring love for his children. To connect it with the merit of the one who prays is to miss utterly its nature and its richest blessing. Our Lord's answer to the dying thief who prayed to the Savior in the spirit of penitence and obtained forgiveness indicates the Father's attitude to the prayer of the sinner." The mistake has been with many to substitute prayer for obedience in the case of the unconverted. In correcting this error let us be careful not to limit God's mercy in hearing the cry of the penitent who is seeking divine guidance and strength to come into his kingdom. A penitent is sure to be a praying man and he will not defer his prayer until he has been formally admitted into the church or kingdom of God.

Current Religious Thought.

The St. Louis Christian Advocate, in an editorial entitled "Returning to the Faith," says:

> There is a revulsion in Germany against the advanced opinions of the theological radicals who have gone so far that they reject the inspiration of the scriptures, the doctrine of the atonement and the divinity of Christ, thus removing altogether the foundation of reasonable Christian faith. A few weeks ago a call was issued by the adherents of what are termed "the older principles of faith," for a meeting to be held to institute a propaganda against the radicalism of the universities and advanced clergy generally. The result was a surprise, for thousands of clergymen from all parts of Germany attended the meeting and no church nor hall in Berlin was found large enough to accommodate the gathering. Its proceedings were important, for its members took a determined stand against the radicalism of the universities and passed a series of resolutions affirming the orthodox principles of Christianity.

◆

The Herald and Presbyter gives the following piece of advice to the presidents and professors of the colleges who at this season of the year are giving lectures and courses of instruction in summer schools:

> Allow us to remind you that your great work is to make men and women out of the boys and girls who have been entrusted to your care. With this supremely in view, parents have sent the members of their household to be under your care for several years in the most important and impressible part of their lives. You will be judged by the results of your labors. It is not sufficient that you hear so many recitations in the course of the year, any more than it would be for a farmer to simply drive a team so many miles in the course of a season. He must raise good corn and wheat, or make a failure. You must produce actual results in the lives of your students, in the way of true and good character, or you will be counted failures. Theoretical scholarship, imposing degrees and professional standing are as chaff before the absolute demand that you send out well-developed and noble characters as a proof of your ability to fill the places you have been called to occupy.

◆

Under the heading "Choosing Masters," the Sunday-School Times states an old and recognized truth in the following terse but convincing paragraph:

> There is no "leisure class." Those who count themselves as belonging to it probably toil the hardest. "Life is a service; whom will you serve?" is the pertinent way in which this truth has been suggested. Self is the hardest master of all. If one does not believe this, let him give himself up wholly to satisfying self for a day or a month or a year, and confess the failure. But there is not such a multitude of masters to choose between as to make the choice confusing. There are only two; and God is the other.

◆

From the Toronto Presbyterian we glean a few sentences bearing upon the question of what inducements the work of the ministry offers to young men. Our contemporary across the border says:

> If a young man has been reared in an atmosphere dominated by the commercial spirit, and has imbibed the idea that a man's life consisteth in the abundance of the things which he possesseth; if he has been taught to believe that success in life is to be measured in terms of dollars or by social rank, or if he regards the ministry simply as one out of many ways of making a living, he will not enter it, and it will be far richer and stronger for his absence.

◆

The accompanying extract from an editorial in the Religious Telescope is recommended to those (if such there be) who are inclined to dwell upon the great things that "I and the Lord" have accomplished:

> An empty wagon usually makes three times as much noise as a loaded one. The experienced ear can tell as far as the sound can be heard whether it is carrying anything or not. An unloaded wagon is generally driven faster and with less care; but there is something about the quality of the sound it makes which betrays its emptyness.
>
> The weight of religion a man carries is not in direct ratio to the racket he makes; neither is it in inverse ratio. We are coming to believe less and less in what a man says; that is, pinning all our faith to his assertions, and we are looking more and more at how he lives. A profession is all right till it approaches the egotistic. From that point it is discounted, because it sounds too much like a wagon without any load.

Editor's Easy Chair.

At nine o'clock p. m. Wednesday, August 9, the Christian-Evangelist Special pulled out of the Union Station at St. Louis, bearing three carloads of perspiring delegates bound for the San Francisco convention. The Burlington Route had been chosen for our Special, and we were soon crossing the Missouri river and running north along the western shore of the Mississippi, drinking in the cool night air which was doubly welcome after the hot-air bath in the Union Station. It was soon apparent that we had a goodly company of people aboard, having a common aim and destination. There were hurried interchanges of greetings between friends new and old, the location of passengers in their appropriate berths, and soon silence had settled upon the scene of sleeping delegates. To one standing still and witnessing a rapid express train go by loaded with passengers who are wrapt in slumber as the engine plunges forward through the night, as if on the wings of the wind, it seems a miracle of trust in the fidelity of engineer, conductor, brakeman, train-dispatcher, track and cars, but those on board retire for the night with as little thought of danger as when they are retiring in their own beds at home. So valuable a thing is faith, even in relation to temporal affairs.

◆

When the morning broke upon the Special, and its passengers woke from their slumbers, we were passing though as fair a portion of God's country as one could find anywhere beneath the Stars and Stripes—northwest Missouri. The rich fields of tasseled corn waving in the morning breeze, the harvested wheat standing in golden shocks, the meadows clothed with grazing herds, the neat homes and thrifty orchards, all told of a land of plenty, and of an enterprising and industrious farming community. The people who would not be satisfied with such a country would be hard to please. By 8 o'clock the train had pulled into Kansas City, which has not yet built its new passenger depot. After some difficulty we found our way across tracks and through and around freight and passenger trains, and reached the station, where we met numerous other delegates, swelling our Special into a large train. Here the Easy Chair and his wife were met by Brother and Sister W. F. Richardson, who escorted us to breakfast at a nearby hotel and gave us a lunch box of delicacies which will last us most of the way out. Elijah was fed by ravens, but we have been fed by the Richardsons. Their recent vacation greatly improved them, but by reason of this enforced vacation they feel that they must deny themselves the pleasure of the San Francisco Convention. Here the streamer, "Christian-Evangelist Special," was stretched on the side of the train and at 9 A. M. we departed via Burlington Route to Denver. At St. Joseph our numbers were still further augmented, and almost every stop now adds to the number of our delegation.

◆

Our Special has the honor of carrying two newly wedded pairs who are making this their wedding trip. Two of our brightest young preachers, J. Murray Taylor, of Washington, D. C., and L. W. McCreary, of East St. Louis, conceived the bright idea of marrying the girls of their choice and bringing them along on their western trip. So quietly did they conduct the preliminary negotiations leading up to the final treaty, offensive and defensive, that not even their own churches were aware of what had happened until they were on the way to California. Of course no other special heading toward the Golden Gate is likely to have this distinction. Newly-married people, going on a wedding journey, would naturally be drawn where they are likely to have the largest amount of both "sweetness and light," and every one knows that Christian-Evangelist readers are characterized by these qualities. This fact is illustrated by the good nature with which the delegates all bear the discomforts of the journey. The weather is very warm thus far, and coats and vests are at a discount. We are passing through the cornfields of Nebraska, at this writing, and we are wondering if the corn crop for 1905 in the United States will not break all records. This week's Christian-Evangelist has just been distributed among the delegates, and all are reading except your scribe who is writing, as scribes must do.

◆

Only one mishap has marred the journey up to this writing. The manager of our special train who has given so much time and labor in providing for the comfort of our delegates, Bro. G. A. Hoffmann, had the misfortune of losing his pocketbook containing between two and three hundred dollars, while in Kansas City, and discovered his loss only as we were pulling out. If some honest person should find it, it will be returned, as the card-case containing the bills had his name on it. But otherwise, he will probably never hear of it. There is one other distressing circumstance of a purely personal nature. The hay fever, which we escaped on the lake shore, has found us on these Nebraska prairies, and we are paying a heavy penalty for the privilege of attending the convention. We are hoping for relief when we get into the mountains and on the coast. The six o'clock vesper service is now going on in one of the cars, and the familiar strains of some of the sweet old songs are mingling with the roar of the train as we hasten onward toward the setting sun. Oxford, Neb., is yet more than fifty miles ahead, but we must reach it before the train pauses for the evening meal.

◆

Our "Special" reached Denver about on time, 5 a. m. Friday morning, and our delegation went right to the Central Christian Church, where, according to arrangement, breakfast was served. It was a spendid breakfast, too, and afforded the delegates an opportunity to meet Brothers Craig and Tyler, who were on hand to greet the delegates. After breakfast automobiles and tallyhoes were on hand to take the delegation on a ride to see the city. The Easy Chair was located on the driver's seat of a six-horse tallyho. The air was cool and bracing, the drive was through the finest residence parts of the city and its principal parks, and was thoroughly enjoyed. Denver was voted to be a most beautiful residence city, and its citizens a most enterprising, tasty people who take pride in their homes, streets and parks. Our delegation was still further enlarged here, and we are now en route to Colorado Springs with a train of seven coaches and a baggage car, all bound for San Francisco. The Nebraska delegation joined us at Denver and has 28 delegates from the church at Harvard. Brother Shirley, the pastor, says his church has formed the convention habit. We are now running south parallel to the Rocky Mountain range which looms up to our right, covered this morning with a mist as if it might be raining or snowing up there. On arrival at Colorado Springs, we will most of us take a special trip to Cripple Creek and return in time for the Seven Falls, and then we are to have a meeting in the Christian church, whose pastor, Crayton S. Brooks, is on our train with us, having been up to Denver to attend the state convention now in session at the Central church. About our rally to-night and the sights we are to see to-day we shall write next week. Our party is enthusiastic over the journey, and the grandest scenes are yet ahead of us.

◆ ◆

Federation of Churches.

Aside from our national convention at San Francisco, no gathering of the religious world will be watched with as much interest by our people as the inter-church conference on federation which is to meet in the city of New York on November 15.

The sessions of the conference are to be held in Carnegie Hall, and practically all Protestant forces will be represented in the deliberations.

Not "theology" but the practical workings of Christianity—*how to save the lost*—will be the burden of the deliberations. Verily there is reason for disciples to rejoice and take new courage at this relegating to the rear of the questions which divide and distract. The consideration of the real, vital questions of our everyday conflict with sin will unify, not divide.

Let our earnest prayers ascend to the throne above for a blessing on this step toward the fulfillment of our Lord's prayer for the unity of those who love him and are interested in the success of his mission on earth.

The Pan-Baptist Congress

By William Durban

By far the most interesting religious event in England during July was the Baptist World Congress. It is the first convention of the kind ever held in all history. I have just returned home from the first meeting. The program of the congress is a formidable one in extent, but it is of absorbing interest. A few words concerning certain curiosities of Baptist history in England will here be in place.

The formation of the Baptists as a separate community in England took place in 1633. The pastor of the first Baptist flock was a Mr. Spilsbury, of whom nothing at all is known. After 1649, the tragic year when King Charles I. lost his head, their numbers rapidly increased, especially in Cromwell's army. In 1654 Vavasour Powell (once a clergyman of the Church of England) rebaptized some 20,000 converts in Wales, and no less than 30 Baptists crept (under the pseudo-Episcopal authority of Cromwell's "Triers") into certain Church of England livings, enjoying their tithes and parsonages, and were not extruded until the restoration of the monarchy under Charles II.

Prince Arthur, eldest son of Henry VII., King Edward VI., and Queen Elizabeth were all immersed as infants. The first instance of pouring or sprinkling being permitted instead of immersion is in the first prayer-book of Edward VI., which says, "And if the child be weake, it shall suffice to pour water upon it." One of the singularities of history is that what was the exception in the English church became a rule. But the explanation is simple. A lady belonging to the court asked that her child, as it was very feeble, should be sprinkled. At once, many mothers discovered that their babes were also too delicate for immersion, and soon not an infant in all the land was strong enough to bear immersion! But the wrong subjects, the unreasoning infants, had for many centuries been baptized, and as the great apostasy had thus perverted the ordinance intended for believing penitents, the perversion also of the mode was easy. Thus the whole symbolism of what Henry Ward Beecher called "the beautiful ordinance of immersion" was lost.

The Baptists to-day represent a large yet imperfect restoration and reversion. No reformation is ever absolutely complete. Restoration must, it seems, be accomplished in stages. The Disciples of Christ seek to complete what the Baptists began. I like the distinction that where the Romanists differ from the Anglican church the former are wrong and the latter right; where the Anglicans differ from Congregationalists the Anglicans are wrong and Congregationalists are right; where Congregationalists differ from the Baptists the former are wrong, the latter right; where Baptists and Disciples differ Baptists are wrong and Disciples right. The misfortune is this, that in all ecclesiastical corporations the tendency is to cling as persistently to what is erroneous as to what is accurate. Otherwise all sincere Christian people would fly together and Christian unity would be the universal rule.

It is to be noted that your America is chiefly in evidence at this Pan-Baptist Congress, so far as delegates from other countries than Britain are concerned. At the Hotel Cecil alone there are 200 American delegates belonging to one party. And these are but a fraction. America is the great Baptist home of the world. I was interviewing Dr. Whitley, the special secretary appointed to aid Mr. Shakespeare, the Baptist union secretary, in organizing this monster gathering. I was eager to know whether the Disciples of Christ, as immersionists and therefore members of the great Baptist family, had been invited to send any representatives. He replied that he thought not. Naturally I asked, why not? The reply was that he thought it had been assumed that they would not be willing to come. But Dr. Whitley did not seem to be dogmatically certain on this point. It seemed to me that perhaps the matter had never been seriously considered at all. Perhaps some day it may be thought advisable to try to rally representatives of all the various Christian bodies holding common ground as to the ordinance which was once the common symbol adopted by all Christians. A conference on a great scale between the Baptists and the Disciples would be a momentous event. It seems to me inevitably destined to occur at no distant date.

I shall in my next tell something of the doings of the congress. As it began only a few hours ago that cannot be done in this letter. Here I will now say something which appears to be shirked, so far as the great program is concerned. It needs animadversion. I wonder why Congregationalists, Baptists and Disciples, as well as Anglicans, do not approach in a very serious spirit the fault common to the organizations among them all, which fatally mars their system and hinders their progress at all points. In one signal aspect the Methodists and the Presbyterians immeasurably excel them. We are as much to blame as Anglicans, Baptists and Congregationalists. And we are suffering as they do, and deservedly. I refer to the incorrigibly evil inequality and gross injustice involved in the ecclesiastical finance so often but so vainly criticised. I am a higher critic, a rabid destructionist, on this one point. Presbyterians and Methodists here in Britain will not allow any man whose qualifications are not severely tested to occupy any recognized position in the ministry. And they will not permit any qualified and recognized minister to languish in semi-starvation or genteel penury, while another feasts on a plethora of pastoral plums year after year. The anomalies of ministerial positions among Baptists and Congregationalists and Churchmen here in London are shocking. I speak unselfishly, because I am not now in a regular pastorate but am unattached, helping my brethren as opportunity offers in our churches of Christ. May I say that theory has little to do with my statement. The extraordinary prosperity of Methodists and Presbyterians gives the proof of the validity of my argument. Their rich churches have to aid the poorer missions and they aid them munificently and magnificently. The common people have much more respect for this system than for the one supported so fatuously by us and by Baptists and Congregationalists and Anglicans.

I write thus because for years I was a Baptist minister and made observations never to be forgotten. I am disappointed that there is no sign of financial penitence or economic reform so far as this magnificent Baptist World Congress is concerned. So the vicious system of anomaly and inequality will be perpetuated. But this cannot endure forever. I am an old parson and a careful student, and from careful comparison of methods and results have learned lessons which others might not be too proud or too conservative to learn if they would only take Oliver Cromwell's advice and believe that they were sometimes mistaken.

* *

BABY'S INSTINCT

Shows He Knew What Food to Stick To.

Forwarding a photo of a splendidly handsome and healthy young boy, a happy mother writes from an Ohio town:

"The enclosed picture shows my 4 year old Grape-Nuts boy.

"Since he was 2 years old he has eaten nothing but Grape-Nuts. He demands and gets this food three times a day. This may seem rather unusual, but he does not care for anything else after he has eaten his Grape-Nuts, which he uses with milk or cream, and then he is through with his meal. Even on Thanksgiving day he refused turkey and all the good things that make up that great dinner, and ate his dish of Grape-Nuts and cream with the best results and none of the evils that the other foolish members of the family experienced.

"He is never sick, has a beautiful complexion, and is considered a very handsome boy. May the Postum Company prosper and long continue to furnish their wholesome food!" Name given by Postum Co., Battle Creek, Mich.

There's reason. Read the little book, "T Road to Wellville," in every pkg.

The Preacher and His Money Problem

By W. J. Lhamon

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This, according to the apostle Paul, is the divinely ordained order. The simplest solution of the preacher's money problem is bravely to trust the Lord's ordination in the matter. He who can preach and must preach, who feels himself impressed into the service, whose soul cries, "Woe is me if I preach not the gospel," who works hard and who forgets himself while he glorifies Christ, whose heart burns with his message and yearns for the people—the Lord will not let such a one starve.

But the man who makes a sinecure of his calling, who gossips or fishes or reads the sporting dailies or simply vegetates six days in the week, who is more adept at drawing his salary than at drawing an audience, who has no grip on vital truth, whose heart is cold and whose brain is flabby, who is merely a Sunday preacher perfunctory—he is the man for the most part whose hard financial experience accentuates the money problem of the ministry. Too often his impecunious condition is attributed to the covetousness of his congregation and not as it should be to his apathy and incapacity. I say for the most part, but not altogether, since there are good and earnest and hard-working men in the ministry who are poorly remunerated. But many times such men minister to people unable to do better by them. Then let them not murmur. Why should the preacher seek to be better housed or better fed than those to whom he ministers? Let him thank God for a place to work, a town or cross-roads in which to declare his message, and for such bread as the people at his cross-roads are eating. The apostle Paul was not guilty of saying, "He that preaches the gospel shall make a fortune out of the gospel." It is not intended that the pulpit shall be a bait to lucre-loving men. I speak plainly, for it seems to me there has grown up a notion that if we can't make young men see ease and wealth awaiting them they will not turn to the ministry. Grant that it is so, and we are driven immediately to one of two conclusions, either that our young men are spiritually and morally degenerate, or that the gospel is a waning power. We surely are not ready for this dilemma. The gospel is yet young, and there are men who do espouse its ministry in the ancient spirit of Peter and Paul.

In a previous article it was stated that seven out of eighteen who responded to the question why so few young men, comparatively, enter the ministry, spoke of meager salaries as a deterrent cause. I have received a number of letters showing general interest in this vital problem. E. B. Barnes, of Noblesville, Ind., writes, saying: "I hope you will devote considerable attention to the matter of the preacher's living, as no discussion is worth anything that ignores that phase of the subject. It is as difficult to support one's ministerial ideals while struggling with poverty as it is to support a sealskin wife on a muskrat salary." E. J. Lampton, enforcing justly another phase of the subject, writes: "I know of no calling in which men are so well paid at the beginning as are preachers." He tells of the experience of the ablest lawyer in his county, whose average income during his first four years of professional life was $400. And of another whose income during his first three months was seventy-five cents! Brother Lampton is right. Many a young man makes his way through school by his pulpit work, while young men in preparation for law and medicine and engineering go on expenses till the year of graduation without dreaming of an income for professional services. As soon as the preacher graduates, if he is at all efficient, churches are waiting for him. Indeed the demand is such that many are pulled away from the colleges before graduation. W. J. Corwine, of California, Mo., writes: "Small salaries and lack of conviction are hindrances." Lack of conviction, I should say, rather than small salaries. The man of conviction will preach—he *will preach*—spite of salary considerations. The Apostle Paul waived his salary rights, and made tents for his bread, and kept on preaching. There is needed a race of "heroes of the faith," who can still hear the Master saying, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head," and who hearing this still follow him, and preach him. Not one of the above must be construed as an excuse for the non-performance of duty on the part of congregations and individuals toward their preachers and pastors. I am pleading for such a heroic faith as will conquer all enemies, the salary enemy included. That is all. On the other hand, the people who can support their faithful and devout and consecrated preachers and who do not, are under a curse of covetousness deeper and more shameful than that of the man who starves his horse to save a per cent on hay. I dare say the preacher's pinch comes not so much from meagerness of salary as from relatively unequal conditions. The man in the pulpit has a right to feel his poverty if those to whom he ministers roll in wealth, summer in Europe, winter in southern hotels, display palatial luxury, clothe themselves in purple, fare sumptuously—he has a right, if such people leave him in want, to feel it, and to thunder judgment at them, but he has no right to leave the pulpit. At bottom it is not meagerness of salary that thins the pulpit, but something more cruel or more serious. What is more cruel is mistreatment. What is more serious is lack of faith.

The Summer Shower.

A tinkling as of tiny bells,
A tap upon the pane;
And hark, the pleasant news it tells,—
To parching hills and thirsty dells
Has come the blessed rain,—
The blessed summer rain!

Meadows, renew your robes once more;
Drink deep, ye fields of grain;
Hold up your cups, each tiny flower,
Receive the grateful, cooling shower,
The blessed, blessed rain,—
The blessed summer rain!

Ye brooks, that gurgle faint and hoarse,
Ring out a merrier strain;
And scatter freshness in your course,
In grateful memory of your source,
The blessed, blessed rain,—
The blessed summer rain!

MECHANIC AND COFFEE

The Old Coffee Troubles Left When He Quit.

"Since quitting coffee I am hearty and well at 63 and go to my work every day and feel stronger and better in every way than I used to when I was considerably younger.

"I am a mechanic and have been a great lover of coffee and used it all my life until a few months ago when I made up my mind that it was hurting me. I suffered from constipation, indigestion and kidney troubles and I used to bloat up and have pains in my back.

"Something had to be done, and I quit coffee, the old kind, I mean, and began to use Postum Food Coffee. In a few weeks I was a well man again. My bowels became regular, my food digested comfortably, the bloating and pains in my back no longer troubled me and my kidneys resumed healthy, normal action. That improved condition remains. I am sure I owe it to Postum Coffee, for I have used no medicines.

"I like Postum much better than the old kind. It seems to be more satisfying and I and my whole family drink it morning, noon and night. This is my honest statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

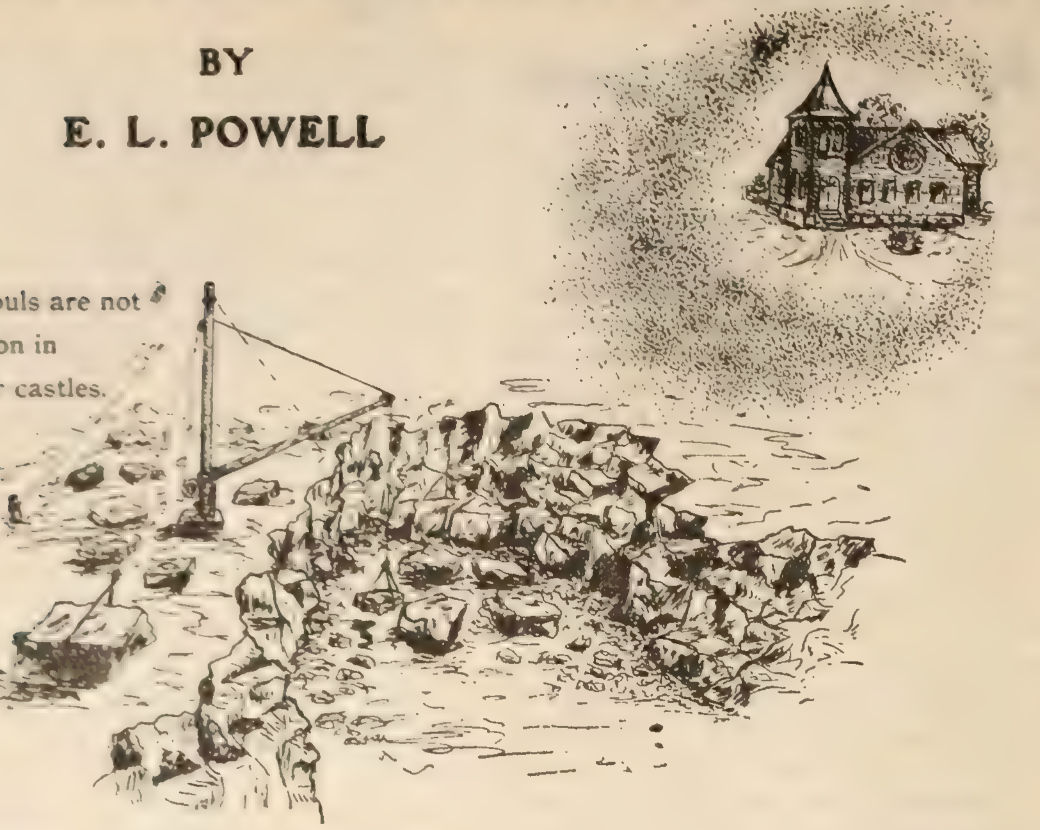
There's a reason.

Get the little book, "The Road to Wellville," in every pkg.

SERMONS IN STONE*

BY

E. L. POWELL



Souls are not
won in
air castles.

Said Carlyle to Emerson, as they spoke together of immortality and how things remote and near are related: "Christ died on the tree. That built Dunscore kirk yonder." Every church house is a sermon in wood or stone. Whether a magnificent cathedral or a simple wayside chapel—whether reared in the great city or the quiet village—the message with multiplied variations is always the same—"Christ died on the tree." Whatever else Christian thought may have attached to the sacred edifice it has indissolubly associated the Christ of Calvary and the structure which has no meaning apart from his sacrifice. The poet says:

> "Earth proudly wears the Parthenon
> As the best gem upon her zone."

And while it is true that the Parthenon is the highest expression in architecture, the humblest frame building, speaking in mute eloquence of God's eternal and continuous love for man, is grander by virtue of its splendid appeal than the mightiest utterances in marble of mere form and color.

The Church Building Glorifies its Surroundings.

The church house because of the message it silently proclaims, glorifies its surroundings. "Does a country place appear naked, dreary, desolate? Introduce a rural steeple and the whole instantly becomes animated." It gives beauty to the most splendid landscape; it adds dignity to the most squalid environment. The church building speaks of unseen realities—realities although unseen—realities which to the soul are as palpable as the physical objects of nature to the eye of sense. It speaks of God and Christ, of duty to man, of the immortality of the soul, and the rest which sounds sweeter when we call it heaven. If the poet by the power of his imagination can convert material stars into "living cars of light for gods to journey by"; surely faith—that splendid faculty of the soul which can actualize the invisible, may associate with a material structure all the unseen and glorious realities of our most holy religion. Paraphrasing the great words of an inspired writer, let us say: "We have not come unto a house that may be touched or unto audible voices within its walls, but we have come unto Mount Zion, unto the innumerable company of angels, unto Jesus the mediator of the new covenant, unto God, the judge of all, and unto all the spiritual blessings and privileges which belong to the kingdom of our Redeemer."

A Protest Against Materialism.

The church house is thus a protest against materialism reminding us that there are realities which cannot be weighed or measured or handled—that Mount Zion is as real as Mount Shasta—that there are harmonies which the ear of sense has never heard whose glorious melody fills the soul, and visions of beauty upon which the eye of sense has never gazed in whose loveliness the inner man is ever rejoicing.

Every church house, by an alchemy more cunning than that of the chemist, transmutes the material into the spiritual even as the dull carbon under the electric touch becomes a dazzling glory. It converts wood and stone into a gospel; it writes, "Holiness unto the Lord," on bricks and mortar; it consecrates things by setting them to holy uses. The material that was wrought into Solomon's temple took on a new meaning and glory in the light of its higher purpose. The bricks which go into the temple of God are of greater value than those which rear the walls of the house of feasting. Church Extension makes the stones of the field to be in league with righteousness; it sets the lumber of the forest to preaching. The woods—fashioned anew—become once again the temples of divinity. Every church building represents so much lumber and brick and iron and stone ennobled by the high task to which they are dedicated. Is it not partially in this way that inanimate nature shall be delivered into the glorious liberty of the sons of God? Commercial ambition says: Let the rivers be harnessed and the seas become a pathway and the mountains be tunneled for trade. Church Extension says: Let the trees be felled and the stone from the quarries be dug for Christ and truth. Christianity would lay under tribute not only thoughts but things, not only men but external nature. It would sanctify the world by converting its material things into spiritual uses.

Church Buildings of Disciples of Christ Give Forth a Distinctive Note.

But while all churches in a large and general way speak of spiritual realities, it will not be thought sectarian if it be here affirmed that the church buildings erected by the Disciples of Christ give forth a distinctive note. Says a thoughtful and most charming author: "To me every civilization has given out its distinct musical quality; the ages have their peculiar tones; each century its key, its scale. For generations in Greece you can hear nothing but the pipes; during other generations nothing but the lyre. Then, again, whole events in history come down to us with the effect of an orchestra playing in the distance." So of religious denominations and the church houses in which they worship—each gives its distinctive note. The churches erected by our own Extension Board, speak to those who know us of a simple Christianity, whose doctrines and ordinances receive their significance from the Christ and not from councils or convocations—a Christianity whose integrity is preserved by a simple faith in Christ as the son of God—and simple obedience to his authority rather than the acceptance of propositional creeds whether true or false—a Christianity in relation to which that individual is orthodox who is consciously loyal to the historic Christ and in relation to which that congregation is orthodox that heeds the great commission of the Master—a Christianity that bids us hold fast to that which is essential to the faith and structure of the church, and to claim as a consequence the wideness and sweetness of our liberty in Christ. This, it seems to me, is the sermon preached by the church buildings among the Disciples of Christ.

Stand for Simple New Testament Faith.

In this time of theological unrest—when the thoughts of men are turning to the simple Christianity of Christ—when propositional creeds are buried without eulogy or flowers—when men are asking for a word of power that shall prove itself, needing no certificate from priest or professor—when the cry goes up, "Sirs, we would see Jesus"—surely every church building that stands for the simple New Testament faith and order—without adornment or addition—is as a light set upon a hill. Surely it is the bright, shining day of opportunity, and the ring of the trowel sould be heard in the land. If Longfellow could find a song to stir slumbering pulses in the "Building of the Ship," there ought to be material in the construction of the humblest house of worship for an inspiring anthem. The materialist does not believe in Church Extension, for a church is to him bricks and mortar—nothing more. It kindles no vision; it opens no vista. Of such an one, it may be said, as of one of Dickens' characters: "Everything he put away in his mind was a grub at first and a grub at last. In all his life he never bred a single butterfly." The pessimist does not believe in Church Extension, for church houses suggest hope and proclaim a vigorous and virile faith in the final supremacy of righteousness. And certainly the man who thinks he has outgrown the religion of Christ does not believe in Church Extension, "for he cannot so narrow him but he still exceeds" any church structure that represents the simple gospel of Christ. While the church building stands for culture, it stands for the culture of faith. You may call the most splendid building a church, but if there be no fervent faith, it is only vaulted roof and stained window. The great idea which the humblest building houses, if it be in any sense a church, is faith in the Christ of the New Testament. Take away the Christ of the New Testament, and your church building becomes a lyceum, or an academy, or a university. But to him who can see the flame of God in every bush—who can recognize the ministry of the imperfect in the evolution of the perfect—to him who can hear the tread of myriad worshipers in the coming time—to this man of faith and hope and love—to him the work is all too slow and his cry is: "Build and build faster."

---

*An address delivered at the National Convention in St. Louis in October, 1904.

Its Monuments All About Us.

Lives there a man among the Disciples of Christ who has never thought or heard or read or felt anything concerning the young, healthful, buoyant, progressive and enthusiastic enterprise known as the Church Extension Board of the American Christian Missionary Society? Certainly such a man is not to be found in our ministry, and if he should show his provincial face in one of our congregations, his photograph would be interesting. The purpose of this annual address is not so much to impart information as to convert information into inspiration. We have the facts and fire ready for use; we need the ascending flame of sacrifice.

"If you seek his monument—look around you." So Christopher Wren finds his monument in the abbey he planned and in which he sleeps. Church Extension has its monuments in more than forty states, in Canada, in Hawaii. Its work is its monument. Its achievements are its authority for being and continuing. It was voted into existence; to vote it out of existence would be as futile as to seek to dispense with the indispensable. As Thorwaldsen's Lion of Lucerne was cut on the mountain's side—made an essential part of nature's landscape—so Church Extension has made itself essential to the outward and administrative life of our brotherhood. It is a part of the mountain.

A Symmetrical Work.

I wonder if Church Extension has any chief and pre-eminent qualities. It is so symmetrical in its good points that no one point has a superior dignity. Notice some of its combinations as revealing its even and balanced character. It is *watchful*, but not *intrusive*. It keeps its eye on the needy fields, but does not enter until invited, and thus its coming is as welcome as the morning. It renders *help* without loss of *self-respect* to the beneficiary. It is a loan; it is not a charity. It fosters self-respect by imposing obligation. It furnishes corn for the years of famine and confidently asks for a return in the years of plenty. It is not a refuge for the indolent, but a present help in time of trouble. It makes itself *an ally* of all our missionary agencies, while *preserving its autonomy*. Does the Foreign Society ask for larger returns? Church Extension says: Let us establish new sources of supply. Does the evangelist lament that the fruits of his labor are dissipated? Church Extension says: Build a sheep-fold. With malice toward none, it is the ally of all. It concerns itself with physical needs and knows how to keep within its business. It comes to a struggling congregation and says: You are right in desiring a residence. True, you might worship God out of doors, but civilized man needs a house. You might go a-visiting among your religious neighbors, but to eat at your own table is certainly more comfortable, to say nothing of security in getting the right sort of food. You might rent, but we can show you a more excellent way. Thus Church Extension, after conversion, comes *first*, as shelter comes before the feast is spread. It deals with primal physical needs. It helps the family to go to housekeeping and does not presume to regulate the domestic economy.

We Have a Great Work To Do and Can Not Come Down.

Church Extension appeals to me as a positive contribution to the cause of Christianity. Its genius is constructive. Its answer to doubts is an outward, visible, practical demonstration of faith in the form of foundation, walls and roof. Said a painter: "The more materialistic science becomes, the more angels I shall paint." Church Extension answers all criticism by going right along with its church-building. It says with Nehemiah—holding a trowel in its hand—"We have a great work to do and cannot come down." A church building is an outward confession of faith. It has all the advantages of a printed confession without any of its objections. It is known and read of every passer-by—faith in God, in Christ, in the truth of Christianity, in a life beyond death. Church Extension is too refreshingly busy in strengthening the stakes and enlarging the borders of the kingdom to trouble itself about questions of speculative and imaginative interest. It bids us listen to the music of hammer and trowel as a new temple of God arises, rather than to any such strain as may lull us into inactivity or indolent repose.

Combines Business Methods with Magical Results.

Church Extension, furthermore, combines business methods with almost magical results. Some one has written: "You never saw such marvelous use of money, it is geometrical and arithmetical progression combined." It makes $2,500 in five years do the work of $6,221, and it is perfectly free in telling you how the thing is done. There is no trick about it. It simply keeps the money going. It starts it, and before you can say "Jack Robinson" it is back again and waiting for a fresh commission. It has just enough mystery about it to excite the imagination and to keep us on the *qui vive*. Church Extension comes on the field in the very nick of time and rallies the discouraged hosts. It awakens hope by giving help. Its word in season is spoken in the ring of the hammer and the sound of the saw. The timeliness of its aid multiplies its power. It reaches forth its hand to those who are ready to sink and the waves of discouragement are converted into a pathway of progress. It repeats in its work the miracle of the loaves and fishes—multiplying the little and creating accommodation for the multitude. It converts threatened defeat into splendid victory. It is timely and inspiring.

Criticism Ruled Out.

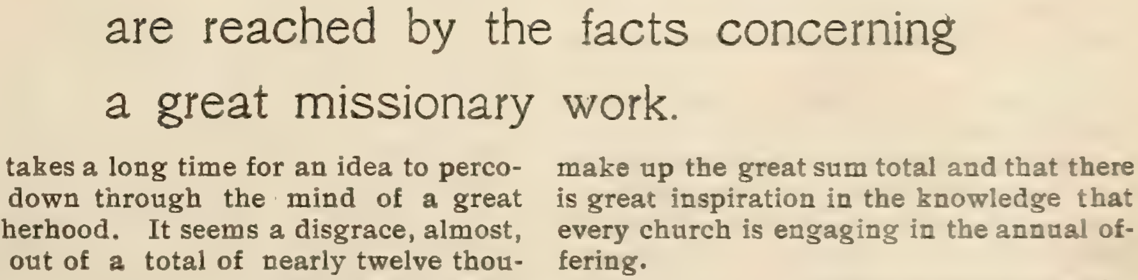
But the work of Church Extension does not call for eulogy. If it has any bad points, it is remarkable that the critic has not discovered them. It is an interesting fact that in the presence of our Church Extension work, criticism is ruled out by universal endorsement. As a business enterprise, it receives the hearty approval of business men; as a consecrated business enterprise, it commends itself to the head and heart of every one who is interested in the progress of the kingdom of Jesus Christ. Did you ever hear of anybody who seriously declared himself as opposed to the work being done by our Church Extension Board? The man who doesn't want churches built is out of sympathy with Christian progress, or is one of that number:

> "Who lives for himself and thinks for himself,
> For himself and none beside,
> Just as though Jesus had never lived,
> As though Jesus had never died."

It is not opposition that we need to fear; it is lack of Christian ambition to lift this

(*Continued on page 1060.*)

ARROWS OF CONVICTION NECESSARY TO BRING MONEY



The hearts of the congregation
are reached by the facts concerning
a great missionary work.

It takes a long time for an idea to percolate down through the mind of a great brotherhood. It seems a disgrace, almost, that out of a total of nearly twelve thousand churches only 1,269 took the offering last year for Church Extension. There is really no excuse for such a record, except lack of interest, lack of knowledge or because of unbelief. There is no church in our ranks so weak and poor but that it could make up from one to five dollars on the offering day and send it to this fund. The trouble is that our churches are either not interested or are unwilling to send small offerings, forgetting that small amounts make up the great sum total and that there is great inspiration in the knowledge that every church is engaging in the annual offering.

But first of all, men must have conviction before they will give their money. The Disciples of Christ are as liberal as other religious bodies when convincing facts are presented by a warm-hearted and enthusiastic man. Therefore the need of education on a work like Church Extension. Our secretary has gone to churches that refused to give because they felt too poor or because they believed they had enough to do at home. After hearing about the work from a man who believed in it himself, the churches voted to make an offering each year, and felt that they could not afford to have no fellowship in so useful and necessary a work. Arrows of conviction had gone to the hearts of the people. It is worth while for those who have charge of a church to present the facts concerning Church Extension. Few, if any, can find fault with the Church Extension plan. It furnishes material for the most convincing speech. The right presentation charms the people beyond measure. At least one address each year should be made in all the churches. The people have a right to know the facts. To keep them from the people is a sin for which somebody must give account—is a sin, because to withhold the facts means the loss of thousands of dollars to the work.

A young preacher who had charge of a village church, told an experienced preacher that he would like a city pulpit because he thought he had been in a small town long enough and ought to be rewarded with a larger field. The veteran preacher replied: "Don't you think your field is about as large as you will want to be responsible to God for on the day of judgment?" What a fearful responsibility that remark revealed to that young man! Will not God hold his ministers responsible? Governments on earth do; why not the great King?

There are arrows of conviction in our Church Extension work that go to the heart:

1. There is the absolute need of a large Church Extension fund. There are eleven hundred homeless churches that can borrow nowhere else. Church Extension is their only way to get a building.

2. Visible results. You can see your money work, and can see now nearly nine hundred buildings erected by aid of this fund. The results need not be waited for. The good effects of having a building can be seen at once.

3. The money you give to Church Extension is not spent, but goes into a permanent fund to be loaned and reloaned in the building of a church every five years.

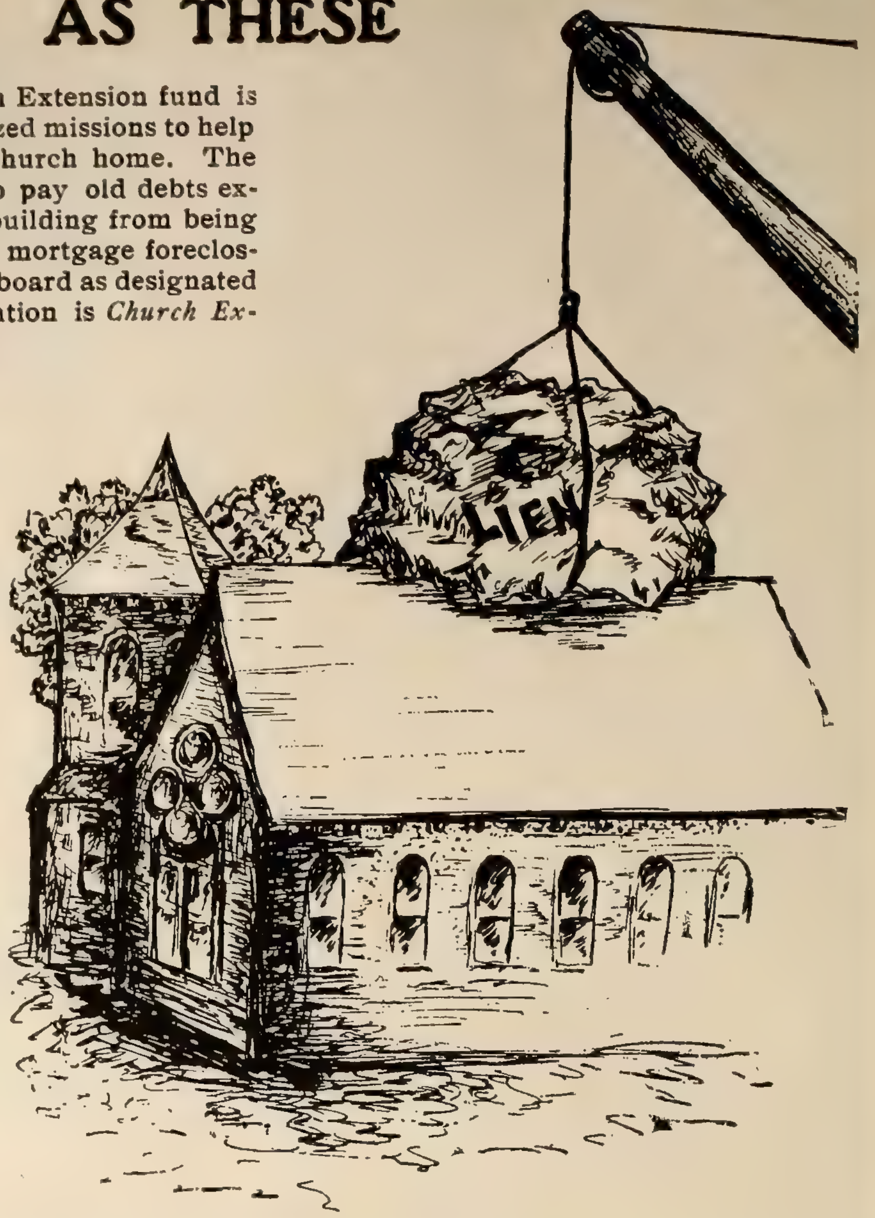
4. Your money thus repeats its good work. Bishop Kingsley said of the church building fund of the Episcopal church: "Your money builds a church this year, and, returning in five years, says, 'Here I am the second time, send me out again.' You send the same five hundred dollars down to Florida. It builds a church there, and comes the third time singing the song of goodness done to that church and says, 'Send me out again,' and we send it up to Michigan to house a church; and so it goes in endless rotation of good, building a church every five years, as long as the church militant shall stand."

5. The loan is made in a strictly businesslike way, so that when the money goes to the church to complete the payment on the building, the congregation is always grateful for the lessons they have learned in transacting the Lord's business. Losses are thus avoided.

Many other strong points present themselves. Churches are helped that first help themselves. Churches aided raise on an average three dollars for every dollar loaned. A loan to a church stimulates self-reliance, which is one of the first laws of life.

All of these points are arrows of conviction that should bring liberal gifts in our September offering.

HELP US TO LIFT SUCH BURDENS AS THESE



Primarily the Church Extension fund is loaned to newly organized missions to help them build their first church home. The funds are not loaned to pay old debts except to save a church building from being sold for liens or under mortgage foreclosure. The work of the board as designated by our national convention is *Church Extension*, building new churches upon the outposts, but sometimes the board can wisely practice *Church Retention*, because a building saved to the brotherhood is a building gained, just as a penny saved is a penny earned. Many a time a congregation starts out to build upon their own resources. They have abounding faith and great courage. They think they have counted the cost and see the end. But unforeseen circumstances keep them from completing the building or from completing payment. Liens are filed and the church, having exhausted its means, not being able to borrow the money on the ground, is forced to the wall and with heavy hearts they see their church bought in for the debts by some other religious body.

Many a time this calamity came to our missions before our Church Extension fund acquired some strength. The burden of a lien, or the burden of a mortgage at a high rate of interest past due, or under foreclosure, holds a church down and crushes out its spiritual life. We ought to make our Extension fund strong enough to lift such burdens promptly. The majority of them have been acquired in an honest and faithful effort to build up the Master's kingdom. The mission church sees that it must build a house or fail. They know the great demand made upon our Church Extension fund and, therefore, try to build alone. They feel that they had better fail trying than record a failure by sitting still.

Are not these faithful ones worthy of all consideration? We sometimes think that there is no sentiment or pathos in Church Extension work. What is more pathetic than to see a poor family turned out upon the street? The result is that they become separated, the houses of charity take in part of the family and the kindly disposed neighbors the rest. This is no more pathetic than to see a church family separated and broken up by the loss of its home. The apostle tells us that we are to do good unto all men, particularly unto those who are of the household of faith. These are our own brethren, heirs of the same promises and children of the common Father of us all.

In his last speech on Church Extension George Darsie said of our struggling missions: "They stand for the same great struggle for a pure Christianity that all of us are making, the only difference being that they stand in weakness and homelessness, against overwhelming odds. It is not too much to say that these are the heroes of our cause in this great land. They had enough faith in God to shoulder the responsibility of forming a church with no hope of a church building. And now it is ours to say whether or not such faith and heroism shall be allowed to go unrecognized and unrewarded. It is for us to say whether they shall perish in their helplessness, or live by the power of the helping hand of Church Extension. If it was worth while to call them into existence it is ten times more worth while now to perpetuate that existence."

❁ ❁

Sermons in Stone.

(*Continued from page 1059.*)

work to its proper eminence. We must speedily give it the high place it is entitled to hold among the great interests of a great brotherhood. It is second to no enterprise among us. Logically it occupies the very first place. Given the church building, with a converted membership, and all else in the way of all other kinds of work follows. How shall they hear without a preacher? How shall he preach with prospect of attention and interest, without the house? And how shall there be education in all that constitutes the work of the church save as the people are housed and unified? It is a logical proposition that Church Extension is entitled to the first place on the program. If it does not wear the crown among our missionary enterprises, it feels at least the blood of royalty pulsing in its veins. It is not embarrassed in the presence of the purple.

It is thoroughly at home with all the great interests of our brotherhood.

Millions are spent to furnish platforms for fads; shall we give our paltry thousands to furnish a working basis for the simple gospel of Christ? With the half million goal in sight, let us lay aside every weight and the besetting sin of indifference and run with speed to reach it. A strenuous camgaign for the coming year—with something of the enthusiasm of our political friends—will do the work.

IF NO FRUIT---BEWARE

The axe is laid at the root of the tree.

When Jesus was preparing his chosen ones for their future ministry which was to be a lesson to his church for all time, he led them one hot, dusty day, near the close, to a fig tree which was making great pretensions of abundant life. It was a fig tree full of leaves but barren of fruit. Christ and his disciples were tired and dusty, hungry and thirsty. What a disappointment, you say, to find no fruit to satisfy their hunger and thirst! It was enough to provoke Jesus to the cursing of the barren fig tree.

However, Jesus did not curse the fig tree because it failed to satisfy hunger and thirst. He was too great a teacher to curse a fig tree in a fit of anger because it failed to satisfy a temporal want. Why then did Christ curse the fig tree?

It was the nature of that species of fig to put forth first its blossoms, then the fruit appeared and lastly the leaves. Therefore on a fig tree that was in a normal condition you had a right to look for fruit when there was an abundance of leaves. And so Christ was disappointed in two ways: First, he expected to find fruit; second, he wanted fruit, not to satisfy hunger, but because fruit meant seed, which meant that this tree was able and willing to reproduce its kind. With no fruit it meant the dying out of this particular species of fig. Therefore the Savior cursed it so that it was withered up root and branch.

The following day he led his disciples by the same route and when they saw the tree withered up root and branch they were amazed. While they were in this receptive mood he spoke just four words, "Have faith in God." What lesson would the Great Teacher impress? Simply this: If you have faith in me you will bear fruit. If you do not you are not my disciples and your end is death. If the fig tree bore no fruit it would fail to perpetuate its species. If the disciples whom he had chosen for the nucleus of his church bore no fruit they would fail to perpetuate his church and his whole life would be a failure and the world would be lost.

Trees do not blossom and put forth leaves for show. Nor do they produce fruit primarily to satisfy hunger. The fruit covers the seed and is produced for the purpose of protecting that seed and fertilizing the ground into which it falls—all for the sake of perpetuating its kind. We are not saved for our own comfort and enjoyment, but that we may save others. Saving others is bearing fruit and perpetuating the church. Had the first disciples failed to make disciples of others the early church would have died in its cradle.

May we not take warning here and learn our lesson? But few of us can preach the word from the pulpit for the increase of the kingdom, but we can give our money to the missionary societies on their appointed days for collection and thus help to sound out the word. The work of all our missionary funds is important. No one is secondary. Hereafter let us resolve to give to each on its appointed day, and begin to carry out this resolve on the first Sunday of September when the annual offering is being made for our Church Extension fund, which has already shown by its fruits that it has a right to live and be liberally supported in its particular way of helping to increase the number of the saved.

❀ ❀

The Truckee Carson Project.

By J. H. McCollough.

This is what the irrigation enterprise in Nevada is called. The water has already been turned into the first canal and its tributaries, covering about 30,000 acres. I want to say a word to the young men, readers of the CHRISTIAN-EVANGELIST, concerning the chance to make a home and do good.

I was called some months since, to take the oversight of the mission church in Reno, Nevada. I was there two months, and during that time found time to make inquiry and learn something of this great work. The United States government proposes to utilize the waters of three rivers, flowing from the Sierra Nevada range east—the Truckee, the Carson and the Walker rivers. One day I stood on the bridge in Reno, and looked at the waters of Truckee flowing beneath. The stream was about 100 feet wide and five feet deep at that time, and flowing so rapidly that, it is said, very few men who have ever fallen into it got out alive. Citizens told me the river was often ten feet deep. So you see what a large volume of water flows, and you can imagine what a tract of land it would irrigate. The Carson river, about twenty-five miles south, is about two-thirds as large, and the Walker, about thirty miles south of the Carson, not as large. The project contemplates utilizing the waters of all three rivers. The plan is to turn the water of the Truckee from a point about thirty miles below and east of Reno, into a canal leading into a reservoir some forty or fifty miles southeast of the dam. Between the dam and reservoir lateral canals and ditches will irrigate about 30,000 acres. This is the part already done, and the water is flowing. Below the reservoir will be canals and ditches irrigating a large body of land. As soon as this is done, a dam will be made across the Carson, and its waters turned northeast through a canal emptying into the same great reservoir. Between the Carson dam and the reservior, some 20,000 or more acres will be brought under ditches. This is said to be very fine land, and will have the advantage of being nearer the fast growing mining cities of Tonapah and Goldfield. After this is done, which will not be for several years yet, a dam will be made on the Walker and its waters diverted south over a fine body of land.

Now, I want to say to the young men, here is an opportunity to get a home in a rapidly growing community, where, in a few years, you will have a fine living on a farm of rich land and with a never failing supply of water for irrigation. Here, in California, we have demonstrated the utility of plenty of water. In southern California they count land worth $5.00, and water to irrigate it worth $95.00 per acre. Under these ditches in Nevada you can homestead 40, 80 or 120 acre farms. It will cost you nothing—only a little land-office fee, say $15.00 or $20.00—but you must live on it. You will be required to pay for water $2.60 per acre for ten years. After ten years, water will be free. You will then own your farm, or ranch, as we call it out here, and a perpetual water right in which all the canals and lateral ditches will be kept in order by the United States government.

The land is first-class grain land. They raise the best potatoes I ever ate, and a large yield. Alfalfa grows well. Some kinds of fruit, apples, pears and plums, are said to do well. The great mining interests, now very large and all the time extending, will create a market at fine prices for many years to come. I should like to see our young people go in there and make homes near enough one another to establish three churches to begin with. One on the canal extending from the dam on the Truckee to the Grand reservoir. One on the canal extending from the dam on the Carson to the reservoir; and one below the reservoir in the fine tract in Churchill county. Suppose three young brethren would agree to co-operate—one aspire to become elder of a church, the other two to be deacons, and settle in there and start a church. The word of God says, "If any man desires to be a bishop he desires a good work." It is right to aspire and lay yourself out to do a good work. Of course you would be expected to marry some of those good Missouri or Illinois girls, but the girls will be willing, as I see it. Some nice young man gets it in his head to come and get a home under these fine ditches, on the Nevada sage brush land, and asks you to come along, you just say "Yes!" It's just the thing to do.

It rarely rains in that country, and it does not take much money to put up the building needed to care for horses and other stock. You would need two horses and farming implements, one or two cows, some pigs and chickens.

A young man can get plenty of work for his spare time for himself and team at good figures, working for Uncle Sam on ditches. Come, as they used to say in Posey county, Ind., on the first load of poles.

Our Budget

—D. N. Wetzel has resigned at Baltimore, Md.

—August 17—the opening day of the great convention at San Francisco.

—Albyn Esson, of Portland, Oregon, has been called to the pastorate at Silverton, Oregon.

—C. R. L. Vawter, of Indianapolis, is in a tent meeting at Williamsport, Pa., a city of 45,000 people.

—Remember the motto for Church Extension—"A half million for the fund by the close of 1905."

—L. A. Betcher has resigned the work at Orange, Texas, to accept the pastorate at Alexandria, La.

—The congregation at Roff, Ind., has just completed a new building costing $2,500. E. S. Allhands is pastor.

—Those desiring the services of Chas. E. McVay, singing evangelist, may address him at his home, Benkelman, Neb.

—Richard S. Martin, evangelist, assisted by Miss Edna Faye Martin, singer, has begun a meeting with the church at LeRoy, Kansas.

—W. J. Lhamon, of the Bible college, at Columbia, Mo., led the church at Princeton, Mo., a series of Bible studies during the past week.

—T. J. Legg will dedicate the beautiful new church at Plymouth, Ind., September 3. The dedication will be followed by a protracted meeting.

—The church at Caldwell, Kan., is engaged in improvements on their building preparatory to a meeting in October with Brother Donaldson.

—W. J. Dodge delivered two discourses in the church at Burgin, Ky., and secured about $25 in cash and pledges for the work at Jackson, Ky.

—Rochester Irwin preached his farewell sermon at Forrest, Ill., Aug. 6, and began work with the First church at Rochester, Minn., one week later.

—The obituary notice which appeared in the Christian-Evangelist of Aug. 3 should have read Raymond Victor Smith instead of Richmond Victor Smith.

—The church at Davis, I. T., is in need of a good pastor, and prepared to employ him for full time. Applicants should address A. C. Parker, Graham, Texas.

—We are just receiving from the bindery Bro. E. L. Powell's new book, entitled "The Victory of Faith" containing 20 addresses and sermons. Price $1.00 postpaid.

—The Church Extension fund is loaned at a low rate to help weak churches build their first church home. It is a matter of both benevolence and business enterprise.

—M. Lee Sorey, of the Highland park church, Des Moines, Iowa, filled the pulpit of the Central church, July 30, and Aug. 14, in the absence of the pastor, Dr. H. O. Breeden.

—J. F. Oathout is preaching for the church at Marion, Iowa, during the vacation season. He returns to his studies at Drake university with the opening of the fall term.

—The boys' and girls' rally day exercises for this year have been prepared by J. W. Carpenter, of Virginia, Ill., and the title of the exercises is "Seed-time and Harvest."

—S. J. Carter, formerly pastor at Olin, Ia., will take special work in history and literature at the University of Chicago this fall in preparation for the teaching of these branches.

—R. F. Thrapp, pastor at Jacksonville, Ill., writes that the work of Guy B. Williamson as musical director and assistant pastor is proving of great assistance to the work in that city.

—Our offerings on September 3 to the Church Extension fund will be somthing of an index to our business sagacity as a people. There is no work among us that pays better returns.

—T. E. Bauer is getting hold of the work at Battle Creek in a good strong way. It is expected that this work will grow rapidly under his leadership. This is one of the missions of our Home Society.

—J. A. Holton has closed his work at Hattiesburg, Miss., and accepted a call to the pastorate of the St. Matthews and South Louisville congregations, Louisville, Ky. His address will be St. Matthews.

—The Christian-Evangelist Special left St. Louis on the evening of August 9, with five sleeping-cars and over 200 passengers. Many more will join the excursion between here and San Francisco.

—W. T. Groom has resigned the pastorate of the Christian church at Bellefontaine, O., and accepted a call from the church at Butte, Mont. He will preach his farewell sermon on Lord's day, Aug. 13.

—Those who have not read Bro. J. H. Garrison's book on the Holy Spirit are missing the author's best and most helpful work. Send $1.00 to this company for a copy of this much-talked-of publication.

—This is our Church Extension number. Let us not overlook the importance of strengthening the home ties in the church work. No congregation can be considered permanent until it is provided with a home.

—The few brethren at Elmwood, Cal., have engaged W. J. Hastie, of Albia, Ia., to hold a meeting after the adjournment of the national convention. It is hoped that a church may be established at that point.

—In the absence of J. T. Boone, pastor at Jacksonville, Fla., who is attending the national convention, the pulpit is supplied by one of the elders of the church, Rufus A. Russell, managing editor of the Daily Metropolis.

—The tent meeting at Pekin, Ill., conducted by J. A. Barnett, assisted by C. A. Altheide, singing evangelist, is growing in interest. The meeting began Aug 6. There had been one confession up to the evening of Aug. 11.

—Among the multitude of things to be remembered, do not forget that Sunday, Sept. 3, is Church Extension day. An inincreased offering for this important work should be the response to the call of the secretary.

—Eighty-one church buildings have been erected in Oklahoma during the past two years. This is as many as were erected during the preceding fourteen years. J. M. Monroe is corresponding secretary of the work in Oklahoma.

—The annual basket meeting of the church in Mercer county, Mo., will be held at Princeton, Mo., Lord's day, August 13. Dean W. J. Lhamon, of Columbia, and Professor Wakefield, of Hiram, Ohio, will be the speakers of the day.

—A card has been received announcing the marriage of Miss Daisy Taylor, of Connersville, Ind., to J. Murray Taylor, pastor of one of our churches in Washington, D. C. The marriage occurred on Tuesday, Aug. 8, and the couple will be at home after Sept. 1 at 475 F St., Washington.

—The annual convention of the Illinois Christian Missionary Society will be held at Decatur 4-7, in the Central Christian church, of which F. W. Burnham is pastor. We hope to find space for the program in another portion of this issue.

—On Sunday, Aug. 6, the Central Christian church, Springfield, Mo., was treated to the pleasant sight of the burning of a $2,800 mortgage—the only debt which rested on the congregation. D. W. Moore and his co-workers are to be congratulated.

—Will H. Betts, who has ministered to the church at Allegan, Mich., since January 24, 1904, has resigned the work there in order to enter Drake university at the opening of the fall session. There have been sixteen additions under his ministry.

—H. M. Barnett has resigned the work at Wellington, Kan., and accepted the pastorate of the Forrest avenue church in Kansas City, Mo., to begin the first Lord's day in September. The Wellington church is in need of a good man to take up the work.

—The Christian-Evangelist for the next few weeks will contain much interesting news from San Francisco. If this item comes to the attention of one who is not a subscriber, it is to be considered as an invitation to subscribe. Price, $1.50 for a whole year.

—S. B. Moore, pastor of the Hammett Place Christian church, St. Louis, is spending his vacation in Connecticut and occupied the pulpit of the Christian church in Danbury on the morning of Aug. 6, and of the Methodist church at Bethel on the evening of the same day.

—Give your money for church building purposes at mission points to our Church Extension fund. The board has loaned nearly $900,000 in seventeen years, and lost in bad debts only $563. They have time and opportunity to carefully investigate each case; you have not.

—The Central Christian church of Columbus, Ohio, under the leadership of W. S. Priest, sold its church property, which is located in the business section of the city, for $31,000. This means a new church located in a more quiet section of the city, and yet to be kept central.

—The church house at Sterling, Ill., is being renovated and repaired preparatory to a Bible institute which is to be conducted in it by Knox P. Taylor, beginning Sept. 10. The Christian Endeavor Society recently gave a patriotic cantata, the net proceeds of which were $50.

—Permission has been asked to translate into French and to publish in France, Brother Wharton's tract on "The Christian Use of the Tithe System," and of course it has been granted. Thus this tract of our devoted missionary is having a wide influence both at home and abroad.

—J. L. Thompson, minister of the First church, Peru, Ind., announces that that congregation will celebrate its twelfth an-

Protection and
Investment

at the same time. The whole business world says "Yes" to it. Our little "The How and the Why" (free booklet) is used in the commercial colleges for teaching first principles. Get it. It tells of safety and profit.

PENN MUTUAL LIFE,
923-925 Chestnut St., Philadelphia.

—HAVE YOU READ THE—
THIRD EDITION OF
A Christian or Church Member—Which?
Now is your chance to secure a copy at HALF-PRICE--ONLY 25 CENTS.
Order at once—this is your last opportunity to obtain this book at this low price. Address the author
DR. JNO. G. M. LUTTENBERGER, 5104 Morgan St., ST. LOUIS.

niversary Oct. 1, 2. All ministers who have served that congregation are invited to be present. Charles M. Fillmore, the first minister, will prepare a special musical program for the occasion.

—Geo. W. Wise, pastor of the church at Monroe, La., has been granted a leave of absence and is spending the time thus granted at Mountain City, Tenn. The work at Monroe is being looked after meantime by John A. Stevens. Brother Wise has been chosen as the living link missionary of the Compton Heights church of St. Louis.

—Bro. Francis M. Green, well known throughout the brotherhood, was united in marriage to Mrs. Sybil G. Wright at Akron, Ohio, during the week ending Aug. 5. (Our correspondent failed to state the day.) The ceremony was performed by G. W. Moore, pastor of the East Akron church.

—The St. Francois county co-operation of Christian churches will hold its annual convention at Libertyville, Mo., September 14-16. An excellent program has been prepared, to which we would be glad to give publication if space permitted. We are fully justified in saying, however, that it is an excellent one.

—Lee Furgeson closes his four years' ministry at Bedford, Ia., September 1. The mortgage and other indebtedness of the church have been paid off, and many improvements made. A parsonage has been built, the missionary offerings tripled and two hundred additions have been made to the membership.

—Hundreds of Sunday-schools and churches throughout the brotherhood are taking up a systematic course of Bible study, using the "Normal Instructor," prepared by W. W. Dowling, and published by this company, as a text book. This course is published in seven parts. Price 15 each or $1 for the set of seven.

—The drawings which we are using to illustrate this Church Extension number of the CHRISTIAN-EVANGELIST were designed and executed by F. J. Mason, superintendent of the Sunday-school of the Central Christian church at Detroit, Mich. Brother Mason is president of a line of lake and river steamers, with headquarters in that city.

—The Salt Lake City brethren are planning to have a great rally meeting with the delegates going on the Christian church special, including our national secretaries, at Salt Lake City, Wednesday, Aug. 16. After the rally held in the church, there will be an excursion to Saltair, the great bathing beach of Salt Lake City, with visits to the places of interest about the city.

—E E. Davidson, evangelist, writes to us from Uniontown, Ark., telling us of the great progress made in the methods and work of the church there since the introduction of the CHRISTIAN-EVANGELIST and other church papers, in their midst. He says very truly that "literature tells." A church can hardly be expected to progress without the aid of literature published for that purpose.

—J. C. Ogden and wife spent Lord's day, August 6, in St. Louis, and Brother Ogden occupied the pulpit of the Hammett Place church at the evening services. Brother and Sister Ogden are on their way as missionaries of the Foreign Christian Missionary Society to Thibet. They will spend Lord's day, August 13, with the First church, Los Angeles, Cal., take in the national convention, and sail from San Francisco on the S. S. China, September 6, with some ten other missionaries of the Foreign Society.

—The annual report of the church at Independence, Mo , for the year ending August 1, shows amount expended for all purposes, $4,500; for missions, $1,700; number of additions at regular services, 63. This church supports its own missionaries on both the home and foreign fields. L. J. Marshall, the pastor, is spending a month's vacation at the Lakes, and will return to his work Sept. 1.

—Churches which really desire music of the very highest order, cannot afford to overlook the new hymnal published by this company, "Gloria in Excelsis." It is thoroughly first-class in every particular, and it is only stating the matter mildly to say that it has never had a companion of the same class among our people. Send us a postal card if you are interested, and we will give you particulars.

—G. D. Edwards has accepted a call to the church at Honolulu, Hawaii. Our Home Board has decided to help them in their work. That will be the western-most mission of the A. C. M. S. Pictou, Nova Scotia, is the most eastern, Porto Rico the most southern, and Montreal and Winnipeg the most northern. You see what a large territory is covered by our Home Board.

—E. F. Spencer, the son of I. J. Spencer, of Lexington, Ky., has become minister of the Calhoun street church, Baltimore, Md. Brother Ainslee and a large part of the congregation have inaugurated a new organization, but a large number remained at the old church. They have attempted to build a new temple at Calhoun street under the leadership of Brother Spencer and the Board of Home Missions.

—J. Carroll Stark, pastor of the church at Tullahoma, Tenn., reports the work progressing along improved modern lines. They are realizing their duty toward missions, making offerings for the support of such work, and are employing musical instruments to aid them in praising the Lord. This may seem very ordinary to the brethren in some localities, but it is an advanced step for the Tullahoma church.

—Sister Louise B. Cole, of Michigan, has just made her third annuity gift of $500 to our National Benevolent Association. By reason of heavy appropriations made for enlarging the old people's home at Jacksonville, Ill., and providing for a new orphanage at St. Louis that the present one may be converted into a free hospital, this gift is especially appreciated. Geo. L. Snively, 903 Aubert avenue, St. Louis, will cheerfully give information to all inquirers concerning the annuity method and the ministries of the association.

—A. O. Walker, minister of the Christian church at Loveland, Col., writes to us that an earnest effort is being made to provide the necessary cottages for the accommodation of the children being cared for by the Colorado Christian Home, a branch of the Benevolent Association work. About $4,000 are needed, of which one-half is now in sight. Those benevolently disposed may address contributions to Mrs. M. B. Warren, Loveland, Col., or to Mrs. J. K. Hansbrough, 903 Aubert Ave., St. Louis, Mo.

—A reader of the CHRISTIAN-EVANGELIST writes: "A day or so ago I listened to the story of Napoleon's retreat from Moscow, told by a man who had it from the lips of one of Napoleon's soldiers—one of the 300,000 who went to Russia and also one of the 22,000 who came back." This shows how closely we are connected, after all, with historic events that seem to us to be in the distant past.

—S. P. Gross, who has for several months been preaching for the churches at Knob Lick and Mountain Oak school, Mo., was regularly ordained to the work of the ministry on the evening of Wednesday, Aug. 2. The sermon was by J. W. Bolton, and the ordination service was conducted by J. T. H. Stewart. Brother Gross closed the meeting with appropriate remarks concerning his purpose for the future.

—The receipts of the Foreign Society for the first ten months of the missionary year amount to $207,800, a gain over the corresponding ten months last year of nearly $38,000. The receipts during August and September must amount to $42,200 to insure the $250,000. It now seems altogether probable this amount will be reached, but we must not permit over-confidence to compass our defeat when we are so near victory.

—Guy Hoover closed his two years' ministry with the First Christian church of Chicago on the last Lord's day in July. During that period, in addition to maintaining the expenses of the congregation, $1,000 was given to missions and benevolences, a fund $945 was accumulated for a church lot, and a net gain of 115 made in the membership. Brother Hoover is now taking post-graduate work at the University of Chicago.

—A State Christian Citizenship Assembly will be held at Winona Lake, Ind., on Friday and Saturday, August 18 and 19, immediately preceding the opening of the great Bible conference which is held annually at that place. The assembly is called by the National Reform Association. Dr. Sylvester F. Scovel, of Wooster university, president of the association, will speak at the first session on "The Moral Accountability of Nations."

—A new telephone device invented by J. R. Klippelt, of Warrington, W. Va., was installed in the new Christian church in that city. By means of this device the sermons of Clarence Mitchell, the pastor, were heard as far away as Wheeling and Pittsburg. Brother Mitchell and his congregation are delighted with the arrangement, and believe that many who cannot go to the church house may be thus reached by the preaching of the gospel. Brother Mitchell asks us to announce that he will continue in the evangelistic work and can be addressed either at Warrington, W. Va., or Lima, O.

—W. H. Rogers writes to us concerning the work at Swampscott, Mass., which so many of the brethren have had the privilege of assisting during the present year. He states that, while a great load has been lifted by means of the financial aid already given, necessary repairs must still render the load somewhat heavy, and that if any of the brethren are disposed to contribute further the aid will be thankfully received. He writes hopefully of the work and states that there is every prospect of its becoming self-sustaining and a power for good throughout the eastern country. Those who know Brother Rogers will have no difficulty in reading between the lines the situation as it is. The work is worthy of all aid that can be given it.

—A gathering of the heads of the various departments of the Christian Publishing Co. at luncheon in the dining-room of the building on Tuesday, Aug. 7, was arranged by the young ladies of the office force. It was planned as a surprise to Bro. J. H. Garrison, a reminder of his birthday, and as an opportunity to wish the members of the company who were to attend the San Francisco convention a safe and pleasant journey. A bountiful supply of good things for the physical man loaded the table, and good fellowship enlivened the entire company. Sister Garrison sat with her husband at the head of the table and relieved the masculine monotony of the circle. A statement that the luncheon was in honor of Brother Garrison's birthday brought from him the correction that it was a *postponed* birthday. Every one present immediately manifested an intense interest in having him explain how to *postpone* birthdays, but up to present writing he has not revealed the secret.

❁ ❁

Have you seen our "Attendance and Offering Card," by which the children are induced to come on time, and to make their offerings for the Master? They are 1 cent each and will triple the offerings in any school. Samples sent.

❁ ❁

The Campaign for Two Thousand Contributors.

This is the report of promised contributing churches up to Aug. 9, the total number being 1,249. Let the orders continue to come in. Missouri leads this week with 155 promises, Illinois is second, and Ohio third.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	10	Missouri	155
Arkansas	11	Montana	8
Arizona		Nebraska	64
California	60	New Jersey	1
Colorado	12	New Mexico	2
Connecticut	1	New York	23
Dist. Columbia	5	North Carolina	5
Florida	4	North Dakota	
Georgia	10	Ohio	118
Idaho	4	Oklahoma	16
Illinois	133	Ontario	1
Indiana	84	Oregon	25
Indian Territory	8	Pennsylvania	38
Iowa	77	South Carolina	4
Kansas	83	South Dakota	5
Kentucky	63	Tennessee	22
Louisiana	10	Texas	63
Maine		Utah	
Manitoba	2	Vermont	1
Maryland	3	Virginia	14
Massachusetts	6	Washington	26
Michigan	36	West Virginia	12
Minnesota	10	Wisconsin	6
Mississippi	6	Wyoming	2

All promises should be sent to

G. W. Muckley, Cor. Sec.

600 Water Works Bldg., Kansas City, Mo.

❁ ❁

For Convenience

always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 108 Hudson Street, New York.

Pacific Gleanings.

The old Oregon country is coming to the front not in material prosperity alone, for the moral and spiritual forces are springing to the front with vigorous tread.

In the state of Washington there is a good anti-gambling law. In Seattle, Tacoma and lately in Walla Walla, the gambler with his paraphernalia is turning to other fields. Here in Portland, Judge Frazier has rendered a decision shutting out pool-selling at the racetrack and last week the races were declared off.

Dr. C. M. Sheldon, of Topeka, Kansas, was engaged by the Fair commissioners to preach at the Auditorium Sunday, Aug. 6, at 3 p. m. On his arrival in the city, he learned that "The Trail" was to be opened on Sundays contrary to expressed agreement. He therefore promptly declined to fill his place. At the First Congregational church on Sunday evening, the following resolution was passed by a rising vote:

"Resolved, that we the audience of 2,000 people at the First Congregational church, Portland, Oregon, Sunday evening, August 6, heartily express to the Rev. C. M. Sheldon our grateful appreciation of his prompt decision in declining to speak in the auditorium of the Lewis and Clark Exposition, whereby he would have been made a party to a flagrant violation of the Lord's day, and contrary to an expressed agreement, whatever the pretext, upon the part of the board of managers of said exposition."

Recently in Portland was convened the congress of charities and corrections. It was a notable gathering. Some 250 came from east of the Rocky mountains; among them I was pleased to note our own busy and wide-awake (to all good works) Bro. W. H. McClain, of St Louis.

The church of Christ is buckling on the armor, with the slogan of victory, "I am not ashamed of the gospel of Christ." However slow she may be to enter into all the various and diversified avenues of useful endeavor, as indicated by these numerous congresses, sure it is that this plain, old story is the very heart of reform. Its plea is not unheeded in this busy west, as note the many meetings held in the last twelve months.

At Turner were reported for the year in Oregon more than 900 baptisms; in Whitman county co-operation more than five hundred additions, with several new churches established, and to crown all with brilliant hope for the future, the churches of Dayton, Washington, and Athena, Oregon, in addition to supporting pastors, are sending out evangelists in their respective fields, pledging to stand by them for the year.

Some changes are being announced in ministerial forces. Albyn Esson goes to Silverton from Rodney avenue church, Portland. W. A. Moore has taken up the work at the First church, Tacoma. B. H. Lingenfelter, from First in Seattle, settles with Fremont church, one of Seattle's suburbs.

At the First church in Portland, Pastor Muckley grows steadily in favor and power, and additions are noted almost every Lord's day. Visitors to the Exposition drop in to swell the audiences and leave good cheer in their Christlike greetings.

From China, A. E. Corey, and from India, the Gordons came to recount their wonderful experiences and to tell of the success of the missionary enterprises in which they are engaged. A new reality seems dawning upon the church of the west, standing as it were at the very gateway of this vast mission field for America.

Then in anticipation looms up the convention at San Francisco. Already the "thrill of joy" is rising. Many will, for the first time, "feel what it is to be there." Among those who must await the postlude, and hear only reports from the workers, will be many in Portland and other cities of the northwest to greet the co-laborers on their return by the northern route.

To all such is extended a hearty handshake and a "God bless you."

Bruce Wolverton.

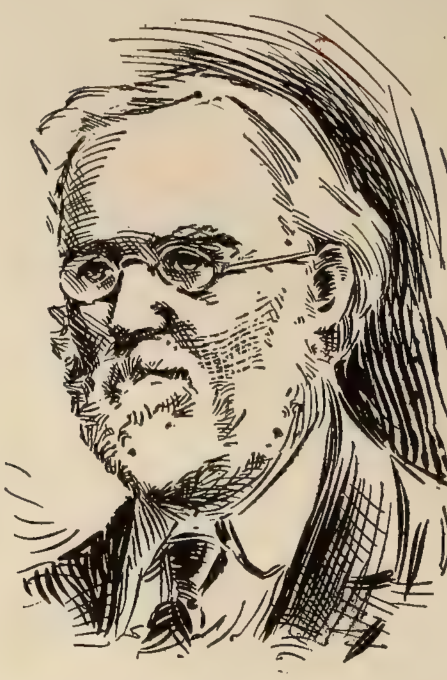
Portland, Oregon.

Cancer

Mailed Free—How to Cure Yourself in Ten Days Privately at Home.

No Trouble—No Risk—Just Send Me Your Name And Be Cured—That's All!

My discovery has cured hundreds of cases in from 10 to 20 days after celebrated physicians and surgeons had declared them as good as dead.



Geo. Yost, Age 74, of Easton, Ill., Cured of Cancer By Dr. Curry in Twelve Days after Twenty Years' Suffering.

Don't Doubt—Don't Delay.

You have nothing to lose, everything to gain, by doing what I tell you. You can't afford to trifle with cancer. Health, life itself, is surely worth sending your name. If you want to be cured quickly and privately in your own home, send your name and address on the coupon to Dr. G. M. Curry, Box 1307, Lebanon, Ohio.

FREE CANCER COUPON
No. 1307.
Dr. G. M. Curry,
Lebanon, Ohio.
My name is
....
My address is
Town ....
County.............................State.............................
MAIL THIS TO-DAY!

❁ ❁

College Opening, September 4, 1905.

Room, board and tuition a full college year of nine months at "Iowa Christian College," only $100. Forty more young men can be accommodated. Write Pres. Chas. J. Burton, Oskaloosa, Ia.

The Shorter Catechism on Church Extension.

Question. What is the Church Extension fund? Answer. It is a fund organized for the purpose of aiding in building houses of worship.

Q. Where is the office? A. In Kansas City.

Q. Where and when was the fund organized? A. In Cincinnati, at the general convention of 1883.

Q. Why was the fund organized? A. Because of a need in our home mission field, and to stop indiscriminate appeals, and to help by loan instead of sinking money in gifts.

Q. How many organizations have the Disciples of Christ? A. About 11,000.

Q. How many of these have church buildings? A. About 9,800 own their own buildings in which they worship.

Q. Then we have about 1,200 unsheltered organizations? A. That is the fact; 650 would build at once if we could promise aid from this fund.

Q. Does Church Extension pay? A. Yes. By the encouragement of a loan to a mission in a new town, it secures lots when cheap, which become very valuable in after years, and the churches helped by this fund generally raise three and four dollars for every dollar loaned and they also become missionary.

Q. When was the present board elected? A. During the general convention of 1888, held at Springfield, Ill., which was the real beginning of this board's work.

Q. Is the treasurer under bond? A. Yes. A bond of $20,000.

Q. How much money has the fund loaned out? A. About $900,000.

Q. How many churches have been helped? A. 907.

Q. How many are waiting to be aided? A. 650.

Q. On what conditions can one of our churches receive aid? A. (*a*) That the building is actually needed. (*b*) That they have done all they could toward first buying the lot and commencing the building. (*c*) That the loan asked pays every debt. (*d*) That they give first mortgage security. (*e*) That they insure the house for full length of loan.

Q. What interest is charged? A. Four per cent.

Q. Why charge interest? A. It stimulates the congregation to return the loan, and pays the current expenses of handling the money and disseminating information.

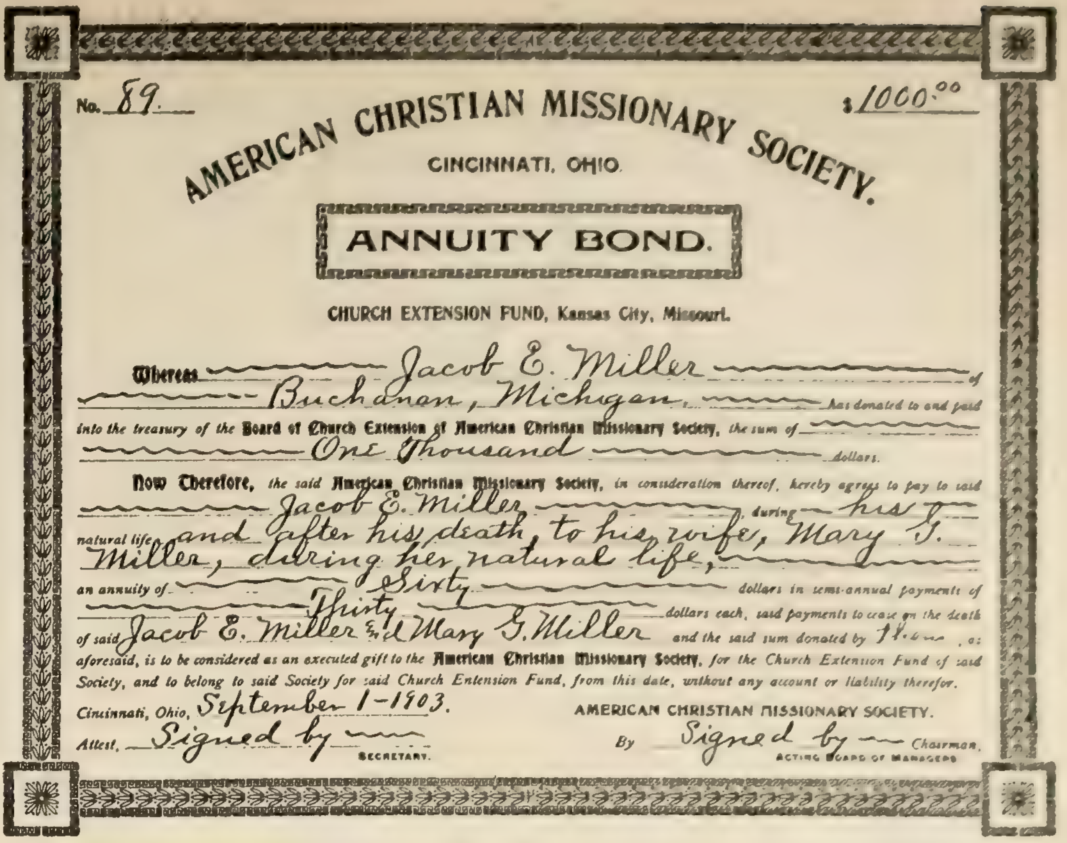
Q. Then this is a perpetual fund, is it? A. It is, and will go on continually building houses when we are gone from earth.

Q. Why not give the churches the money? A. Because a loan at four per cent, to be paid back in four or five years, answers the same purpose as a gift, and the money is saved to help another congregation every four or five years.

Q. Are the churches returning the money? A. They are. Over $455,000 has been returned. They pay back loans much easier than they pay hall rent at the rate of $150 or $200 a year.

Q. How much has been paid back this year? A. $71,557.29 in loans and interest.

Q. If mission churches do so heroically in returning money borrowed, ought not older churches, who have their houses, gladly raise large offerings this coming September? A. Yes. And each one who reads this should help in his church collection by his own contribution to swell this fund.



No. 89. $1000.00

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
CINCINNATI, OHIO.

ANNUITY BOND.

CHURCH EXTENSION FUND, Kansas City, Missouri.

Whereas Jacob E. Miller of Buchanan, Michigan, has donated to and paid into the treasury of the Board of Church Extension of American Christian Missionary Society, the sum of One Thousand dollars.

Now Therefore, the said American Christian Missionary Society, in consideration thereof, hereby agrees to pay to said Jacob E. Miller, during his natural life, and after his death, to his wife, Mary G. Miller, during her natural life, an annuity of Sixty dollars in semi-annual payments of Thirty dollars each, said payments to cease on the death of said Jacob E. Miller and Mary G. Miller and the said sum donated by them, as aforesaid, is to be considered as an executed gift to the American Christian Missionary Society, for the Church Extension Fund of said Society, and to belong to said Society for said Church Extension Fund, from this date, without any account or liability therefor.

Cincinnati, Ohio, September 1-1903.

Attest, Signed by
SECRETARY.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
By Signed by Chairman,
ACTING BOARD OF MANAGERS

OUR ANNUITY PLAN IN CHURCH EXTENSION.

The Annuity Plan of the Church Extension work is getting popular the more it is understood. The board can pay six per cent on annuities at the age of fifty years or more, and find prompt investment at the same rate of interest, helping build churches that would never be erected except by this aid. Churches that we cannot help with four per cent money from the general fund, are glad to get annuity money at six per cent, and be in the hands of the brotherhood by aid of funds controlled by this board. People intending to leave money to this fund at their death, will find it to their advantage to give to the Church Extension Fund upon the annuity plan. We receive gifts of $100 or more, at any time, and pay annuities semi-annually, until the death of the donor, according to the following rates: During the last year annuities have been offered us from persons under fifty years, and after a careful study of the annuity tables of conservative insurance companies, your board has fixed the following rates: If, when the money is given, the annuitant is between the ages of twenty-one and thirty-nine inclusive, a bond will be issued paying four per cent during the natural life of the annuitant; between the ages of forty and forty-nine, inclusive, the rate will be five per cent during the natural life of the annuitant; at the age of fifty years or more, the rate will be six per cent. The income to the annuitant is regular; no time or money is lost by reinvestment; there are no taxes to pay; the money is building churches while earning a good income for the annuitant, and at death the money is where the donor wants it to be, without any contest of will. Up to July 15, 1905, there have been 141 gifts on the annuity plan amounting to over $115,000 from 115 people.

RESOLUTION AUTHORIZING THE BOARD OF CHURCH EXTENSION TO RECEIVE ANNUITY MONEY.

The national convention at Des Moines, Iowa, in 1890, made the following recommendation to the Board of Church Extension: "We request the board to consider and adopt, if practical, the annuity feature in raising funds for Church Extension, believing it will prove, as in the case of other churches, a successful method of raising money for the fund. For further information address, G. W. Muckley, Cor. Sec.
600 Water Works Bldg., Kansas City, Mo.

Q. How many churches have been helped this year? A 86.

Q. How many since 1888, which dates the real beginning of the work? A. 907.

Q. Is money ever loaned to pay old debts? A. In no case, except to save a church building from being sold for debt.

Q. Why are mortgages being foreclosed on so many of our mission churches that have borrowed elsewhere? A. Because they borrowed money at exorbitant rates and on short time, vainly hoping to pay out to secular loan funds.

Q. What rates are charged out west? A. All the way from eight per cent to 24 per cent a year.

Q. Is it not inviting disaster for our mission churches to borrow at such rates? A. It is, as as all other religious bodies found out long before we did.

Q. How much money is needed each year to meet the demands? A. Not less than $250,000.

Q. Can any preacher or congregation do the best work without a house of worship? A. Many churches die for want of these buildings.

Q. How many congregations took the collection last year? A. 1,269. A gain of 114 over the previous year.

Q. How much was raised last year, and how many churches were helped? A. $146,377.93 including returns on loans and interest; 80 buildings were completed and 128 others started.

Q. What ought we to raise this fall? A. Not less than $50,000 to pay obligations which must be met soon, and to reach the half million.

Q. Where do you send money and how? A. To G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo., by draft, postal note, money order, registered letter or check.

They Speak of Church Extension from Experience.

Here is an array of testimonials that speak eloquently for the work of Church Extension for the past year. The Board of Church Extension has eighty such testimonials from the churches that have been recently helped. It should be remembered that these churches raised from two-thirds to three-fourths of the money on the ground, and paid over in cash all they raised before the board sent their money. They did all they could to first help themselves, and the Church Extension loan paid the last debt incurred by building. Last year the churches aided by the board put into their property over $255,000, while the board loaned to these eighty churches $84,875. Read for yourself.

Dalhart, Texas.

Aided by $500 Loan from Louisville, Ky., First Church Fund.

The Christian church of Dalhart, Texas, was made possible by Church Extension, otherwise we could have had no church. Now we have a nice little building, 32x46 feet, well furnished. The lot is valued at $200, the house and furniture cost us about $2,300. Our growth in membership is gradual. Our Sunday-school is growing. We have a membership of 40. Our Sunday-school numbers about the same. We are proud of our church. We are heart and soul for Church Extension.

Robert Lilley.

Biggers, Arkansas.

Aided by Loan of $300 from Gen. F. M. Drake Fund.

If it had not been for the loan we would have lost our building. I think the Board of Church Extension is a grand thing, something that the Christian people should be proud of. Just think how many more church buildings can be erected and souls brought to Christ by the aid of Church Extension. Our lot is valued at $250; our building is valued at $800. We have 30 members. Our Sunday-school is growing fast; we have 42 pupils. We have been growing and having some good meetings ever since we secured our loan. I can not speak too highly of the loan. We are living in a new town, surrounded by a rich farming country. This is the only church building in town.

R. L. Shaver.

Lexington, Okla.

Aided by Loan of $500 from F. H. Main Fund.

Lexington is a thriving town of 1,500 people, with good prospects of growth. It is located on the Canadian River in the western part of Cleveland county. On July 6, 1903, the church asked for a loan of $500, which was granted on Dec. 1. This at once put life into the church and made our beautiful $1,500 church home possible. The loan enabled us to meet our bills promptly and we thus kept our credit and retained the good will of the community. We know, personally, the value of Church Extension. Oklahoma could do little church work without the aid of this fund. Rates of interest are high and money can scarcely be borrowed from secular loan companies. If the brotherhood only knew what good work the Church Extension Board can do, money would flow freely into its treasury. God speed Church Extension. It has made us friends. Lexington has been the Athens of those who do not believe in missionary work. Our membership is 65 and our Sunday-school 40.

Greenville, Miss.

Aided by Loan of $2,500 from General Fund.

The loan has been of value to us in the following respects: First. It enabled us to build a respectable house of worship, which otherwise we could not have done. Second. It made it possible to establish a self-sustaining congregation. Third. It permits us to aggressively preach the gospel.

Results: First. We have gained the ear and confidence of the city. Second. We have, during the last year, increased our congregation twenty per cent.

Christian Church, Rocky Ford, Col.

Aided by Loan of $1,000 from Dr. J. W. Gill Loan Fund.

The First Christian church was organized in July, 1901, by H. T. Morrison, who preached for the church each alternate Lord's day until the last of August, 1902, at which time the writer was called to the pastorate for full time. Brother Morrison did a splendid work, gathering together about 100 members. The church purchased a lot during Brother Morrison's stay worth $500. Last fall a building was erected and furnished at a cost of about $6,000, $1,000 of which we found it necessary to borrow from the Board of Church Extension and which was kindly and promptly loaned to us. Since entering the new church we have received into the membership 71 persons, mostly by confession and baptism. Average attendance in Bible-school, 121; collection, $3.66; our present membership enrolled is 206; in Christian Endeavor, 40. Much credit is due E. C. Shelton, J. W. Scogin, Sol. T. Wolfe and Alfred Cleaves for the progress of the work here. The church was opened for service Oct. 18, 1903, Wm. Bayard Craig, of Denver, preaching at the morning and evening services when $1,477 was pledged. We will build a Sunday-school room later at a cost of $2,000. The loan made us by Church Extension was a great help and inspiration, and we are very thankful for it.

Millard Nelson, pastor.

Mountain Grove, Mo.

Aided by Loan of $375 from Gen. F. M. Drake Fund.

One year ago we were without a home of our own, but by the help of our citizens and a generous loan of $375 made us by the Church Extension Board, we were able to build a house well worth $2,000; without the loan we could not have completed the building, which is the best in Mountain Grove, well seated and lighted by electric lights.

W. S. Candler, clerk.

Eddyville, Neb.

Aided by Loan of $300 from General Fund.

We had done all we could, and the three-hundred-dollar loan has been of untold help to the church, as it has placed us where we are safe and can make our payments. We trust the loan will be the means of bringing many into the fold of Christ and a blessing to yon and our community.

J. H. Wiley, elder.

Palo Alto, Cal.

Aided by Loan of $1,350 from T. W. Phillips Fund.

Palo Alto is the town of the Leland Stanford, Jr., University. A few years ago, Brother McHatton, state evangelist, came to the town as a result of the efforts of Brother and Sister A. W. Mills, and after a short meeting organized a church. For several years the little organization held meetings wherever it could—in a hall, when it was not being used for dances; in a tent, when the weather would permit—one place and another, until it became absolutely necessary to build. The membership was few in numbers and poor. A substantial brick building was erected, but it was impossible to raise enough money to pay for it. The Extension Board was appealed to. It responded, and we now have property easily worth $5,000. It is the only church of our plea between San Francisco and Santa Clara, a distance of forty eight miles, through a densely populated valley. We are located at one of the greatest universities in the world. The future holds wonderful possibilities for our work at this place. Property is advancing rapidly in value. Over $300,000 have been expended in cottages in this town in the last seven months, and the work is increasing; the Catholic people are building a $100,000 addition to their seminary; at Stanford University a $30,000 gateway is under erection, a $250,000 gymnasium is nearing completion, while the foundation is being laid for a $500,000 library building. This city gives promise of being one of the largest between San Francisco and San Jose. This church will be a lasting monument to the wisdom of the Extension Board. Chas. L. Beal, pastor.

East Church of Christ, Toledo, O.

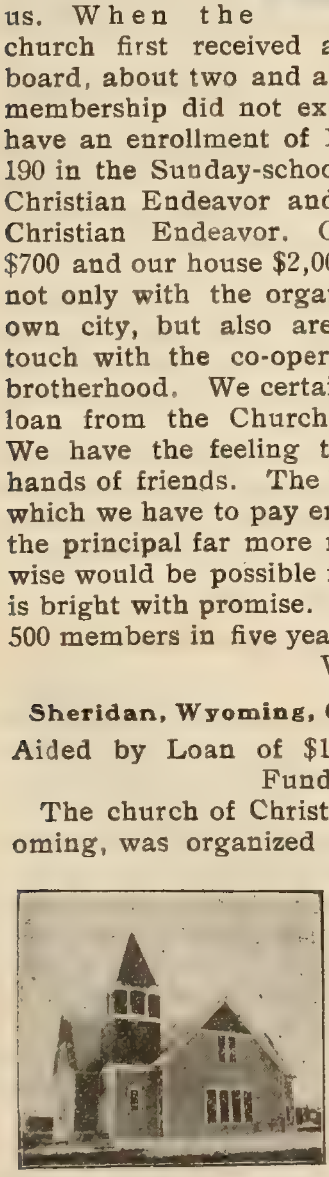
Aided by Loan of $1,000 from General Fund.

The East church of Christ, Toledo, O., occupies one of the most strategic points of the great state of Ohio. The city of Toledo is growing at a remarkable rate. We are located here in the center of a growing population of 30,000 people. There is a noticeable scarcity of churches, so the coast is free for us. When the church first received a loan from your board, about two and a half years ago, its membership did not exceed 35. Now we have an enrollment of 140 in the church, 190 in the Sunday-school, 60 in the Senior Christian Endeavor and 30 in the Junior Christian Endeavor. Our lot is worth $700 and our house $2,000. We are in line not only with the organized work of our own city, but also are keeping in close touch with the co-operative work of our brotherhood. We certainly appreciate the loan from the Church Extension Board. We have the feeling that we are in the hands of friends. The low rate of interest which we have to pay enables us to reduce the principal far more rapidly than otherwise would be possible for us. Our future is bright with promise. We expect to have 500 members in five years.

W. D. McNaull.

Sheridan, Wyoming, Church of Christ.

Aided by Loan of $1,000 from General Fund.



The church of Christ in Sheridan, Wyoming, was organized February 15, 1903, at the close of a successful meeting held by W. H. Harris, of Princeton, Idaho, and consisted of 105 members. The new organization held regular meetings in the Y. M. C. A. hall. J. T. Webb, called to minister to the congregation for three months, rendered efficient service in pushing forward the building that was begun immediately after his arrival, laboring with his hands through the week and preaching on the Lord's day. His services ended in the middle of August and the church was without pastoral care till the middle of October, when F. E. Blanchard arrived with his family to take charge of the work. The next day after his arrival, Brother Harris came from Princeton, Idaho, to assist in the dedication of the church building, which the congregation, in the absence of pastoral care, had carried forward to completion. It was found that it would be necessary to raise more than $3,000 to clear the house of all indebtedness, and a loan of $1,000 was secured, without which failure must inevitably have been the result and the doors closed. Now we are able to report 24 additions since dedication, an active Christian Endeavor society, the largest Bible-school in the city with an average attendance of 180, an aid society doing efficient work, and a modern church building, seated with circular pews, lighted by electricity, heated by furnace and worth more than $5,000. The congregation is in perfect harmony and will meet the missionary apportionment of every board. Back of all was the timely assistance rendered by the Church Extension Society.

❁ ❁

A Word from the Secretary of Church Extension.

The Board of Church Extension faced a serious condition at its August meeting and will not be able to make any more promises of loans until after the September offering. As our annual offering for Church Extension is approaching, it is well for the board to state the condition of its treasury and the present demands upon our Church Extension fund.

A GREAT WORK DONE ALREADY.

The board has closed eighty-six loans from October 1, 1904, to July 31, 1905, aggregating $118,000; $40,000 has been paid out in closing loans during June and July. On the first of August there was a cash balance on hand of a little over $30,000, which will be paid out on loans that will close now in a few weeks. The board has granted loans aggregating $100,000, which means that we have $70,000 of obligations above what we have money to pay for. These loans will close this fall for the winter work, and if the board is to meet its obligations there must be a liberal response to our annual call for money in September. We calculate that there will be loans paid back to meet part of this demand. The largest part must come from the annual offering and from individual gifts. We are confidently counting upon responses from 2,000 churches this year. This board has a right to expect that the churches will stand at its back. The annual offering, coming last in the year, has never been "a square deal." Other offerings have been allowed to crowd it out and our preachers and churches should now see that the Church Extension offering receives the attention that the work of this board merits.

APPEALS THICK AND FAST.

At our last two board meetings there were forty appeals for aid. We can see the great demands which this board must try to compass. Through our district, state and national boards these churches have been called into existence. To let them die would be a calamity and a shame, if not a sin, to a great brotherhood. They are our children. We should not let them die for lack of buildings.

THAT HALF MILLION.

This is the year we are to complete our first half million for Church Extension. Shall we fail? We cannot afford to fail. We will not fail. Yet, to succeed means a mighty effort, because last year the churches sent only the small sum of $23,423.97, and only 1,269 contributed. It ought to be that we shall get at least $40,000 in our offerings this fall. This is a small sum for a great people to raise.

THE CAMPAIGN FOR 2,000.

We face another fact. It is that only a few over 1,200 churches have thus far promised to take the September offering. It is true that more will promise and many will fall in line that do not promise. Let the churches rally to this campain.

THE APPORTIONMENT.

The apportionment letters are going out. The churches should take pride in reaching and going far beyond the apportionment. The apportionment is only a suggestion, but it should be followed because it is never burdensome. It is only a statement of what this board can and will do if you will do your part.

A FINAL WORD.

The state secretaries have sent word to our board that we have 1,200 homeless churches, 657 of which would build at once if our board could promise aid. This fact of itself should bring response from all churches. And now, may the grace of God abound among us in good works, is our prayer.

G. W. Muckley,
Cor. Sec., in behalf of the Board.

❁ ❁

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write to her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

DRURY COLLEGE,

Springfield, Mo.

J. EDWARD KIRBYE, D. D., President.

Fall term begins September 14th 1905.

Healthiest site in the Middle West. No asthma, no malaria, no typhoid. Twenty-two instructors. Four hundred students. Ten buildings. Fine Science Laboratories and Museums. Conservatory of Music and Art. Athletics and Physical Culture training. Good homes for students. Excellent moral and Christian atmosphere without sectarian bias. For catalogue or futher information,

Address, W. D. CALLAND, Sec'y.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

NEWS FROM MANY FIELDS

July Report of Kentucky Mission Work.

Edgar C. Riley was at Belleview, Boone county, one-fourth time, one officer appointed, $11 for self. Work in good condition.

Jas. C. Ogden makes his last report of Cannel City and Chestnut Grove before starting on his long journey to Thibet. He had four additions and $13.90 for missions. Building at Cannel City is begun.

H. C. Runyan continues to prosper in his work. He preached ten sermons and aided three; $100 paid on Church Extension debt. He secured 200 subscribers for one of our papers and with his wife goes to the San Francisco convention during August.

J. K. Osborne was at work 14 days, 12 sermons, one added. A partial paralytic stroke has prevented him from work all the month. He is a good man and we hope for his early recovery.

D. C. McCallum was at Irvine half time. Work on house nearly all completed. Meeting to be held soon, assisted by J. H. Stambaugh.

Earl B. Barr was at work 21 days at Bromley. A meeting was held and Henry Robb aided. Ten additions and much good accomplished. The work is in best condition during his connection with that field.

W. J. Dodge reports 26 days in interest of Jackson, Breathitt county. Much of this time was spent soliciting money for building; $189.50 was raised in cash and pledges.

In Lee and Owsley counties Z. Ball was at work 22 days; added eight, six places visited, $17 for self. Work in good condition in his field.

L. B. Haskin was at Erlanger all the month. Meeting to be held in October. Howard T. Cree preached for them one Sunday. He was much enjoyed.

W. L. Lacy reports full time, 26 sermons, 11 aded, $9 for self and $5 for local work.

H. L. Morgan was at work 13 days in Clay and Laurel counties: 16 sermons, 11 added by confession and baptism, $3.50 for self.

C. A. Van Winkle was at work all the month in Jackson county; 27 sermons, one added by baptism. He says: "We are yet in a meeting at Middlefork, Jackson county. The condition of the church spiritually accounts, I think, for the fewness of confessions. The moonshiners have terrorized the place for years. Moral suasion has been tried until it ceases to be a virtue. We shall now try the efficacy of the law."

S. J. Short was at work in Big Sandy Valley 26 days, 19 sermons, 18 added, $7.25 for self. Work in good condition.

C. M. Summers has been at work all the month in Johnson, Magoffin and Carter counties, 22 sermons, 12 added, four officers appointed, 23 visits, one prayer-meeting started.

Wren J. Grinstead began work at Jellico, Tenn., the first of July. The Tennessee and Kentucky boards aid in the support of the work in this border town. He has preached eight sermons and added four; $25.50 for self—$317 for local work. He thinks the outlook for the cause full of promise. The great need is a house of worship, and he hopes to be able to visit some of our churches in Kentucky in the effort to raise money for a building. The Jellico Disciples are worthy of all help that may be given. The amount given by them for their own work will put to shame many of our older and stronger organizations.

H. W. Elliott was at work all the month in the interest of Kentucky missions. He collected for the work $641.37; $252 50 of this belongs to permanent fund and is not to be used for current expenses. We are rapidly approaching the annual convention. Many good churches are not yet represented on our books. On many of these we are confidently relying for help at an early date. We are still hoping that other friends will be "one of 50" to give $10 to our emergency fund. The time is short. What is done must be done quickly. September 27 and the Maysville convention will soon be past history. Give us a helping hand now—for now is our day of need.

JULY RECEIPTS.

Alton, by W. D. Gaines, $7 08; Antioch, Fayette county, by George Clayton, $28; Berea, Madison county, by J. M. Early, $21.42; Bethany, Owen county, by J. W. Bridges, $4.77; Bald Hill, Nicholas county, by Jas. C. Ogden, $14 70; Bethlehem, Clark county, by Don J. Prewitt, $33 50; Campbellsville, Taylor county, by William Stanley, $15; Clausville, by A. J. Mize, $4.36; Newby, Madison county, by same, $5 64; Ghent, by R. O. Williams, $45; Ladies' Aid Society, Ghent, by same, $5; Hilltop, by J. J. Dodge, $4 80; Pleasant Hill, Oldham county, by P. D. McCallum, $5; South Fork, by E. C. Riley, $5; Tilton, by R. D. Sousley, $17; Union, Larue county, by P. C. Nicholas, Sr., $11.75; Wilmore, by Frank Grow, $10.55; Ladies' Missionary Society, Union, Larue county, by Miss Nannie Hubbard, $2 50; Ludlow, on debt—$252 50; Ludlow, on interest, $102; Kentstown S. S., by Ora Duncan, $7.30; Miss Sallie V. Ashbrook, One of Fifty, $10; Interest from Investment, $24.00; W. J. Rice, Olive Hill, $5. Total $641.87.

Sulphur, Ky. H. W. Elliott, Sec'y.

❁ ❁

Cincinnati Notes.

A. McLean, Chas. M. Fillmore, Howard Cramblet and W. J. Wright, of Cincinnati, attended the School of Evangelism at Bethany assembly recently.

A. C. Gray and wife, H. C. Runyan and wife, Geo. A. Miller, and Miss Ida Hanna will be among the leaders of the Cincinnati work to attend the national convention.

The plans for our fall campaign are nearing completion. Bro. Jas. Small will assist in a union meeting at North Side, where the Methodists, Presbyterians and Baptists will co-operate with our people. They begin by special arrangement on Oct. 1. Bro. Harry D. Smith will assist Brother Armistead at Norwood. Brother Thompson, of Peru, Ind., will be with Brother Fillmore at Carthage; Bro. J. C. Burkhardt will be at Lockland with Brother Loucks; Brother Hill will go it alone at the Central; Bro. J. H. Gilliland will be with his old friend at First church, Covington; Brother Miller is ready for the best meeting in a twelve years' ministry; Bro. E. W. Elliott and Brother Garrison make a team fit for Newport. Other churches may have made selections.

Herbert L. Willett will address the fall rally of the churches Sept. 15 at Newport. Oct. 6 there will be a reception given by the churches to the evangelists in the Y. M. C. A. building, if present plans are carried out. These meetings will be fully reported in the Christian Evangelist.

Howard Cramblet.

❁ ❁

Texas Notes.

The evangelistic season is fairly upon us now and Texas is alive with meetings which are being held by our own evangelists and others from outside the state as well as many of our pastors. Scoville, Northcutt, Bowen and others from afar, Sanders, Marshall, Haddock and all our entire state force are busily at work.

The San Marcos River camp meeting that has just come to a close, which was conducted by B. B. Sanders and J. B. Bowen, is the most complete effort of its kind with which we are acquainted. A huge permanent tabernacle, electric lights, waterworks, markets, restaurants, barber shops, free mail delivery, and in fact every convenience that can be found in a well equipped city are in operation there, though this place is 12 miles from any town. Thousands of people have camped there and heard the gospel from the lips of these famous evangelists.

The rains seem to have ceased for a time and crops are beginning to respond to the active labor of the farmers and prospects are getting brighter with the process of the suns.

T. B. Larrimore has been holding a few meetings in the state.

Our schools are preparing for the largest enrollment of their history this fall and the number of boys who are to prepare for the ministry will exceed that of any previous year.

We had a glorious day here in Henderson county yesterday. We had a county rally at one of our country churches and raised enough money to keep a county evangelist in the field.

The Palestine church announces that the architect is now at work on the plans for their $20,000 church which they will erect in the near future. W. O. Stephens.

❁ ❁

C. W. B. M. in Missouri.

Now is the season of the county convention and our co-managers are urged to see that our work has a place on the program of each one. Our brethren are usually glad to give us time, if our women will only use it to advantage. If any one knows of county conventions that are to take place soon, on which you are not sure as to C. W. B. M. having a place, please write to the secretary and if possible we will have a representative there. Mrs. J. L. Moore will be glad to attend as many as she can, and teach with her lantern, of the work we represent. Only let us hear from you.

All auxiliaries are urged to collect closely for the report of the next quarter, the first

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

of Missouri state year, will be the report which will give figures for the national report. Therefore, if any auxiliary fails to send its report on time, the state will be short, just as many members and Tidings as it has. Blanks will reach each auxiliary. Let us all be faithful in these small things which are so important to the full rounding up of the whole.

The new Honor Roll has been sent to each president, and the auxiliaries should have had it in the August meeting. I will repeat the requirements, that all may know them.

1. Auxiliaries must average at least ten cents a month per member to national fund and five cents a month per member to state fund.

2. Auxiliaries must observe C. W. B. M. day.

3. Auxiliaries must report each quarter to state secretary.

4. Auxiliaries must reach their apportionment of special money.

In order to stimulate auxliaries that are always faithful, we have inaugurated a "Certificate Roll." To be on this roll, auxiliaries must be on Honor Roll, and in addition, reach their apportionment of members and Tidings.

The apportionments will be sent to each auxiliary early in September. We are telling you of these rolls now, that you may have them in your minds from the very beginning of the year and lose no time in making your calculations to win a place on them.

The "Certificate Roll," as its name indicates, entitles auxiliaries that win to a certificate suitable for a small frame.

May God help each one of us to do as well as we know this year.

Mrs. L. G. Bantz.

❁ ❁

Ohio Letter.

One of Ohio's "boy preachers" has taken unto himself a wife. The said preacher's name is Frank M. Green. The happy bride was Mrs. Sybil Wright, of Akron. The daily press says the age of each was 68 years. Their future home will be in Akron. The Ohio Letter man wishes to extend most hearty congratulations and best wishes for a long and happy life.

Youngstown is to have two new preachers. The Third church has F. D. Draper, formerly of Lakewood, who is already at his post of duty. September 1, J. R. Ewers, who was at Bowling Green, but for two years has been at Chicago university, will become pastor of the First church. These two men, with W. S. Goode at the Central, will make things go at Youngstown.

It is to be deeply regretted that J. A. Jackson failed in health and had to give up the work at Shelby. He has gone to northern Michigan to recuperate.

F. A. Bright, evangelist for western Pennsylvania, has been spending his vacation in Ohio, filling the pulpit two days at Warren and visiting at North Bristol and Painesville. He escaped preaching at Painesville by hiding behind a lady's big hat, and thus secreting himself till this scribe had finished his sermon. What a nuisance big hats are anyway!

Three cheers for Tom Johnson, the "best mayor of the best governed city in the country," according to Lincoln Steffens! Glenville became a part of Cleveland July 24. The great race tracks, the finest in the country, are in what was Glenville. August 1-3 was the great track meet. It was "up to" Mayor Johnson to wink at or enforce the state law against gambling at horse races. Mayor Johnson said emphatically, "There shall be no gambling while I am mayor of Cleveland." As a result the races were declared off entirely and all horses sent to Buffalo. But what a comment on the business all this is! Let every good citizen of Ohio drop a card of thanks to Mayor Tom.

Ira H. Durfee, who is gaining a splendid reputation as an evangelist, will move to Hiram in order that his daughter may attend college. He has several meetings booked for early fall and winter.

Good preachers seem to be scarce this summer. Collinwood, Shelby, Walnut Hills, Cincinnati, Lakewood, Massillon, Steubenville, Fourth avenue, Columbus, Hubbard and Wooster are known to this scribe to be seeking men.

By the way, much has been said in our best paper, the Christian-Evangelist, lately about men for the ministry. The discussion by Dean Lhamon and Dr. Davis has been read with deep interest by this scribe.

In all, the emphasis has been laid on the poor financial compensation. But is there not great danger that we put entirely too much emphasis on this phase of the question? Can't we have a symposium or tract from several of our best preachers on motives for entering the ministry and emphasis laid on some of the compensations of the minister's life other than financial? There are many of us who have to squeeze the dollars mighty hard to meet all demands on us, that find a wealth of compensations in the ministry that defy all computation in dollars and cents. Can't we have these things talked about a little and held up before our young men? Now that the question is up let us discuss it fully.

May the dear Lord keep all the brethren as they go to and from the great convention in California, and may his smile be on the convention. May all be harmony, may the fellowship be sweet, may the Christ be exalted and his kingdom greatly strengthened and extended by this gathering.

Painesville, Ohio. C. A. Freer.

❁ ❁

Piedmont, Va., Assembly.

The eighth annual session of the Piedmont assembly convened at Gordonsville, Va., July 28 to August 6. This is the annual convention of the Piedmont district, representing some forty churches. The program, under the direction of C. R. Sine, of Charlottesville, was an unusually strong one, embracing such names as C. A. Young, of Chicago, B. P. Smith, of Atlanta, B. A. Abbott, of Baltimore, R. M. Hopkins, of Louisville, J. J. Haley, of Richmond, Va., W. G. Johnston, of Roanoke, F. A. Hodge and Pres. J. Hopwood, of Lynchburg J. D. Homaker, of Strasburg, J. W. West, of the Virginia Anti-Saloon League, Hon. Wm. Hodges Mann, candidate for governor of Virginia, J. A. Hopkins, of Waynesboro, Pa., O. G. White, of Baltimore, James S. Thomas, state Sunday-school superintendent of Virginia, besides a number of local speakers, both men and women.

The program was arranged in the assembly fashion, one day being given to church problems, C. W. B. M., missions, district work, temperance, Sunday-school. C. A. Young gave a Bible study each morning on the prophecies of Isaiah and the epistle to the Romans. J. J. Haley preached the Sunday morning sermons to vast audiences, the last Sunday there being three thousand present. R. M. Hopkins conducted the Sunday-school sessions and led the music for the entire assembly. W. G. Johnston preached an evangelist sermon every night. This year's session was the best ever held in the eight years and great credit is due D. E. Hanna, the chairman, and C. H. Walker, the treasurer, for the financial success.

Robert M. Hopkins.

Have You Rheumatism?

You Can Be Cured. FREE

A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis. who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

DR. G. QUINTERO, X. Medical Doctor and [illegible] the University of Venezuela, whose indorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaiba.

STEVENSON MacADAM, F. I. C., F. C. S. of Analytical Laboratory Surgeons Hall Edinburg, Scotland.

L. L. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvelous remedy has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 52 years. It is put up in tabletform and is free from ACIDS and ALCOHOL.

If you are a sufferer send your name to-day and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 1506 Gloria Bldg., Milwaukee, Wis.

❁ ❁

SCALP HUMOR WITH LOSS OF HAIR

Merciless Itching Made Him Wild. Speedy Cure by Cuticura Soap and Ointment.

"For two years my neck was covered with humor, spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation and merciless itching made me wild. Friends advised Cuticura Soap and Ointment, and after a few applications the torment subsided, to my great joy. The sores soon disappeared, and my hair grew in again as thick as ever. I shall always recommend Cuticura." (Signed) H. J. Spalding, 104 W. 104th St., N. Y. City.

Sunday-School.

August 27, 1905.

JEREMIAH IN THE DUNGEON.

—Jer. 38:1-13.

Memory verses, 8 10.

Golden Text.—Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.—Matt. 5:10.

The incident which forms the theme of the present lesson is taken from a part of the book of Jeremiah; which belongs to the third group (see division as given in the article on last week's lesson), that is, the section having to do with the reign of Zedekiah. Josiah, the good king, who had carried on the reformation of ritual and morals along the lines laid down in the book of Deuteronomy, was succeeded upon the throne by his three sons in turn. Jehoahaz, who came to the throne when his father was defeated and killed in battle against Necho, of Egypt, reigned only three months before the king of Egypt deposed him and carried him away as a prisoner to Egypt. The Pharoah then put Jehoiakim, another son of Josiah, upon the throne. Of his own character and career, we were speaking in the last lesson. The defeat of the Egyptian expedition by Babylon, left this newly risen empire free to turn upon Judea. Jehoiakim lived in fear of Babylon, but lived badly and suffered the panic-stricken people to turn back to their corrupt heathen practices, and at last Nebuchadrezzar, king of Babylon, carried him into captivity at Babylon (2 Chron. 36:5,6). With him were taken many of the best people of Judah, so that the real captivity of the nation may be said to have begun at this time, 596 B. C. But the dynasty, though humbled, was not destroyed. The son of Jehoiakim was made king and took the name Jehoiakin. His reign lasted only three months, when he also was sent in captivity to Babylon. Judah was by this time, as will readily be understood, completely in the power of Babylonia. Whether or not Jerusalem should be spared and the nation permitted to continue its existence even nominally was purely a question of colonial policy to be determined at Babylon. But the king of Babylonia gave Judah another king, Zedekiah, who was either a younger son of Josiah (Jer. 37:1) or a brother of Jehoiakin, and therefore a grandson of Josiah (2 Chron. 36:10).

Jeremiah, prophesying during the reign of Zedekiah, urged the policy of peaceful submission to the king of Babylon. There were rash and hot-headed patriots who had been unable to learn prudence from the fates of Josiah, Jehoahaz, Jehoiakim and Jehoiakin, all of whom within about twelve years had fallen victim to their ambition to fight against the greater powers. These advisers often took on the manner and garb of prophets and declared in Jehovah's name that he would give victory if the nation would revolt against its masters. But Jeremiah, as Isaiah had done, stood for peaceful submission. It was not cowardice, but a philosophy of history which saw in the conquering power of Nineveh, and then of Babylon, God's instruments for inflicting upon his chosen people the just punishment for their unfaithfulness. Naturally Jeremiah was accused of being a traitor, because he prophesied evil things and advised surrender. The king was weak. He was not without some faith in Jehovah and in Jeremiah as a true prophet, but he was overborne by evil counsellors whom he was powerless to resist. At their insistence he delivered the prophet to be put to death. Afterward he was delivered, by the king's help, and was kept in hiding until the final destruction of the city.

Midweek Prayer-Meeting.

By W. F. Richardson.

August 23, 1905.

THE MEANING OF THE LORD'S DAY.—Rev. 1:10; Acts 20:7; 2 Cor. 3.

Origin of the Lord's Day. It is unfortunate that the Christian world has fallen into the habit of calling the first day of the week the Sabbath. This custom began with Puritanism in England, when the common desecration of the Lord's day led the pious to seek its protection by applying to it the Old Testament sanctions of the Sabbath. From the beginning it was not so. Immediately after the resurrection of Jesus Christ, the first day of the week began to be kept as a sacred day by the church. While it remained a Jewish church, the Sabbath was also observed on Saturday, but as a Jewish, not a Christian institution. When the church became Gentile in its membership, the Sabbath disappeared, and only the Lord's day remained as its weekly holyday. Being based not on a command, like the Sabbath, but on the sublime fact of the resurrection of Christ, the references to it in the New Testament scriptures are, of course, only in the nature of historical and incidental mention. Such are found in Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

Meaning of the Lord's Day. 1. It witnesses to the fact of Christ's resurrection from the dead. No other reason could possibly be assigned for its choice by the early believers in him. It is a living monument, erected within the bosom of the church, to him who lived, and was dead, and who liveth forevermore. (Rev. 1:17, 18.) 2. It testifies to his divine character and work. He was "declared to be the Son of God with power, by his resurrection from the dead" (Rom. 1:4). He becomes to us the deliverer from death. "Because I live, ye shall live also," he says. He "brought life and immortality to light through the gospel." When he rose from the dead he "became the first fruits of them that slept." (John 14:19; 2 Tim. 1:8-10; 1 Cor. 15:20.)

Privileges of the Lord's Day. 1. Rest from the toil and burden of the week's employment. This privilege is more and more being withheld from the world's workers, by that greed which ministers to the material profit and pleasure of man. Sunday laws are deserving of more rigid enforcement, not for the purpose of compelling anybody to worship God, which nobody desires to do, or could if they wished, but to allow of this weekly day of rest for all who labor. 2. It affords opportunity to cultivate the spiritual nature, by giving a season for Bible study and communion with God in prayer and meditation, and by attending the public assembly of the saints, where the ordinances of the church may edify and and instruct. (Heb. 10:24,25.) 3. Its sweetest privilege, to the earnest believer, is that of communing with the Master and his brethren in the Lord's supper, wherein are set forth the great facts of his redemption, his participation in the life of Christ, and his hope of the return of the Savior to receive his own to himself. (Acts 20:7; 1 Cor. 11:23-26; 10:16,17.)

Being in the Spirit on the Lord's Day. How important is a proper preparation for the sacred privileges of the Lord's day. With the common neglect of the services of the church and the reading of the Bible, how can this day bring its blessed ministry to our hearts? They are already so occupied as to afford little room for high and holy communings. If we, like John, were cultivating our spiritual natures, we too would have uplifting visions of our glorious Lord, and our eternal heavenly home.

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

* * *

Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property $200,000.00. Enrollment last session 470. Number of teachers employed in the various schools twenty-five. The University embraces the following schools and Colleges: I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good Library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post-graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to E. V. Zollars, President, North Waco, Texas.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Christian Endeavor.

By H. A. Denton.

Aug. 27, 1905.

MISSION WORK AMONG WOMEN. —Acts 16:13-18; Titus 2:3-5.

For the Leader.

Mission work among women is a topic that calls to mind the fact that in matters of religion the women have been the stronghold of its existence. Whether true or false be the religion, she has held to it with all her nature, giving the adoration of her heart and the last drop of blood if necessary. If the religion to which she has given the best of her life be false, the more is the pity, that she should render such devotion in vain. No one has a word of blame for her in her devotion to the gods of paganism. It is only pity and a desire to show her the religion that ennobles woman; the religion alone of all the beliefs of man that frees woman from slavery and gives her a place among her brothers. Let us note to-night some of the things she suffers in pagan lands; some of the good works that have been wrought in these lands in her behalf; and some of the things she has been able to do for her Master since she has found him in the gospels.

For the Members.

1. Let us think of what paganism does for young womanhood. There are many thousands of young women in pagan lands who have not so much hope of ever being anything on their own account, in their own names, as the beasts of the field. They are yet in their teens—many of them twelve and thirteen, some older, some younger, and yet they are widows. The blame of the husband's death is upon them. They are the prey of a mother-in-law's tyranny. Doomed to a slavery worse than the negro in the United States in antebellum days ever knew, they toil on without light or hope unless the missionary of the cross comes near them.

2. Let us think of what paganism has done for all women. The place woman occupies in the pagan world is vastly different from what she occupies in the Christian world. She is the equal of man in this and other Christian lands. This in a religious sense at least. And the political senses in which she has an inferior place are relics of a pagan spirit, not a Christian. In pagan countries she is not thought of as of moral worth; she is not thought of as a person among persons in the world; she has no entity of her own; all she is, is in the right of her husband. She is a convenience more than anything else. She is so treated. Shut up in harems; suspected and veiled; or used as associates of the sensual and sinful. To be loved and respected is foreign to the thought man has of his wife in most pagan lands.

3. How different when we come to consider the Christian religion! Mary and others appear in leading places with the apostles. A woman carries the first news of a risen Lord to men. The exalted Hebrew ideal of woman was intensified by Christ. No difference is put between them in their approach to God. They are servants in the church. With their husbands they expound the gospel more fully to even those who preach, as in the case of Priscilla. They are last at the cross and first at the grave. A woman had faith enough to send for him when her brother died, and at this meeting the most abiding monument of the divinity of Jesus was erected. It was a woman who had the love to break the costly box of ointment and perfume the room in which Jesus sat. Everywhere the Master and those who went out under his commission made no difference such as paganism does between her and her brother. And in all lands she has met this recognition of merit with the truest love, and the most abiding faith, and the undying devotion of womanhood. She is the hope of her fallen sisters now and ever in all mission lands.

Quiet Hour Thoughts.

Am I a young woman, and have I never yet allied myself with a young woman's missionary society?

DAILY READINGS.

M. Making good wives. Prov. 31:10-12.
T. The ideal housewife. Prov. 31:13 27.
W. The Christian mother. Prov. 31-28 31.
T. A woman's need of Christ. John 4:16-26.
F. A converted woman. John 4:28, 29, 39 42.
S. A woman's devotion. John 20:11-18.

Topic—Mission work among women. Acts 16:13 18; Titus 2:3 5. (Home and foreign fields.)

* * *

Michigan Summer Resorts.

Among the lakes and rivers of the East Coast of Lake Michigan is the ideal country for a summer outing. Fishing, boating, bathing, sailing, golf, and above all, an ideal climate. Pure air and pure spring water. Health and recreation. Booklets descriptive of these resorts mailed on application to H. F. MOELLER, G. P. A., Pere Marquette Railroad, Union Station, Detroit, Mich.

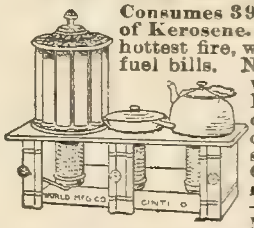
MINIATURE
BOOKS OF THE GOSPEL
Matthew, Mark, Luke, John, In Separate Books.
1 1-2 by 2 Inches.
Very Plain Readable Type.
Gilt Edged and Morocco Bound.
Price 50 cents each postpaid.
CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

BUTLER COLLEGE
INDIANAPOLIS
A HIGH-GRADE
CHRISTIAN COLLEGE
—FOR—
YOUNG MEN and WOMEN
First-class equipment, splendid library facilities, wide variety of elective courses.
The faculty is composed of men trained in the best universities of America and Europe.
Special advantages and inducements for ministerial students. Summer school for teachers. Schools of Music and Art.
For Catalogue Address,
W. E. GARRISON
President of BUTLER COLLEGE
·INDIANAPOLIS, IND·

Living Praise
By Chas. H. Gabriel and W. W. Dowling
Sacred Songs Suitable for All Occasions
267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.
Three Styles of Binding.
PRICES:
$15.00, $20.00, $25.00 per hundred
CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

BURN AIR-IT'S CHEAP NO STOVE LIKE IT!



Consumes 395 Barrels of Air to 1 gallon of Kerosene. Penny fuel, burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. Grand cooker, baker, quick work, cool kitchens. 13000 Harrison Wickless, Valveless Oil-Gas and Air Burners sold 1 month. AGENTS WANTED—$40 Weekly. GREATEST MONEY MAKER. Guaranteed, all sizes, sent anywhere, $3 up. Write, FREE proposition, 30 day trial offer. Address only mfgrs. World Mfg. Co., 5909 World B'ld'g, Cincinnati, O.

COLUMBIA NORMAL ACADEMY
For Young Men and Young Women.
The best school in Missouri in which to prepare for entrance to the University. Enrollment the past year 330. One of the twelve approved summer schools in Missouri. New building; board for a limited number of girls; unexcelled advantages in Music and Elocution; splendid training for teachers. Find out more by writing to president,
GEO. H. BEASLEY, 1005 Cherry St., Columbia, Mo.
Also owner of Columbia Business College located in same city.

COLUMBIA BUSINESS COLLEGE
Seventh year under same principal. Located near the State University. Thorough and up-to-date courses in Gregg Shorthand, Touch Typewriting, Bookkeeping, Commercial Law, Banking, Penmanship, etc. Dormitory for young women; reasonable board and tuition. Our 60-page catalogue free. Write to-day to
GEO. H. BEASLEY, 1009 Cherry St., Columbia, Mo.

Cotner University A vigorous, growing school of the Church of Christ. Two Colleges: Liberal Arts, Medicine; Academy; Five Schools; Normal, Business, Music, Eloquence and Art, The Bible a Text Book. A beautiful and healthful location. Expenses low. 16th session opens Sept. 11-12.
Address, W. P. AYLSWORTH, Chancellor, Bethany, Nebr.

MIAMI UNIVERSITY
OLDEST AND MOST FAMOUS INSTITUTION OF HIGHER EDUCATION IN THE OHIO VALLEY.
82nd Year Opens September 20, 1905.
Beautiful campus of sixty-five acres. Modern Buildings. Splendid equipment. Up-to-date gymnasium. Scholarly Faculty. Healthful surroundings. *Christian Influences. No Saloons.* Free Tuition.
Write for catalogue to the President.
REV. GUY POTTER BENTON, A.M., D.D., Oxford, Ohio

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Uniontown, Aug. 4.—We have just closed a great meeting. Bro. E. E. Davidson, of Kansas City, did the preaching. There were 68 additions—48 baptisms, two by statement, 2 restored, and 16 from the sects.—COMSTOCK BROTHERS.

ILLINOIS.

Chicago, Aug. 7.—Eight additions at the Ashland church yesterday, six by baptism.—J. F. F.

Saybrook, Aug. 3.—Two baptisms since last report.—JAS. N. THOMAS.

Plymouth, Aug. 1.—Eight additions since coming here July 16.—JAS. E. STEBBINS.

Ramsey.—The tabernacle meeting here conducted by E. L. Frazier, assisted by Sister Myrtle Park, closed August 9. Ten were baptized. Twenty-five names were added to the church roll. The church was set in order, and they want a preacher to locate. It is a good field for a hard worker. Brother Frazier's next post office is Mays, Ind.

Forrest, Aug. 6.—Preached our farewell here this morning. Two additions. These make 32 additions since May 15.—ROCHESTER IRWIN.

INDIAN TERRITORY.

Roff.—We have just closed a very successful month's meeting here, with Bro. W. P. Crouch, of Bristol, Tenn., preaching. It resulted in 61 additions to the church—36 from the world, 11 by relation, six from the Methodists, five from the Baptists and three from the Presbyterians. There were 44 baptisms. Of the 61 additions 27 were men and boys.—E. S. ALLHANDS.

IOWA.

Braddyville, Aug. 6.—Five additions yesterday at regular services. One from the denominations and four by confession and baptism. We begin our meeting Aug. 27 with E. W. Bowers and Professor Butler as evangelist and singer.—LOIS M. LAWRENCE, clerk.

Ames, Aug. 11.—Two added to the church since last report.—F. D. FERRALL, pastor.

KANSAS.

Caldwell, Aug. 10.—One baptized after prayer-meeting last night.—LEE H. BARNUM.

Wellington, Aug. 8.—Three added yesterday by obedience and one by letter.—H. M. BARNETT.

KENTUCKY.

Louisville.—Four more additions at the Parkland church Sunday, August 6—two by letter and two by baptism. One more at Boston, in a meeting with Bro. J. S. Shouse.—G. W. NUTTER.

Tilton, Aug. 3.—A short meeting conducted by H. C. Patterson, of Indianapolis, Ind., has just closed with 23 additions—18 by confession, four by statement, one reclaimed.—A. B. ROBERTSON, pastor.

MARYLAND.

Clayton, July 31.—Rev. J. Murray Taylor, of Washington, D. C., assisted by Rev. J. R. Gaff, recently closed a two weeks' meeting at the Jerusalem Christian church. Nine persons made the good confession.—A. V. O.

Jerusalem, Aug. 7.—Two additions last Lord's day.—A. V. O.

MISSOURI.

Gallatin, Aug. 6.—One addition by statement at morning service. Work is prospering.—C. W. COMSTOCK.

Clinton, Aug. 6.—Brooks Brothers just closed a meeting that resulted in 33 additions. One confession yesterday.—G. W. TERRELL.

Willmathsville, Aug. 8.—Began a meeting yesterday. Good audiences. Prospects good for a successful meeting. Expect to organize a church soon.—W. T. CLARKSON, evangelist.

Fayette, Aug. 8.—Twenty-four additions last Lord's day, making 94 since the great tent meeting by Messrs. Brown and Curry closed. Baptized 67 Sunday evening. Since coming here last August 145 have been added to the church.—R. B. HELSER.

NEW MEXICO.

Roswell, Aug. 7.—We had four additions yesterday, and two last Lord's day. The church is united and at work.—C. C. HILL.

OHIO.

Athens, Aug. 7.—Seven additions in the last two Sundays. Work of enlarging the church building begun.—T. L. LOWE.

Dayton, Aug. 7.—Two baptisms yesterday. All departments of work in good shape. Prospects good.—HENRY F. KELTCH.

PENNSYLVANIA.

Ellwood City, Aug. 8.—Three additions last Lord's day. We have started an open air meeting on the main thoroughfare, and it is doing well.—FERD F. SCHULTZ, minister.

TEXAS.

San Angelo.—The meeting conducted by R. S. Martin at San Angelo benefited every religious body. The immediate results are—38 added to the church roll, 19 by confession and baptism and 19 by letter. Five others have made the confession and will be baptized later.—S. T. SHORE.

Graham, Aug. 9.—The meeting held in Davis, I. T., by Bro. Wesley Parker and myself closed last Sunday night with 74 additions.—A. C. PARKER.

Cures Indigestion

HORSFORD'S ACID PHOSPHATE

Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

Regimental Reunions and Forty-Second Anniversary Battle Chickamauga,

CHATTANOOGA, SEPTEMBER 17-21, 1905.

On September 18, 1905, will occur the forty-second anniversary of the battle of Chickamauga. It is proposed to celebrate this memorable event with a reunion of the various regiments that participated in this memorable battle, and, in addition, to hold at the same time, a grand reunion of all the regiments that participated in the various battles fought around Chattanooga. This reunion will be held at Chickamauga National Park, September 18, 19 and 20, and the present indications are that it will be the largest and most notable gathering ever held in the South. On the above dates the remnants from the armies of twelve states, comprising the following: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kansas, and Kentucky, will assemble, many for the first time since they marched from its blood stained fields, forty-two years ago.

Grand and glorious will be the meeting and all who attend will have cause to rejoice. The lowest rate ever secured has been given the entire public for this occasion, one cent per mile, short line distance.

Here is one of the great opportunities for the education of the youth. Don't fail to take your children and show them historic Chattanooga, with all its historical connections. It is the opportunity of a lifetime. Go and see the old war generals and other officers point out the places of interest on the battlefield; let them show you and explain, in person, the markers erected on the battlefield showing the positions of the opposing armies at the time of battle. It will not be long before none will be left to do this noble work; take this opportunity and don't let it escape you, it is worth six months in the school room to any student.

It may be many years, if ever again, that such an opportunity will present itself. See that your tickets read via the Louisville & Nashville R. R., the Battlefield Route. Call on your nearest railroad agent for rates and advertising matter pertaining to the reunion, or write nearest representative of the Louisville & Nashville R. R.

J. H. MILLIKEN, D. P. A., Louisville, Ky.
F. D. BUSH, D. P. A., Cincinnati, Ohio.
J. E. DAVENPORT, D. P. A., St. Louis, Mo.
H. C. BAILEY, N. W. P. A., Chicago, Ill.

Books for Girls

We offer the following choice selection of books especially suitable for girls, at - - -

35 cents per Volume

The regular price is fifty cents. We want to stir up business during the dull summer season, and at this price they are

SENT POSTPAID

Substantially bound in best quality of cloth, stamped on front and back, from unique and attractive dies, in two colors of ink, yellow edge. Each book has a printed wrapper.

HERE THEY ARE

Amy Deane	Virginia F. Townsend
Averil	Rosa N. Carey
Adventures of a Brownie as Told to My Child	Miss Mulock
Black Beauty	Anna Sewall
Book of Golden Deeds	C. M. Yonge
Deb and the Duchess	L. T. Meade
Esther	Rosa N. Carey
Four Little Mischiefs	Rosa Mulholland
Lamplighter, The	Maria S. Cummins
Little Lame Prince	Miss Mulock
Naughty Miss Bunny	Clara Mulholland
Old Mam'selle's Secret	Marlitt
Our Bessie	Rosa N. Carey
Palace Beautiful	L. T. Meade
Pastor's Daughter	Heimburg
Polly, A New Fashioned Girl	Meade
Six Little Princesses	Elizabeth Prentiss
Six to Sixteen	Mrs. Ewing
Sweet Girl Graduate, A	L. T. Meade
Through the Looking Glass	Carroll
Us	Mrs. Molesworth
Wide, Wide World	Wetherell
Wild Kitty	L. T. Meade

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

Books for Boys

Large Type, Good Paper,
Illustrated Printed Wrappers,
Handsome Cloth Binding,
Covers Stamped in Inks and Gold,
Enclosed in Printed Wrapper.

A selection of the
Best Books for Boys
By the most Popular Writers

A Few of the Titles.

Adrift in New York
Andy Gordon
Brave and Bold
Do and Dare
Facing the World
In a New World
Making His Way
Paul the Peddler
Risen from the Ranks
Shifting for Himself
Strong and Steady
Tom, the Bootblack
Try and Trust
The Young Salesman
The Boat Club
By Pike and Dyke
Way to Success
The Young Explorer
A Young Vagabond
From Powder Monkey to Admiral

These Stories depict boy life as it really exists and are full of adventure and interest

CHEAP SUMMER PRICE
35 cents per volume, Postpaid.

Large lots by freight or express not prepaid, 25 cents per volume

Christian Publishing Company,
ST. LOUIS.

People's Forum.

What Does Christian Science Say?

St. Louis, Mo., August 7.

The Editor, Christian-Evangelist:—In the Christian-Evangelist of June 22, there appeared an article, reproduced from the New York Observer, by the Rev. H. D. Jenkins, of Chicago, entitled "What a Pastor Sees of Christian Science." In the article occurred the following quotation, being part of a conversation which Dr. Jenkins had with a lady, supposed to be a Christian Scientist:

" 'Now,' said Dr. Jenkins, 'let us look at the matter squarely. Does God love?' 'Most assuredly,' was the response, 'that is the fundamental article of our creed.' 'Very good,' said I, 'that is Christian. Now let us take one step more. Is God a person?' 'By no means,' came the instant rejoinder." Arguing from this answer, Dr. Jenkins argues that the Christian Science belief is pagan.

The impression which I wish to correct, and which I am sure you will be willing to help me correct, is that Christian Science teaches that God is not a person. In the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker G. Eddy, the statement is frequently and plainly made that God is infinite person. The reply of the lady in question would, therefore, indicate that she was not sufficiently versed in Christian Science to discuss it, especially with so able a clergyman as Dr. Jenkins. Christian Science recognizes God as infinite person and man as his image and likeness.

If you can find space for this brief communication I shall be greatly obliged, and I am sure that you are just as anxious that your readers should know the truth about the Christian Science belief as I am.

James A. Logwood.

Publication Committee for the State of Missouri.

[We regret that our correspondent does not quote the exact words of Mrs. Eddy on this important point. We are sure we have seen real or alleged quotations from her writings, which seemed to teach to the contrary of what is here stated, but we do not have her book at hand. The Christian Evangelist has no desire to misrepresent Christian Science, and will welcome a clear statement from some authoritative source on this point.—Editor.]

◆ ◆

A Few Words More.

Brother Garrison says I totally misrepresent him when I say that he puts the observance of the Lord's supper upon the ground of feeling. Not for any consideration would I misrepresent him. Did I do so? Here are his words in his issue of July 13: "There is no prohibition of weekly observance *for those who feel it to be a duty*, while there is no demand for a weekly observance *on the part of those who do not yet feel it to be a duty*."

The italics are mine. Now if this does not put the observance of the Lord's supper upon the ground of feeling I confess I do not understand simple language. All I had to guide me were his own words.

Brother Garrison asks, "Is the 'Union church in Christ' less biblical, for instance, than 'Union avenue Christian church,' in St. Louis?"

In raising this question he certainly misrepresents me. In this discussion we have not had the location and name of church houses—mere expedients—in mind at all, but the organization of a new religious body, in Monroe, Wisconsin, upon a set of human resolutions, and called the "Union church in Christ." This is a very different thing from naming a church house and its location. Of course the Editor did not intend to misrepresent me. Simpson Ely.

Joplin, Mo.

[1. Brother Ely knows, when his attention is directed to the matter, that to say of a certain act that we "feel it to be a duty," is the exact equivalent of saying that we have conscientious convictions on the subject. There is no other course for an honest man to pursue than to do what he feels to be his duty, for this can mean nothing less than doing what he *believes* to be his duty. This is something very different from mere good feeling, or pleasant sensations, which Brother Ely seems to have in mind as our meaning. The word "duty" escaped his attention.

2. Our point as relates to the name was that the use of a term to indicate the *fact* of two churches having united, is no more a departure from "scriptural terminology" than the use of a word to indicate *location*. They are terms used in the interest of clearness. The "Union avenue Christian church" is not the name of "the church house," but of the congregation worshiping there. It is thereby distinguished from other Christian churches. There was no "new religious body" organized in Monroe, Wisconsin. That is a misconception of Brother Ely. Nor did the two congregations unite "upon a set of human resolutions," but upon Jesus Christ as set forth in the New Testament. Would we not repudiate the idea that the churches of this reformation were built upon the "Declaration and Address" of Thomas Campbell? Let us be fair to others as we would have them be to us.—Editor.]

◆ ◆

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

Paul Darst
—OR—
The Conflict Between Love and Infidelity

A Romance of the most thrilling interest conveying a great moral lesson

206 Pages. Cloth Binding

Postpaid 50 cents

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

Praises to the Prince

A Choice Collection of
SACRED SONGS
for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY
Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

EUREKA COLLEGE

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories. Co-educational. Well Selected Library. Physical, Chemical and Biological Laboratories. **Full Collegiate Training.** Preparatory Department. Bible-school. Drawing and Painting. Vocal and Instrumental Music. Commercial Department, including Shorthand and Typewriting.

New Central Heating Plant Providing Steam Heat for all College Buildings.
Session 1905-6 begins Tuesday, September 12.
Address the President, ROBERT E. HIERONYMUS, - EUREKA, ILLINOIS.

VIRGINIA CHRISTIAN COLLEGE

Location—Lynchburg, Virginia—The Hill City.
Building—Beautiful Architecture—120 rooms.
Lands—Eighty acres—Campus, groves, forests.
Courses—Classical, Philosophical, Scientific, Ministerial, Pedagogic.
Teachers—Fourteen educated Christian men and women with clean habits and high purposes.
Principles—Christian, Co-educational.
Purposes—
- To give thorough intellectual training.
- To develop individual integrity of character.
- To set forth the teachings of Christ to the world.

Address, J. HOPWOOD, President,
Lynchburg, Virginia.

David O. Smart, President Board of Church Extension.

On our cover page is a good likeness of D. O. Smart, president of the Board of Church Extension since its organization, in 1888, and re-elected for the seventeenth year. We give this cut of our president because we believe the people want to see and know the men who are in the responsible positions at the head of our great missionary societies.

Brother Smart's parents were of Virginia stock, and before moving to Missouri in 1833, lived in Kentucky. D. O. Smart was born February 15, 1843, in Independence, ten miles from Kansas City. He married Alice M. Walrond in 1866 and moved to Kansas City, where he has lived since that time.

Mr. Smart has led a busy life and has occupied many responsible positions. As a business man, his judgment has been in great demand. As a counselor in affairs of the church, his presence and appropriate words have always been conspicuous. He has been an elder for ten years in the Sixth and Prospect church, now Independence boulevard, of which Geo. H. Combs is pastor. Before the Sixth and Prospect church was organized, he was first deacon, then elder, in the First church.

As a business man we find him, first, as senior member of the banking firm of D. O. Smart & Co., then in cattle ranching in Colorado and Montana, and at present engaged in the management of his real estate interests in Kansas City.

Mr. Smart was a student at Bethany college. Interested in education, he is also president of the board of trustees of the Bible College of Missouri, located in Columbia. He was in the legislature of Missouri from 1892 to 1894. Mr. Smart sees through a proposition with almost unerring judgment, and is wise in balancing the opinions of men, and therefore his words carry great weight in the councils of the Board of Church Extension.

Mr. Smart has been a most liberal contributor to all our missionary societies through the local church. He has given large sums to the establishment of the fifteen churches in Kansas City, and has donated several thousand dollars to the Bible College of Missouri, at Columbia, and in former days to Bethany college.

* *

"The Victory of Faith."

Our readers will be interested in knowing that our new book by Dr. E. L. Powell of Louisville, Ky., will be ready for delivery by the time this appears in print. The title of the book is "The Victory of Faith," and its contents is made up of twenty addresses and sermons. The book will be bound in silk cloth binding and printed on latest style book paper. The price will be $1 postpaid. An idea of the book can be formed by reading the following table of contents: The Victory of Faith; God's Power; The Natural Man and the Spiritual Man; A Soul Battle; Christ's Treatment of Doubt, or Faith Triumphant; Easter Hopes; Missions, The Crowning Glory of the Century; The Cradle and Christmas; The Three Dimensions of Manhood; Our Liberty in Christ; The Specific for Beauty; Your Own, or Another's—Which; The Minister in the Market Place; An Outline Sermon; Is There a Hell; The All-Conquering Name; The Castaway; Is There a Heaven; Are Those We Call Dead Alive; Was the Ideal of Our Fathers Practicable?

Our Home Missions and the Yellow Fever.

Our home missions is facing a very serious situation in the yellow fever. So many of our home missionaries are in the south that if the fever should become general or epidemic, the Home Society will be compelled to move the missionaries and their families away from that district.

Bro. Marcellus Ely has already gone to Missouri; our Home Board has made arrangements to transfer Brother Crystal from Baton Rouge; Brother Rowlison, of Tampa, has gone north on a vacation, and it is expected that Bro. Claude Hill, of Mobile, will go north shortly. Other missionaries, including Bro. Jno. A. Stevens, evangelist of Louisiana, will be urged to come northward.

If there are any churches that desire the services of these men, while they are driven away from their southern fields, for missionary work, and will write to Bro. B. L. Smith, our corresponding secretary, it is thought that arrangements can be quickly made.

* *

Gloria in Excelsis.

This is a splendid book. It is such a relief to turn from the trashy, cheap books, so prevalent in many of our churches, to a book whose very appearance lends dignity to the worship. The compilers of this book have surely done a most valuable service to the cause of Christ. I am now in a series of meetings at Hickman Mills, Mo. One hundred copies of the new book were bought for $75. It was a wise investment. I had not seen the book until I came here. With an organist I began an examination of the book. "Now," she said, "let us put down on a slip of paper the songs we like." We sang song after song, putting down the number of each, until she exclaimed, "Well, we will have to put them all down." SIMPSON ELY.

Joplin, Mo.

For sample pages and information as to styles of binding, prices, etc., write to Christian Publishing Company, St. Louis.

* *

Changes.

Allen, E. L.—Ottawa, Kan., to Box 286, Duquesne, Pa.
Aten, A. P.—Kansas City, Mo., to Oklahoma City, O. T.
Bower, Clark—Albany, to Grant's Pass, Oregon.
Johnstone, H. M.—Carson, Ia., to Bethany, Neb.
Lee, George W.—McGregor, to Denison, Tex.
Read, G. M.—Mound City, to Peabody, Kan.
Stebbins, James E —Padua, to Plymouth, Ill.
Stoner, Harvey S.—Johnstown, Pa., to 292 Wooster St., Massillon, O.
Treloar, John—Wheatland, Cal., to Monte Vista, Col.
Vawter, C. R. L.—Indianapolis, Ind., to Newberry Sta., Williamsport, Pa.
Wesley, John—Chetopa, to Council Grove, Kan.
Winter, T. E.—Greenwich, O., to 2614 Dana St., Berkeley, Cal.
Yeuell, Herbert—Portsmouth, to Petersburg, Va.

DEVOTIONAL LIBRARY
Comprised
IN THREE VOLUMES
Written by J. H. GARRISON
Editor of THE CHRISTIAN-EVANGELIST
Alone With God
The Heavenward Way
Half Hour Studies at the Cross
—PRICE—
Seventy-five cents a Volume, or Two Dollars for set of Three Volumes, Postpaid

These Books are well printed on good material and bound in substantial cloth. Thousands of them have been sold and are in daily use. For comforting and for adding to spiritual strength they have seldom been equaled.

Christian Publishing Co., St. Louis, Mo.

Good Literature

treating of the great Northwest in its scenic, historic, industrial and commercial aspects, may be obtained for almost nothing from A. M. Cleland, General Passenger Agent, Northern Pacific Railway, St. Paul, Minnesota.

Wonderland 1905

An annual publication, beautifully illustrated in color and half-tone. This issue covers particularly the Lewis and Clark Exposition, Portland, Oregon, June 1–October 15, and Yellowstone National Park. Send six cents.

Lewis and Clark Exposition

A profusely illustrated fifty-page booklet, descriptive of the Lewis and Clark Centennial Exposition, Portland, Oregon, June 1–October 15, and of the events which are to be commemorated. It contains maps, directory of the grounds, etc. Send four cents.

Yellowstone Park Folder

A new and complete folder with maps and illustrations, giving full details of the trip thru Yellowstone Park, including rates, hotel and transportation facilities, and all important items of information. Send two cents.

Panoramic Yellowstone Park Picture

A large panoramic picture 48 inches long by 32 inches wide, done in fifteen colors. It shows the topography of the Park, the location of the hotels, geyser basins, canons, roads, lakes and all features of the national reserve. It gives a connected idea of the region and is a valuable picture and map combined. Framed it is ornamental as well as useful. Send thirty-five cents.

Wild Flowers from the Yellowstone

A book of pressed wild flowers from Yellowstone Park, showing the real flowers in their natural colors. A dainty and beautiful souvenir, twelve specimens of flowers and six full page illustrations of park scenery. It also contains a brief description of the park. Send fifty cents.

OPPORTUNITY—A National Bank will be organized in St. Louis about Sept. 1st. Some well known members of the Christian Church will be interested in the management. A limited amount of the stock can be had at par, and the investment is sure to prove a profitable one. For particulars address, F. E. G., No. 2920 Pine St., St. Louis.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

Family Circle

Midsummer Song.

Dawnings of amber and amethyst eves;
Soft in the south wind the laughter of leaves;
Breath of the poppy and death of the rose—
Midsummer comes and midsummer goes!

Dapple on cheek of the apple and plum;
Honey bees droning a die-away hum;
Swales in a shimmer and dales in a doze—
Midsummer comes and midsummer goes!

Darting of dragon fly, flutter of moth;
Barley in windrow and wheat in the swath;
Hush song and thrush song—the mother bird knows—
Midsummer comes and midsummer goes.

Moonlight and noonlight all glamour and gleam;
Hillside and rillside a thrall to the dream;
Capture the rapture before the day's close—
Midsummer comes and midsummer goes.

—Clinton Scollard.

* *

The Charm of Weather.

By James Buckham.

In that most fascinating of all forms of literature, printed or unprinted—the private journal—the privileged reader will find no subject more faithfully considered than the weather. One encounters it upon almost every page. To the recorder its charm becomes a gentle tyranny, to which he yields with habitual delight. If it has rained or snowed, if the wind has blown or the sun shone, the journalist has been so impressed by the fact that he cannot suffer it to be forgotten. It has had a real significance for him. It has been woven into the texture of his thoughts and feelings. He knows that something vital would be omitted from the record of the day if the weather were not mentioned.

Nor is this prevalence of the weather in the private journal—as has sometimes been cynically suggested—any evidence of poverty of material on the part of the recorder. It is not so frequently mentioned because the recorder has little or nothing else to write about. The charm of weather to any really sensitive and observant person—one who has enough of the analytical and emotive in his nature to care to keep a record of his own life and of other human lives closely associated with his—is a legitimate and vital charm. The day's atmospheric conditions are really responsible for a large part of the day's feeling. To leave the weather out of such an intimate and minute record of individual experience as a daily journal, would be to ignore one of the most subtle influences that make everyday life what it is.

Consider how much it really means to the keeper of a private journal, whether a day has been sunny or cloudy, calm or boisterous, gentle and gracious, or raw and buffeting. If he has a susceptible spirit—as is most likely the case with one who daily studies himself and the things that impress and influence him—the recorder is conscious of having been subtly affected by the color of the sky, the temperature of the outdoor air, the voices or hushes of the wind, and all the sights and sounds and odors of nature that depend upon atmospheric conditions. These conditions have, very likely, roused and sustained the greater part of his vagrant feelings during the day. Unless there has been some strong and emphatic human motive governing his emotions, it is nature which has determined the character of his day's moods. These have been subject to the character of the weather—have varied, probably, with atmospheric changes and caprices, have been alternately lightened and shadowed like the landscape under a fitful sky. All this is something that ought to go into a faithful record of a day's life. It is something that was felt to be essential at the time. It may explain something that has entered into the permanent texture of the soul. It may recall in after day a mood, an atmosphere, a glimpse of truth, that was felt to be rare and precious at the time.

This charm of weather is really a most vital thing to all of us, whether we are keepers of more or less elaborate reflective journals, or only ordinary "a line a day" diarists, or perhaps no recorders at all of the passage of time. Let any one of us honestly and thoughtfully estimate for himself the part which the weather plays in his enjoyment and appreciation of life, and the psychological value and significance of changing skies and varying atmospheric conditions will surely impress him. What would be our mental condition if it were not for the charm of weather—that is to say, the relief and delight and stimulus that we derive from frequent atmospheric changes? As in some measure a reply to this question, it is instructive to note the confessed stagnation of spirits suffered by those who dwell for any length of time in climates of such long continued sameness as prevail in many sections of the Pacific slope of North America. The real charm of weather consists not in single and maintained aspects of mildness or fairness, but in variations, contrasts, surprises, that keep one's attention on the qui vive, and stimulate the spirit by a rapid play of responsive feeling. To go out in the morning, as so many of us do in these North Atlantic states, with compact batteries of weather protectors about our persons, not knowing what will be required before night, has a pleasant spice of adventure about it that far more than compensates for the trouble and inconvenience of the extra burden. Think of the deadly monotony of having to use an umbrella and mackintosh, as they do in some parts of the west, every day for four months, and then for eight months to know that there is hardly a ghost of a chance of your new straw hat being spotted by a splash of rain! No wonder that, in spite of all the scenic magnificence, the mild climate, fertility and beauty of the Pacific slope, exiled easterners long unspeakably for the pitiless winters, roaring storms and kaleidoscopic changes of their native land. It is such a mental and spiritual tonic not to know what a day or a night will bring forth in the way of weather; such an antidote for the stupefying sameness of life to encounter two or three huge atmospheric surprises in the course of thirty-six consecutive hours!

Blessed is the man or woman who has an emotional susceptibility to the charm of weather! It is one of those free and universal delights of mankind, intended, we must believe, by a kind and compassionate Creator for lightening the burden of an existence that so often becomes colorless and humdrum. To go from the comfortable, but confined and often oppressive, atmosphere of heated rooms into the hurly-burly of an unexpected east storm, is a real mental and physical awakening. To have a winter thaw whip around in the night and become a piercing northwest blizzard, is a stinging stimulant that is almost unequaled for a hardy constitution. All kinds of weather are charm-

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.
A condensed and
accurate account of
the life of the great
Religious Reformer
Written in Attractive Style
The Book for
Busy People
234 Pages. Cloth Binding
PRICE, Postpaid, $1.00
Christian Publishing Co., St. Louis.

Drake University,
HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year.
Fine location. Low expenses.
Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small Country Town within easy reach of Saint Joseph and Kansas City.
DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,
E. L. BARHAM, President,
Camden Point, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va

ing to the healthy mind and body; and the privilege of encountering them all in succession is their chiefest charm. No species of meteorological surprise is too disagreeable in itself to be less than delightful to the real lover of nature, who, like other lovers, believes that the whims and caprices of his mistress constitute her most piquant attraction. Never so lovely is she as when she changes from mood to mood, now smiling and now pouting, now clinging and caressing, and anon teasing and flouting and baffling. Nature's human vagaries are the source of her subtlest charm. It is when she is most like us that we love her best.

Variety is the spice of weather as it is the spice of life. If we turn to nature for stimulus and refreshment, as so many of us are doing in these days of mental and spiritual overstrain, where shall we find our all-mother more accessible or more gracious than in those alternations of weather that appeal alike to the dweller in city and country?—*The Interior.*

* *

Is Death Worth Dying?

A society for the prevention of suicide might be constructed on the principle suggested by the action of a St. Louis resident who, seeing an aged man wading into the river for the purpose of destroying himself, called out to him peremptorily to "come back and don't be foolish." When the rescuer landed the intending suicide, he poured philosophy and consolation into the old man's ears until he changed his whole point of view, and came to the determination to live. Suicides in intention probably need, more than anything else, a good talking to of a sympathetic and uplifting nature, and sometimes some material help. There are societies for everything else, why not a society for the prevention of suicide? The melancholy need a jolt, something new to think about and to be interested in. It should be the business of the society we speak of to provide this, to give its proteges a mental shake-up. Why should any one in good health wish to die, when there are so many other places to go than across the Jordan, and something interesting happening every day? The love sickness that leads to suicidal madness is the most baseless of all. Is it possible that in a population of something like two billions on the earth, there is only one "affinity"? Being deprived of that, must the sentimental sufferer, his or her quietus make? Time heals all wounds. It even softens the memory of those horrible, mortifying blunders we all make from time to time. Who knows but an old love affair may be so mellowed by the years that rejoicing that it didn't go any farther, may come to those who contemplated pistol or poison? Those "terrifics" may become even a subject for laughter later on. Men mostly commit suicide through loss of money, women for love, says a philosopher. The possession of either makes life pleasanter, but there is plenty of both in the world. There shall still be cakes and ale. No need to hasten to that bourne from which no traveler returns, for all are sure to reach it soon or late. It will elude no one. —*Globe-Democrat.*

* *

We have the Revised New Testament in limp cloth, 7 cents, in full silk cloth, 15 cents, in primer type, 35 cents, but it is not the American.

How Religion Came to Buffalo Hump.

All through the winter of 1901 a straggling procession of fortune seekers made its way through the rough mountains of central Idaho, bound for Buffalo Hump. The cold was intense, the traveling difficult, the suffering great. Everything was expensive; shovels sold for twelve dollars, chickens for five, and wages were as high as fifteen dollars a day. Horse feed was a dollar a meal and whiskey fifty cents a drink. A teamster who owned a horse that could wear snowshoes made $1,500 in four months by hiring him out.

A young Episcopal clergyman thought the Buffalo Hump mines a good place for missionary work. There was no such thing in camp as Sunday. The miners were too busy for that, and gambling and drinking were the only forms of recreation. There was, therefore, great excitement over the expected arrival of a "tenderfoot sky pilot"; some were opposed, some were pleased, and all were excited, for anything "new" was a relief to Buffalo Hump. For the first time religion became a topic of conversation.

When within sixty miles of the mines he was accosted by a well-wisher. He told him that the snow was too deep to ride further, and the well-wisher consented to buy his horse for five dollars simply as a favor. He impressed upon the young preacher the importance of having a full knapsack, and advised him not to eat until he had gone far on his journey. Thanking him for his kind advice, the missionary courageously set out to tramp through sixty miles of snow, with only a blazed trail to guide him. By ten o'clock he was tired and hungry, by three o'clock he was famished and exhausted, and by six he dropped in his tracks. With eager fingers he untied the knapsack to find in it—a rock! The good Samaritan had relieved him of his lunch, and he had "packed" a useless, heavy burden for all those dreary miles!

But he had come to preach and not to cry, and his great good nature, his earnestness and his "gameness" deeply impressed the mining camp, and a wonderful change began to take place. Sunday labor was abandoned, and services were held every morning. Everything was a success but the singing, and that was a dead failure. "If we only had an organ," was the cry. The "sky pilot" said that they should have one. Returning through the silent woods to Lewiston, he purchased an organ and brought it into camp on horseback. That was a day of great rejoicing in Buffalo Hump. The only man who could play became so elated that he drank too much whiskey, and the service was postponed until evening, when it proved a great success. Men who had not been to church for twenty years came to that first service. A furious dog fight took place outside the log chapel during the sermon, but not a man left his seat. Christianity had come to stay at Buffalo Hump!—*World's Work for August.*

* *

St. Francis Valley Lands

Of Southeast Missouri and Northeast Arkansas, river bottom made soil, rich as cream; for corn, wheat, oats, clover, timothy, alfalfa, fruits and vegetables. Yield big crops, no failures. Open winters. Lands now cheap but advancing, investigate this fall. Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

Write for St. Francis Valley booklet.

E. W. LaBEAUME, G. P. and T. A.
Cotton Belt Route, St. Louis, Mo.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

LIBERTY LADIES' COLLEGE

14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

American Mozart Conservatory

Professors, **graduates with highest honors** of the **ROYAL CONSERVATORIES BERLIN, LEIPZIC, LONDON, use the methods of these Conservatories.** *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.*
Address **President C. M. WILLIAMS, Liberty, Mo.**

Berkeley Bible Seminary.

BERKELEY, CALIFORNIA.
A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.
Fall and Winter Terms Begin August 29, and January 16, respectively.

TUITION FREE.
Co-educational. Opportunities for Preaching in the Vicinity.
For Information Write to
HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

THIRTY-SEVENTH YEAR.

HAMILTON COLLEGE

FOR GIRLS AND YOUNG WOMEN.

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,

MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. **Lexington, Ky.**

A Hint for Parsons.

A Springfield clergyman is telling a story of his last vacation, which is probably better appreciated by his fellows who have served the Lord in the villages than by those members of the profession who have ministered only to city charges.

"I took over a pulpit in a little country town about twenty miles from here," he says, "conducted the services to an end, then waited for the usual invitation to dinner. Because of some reason it did not come. I was hungry as a bear, so finally in desperation I approached a prosperous-looking farmer whom I had met before the services, and said, 'Brother, won't you come home with me for dinner?'

" 'Gladly, parson,' he answered; 'where do you live?'

" 'About twenty miles from here,' I answered, as airily as possible.

"For one moment he looked dumbfounded; then he saw the fun of the situation, and his hard old face broke into a thosand wrinkles as he grasped my hand, and said, 'Parson, let's go over to my house for dinner. It's a heap nearer than your'n.' "

❀ ❀

Facts About the Country of Lewis and Clark.

The old "Oregon country" includes Washington, Oregon, Idaho and a small portion of Montana and Wyoming.

The state of Washington alone is larger than the New England states, together with the state of Delaware and the District of Columbia.

Oregon is larger than New York, Pennsylvania and New Jersey together.

The "Oregon country" is equal in extent to the thirteen original states of the union, which now support a population of more than 30,000,000 inhabitants.

The New England states, together with New York, Pennsylvania, New Jersey and Delaware, had a population of 21,231,450 in 1900, while Washington and Oregon together had but 931,639.

The combined area of England, Scotland, Ireland, Wales, Denmark, Holland and Belgium is 4,000 square miles less than the area of Washington and Oregon, and these countries have a population of more than 50,000,000.

France and Germany have each an area just about two-thirds as great as the old "Oregon country," and they support populations of 40,000,000 and 50,000,000 respectively.—*From the August World's Work.*

❀

Secrecy in the Express Business.

Sixty-six years ago, and but a few years after railways had demonstrated their practicability, William Harnden met what seemed to him to be a real economic need by offering to carry valuable packages from New York to Boston, and for a consideration assume responsibility for loss. Harnden's valise, carried by steamboat from New York to Providence and thence by rail to Boston, was the beginning of a service which has advanced hand in hand with the railway industry, with which it is necessarily closely associated. Recognition of the economic value of the service was immediate. Companies were organized which selected particular sections of the country as their special fields of activity, until now an express service is found wherever transportation facilities exist, whether it be railway, steamboat, or stagecoach; a service which handles almost every form of traffic that can bear the charges imposed.

Of this large transporting agency, whose receipts reach the enormous sum of seventy-five million dollars yearly, which, for certain kinds of service, has become apparently an indispensable part of our industrial mechanism, the general public knows almost nothing. The companies neither make reports themselves nor are reports required of them by any governmental department.—*Frank Haigh Dixon, in the July Atlantic.*

❀ ❀

Scolding Reform.

It is accepted as a truism among educators that no child can be made permanently good by simply scolding. The overscolded child is made worse by the process, and the overscolded politician is equally likely to deteriorate, and for the same reason. Even a good dog will try to earn a bad name, if he has it thrust too often upon him. Probably it would be an exaggerated statement to say that the essential spirit of reform in this country is the spirit of the scolding parent, but it resembles it too often.—*Geo. W. Alger, in the August Atlantic.*

❀ ❀

"The Associated Press."

The Associated Press peports, published throughout the land, of President McKinley's assassination, last days and death, were the wonder and admiration of every reader. The Associated Press gave to the world, at the cost of thirty thousand dollars and its correspondent's health, the first adequate account of the Martinque disaster. Word of the death of Pope Leo XIII, in spite of many barriers, reached New York in just nine minutes, and San Francisco in just eleven minutes, after the actual event. How such results are accomplished, something of the difficulties to be overcome, a hint of what a correspondent's life must be, are some of the points covered by Melville E. Stone, in his article in the July Century, on "The Associated Press," and its methods of operation. Not the least interesting feature of the story to most readers this month will be Mr. Stone's account of how national conventions are reported and how campaign and election news is gathered and disseminated.

❀ ❀

Individual Communion Service
Made of several materials and in many designs including self-collecting tray.
Send for full particulars and catalogue No. 27. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

Southern Arkansas Lands.

Timbered, rolling, perfect drainage, no swamps, good water. Grow corn, cotton, small grains, cow-peas and believed to be the coming clover and alfalfa country—porous clay soil and clay subsoil—cheapest lands in Southwest. Splendid stock country —10 months range.

Write for Southern Arkansas booklet and Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

E. W. LaBEAUME, G. P. & T. A.
Cotton Belt Route, St. Louis, Mo.

The Approved
TARRANT'S SELTZER APERIENT
TRADE MARK REGISTERED
Effervescent relief for
Headaches
SICK STOMACHS, INDIGESTION
Acts pleasantly, quickly, with such general beneficent effects that it has retained the favor of Physicians and the Public
for more than 60 years.
At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

CHEAP SUMMER READING

The Franklin Series of Biography
In Handsome Uniform Cloth Binding

A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops, with illustrations.

Biography is the most universally pleasant, the most universally profitable of all reading. Biography is the only true history.—CARLYLE.

—HERE THEY ARE—
Splendid Books at the Very Low Price
—OF—
ONE DOLLAR, Postpaid

Boone, Daniel, Life of	By Cecil B. Hartley
Carson, Kit, Life of	By Charles Burdett
Crockett, David, Life of	An Autobiography
Franklin, Benjamin, Life of	An Autobiography
Henry, Patrick, Life of	By William Wirt
Jones, John Paul, Life of	By James Otis
Lincoln, Abraham, Life of	By Henry Ketcham
Mary, Queen of Scots, Life of	By P. C. Headley
Nelson, Admiral Horatio, Life of	By Robert Southey
Peter the Great, Life of	By John Barrow

These Prices are Guaranteed only While this Advertisement Appears.

CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

THE FIFTH DAY (CONTINUED).

If Arthur Lowell had seen the Woodneys set forth for the grand dinner to be given at G. C. D. Woodney's, he would hardly have recognized Mace. A girl hard at work upon a white batiste, presents a very different view from the same girl in the same batiste. Mace's shoes were not those which showed the place where a hole was coming, and which were wrinkled with age like her grandmother. They were smooth and shining. Her hat was a simple one, white like her dress. The silk sash was white, too, and as she walked along beside old Mrs. Woodney, she looked refreshingly cool in the glare of the August sun; for though it was nearly six o'clock, the sun was still above the apple trees in the Enderthorpe yard. Bob Enderthorpe had strolled down to his front gate, but if he had entertained the mad thought of saying, "Good-evening," when the little party should pass, he realized at the first glimpse of Mace that on a state occasion such as this his awkwardness, his red hair and his freckles would be out of place. He hastily made for the house, as if he had just thought of something to do. Mr. Woodney, with his hand on Mrs. Woodney's arm, went in advance. As they were far enough ahead of Mace and her grandmother to be safe, Mr. Woodney whispered, "My dear, how does Mace look?"

His wife whispered emphatically, "Fine enough for any company!" Mr. Woodney chuckled.

"Oh, father!" called Mace reproachfully, "You and mother are having secrets." She had forgotten all about being tired. Her spirits were high, and her body and limbs were as strong and full of life as if she had been tucked up in cotton all day. That's what it means to be young. Marcia Winterfield was standing at her father's gate. Mace was glad, because she wanted Marcia to know of the dinner.

"Awfully sorry I wasn't at home when you called, said Marcia as they paused to speak. Mace knew she had been at home, but Marcia looked so sweet and pretty and innocent, Truth blushed with shame in her presence, and would fain have been a gentle deceiver. "We are going to have all of you here before school begins," Marcia continued warmly. "When will it be convenient for us to call?"

"Just come at any moment!" cried Mr. Woodney. Old Mrs. Woodney gave her son a glance which, luckily, he could not see. Marcia suddenly exclaimed, "Oh! Have any of you seen our young white dorking? It is a perfectly beautiful rooster and it was given us by a friend from the country. We haven't seen him all day,"

The Woodneys had not seen the cock described. After expressing regrets, they passed on to G. C. D. Woodney's. They entered the yard of four acres, and passed up the granitoid walk midway between two sweeping driveways set with flowers. "Is anyone on the porch?" asked Mr. Woodney.

"Not a soul," replied his wife, "the house seems deserted. Yet it is past the time set for our coming." They reached the splendid mansion and Mace found herself upon the stone porch which she had admired from afar. Her mother rang the bell. "This porch is magnificent, father," whispered Mace. "This is a heavy stone balustrade all around, making a perfect semicircle. Vines hang all along the side. The porch is nearly as big as our entire house. Here are wicker settees and cane chairs."

"Let us sit in them," said old Mrs. Woodney, "for we've had quite a walk, and no one seems ready to open the front door."

They waited. "Yes, mother," said Mr. Woodney, "do sit down; I'm afraid you will be tired out. Perhaps you had better ring again, Geraldine."

Mrs. Geraldine Woodney rang again. "I wish I had brought my book along," she remarked, as old Mrs. Woodney seated herself stiffly upon a settee. Mace began to feel unpleasantly excited. They ought not to have to wait at the door when they came in response to G. C. D. Woodney's invitation. "I feel like going back home!" she cried. Just then she espied a buggy coming rapidly along Main street. It stopped before the yard, and the patent gate sprung open. The buggy swept up one of the front drives. There was one occupant, a young man of nineteen or twenty, tall, dark, handsome. It was Ed Woodney, the son of G. C. D. Woodney. He looked with surprise at the little group on the porch, then leaped to the gravel path and bowed. The horse was restive and required all his attention. "How do you do?" he called. "Is this cousin Benjamin Woodney and his family? I am Ed Woodney." At that moment, a man came running around the house to take charge of the horse and buggy, and Ed approached the porch. "Very nice in you people to come to see us," he delared, holding out his hand. "This is Cousin Geraldine, I suppose. And is this Auntie?"

"I am your Aunt Macie," said old Mrs. Woodney.

"Of course," said Ed, who had forgotten her name. "And this is—"

"Your Cousin Mace," said Mrs. Geraldine Woodney.

Ed shook hands warmly with Mace. He was very much pleased with her appearance, for he saw at a glance that such a cousin must be a credit even to his family. He had feared these poor relations might be like the Enderthorpes or Wrens, and his relief was great in finding that, so far as appearance went, they would "do." Of course, he was yet to learn if they conducted themselves like his associates, but you can generally tell how a woman's tongue hangs by the hang of her dress. Mace was dressed at slight expense, but with no cost to good taste. It is true that Mrs. Geraldine was somewhat loose, as if she had been dressed while thinking about something else, but her colors harmonized. The old lady was stately and severe, and Mr. Woodney, in spite of blindness, presented a scholarly, refined appearance. Altogether, Ed was delighted and could hardly suppress his exultation. They, on their part, were variously impressed. Of course, Mr. Woodney liked him, but Mr.

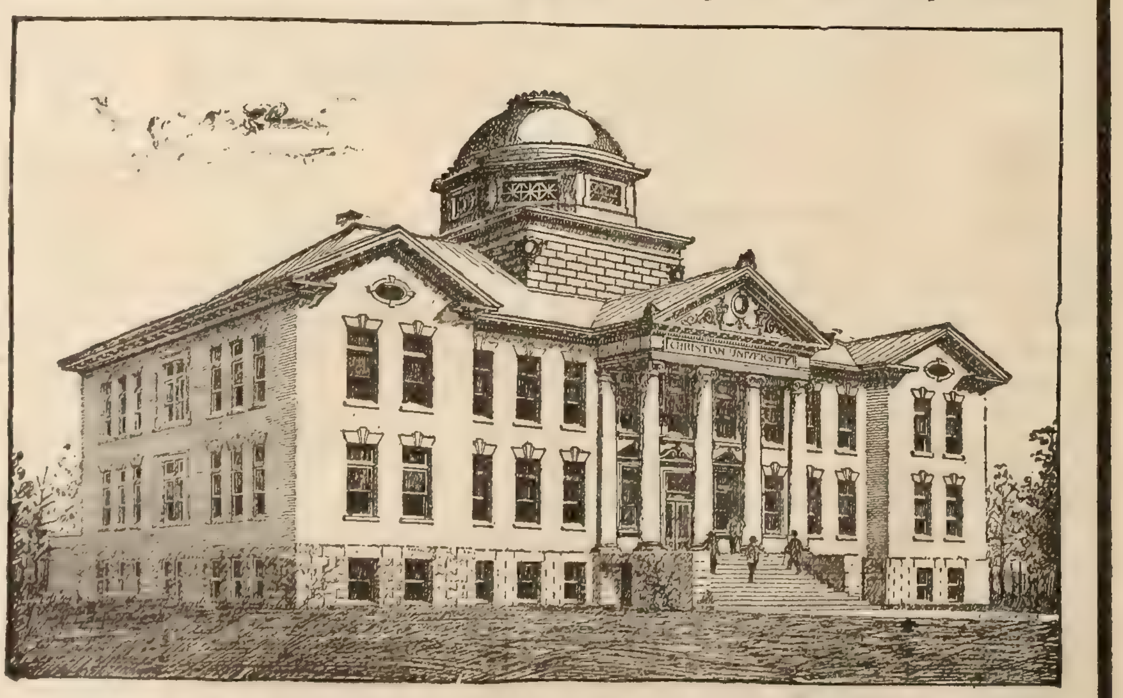
HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

THE KOLA PLANT.

The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Clossen, 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write to-day to the Kola Importing Co., 1162 Broadway, New York

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.

A Christian School for the Higher Education of Both Sexes.

For catalog or further information address,

CARL JOHANN, President, Canton, Mo.

Woodney's likings went for nothing. Mace remembered that she had seen him going to the saloon, but in spite of that recollection, the winning manners and handsome face of Ed charmed her. She involuntarily contrasted him with Bob Enderthorpe and they seemed almost of distinct races. Old Mrs. Woodney, who disliked being called "Auntie," was a little ruffled by the other's breezy manners. Mrs. Woodney tried to think which hero of popular fiction he seemed most to resemble. She hesitated between "Steerforth" of David Copperfield, and Bulwer's "Pelham." It was Mrs. Geraldine's custom to liken her acquaintances to fictitious characters, and treat them as the characters in the books liked to be treated. In this way she had made a good many mistakes, but thus far,she had not profited by them, because she never realized that the fault was her own. One's fault should always be brought home and recognized and acknowledged, for nobody else is ever willing to adopt it.

"Do come in the house," said Ed, graciously, as he unfastened the door with his nightlatch.

"Why, yes," said old Mrs. Woodney, "we were thinking about it."

They went into the spacious hall and saw Jennie tripping down the grand staircase in a fluffy cloud of pink and white. "I am so sorry," she called. "I wasn't quite ready, and couldn't come, and the new maid won't be here till to-morrow. Our cook won't attend the door, and it is so provoking! Come right in the parlor. Ed, we have invited them all for dinner—just think!"

"I am very glad!" exclaimed Ed, bowing them into the parlor. "I am just back from the country—been away three days. I knew nothing of the invitation, but it's jolly to have you all. Excuse me while I run up to my room; I'm awfully frowsy and dusty and limp, you know, from a hard country visit."

When he was gone, Jennie said, "Papa is very busy about putting up the crop of hay, and he doesn't get in till dark, generally. I don't know where mamma is, but she'll be here pretty soon, I think. She must have taken her buggy, for it isn't in the carriage-house."

"I am afraid," said old Mrs. Woodney, "that she has invited us at an inconvenient time."

"Oh, no, indeed," said Jennie, "one time is just as good as another." Jennie was a girl with very little conversation, and having now expended all the words which the circumstance had suggested, she was at very low water indeed. She had been taught to use as many words as possible on the slightest occasion, but she was unimaginative, and the words were likely to be pretty much the same. The Woodneys tried to float her out into the main stream of common interest, but they could not draw her far from shore.

"This is a lovely view from your windows," said Mrs. Geraldine, gazing across the velvety lawn toward the ruins of the brick church, half hidden under the wild vines.

"Yes, indeed, we think it is," said Jennie.

"What a splendid piano!" said Mace, gazing with admiration at a rosewood upright.

"I think it is rather nice," said Jennie.

"I believe I hear a buggy coming," said Mr. Woodney, hopefully.

"Yes, I rather think I do, myself," said Jennie.

She smiled upon them with a kind but rather vague smile. The contrast between her and Mace was striking. Both were brunettes, but of different types. Jennie was small of feature, dainty of form, reserved, aloof. Mace was built on a more generous pattern. Her features were larger, her hands stronger, her eyes full of life and energy, never showing the far-away, uninterested expression of the other's. In brief, Jennie appeared a girl without any enthusiasm, while Mace could become excited perhaps too easily.

"It is your mother!" exclaimed Mrs. Geraldine, as the buggy came in view. "She is coming home!" A thrill of excitement ran through the invited guests.

"Yes, it is my mother," said Jennie. "She has come home."

(TO BE CONTINUED.)

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

The Only Strictly First-Class Church Hymnal

Published by the Disciples of Christ

Gloria in Excelsis

The superior of any hymnal now in the market. A postal card will bring full information.

Christian Publishing Co., St. Louis

ROUND-TRIP EXCURSION RATES
FROM ST. LOUIS
VIA B. & O. S-W.
(Baltimore & Ohio Southwestern R. R.)

Asheville, N. C.	Going, Every Day. Return Limit, Oct. 31	20.50
Bristol, Tenn.	Going, Every Day. Return Limit, Oct. 31	19.60
Chautauqua Lake, N. Y.	Going, Every Day. Return Limit, Oct. 31	28.30
Deer Park, Md.	Going, Every Day. Return Limit, Oct. 31	27.15
French Lick Springs, Ind. (West Baden)	Going, Every Day. 10 day limit	8.80
	Going, Every Day. 3 months' limit	11.60
Pittsburg	Going, Every Day. Return Limit, Oct. 21	22.95
Pittsburg	Going, Aug. 18 and 19. Return Limit, Aug. 28	15.00
Philadelphia	Going, Sept. 15, 16 and 17. Return Limit. Sept. 25 (Privilege of extension to Oct. 5.)	22.00
Saylor Springs, Ill.	Going, Every Day. Return Limit, 3 months	6.25

For additional information, sleeping car reservations, descriptive literature, etc., call at Ticket Office, Olive and Sixth Streets, or address,
F. D. GILDERSLEEVE, A. G. P. A.,
St. Louis, Mo.

ILLINOIS CENTRAL
CENTRAL
MISSISSIPPI
VALLEY
ROUTE
RAILROAD

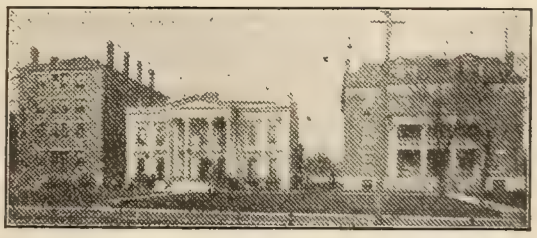
WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

KENTUCKY UNIVERSITY.
LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
University of the Christian Church.
—SIX COLLEGES:—
COLLEGE of LIBERAL ARTS, Lexington, Ky. COLLEGE of LAW, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. COMMERCIAL COLLEGE, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.

Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1190 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,

BURRIS A. JENKINS,
Kentucky University, - - - Lexington, Ky.



Campbell-Hagerman College
—FOR—
Girls and Young Women.

Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,
B. C. HAGERMAN, President,
Lexington, Ky.

Christian
College

Columbia, Mo.

FOR YOUNG WOMEN.

For engraved catalog address,

MRS. W. T. MOORE,
President.

Columbia, Mo.

AUDITORIUM & LIBRARY
NEW DORMITORY
CHRISTIAN COLLEGE

Christian Publishing Company

2712 Pine St.

J. H. Garrison,	President
W. W. Dowling,	Vice-President
W. D. Cree,	Sec'y and Adv. Manager
R. P. Crow,	Treas. and Bus. Manager
G. A. Hoffmann,	General Superintendent

Business Notes.

"What is Your Life?" by Russell, is one of the books to put into the hand of any young friend, especially one leaving home even for a time. Price, $1.00.

The devotional books, "Alone with God," "Heavenward Way," and "Half Hour Studies," are always in demand and always acceptable. In good silk cloth, 75 cents each.

We have made another order for that splendid, pure, wholesome and uplifting book, "The Simple Life," by Chas. Wagner. Hoping to do good causes us to offer it in cloth binding at 50 cents, postpaid.

In marriage certificates, booklets and such like, we are fully equipped and will take pleasure in sending you our circular, with full list of the stock on hand and prices of same. Command us in any way possible.

We have had to make another shipment of "The Christian Worker's Bible and Christian Worker's Testament," but will be well stocked before these notes are read, and we can fill your order or give you any information.

More inquiry for Home Department and Cradle Roll supplies are coming in than we anticipated, but the stock is now complete and we take pleasure in promptly responding to all calls. Write for circulars or samples.

We are at last able to furnish such cards as will enable us to supply the "Faithful" series of reward cards to those using them, at same prices, too. This has been another tedious delay, but the supply now in hand will soon be gone.

Has your school used the red and blue buttons or has either of your Endeavor Societies tried them? We have them for both branches of the work, selling either red or blue, for either society or school, at 1 cent each in any quantity.

Our "Birthday Banks" are really handsome glass globes on which the margin is very small, but which we carry for the good of the schools; selling them at 35 and 50 cents and $1.35, postpaid, we will guarantee that you can get nothing nicer for the money from any publishing house.

Besides the books listed in this column for summer reading, look over the advertisement in this issue of others of a similar character and note the remarkable price at which we are selling them, making a "bargain" book sale of splendid, good, helpful reading every day in the week.

We have had to make an additional order for Souvenir Buttons, with scripture texts and scenes in the Life of Christ, so popular are they among Bible-school pupils. We are selling them at 15 cents per dozen, or $1 per 100, postpaid. It is a simple device by which to please Bible-school pupils.

We shall soon be compelled to run another edition of "The Holy Spirit," by J. H. Garrison, even if one of the reviewers did say, "It ought not to have been printed." By the way the one dollar bills are coming in for it, we guess the brotherhood is trying to find what is wrong with it. Others are welcome to join the search on payment of the $1 fee.

A strike in the book binderies of this city has caused us no little trouble and disapointment in getting out new editions of our book, so that we beseech our friends to bear with us, promising that every order shall be filled as promptly as possible, especially song book orders; but Popular Hymns No. 2, cloth, is now tied up in the bindery for a season.

The vice-president of this company suggests that we secure 500 copies of the Commentary of Matthew, by Peloubet, if it is possible to do so at such a rate as will enable us to continue the sale of them at 50 cents, postpaid, and we are trying to do so. But whether we do or not, those now on hand will go and are going at that price while they last; cloth bound, too, with 400 pages.

A brother kindly suggests to us that we ought to have no trouble about cashing private checks without cost (at least he has none) if we keep a bank account. Well, we have tried hard these many years to keep a bank account, but we have to give it up; it simply will not keep, and if it could it would lose fifteen cents each time a country local check is deposited. This loss amounts to hundreds of dollars to us each year, while we know the exchange often costs you absolutely nothing. Now, just "put yourself in our place."

"Gloria in Excelsis," in silk cloth, postpaid, at $1 per volume, is the cheapest and best song book of nearly 700 pages on the market. It is put up in leather back at $1.25 per copy, postpaid. In dozen lots the cloth sells at $9.50, not prepaid, and in 100 lots at 75 cents each, not prepaid. The leather back, in dozen lots, is $12, not prepaid. In one hundred lots it is 95 cents per copy, not prepaid. In quantities of 50 or more the rate for 100 will apply. More than 1 500 are now in the hands of the brotherhood and every mail brings us strong commendations of the book. It is the Best.

THE
CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 34. August 24, 1905. $1.50 A Year

CHRISTIAN CHURCH, PERRY, MO. (See Page 1101.)

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

CURRENT EVENTS 1083

EDITORIAL:

"Fossilization Means Death"............ 1085
Bible Colleges and State Universities... 1085
Questions and Answers.................. .. 1085
Notes and Comments........................ 1086
Editor's Easy Chair........................ 1086

CONTRIBUTED ARTICLES:

L. L. Carpenter: A Record Holder..... 1088
Another Reason. By R. H. Lampkin 1089
As Seen From the Dome. F. D. Power 1090
The New Passion. M. A. Hart........ 1091
OUR BUDGET.. 1093
NEWS FROM MANY FIELDS.................. 1097
REPORT OF AMERICAN CHRISTIAN MISSIONARY SOCIETY.......................... 1100
DEDICATION OF CHURCH HOUSES........... 1101
MIDWEEK PRAYER-MEETING................. 1102
SUNDAY-SCHOOL.................................. 1102
CHRISTIAN ENDEAVOR........................ 1103
EVANGELISTIC...................................... 1104
PEOPLE'S FORUM.................................. 1105
MARRIAGES, OBITUARIES...................... 1106
CURRENT LITERATURE........................ 1107
FAMILY CIRCLE................................ 1108
WITH THE CHILDREN........................... 1111

Books for Girls

We offer the following choice selection of books especially suitable for girls, at - - -

35 cents per Volume

The regular price is fifty cents. We want to stir up business during the dull summer season, and at this price they are

SENT POSTPAID

Substantially bound in best quality of cloth, stamped on front and back, from unique and attractive dies, in two colors of ink, yellow edge. Each book has a printed wrapper.

HERE THEY ARE

Amy Deane..........................Virginia F. Townsend
Averil ....Rosa N. Carey
Adventures of a Brownie as Told to My Child ......Miss Mulock
Black Beauty..Anna Sewall
Book of Golden Deeds.............................C. M. Yonge
Deb and the Duchess..............................L. T. Meade
Esther..Rosa N. Carey
Four Little Mischiefs..........................Rosa Mulholland
Lamplighter, The..........................Maria S. Cummins
Little Lame Prince.................................Miss Mulock
Naughty Miss Bunny......................Clara Mulholland
Old Mam'selle's Secret...................................Marlitt
Our Bessie..Rosa N. Carey
Palace Beautiful......................................L. T. Meade
Pastor's Daughter...Heimburg
Polly, A New Fashioned Girl..............................Meade
Six Little Princesses....................Elizabeth Prentiss
Six to Sixteen..Mrs. Ewing
Sweet Girl Graduate, A..........................L. T. Meade
Through the Looking Glass..............................Carroll
Us...Mrs. Molesworth
Wide, Wide World.......................................Wetherell
Wild Kitty...L. T. Meade

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

Books for Boys

Large Type, Good Paper,
Illustrated Printed Wrappers,
Handsome Cloth Binding,
Covers Stamped in Inks and Gold,
Enclosed in Printed Wrapper.

A selection of the

Best Books for Boys

By the most Popular Writers

A Few of the Titles.

Adrift in New York
Andy Gordon
Brave and Bold
Do and Dare
Facing the World
In a New World
Making His Way
Paul the Peddler
Risen from the Ranks
Shifting for Himself
Strong and Steady
Tom, the Bootblack
Try and Trust
The Young Salesman
The Boat Club
By Pike and Dyke
Way to Success
The Young Explorer
A Young Vagabond
From Powder Monkey to Admiral

These Stories depict boy life as it really exists and are full of adventure and interest

CHEAP SUMMER PRICE

35 cents per volume, Postpaid

Large lots by freight or express not prepaid, 25 cents per volume

Christian Publishing Company
ST. LOUIS.

Michigan Summer Resorts

The land of summer pleasures.
The cost is small for a stay of a week or a month at any of the resorts in the

Famous Michigan Fruit Belt

There is splendid fishing.
The bathing is unsurpassed.
Sailing or canoeing is a pleasure.
Golf and Tennis grounds everywhere.
The hotels are justly famed for first-class entertainment.
In fact—but the many attractions are best set forth in the booklets issued by the

Pere Marquette Railroad

A request addressed to

H. F. MOELLER, G. P. A.,
Union Station, Detroit, Mich.

Will bring you this literature free.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. August 24, 1905 No. 34

Current Events.

The Peace Conference.

To use the Irish style of making a statement concerning the negotiations in progress at Portsmouth, N. H., between Japan and Russia, the known facts are mostly conjectures. Evidently, however, there is a serious hitch in the proceedings caused by a radical disagreement over several of the articles proposed by Japan. Those concerning the limitations of Russia's navy in the east and the fate of her interned war vessels can doubtless be so modified as to present no permanent obstacle to the progress of peace. The questions of the cession of Saghalien Island and the payment by Russia of an indemnity covering the expenses of Japan in prosecuting the war, are of a much more difficult character. President Roosevelt has deemed it necessary to intervene and, it is said, has proposed arbitration. It is also reported that his efforts to bring pressure to the end that an honorable and lasting peace may be concluded are being heartily seconded by England, Germany and France. War is a costly game and with these four countries urging peace neither Russia nor Japan can very well continue the conflict.

❁

Taft in the Philippines.

Secretary Taft and his party, including several congressmen and Miss Alice Roosevelt, have been received in the Philippines with great eclat. Possibly to atone for the apparent partiality in visiting Japan while the peace negotiations were pending, they visited the Russian ships which are interned in Manila harbor. A formal banquet given by the natives to the visiting party in Manila gave Secretary Taft an opportunity to re-state the attitude of the administration toward the Philippines. There was nothing particularly new in it, but it was clear-cut and comprehensible. There are, he says, three opinions among Americans about the American occupation of the archipelago: First, that it gives America a chance to grow great in world politics and commerce and is therefore a good thing (true imperialism); second, that territorial expansion is criminal aggression, that it is contrary to our constitution and unjust to the inhabitants of the islands to hold them; and that they should therefore be given independence at once (true anti-imperialism); third, that the control of the Philippines for the present is a disagreeable and burdensome task which has been laid upon America by the fortunes of war, and that the discharge of this duty requires us to hold and educate them until they are fit for self-government and then to give them independence (the position of the administration). If no serious insurrection arises, says Mr. Taft, a popular assembly will be called to meet in April, 1907.

❁

The President at Chautauqua.

The President made a visit to Chautauqua recently and, very naturally, made a speech. He spoke particularly about two things—the Monroe doctrine and the regulation of corporations. Of course one would not expect on such an occasion any new or startling declaration of policy, but he gave some sound and sensible talk. It is just as well to have occasional reassurance, from the President's mouth, that the Monroe doctrine will not, in any case, mean territorial aggression. Even in the last emergency, says the President, if some of our southern neighbors should become so turbulent and intolerable that interference were necessary, some way would be found to protect the rights of foreigners and terminate the impossible condition without territorial aggrandizement at their expense. Such assurances, if taken seriously as they should be, will help not only to make the Monroe doctrine acceptable to South America, but also to further the development of opinion by which it is becoming, if not a point of international law, at least an accepted item of international tradition. The gist of the remarks about the control of corporations was that regulation rather than prevention should be the aim, that additional legislation is necessary, and that we should proceed conservatively and carefully.

❁

The Governor and the Law.

That Governor Hanly is willing to take his own medicine and enforce the law even when it is distasteful to him, is evident from a recent decision by him in a case where the governor's prerogative is usually considered quite ample. An appeal was made to the governor in behalf of a convicted murderer who had been sentenced to death. The governor is opposed to capital punishment on principle, but he has decided that he has no right to prevent capital punishment on that account when the law provides for it. His own statement of the case is interesting.

> Personally, I am opposed to capital punishment. I have a profound conviction that the state has no moral right to take the life of a citizen, save in self-defense, as in the enforcement of the law, the maintenance of peace and order, or as in case of riot, insurrection or rebellion.
>
> Human life is too sacred to be otherwise taken, even by the state itself. Were the state to adopt that policy, it would do more to inculcate respect for human life than it can do by any number of executions.
>
> Feeling as I do upon this question, I have greatly desired to spare this man's life, and have even considered the adoption of a policy that would preclude the execution of any death sentence during the present administration. But, much as I desire it, I am unable to justify the adoption of such a policy. The law provides for such punishment, in the discretion of the jury, for the crime of murder. When a jury, duly impaneled, after fair trial and full consideration, has imposed the death penalty, I am convinced that the governor has no right to adopt a policy the effect of which would be to suspend the law in every case, even though he possess, technically, the power to do so.
>
> I stand for the enforcement of the law as it is written. That seems to me the highest duty that is devolved upon me, or that could be devolved upon any one in executive office. That position I can not abandon, however difficult it may become for me to occupy it. There is no choice. I must not only enforce the law as it is, but I must also obey it.

❁

Pay and Efficiency.

The statement has been published that Admiral Togo receives a salary of only $3,000 a year, while Rojestvensky gets $55,000. Probably parsimonious employers will think they see in this a glimmer of reason for cutting salaries, on the hypothesis that efficiency is in inverse proportion to pay. We are inclined to think, however, that Admiral Togo would have done just as well on a salary more nearly in accord with his worth, and that Rojestvensky would not be radically improved by cutting his pay. The most that the figures prove—if they prove even that—is that, given the right sort of man, he will deliver the goods whether well or ill paid, and also that, given the wrong sort of man, high pay will not make him better. It is one of the besetting sins of almost all of us to think we would be ten-thousand-dollar men if only, by some lucky chance or shrewd maneuver, we could get ten-thousand-dollar jobs. But it does not work that way. It remains true that, with ordinary mortals, who are neither saints, heroes nor rascals, the best results will issue when the man is paid all that he is worth and no more.

◆

Railway Statistics.

The following are some railway statistics which will be interesting or dull according as one has or has not the imagination to make them seem real and to interpret them in terms of the country's industrial and commercial life as a whole. The figures are from the report of the interstate commerce commission just issued for 1904. The number of miles of railroad in the United States is 297,073, owned by 2,104 corporations. (The report does not exhibit the fact that a majority of this mileage is controlled by half a dozen men.) These miles of railroad have an average capitalization of $64,265 per mile, or a total of $13,213,124,679. It will be observed that the average capitalization per mile does not exceed the average assessment per mile for taxation in any greater ratio than the ordinary citizen's actual valuation of his real and personal property exceeds his assessment. The number of employes is 1,296,121, or 6.11 for every mile of road. If they were lined up at equal intervals along all the railroad tracks in the country, there would be a man every 864 feet, or within hailing distance. These employes receive in wages and salaries for the year $817,598,810. Dividends were paid on only 57.47 per cent of the stock and the average dividend on the dividend-paying stock was 6.09 percent. And here is the sad chapter of the story. Casualties: 10,046 killed; total killed and injured, 94,201.

A Summer in the South.

The Current Events man has wandered far from the centers of the world's life. It is only by many miles of hard riding over the mountains that he can get the newspapers, already stale, and learn what the peace commissioners were doing several days ago and who is the latest candidate for the Republican nomination in 1908. But the deprivation does not seem grievous. On the foot hills of the Sangre de Cristo range or on the ranch in Tesuque valley, under the deep bright sky of New Mexico, where our swarthy fellow citizens of mingled Indian and Castilian breed are innocent of the Saxon tongue and shed all perplexities from them with a shrug and a vague "*Quien sabe?*"—here politics seems a small matter and neither the presidential succession nor the progress of the peace negotiations strikes one as a matter of really first-rate importance. There will be plenty of time to find out about those things to-morrow—*mañana.*

Some time, probably at no remote period, someone with a genius for the discovery of the obvious will find out that the vicinity of Santa Fe, New Mexico, is one of the finest summer resorts on the continent and will disseminate that information to those who are in search of such places. At the present time one who announces his intention of going to New Mexico for a summer vacation is in danger of having his sanity called in question by those who don't know anything about it, but are sure that the summer temperatures of New Mexico and Gehenna are about the same. Of course one may temporize and equivocate and say he is going "to the mountains" or "to Colorado or somewhere out there." Such a statement excites neither ridicule nor argument, and under cover of it one might sneak over the state line into New Mexico with a fairly clear conscience and an unsullied reputation.

But why not face the issue squarely and have it out with your ignorant friends who think that the great American desert reaches clear up to Colorado and Texas? I am aware that figures are odious, but here are a very few which ought to be interesting. The elevation of New Mexico above the sea ranges from 3,000 feet in the south to 8,000 feet in the north, not counting the mountain chains and peaks, which rise to 13,000 feet or more. Santa Fe is over 7,000 feet above the sea, or nearly 2,000 feet higher than Denver. It is impossible to have an oppressive degree of heat at that altitude. Even the City of Mexico, at approximately the same height but 1,500 miles nearer the equator, has a delightful and moderate summer climate. At Santa Fe the maximum temperature last summer—not the average but the very highest mark that was reached on the hottest day—was 86 degrees. There are a good many more interesting and authentic figures that I could give, but I do not want to obscure the main fact by a too detailed proof of it. The point is that the neighborhood of Santa Fe is cool and comfortable in summer, with air of crystalline purity that is a joyous surprise to lungs clogged with coal smoke, and sunshine radiant and penetrating but not oppressive. I don't care to go into superlatives, but this is the exact fact. I insist upon it in self defense because I don't care to be set down as foolish for going south in the summer.

And yet, though New Mexico is not a section of the great, low, hot American desert, most of it could be called desert without injustice, though the inhabitants do not like the term. It suggests the irreclaimable, the wholly uninhabitable, the incorrigibly arid. New Mexico is arid enough, for the most part, but not hopelessly and permanently so. The soil of much of it looks substantially like seashore sand, and one may ride through scores of miles of it seeing no vegetation but sparse and scrubby pinyon pine and a few dry weeds which make starvation pasturage for even a burro or a goat. Only one-half of one per cent of the area of New Mexico is in cultivation, and as one rides through it even that seems a generous estimate, so small do the fields and orchards look against the vast background of sandy valley, baked clay and gravel foothills and rugged mountains.

But New Mexicans boast not of what their country is agriculturally, but of what it may become. It is all a question of moisture. The average rainfall for the year at Santa Fe, which is about the mean for the territory, is a fraction over fourteen inches, or about one-third of the average for the Mississippi valley. Deep cultivation or "dry farming" may accomplish something, but in general farming means irrigation, and that means that the farmer must get within reach of one of the permanent streams. As there are not a great many of them, and most of them are small, this at once restricts the possibilities of farming by irrigation until reservoirs are built to take care of the precious water which is now wasted in the rainy season. But there is room for a vast amount more of irrigation than has yet been undertaken. Every valley, from the Rio Grande on down, has miles of bottom land now unutilized which could be farmed to advantage.

But I am not trying to write a treatise on agriculture, of which I know little, or to boom New Mexican farming land, of which I have none to sell. I am thinking about it as a place of resort. The valley of Tesuque (three syllables, please), begins about six miles from Santa Fe, and is reached by a road which leads over the divide, with wonderful views of yellow foothills in the foreground and blue mountains in the background, and does not pass a human habitation or a foot of cultivated land in that distance. But the valley itself is irrigated and contains a row of prosperous little fruit farms which the natives dignify with the name of ranches. Here, in an adobe house, is my abiding place. There are Indian pueblos a few miles down the valley, and I may later have something to say of these. There are Mexican families here and there on all sides. The prevailing speech is Spanish, and if one addresses a question in English to a chance passer by on the road, it is ten to one that it will not be understood. Within twenty or thirty miles there are cliff-dwellings and ruined pueblos of great archeological interest, which I mean to explore. Always ready at my call is a sure-footed mountain pony, Buckskin, the first syllable of whose name, I am glad to state, gives no indication of his disposition. Peach and apricot trees, loaded with early ripe fruit, nod and beckon at my very window. And over all and everywhere is air—*such* air, such sunshine. Who shall say that New Mexico is not an ideal summer resort?

"Fossilization Means Death."

In a remarkable speech delivered by the President at Chautauqua a few days ago, in discussing the Monroe doctrine he said:

> The reason why it is meeting with this recognition is because we have not allowed it to become fossilized, but have adapted our construction of it to meet the growing, changing needs of this hemisphere. Fossilization, of course, means death, whether to an individual, a government or a doctrine.

In his direct, characteristic way, the President has stated a fundamental truth, not for the government alone but for the church as well. Fossilization is death everywhere. It is death in the physical world and death in the intellectual and spiritual realm. It has been and is yet a strange conceit with some that religion is the one exception to this otherwise universal law. But it is no exception. Religion has undergone changes in different dispensations in order to adapt it to the changing needs of man. Otherwise it would have been fossilized long ago.

What the President means by fossilization of any doctrine is illustrated by what he says concerning the Monroe doctrine:

> It is out of the question to claim a right and yet shirk the responsibility for exercising that right. When we announce a policy such as the Monroe doctrine we thereby commit ourselves to accepting the consequences of the policy, and these consequences from time to time alter.

To have undertaken to champion the Monroe doctrine without adapting it to the changed condition of things would have meant its fossilization and death. If we say to the European nations, "You cannot interfere with the territorial integrity or the form of government of any of the small republics on the western continent," we must also say to these western republics, in the light of recent historical events, "Since we guarantee you against European aggression, you must see to it that you maintain order and stability, protecting life and property of the citizens of these European governments and meeting your just obligations to them." This is the new setting which President Roosevelt gives to the Monroe doctrine, and in doing so he has given it new vitality and universal acceptance. This is what we mean by applying a true doctrine to changing conditions to prevent its fossilization. It is easy to see how this is just as true of religious truths as it is of any other class of truths.

Take for instance the doctrine of Christian unity which our fathers enunciated. The sentiments and attitude of the religious world toward the subject of union have undergone great change. Now suppose we who champion Christian union should fail to recognize this fact, and should fail to adapt our preaching and practice to this changed condition of things, as a few apparently would be in favor of doing, the doctrine would soon undergo fossilization and death. Many of the religious bodies are zealously advocating closer union and co-operation among Christians. If we should be so blind to this providential fact as to refuse to recognize it and adapt ourselves to it by entering into united efforts with them to further the kingdom so far as practicable, our plea for unity would not only fossilize but become a reproach and a by-word. Adaptation of living truth to existing conditions and needs is a law of life in politics and in religion.

Bible Colleges and State Universities.

The Columbia (Mo.) Herald, of which Mr. Walter Williams is president and editor, has published an editorial under the title, "The Opportunity of the Churches," which, coming from such a source, is worthy of the attention of our brethren in Missouri. Mr. Williams is not only a prominent newspaper man, with a probable political future, but he is the chairman of the board of curators of the Missouri State University. What he has to say on the subject of Bible college work is therefore doubly interesting, even though there may be in it something of the personal element of one who writes to popularize and strengthen his university as a factor in the case.

We quote the editorial:

> The Missouri Bible college, founded and supported by the Disciples of Christ, is first to occupy a field which should appeal to every religious denomination. This college is located in Columbia because of the existence here of the State University. There is of course no connection between Bible college and university. The college, however, can maintain Bible chairs and instruction from the standpoint of the church, without the expense of maintaining the equipment and teaching staff of a university. That which the college does not supply can be had at the institution which the state supports. The Bible college reaches the leaders of the future, the young men and young women who are to be powerful in the Missouri of to-morrow. In Columbia is the strategic point for religious influence. The Disciples have been first to realize and occupy it.
>
> The other churches of Missouri cannot afford to lag behind in this good work. The Presbyterians have established a Bible chair in Lawrence, the seat of the Kansas university. They could find a more important field in Columbia, the seat of the University of Missouri. The Baptists are discussing the establishment of a summer assembly. It could well be maintained in Columbia in connection with a permanent Bible chair. The Methodists and Episcopalians would find it to their advantage to erect Bible colleges or establish professorships of Bible instruction in Columbia.
>
> No other point in Missouri is so important for the future of the churches of the state as is Columbia. For the sake of the churches of to-morrow the churches of to-day should bestir themselves to occupy the field.

There is one point Mr. Williams touches lightly, but it is one which the university must face and settle in favor of the Bible chairs or colleges, and there is no reasonable ground for opposition. The university must allow credit for certain work done in the Bible college classes. Of course this work must be up to the university's standard, but there is no valid reason why a student attending a good course of lectures on Biblical history in Hebrew or some of the other subjects taken up in the Bible colleges shall not receive credits just the same as if he took the courses in philosophy or French history in the university, provided the work is equally thorough. It would not in any sense be a question of the state teaching religion. If the University of Missouri can be large-minded enough to give this kind of credit to work done under the shadow of its own buildings, it will encourage the denomination to send their young people to Columbia and it would be more fair to a student who is often barred from taking courses he would prefer to take because there are no credits now given, and he cannot afford to put in his time on subjects that do not count for a degree. It is "up to" the University of Missouri to do a wise and just thing.

Questions and Answers.

In a commentary known as "The Expositor's Bible," I find reference made to a work called "The Teaching of the Twelve Apostles," which is produced as an authority for pouring as baptism. It seems to be quoted as of equal authority with the Bible. Can you tell me anything about the work? Kindly reply through the query column, and oblige. C. J. BULFIN.

Pickering, Mo.

The document known as "The Teaching of the Twelve," discovered in 1873, belongs to the early part of the second century, and lays no claim to inspiration. It is generally regarded by scholars as genuine, and to be a true reflection of the teaching and practice of the church at the period from which it dates. As regards its teaching on baptism, it clearly teaches that immersion was the practice, except in cases and under conditions where that was impossible, where pouring water on the head was said to be permissible.

◆

1. Where and at what time were attempts made to secure uniformity among us as to the name we should wear as individuals or as churches?

2. What is the origin of the term, "New Light"?

3. At the union in 1832 between the Christians and the Disciples of Christ what was the numerical strength of each and how many of the former refused to unite?

Indianapolis, Ind. C. C. REDGRAVE.

1. At divers times, and in divers

manners, but chiefly through newspaper contributions and discussions, has the effort been made to fix upon a definite name for our churches, as anyone familiar with our history will remember.

2. It seems to have been used first in connection with the Free Baptist movement in the east, and later in connection with the followers of Barton W. Stone, in Kentucky. Because these movements claimed to have obtained new light from the scriptures they were dubbed "New Lights."

3. No very serious effort was made at statistics, among us until 1849, but it has been estimated that our numbers in 1832 were only twelve or fifteen thousand, and the probabilities are that the members in the Stone movement, known as "Christians" or "New Lights," were considerably less in number. We are not prepared to say how many of the latter refused to enter into the union. We think most of those in Kentucky accepted the basis of union at that time, and others in that state and in Missouri later came into the reformation.

◆

Is there any scriptural authority for the election or appointment of deaconesses in the church of Christ? If so, please cite scripture. If not, why do some of our churches have deaconesses?

Please define the duties of deaconesses and give number in each local congregation.

The above at the request of our official board. H. C. Gillihan, Clerk.

There evidently existed in the early church a class of women who were set apart to special duties in the church. In Romans 16:1,2, Paul commends "Phoebe, our sister, who is a servant [deaconess] of the church that is at Cenchreæ, that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatever matter she may have need of you; for she herself hath also been a helper of many, and of mine own self." The exhortation of Paul to his "true yokefellow" in the church at Philippi to "help these women [Euodia and Syntiche] for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life" (Phil. 4:2,3), points to the same fact. In his letters to Timothy and Titus directions are given concerning the qualifications of women as well as of men, and in Titus 2:3,4 a special duty is laid upon "the aged women" in reference to teaching the younger women, which would seem to imply some special work in the church. But, after all, it is not so much a specific command or example concerning deaconesses that has led many churches to appoint them, as the manifest need for their services in the church. The majority in nearly all our churches are women. Why should they not have a voice in the management of its affairs, and why should not the church avail itself of the benefit of their devotion, tact and ability to serve its interests? We feel ourselves free to appoint superintendents and Sunday-school teachers for special duties in the church, without specific scriptural authority; why should we hesitate to appoint Christian women of character and ability, to serve the church in an official way? Their services are invaluable in connection with preparation for the Lord's supper, assisting in the baptism of women, aiding in certain cases of discipline, teaching, visiting and caring for the sick, and in giving their advice in scores of matters that come up in connection with the activities of the church. If "in Christ Jesus, there is neither male or female," the church ought to avail itself of the assistance of its Christian women in its official board, and in whatever capacity woman may demonstrate her fitness to serve.

Notes and Comments.

The organ in the church controversy is not the greatest "back-number" after all. The Lutheran church is choosing sides on the question of predestination.

◆

In a recent sermon on "Otherworldliness," Ian Maclaren said that it is "the unbroken and intolerable sameness of life which takes the heart out of many people." And yet what variety is at our very doors if we will but see.

◆

Do you recall, in some of the personal difficulties of your school-boy days, when both you and the other fellow really had enough (but dared not say so), how the interference of passers-by was secretly welcomed, though outwardly resented? "The boy is father to the man." Make the application yourselves to the situation at Portsmouth, N. H.

◆

A learned savant has just solemnly announced in public assembly that man's usefulness is about at an end; that woman will take complete charge of things and that "man, poor man," will be exiled from the industrial centers. This is surely a discouraging outlook for humanity of the male persuasion, but then matters could be worse—let us get our fishing tackle in order.

◆

Just as we men are settling down to the feeling that we will soon be relieved of all responsibility by the women, comes the startling declaration from the president of the Women's German-American Alliance that 80 per cent of the women of this nation are controlled by the preachers. Will the preachers now take their ears from the ground in the direction of the ladies' aid society, and assume complete direction of affairs and will the sisters of the C. W. B. M. please be meek and docile.

Editor's Easy Chair.

A convention on wheels! That is what the Christian-Evangelist Special has been. In our last we closed as the train was hurrying over the divide between Denver and Colorado Springs, where we arrived a little after the noon hour. Special trains awaited us to carry the delegates to Pike's Peak and Cripple Creek. The larger part chose the famous Short Line to Cripple Creek—a ride of forty-five miles through scenery which in grandeur and sublimity is unexcelled, in its kind, by anything in the Alps. Several of the party said to us, "We shall expect to see all this described in the Easy Chair." Described! What pen—much less an itinerant pencil—can describe such scenes as one passes through on this trip? There is a continuous panorama of sky-kissing peaks, deep mountain gorges, through which are leaping crystal streams, foaming and fretting their way down to the valleys where they become less conspicuous but more useful. The train climbs round the mountain sides, through tunnels, over deep chasms, and at each turn a new scene of beauty or splendor is revealed. Colorado Springs now lies far beneath us in the valley, looking like a garden plat in the vast plain. High up yonder on a towering crag there is seen, floating against the blue sky, what seems a small flag. It is "Old Glory," 14x32 feet, waving from the summit of St. Peter's dome, round which the train winds in its ascent towards the summit. At the summit we had a good lunch and hastened on through bewildering scenes of cloud capped mountains, deep canons, granite cathedrals and glimpses of far-away towns and cities in the plain until the famous mining town of Cripple Creek lay spread out before us at the foot of a mountain, down to which our train dropped 800 feet in four miles. Here what fortunes have been made and lost, and what tragedies are represented by the vacant holes which dot these mountain sides!

◆

Returning from the expeditions to Cripple Creek and Pike's Peak our delegates had barely time for a good dinner at Phelps' restaurant before the rally at the Christian church, which was a most pleasant affair. Bro. C. S. Brooks presided and called on a number of brethren present who responded in brief, impromptu speeches, which the audience seemed to enjoy. The music, too, was a pleasant feature of the occasion. The building is a very creditable one, and Brother Brooks is meeting with popular favor in his new field. At six thirty the next morning our Special pulled out of Colorado Springs on the Colorado Midland Road, going by the Garden of the Gods, Manitou, Ute Pass, Cascade

Canon, Granite Canon, and on through a succession of scenes of marvelous beauty and grandeur which kept our party in a high state of excitement and delight. We passed through the famous South Park, along by giant mountains, like Pike's Peak, Massive Mountain, Mount Nast and others, and ran into a snowstorm at one place, and our delegates left the train to snowball one another at one of the stations. A two-mile tunnel at the summit brought us across the continental divide between the Atlantic and the Pacific, after which our train descended rapidly on the western slope through scenes of indescribable grandeur. On the east slope we saw the source of the Arkansas river, and at the western mouth of the tunnel we saw Lake Ivanhoe, the source of Frying Pan River, a fine trout stream. By 6 P.M. we ran into Glenwood Springs, where a three hours' rest with a hot bath and dinner prepared us for the night's ride.

◆

Sunday morning, Aug. 13, at 9:30 our Special rolled into the capital of Utah, which is also the capital of Mormondom, and was greeted by the retiring pastor, Bro. T. W. Pinkerton, who escorted us to the "Wilson," where we were breakfasted. At ten minutes before eleven, special cars were lined up in front of the hotel to convey the delegates to the Christian church. Everybody went and the church was packed full, many having to stand in the vestibule and in the rear of the church. There was a fine song service with prayer and reading of the scriptures. The Lord's supper was then observed, the pastor being assisted by two of the visiting brethren. It was a sweetly solemn service, bringing the representatives of many states into sweetest and holiest fellowship in remembering Christ. The sermon was preached by A. W. Kokendoffer, of Mexico, on "Christ Our Only Hope"—a deeply spiritual sermon. Brother Shibley, of Arkansas, described the difference between the service at the Christian church in the morning and that at the Mormon Tabernacle in the afternoon, which most of our delegation attended, as follows: "The service at the Christian church had Christ and personal allegiance to him as its keynote from start to finish; while that at the Tabernacle had for its key-note an institution." Mr. Roberts, whom the women of the United States prevented from taking a seat in the national congress, was the preacher on the occasion, and his sermon was the specious pleading of a politician. Mormonism is not a past issue. Polygamy is not dead. The Mormon priesthood has its hand on the politics of Utah and has recently gained control of the state militia, and it proposes to run the state, and as many other states and territories as possible, in the interest of Mormonism—a purely earthly system founded on lust and ambition, and feeding on ignorance and superstition.

◆

The valley in which the city of Salt Lake is located, seen from the mountains which sentinel it round about, is a fertile plain, and with the aid of irrigation is very productive. One can but admire the shrewdness which led Brigham Young to select this spot as the seat and center of Mormonism. And yet the blight of this modern plague rests upon this otherwise beautiful valley and city. Here is located the State University, and the United States maintains a military post there at Fort Douglas. As one looks down, as we did, from the heights of Fort Douglas on the city of the plain below, with its temple, its tabernacle, its endowment house, and beyond the dead sea of Salt Lake, glistening in the evening sunlight, he can but wonder what is to be the future of a system so foreign to our American ideas, and what the future of a state and city which seem to be so completely under the influence of this politico-religious power. And yet faith in God and in the omnipotence of truth will not allow us to doubt that Mormonism, like every system built on falsehood or distorted and perverted truth, must pass away. After a full day of church-going and sight-seeing on the part of our 250 delegates, at nine o'clock, when the full moon hung over the Wasatch mountains, about 200 of our delegates, following the line of our Special, left the Mormon capital on the San Pedro, Los Angeles and Salt Lake railway, for Los Angeles, 780 miles away. After a busy day for most and of quiet rest for some, we all lay down to pleasant dreams.

◆

To-day, Monday, Aug. 14, has been one of the pleasantest thus far, though the Mohave desert had been dreaded. Recent rains had laid the dust, and a pleasant breeze relieved the temperature from any oppressiveness. The desert has an interest of its own. Our good-natured passengers enjoyed it very much. At a place near the line between Nevada and California, there is a broad plain, smooth and bare as a carpetless floor, as if it had been the bottom of a lake. Here the train paused several minutes, and our two hundred delegates were soon on this natural athletic ground, running foot races, forming whips, jumping and playing leapfrog, like so many boys and girls. The Editor won in a race or two, but had to decline numerous challenges in order to hold the record. At last all joined hands, forming a wide circle marching around and singing "Auld Lang Syne," and "Blest be the tie that binds." It was a most remarkable scene in a still more remarkable setting. The evening sun was just descending behind the mountains, on the west, while the full moon in partial eclipse was just rising above the mountains on the east. A speech was called for from the "Easy Chair," while the train still waited for us. The Editor predicted that this journey across the continent in the CHRISTIAN-EVANGELIST Special would remain a bright spot in their memory during life, and that they would tell of it to their children and children's children. He complimented the delegates on their good behavior and good humor, and paid a special compliment to the manager, G. A. Hoffmann, for his courtesy and care, and called for three cheers for him, which were given with a will. He then called for three cheers for the officers connected with the Special, from conductor to porters, which was heartily responded to. This with a previous episode earlier in the day, when the passengers all scrambled up the side of a historic mountain to be photographed by our special artist, made pleasant changes in the routine of the journey.

◆

At five o'clock our Special reached San Bernardino, a thriving city of 15,000 population. Bro. H. E. Wilhite, pastor of the church, soon met us, and with him came the representatives of the Board of Trade, and offered us a free ride in street cars through the city, and a free bath in a splendid swimming pool formed from the water of their warm springs. Both these offers were accepted, and a vote of thanks extended to the city for its hospitality. Brother Wilhite, a Cotner boy, got hold of our hearts at once by the energetic way in which he gave himself to the delegates. That bath and swim after the long journey is a thing to be remembered. Our church here numbers 500, and is the largest in the city. It was 9 o'clock when we left there, and while there, we had a pressing invitation to go to Redlands, but were compelled to deny ourselves this pleasure. At Riverside, Brother Ringo, our pastor there, had arranged street cars and tallyhos to carry the delegates over the city. But first of all we went to the splendid new Christian church, and after words of welcome by Brother Ringo, and a brief response by one of our number, we had a glorious ride over that beautiful city of homes and groves. Bro. J. O. Cutts, who came there twelve years ago to die, but failed, together with his wife, took the Editor and his wife in their private carriage, and gave us a fine view of the city and its adjacent groves, showing wonderful improvements since our last visit, seven years ago. We reached Los Angeles at 2 p. m., where our Special, which had brought us all the way from St. Louis, ended its journey. These events deserve much larger mention than we can possibly give them in this hurried sketch. It was a day of great delight to our delegation. What we did and saw at the City of the Angels, and of our further journey, must be told in later issues.

L. L. Carpenter: A Record Holder

With the dedication of the Christian church at Alexandria, Ind., on Lord's day last, L. L. Carpenter has established a record which we believe has never been achieved by any other man. This was the six hundred and fiftieth church that Brother Carpenter has dedicated, and that wonderful record is made the more interesting to members of the Christian church when we say that the subject of this sketch has, in the course of his career, baptized over nine thousand people.

Leewell L. Carpenter was born in Norton, Summit county, O., Dec. 10, 1832. He is the seventh son, the youngest in the family being a girl. His parents, Richard and Sarah Carpenter, were poor but eminently respectable people, so that while reared in poverty he had the advantage of good home influences. Attending the common district school during the winter months, he worked from early morning till late at night on the farm in the season.

On Aug. 14, 1853, at regular service on the Lord's day he confessed his faith in Christ and was baptized by the beloved Alman B. Green, whose memory he still retains as a most precious heritage. In 1855 he entered Bethany college while Alexander Campbell was still its honored president. He thought then and is of the same opinion yet, that Mr. Campbell was the greatest man that has lived since the death of Paul, the apostle. Among Brother Carpenter's classmates at Bethany were W. T. Moore, B. W. Johnson, John A. Brooks, Robert Moffett, H. W. Everest and others who have been prominent in the work of the restoration movement. He began preaching in Fulton county, O., in 1857, and during the first four years of his ministry baptized more than one thousand converts in that one county and organized several churches that are to-day among the influential ones of the state. In 1861 he was married to Mary E. Funk, who from every possible standpoint has been a model wife for a preacher. To her he owes very much of whatever success has come to him in his work as a minister of the gospel. He was the first president of the Ohio state Sunday-school association and later of the Indiana state Sunday-school association. He was the first man employed by the Christian church to spend his entire time in conducting Sunday-school institutes and normals, which he did for several years. Brother Carpenter helped organize the Foreign Christian Missionary Society and was the first person to become a life member. He has a certificate of life membership in the American Christian Missionary Society, signed by Alexander Campbell, president, and D. S. Burnett, secretary, which he prizes very highly. For years Brother Carpenter was the state evangelist of the Indiana Sunday-school association and then of the Indiana state missionary society. One peculiar feature of his work was the grouping of weak churches and locating ministers for each group. He was for one year president of the American Christian Missionary Society and presided at the national convention at Cleveland, O., in 1882. He has done both pastoral and evangelistic work, and has organized a large number of churches. He is familiarly known as "The Father of Bethany Assembly," for he was one of the founders of that association, the national Chautauqua of the Christian church. He considers his work at Bethany as among the most important and far reaching of his life. He is now, and has been for many years, its president.

L. L. CARPENTER,
The Tall Sycamore of the Wabash.

"Some years ago they said I would soon be laid on the shelf, but there is no shelf in Indiana long enough to lay me on. L. L. Carpenter."

But it is as a dedicator of churches that L. L. Carpenter stands out in a peculiar way. He has dedicated houses of worship in more than half of the states and territories of the union and many in the king's dominions. The one dedicated last Lord's day at Alexandria is, as we have already intimated, the six hundred and fiftieth where he has been the chief participant in the exercises. At these dedications he has raised about two millions of dollars for the payment of the indebtedness that was upon the buildings. Every kind of a church he has thus helped, from the smallest mission house to magnificent buildings in large cities. Brother Carpenter declares that if he can induce a congregation to do what he advises them to do on the dedication day he will guarantee that he will raise the money that may be needed to clear any obligations.

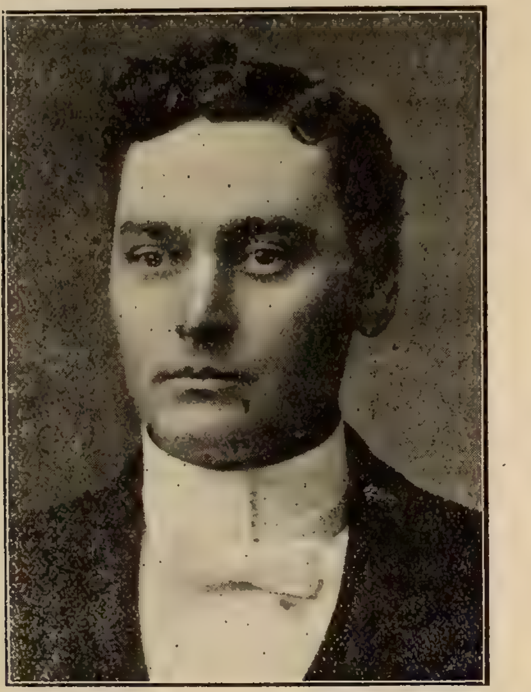
Brother Carpenter has a pleasant home in Wabash, Ind., where he has lived for the past 37 years and where he says he expects to live until he goes to heaven. Seven children have been born in his family, four boys and three girls, and all are living except the youngest, a baby girl. His six children are all members of and workers in the Christian church and are as devoted to their parents as it is possible for children to be. Although 72 years of age the subject of this sketch is the picture of health and is doing as much and as hard work to-day and standing it just as well as at any period of his life. Although a preacher for 46 years he has had but one vacation, and he says that was when he had typhoid fever. He is careful in obeying the laws of nature and health, and he does not use spectacles when reading. He is the friend of young people and of young preachers. When he is about to get old enough to be out of sympathy with these, he declares he wants to die just the day before he gets to be that old. His reason for not being a "non-progressive old fogy" is that when a boy he learned the old gospel from the New Testament, and the preaching of such men as Alexander Campbell, Barton W. Stone, Walter Scott, the Greens, Haydens, and a host of other of the "fathers" had taught him that in all matters of faith we must have a "thus saith the Lord," while in matters of opinion we must allow liberty.

It will be welcome news to a great many of the friends of this veteran to know that there is a movement on foot to send him on an extended trip to the Holy Land next year. The amount of money necessary to cover the expenses of this trip is not great and we feel sure that many of the churches which he has helped would like to have some part in making it possible for a veteran who has worked so long and so faithfully to have a real rest and to see with his own eyes the land of our Lord, whom he has served so well.

Another Reason

By R. H. Lampkin

Great concern is and should be given to the question of the failing supply of young men for the ministry, and amid the many reasons advanced as causes of this condition we wish to enumerate a few.



H. A. WINGARD,
Pastor of the Christian Church at Alexandria, Ind.

The day is drawing near when a closer relationship shall be shown to exist between the spiritual and the material, and when that day comes the need of young men for the ministry will be supplied. But as long as an unjust stewardship will withhold its meet from the ministerial calling, and add its other negation to the call of missionary efforts, a self-respecting, God-fearing set of men will be reluctant to enter so uninviting a field of prospect.

Dr. Davis' article in the Christian-Evangelist of July 27 presses hard against the real issues involved. And there is more in this than the mere lack of permanency of home life for the minister. Back of it lies other vital questions, questions which the ministry as yet has found no way of answering. It will not do for the distinction to be drawn between the spiritual and material for the pulpit and not be also applicable to the pew. But how is the ministry to "seek its own" and yet withstand the criticism from the membership who seek their own, that love is not the motive that actuates them in their labors? Aside from the questions of shift, ship, and settle, again and again, involved in the growing itinerant and peripatetic state of the present ministry, and the future reasonable certainty of being thrown aside as useless when most useful, the thoughtful men of to-day are seeing things that are holden to the eyes of a great and prosperous people.

The wise man has said that "in all labor there is profit, but the talk of the lips tendeth only to penury." But in presenting the present-day problem of the church, which is now coming slowly to be realized is the evangelization of the world, the labor of the ministry seems to resolve itself into "the talk of the lips" and end in penurious giving.

The problem to some of us presents itself thus: Here it is possible for a man to give himself to ministering to a congregation of five hundred or more (and the average ability in such cases is not inconsiderable) and while we might say nothing of what the compensation ought to be, yet if he or his people have any realization of the purpose of their calling, equipment and ability, and still withhold the profits belonging to such an investment of influence, money, and brains, what is the undeniable situation of affairs?

To make it practical, we would say that a minimum estimate of such a congregation, usually involving a standing investment of from twenty to thirty thousand dollars in property and equipment, should, aside from the interest on the investment, yield at least five thousand per annum. This would give an available and reasonable salary of two thousand dollars, another thousand for the care and maintenance of the property, and the sum of three thousand dollars for missionary efforts. But in how many cases is this true? And this estimate is not ideal at all, and is really minimum for decency in the profession we make personally, to say nothing of the purpose and intentions of him who created us anew in himself for good works. And what is the man is who called to the leadership of such a host to think when he is allotted but a thousand, or fifteen hundred at most, and yet, with all his labors sees but a net gain of only from three to eight hundred go into the Lord's treasury? And if one says this is not the way to look at it, that the spiritual development of the people is the important thing, admit it; what follows? For what is spiritual development? Where is the spirituality of men and women who will neglect what Christ most wants done, and when they are able to do it? The man who has eyes sees these things, for the Savior said, "By their fruits ye shall know them." People are to be judged as much by what they have as by what they give. It is "according as a man hath" that makes his gift acceptable, and the church is not doing its duty here.

Now when a minister sees the relation of the spiritual to the material and finds no adequacy from either to the amount of labor expended, can you ask him to invest his time and talent among five hundred people when from what is called the secular in life he could do as well or better for himself and family, and more than equal the results he is enabled to call forth from five hundred? Even the amount which he receives as salary is of less service to him than from three to five hundred dollars per annum less would be if he were permanently settled. And if we were to make no more than these reasons apparent the wonder should not be that there is a falling off, but that there are as many men who are willing to make the sacrifice as do. The problem is upon us, and this one of a falling off in available young men is but one of the "signs of the times."

The Christian church at Alexandria, Ind., whose building was dedicated by L. L. Carpenter on Lord's day last, was re-organized in 1878 by William McKinzie, now of Marion, Ind. He was followed by Brother Blackman. The membership being small for two years a hall was used as a house of worship and the building which was rededicated on Lord's day was built in 1880 and originally dedicated by Robert Blount, son of Brazilla Blount, of Indianapolis. The first pastor was Brother Ackman. The preaching was only once a month until the membership grew and Brother Vincent, of Union City, became pastor for full time. He won many to the faith. Among others who have labored for the Alexandria church are Brothers Blount, Perkins, Courter, Watts, More, Hummel, Willis Cunningham, A. B. Cunningham, Grant K. Lewis and J. S. Grant. The present pastor is H. A. Wingard, who took up the work on June 25 in the Sunday-school room. It soon became too small and a part of the unfinished auditorium in connection with the Sunday-school room had to be made use of. There have been nineteen additions since Brother Wingard took charge—eight by letter and eleven by baptism. Every department of the church has increased and the present interest promises a happy and prosperous condition of things for the brethren at Alexandria. The architect of the new building, of which we present a picture in this issue, is D. H. Wright.

As Seen From the Dome

By F. D. Power

While the convention of our highly favored brethren sits beside the Golden Gate, we less privileged ones are mingling our voices in prayer and praise for you here on the shores of the stormy Atlantic. Bethany Beach, our summer resort on the coast of Delaware, has been having its fifth and most successful season. Several hundred visitors representing Washington, Baltimore, Philadelphia, Detroit, Lexington, Pittsburg, Johnstown, Wheeling, Cincinnati, and those blessed centers of our intellectual and religious life, Bethany and Hiram, have been resting here beside the sea, and rejoicing in the wholesome and happy fellowship for which our place is rapidly becoming famous. Jutaro Komura and Kogoro Takahira, and their associates in the great international chess game, Sergius de Witte and Roman Romanovitch Rosen, missed it when they selected Portsmouth, N. H., instead of Bethany Beach for their peace negotiations. If they fail to make a treaty "in the name of Almighty God" and of the Prince of Peace, who knows but this will be the cause of it!

There are many improvements at the beach. "Saltaire," the beautiful summer home of Hon. W. H. Graham, "The Oriole," President Dinker's new cottage, "Pinerest," where Miss Weightman lives, moves, and has her happy being, Mr. Lewis Drexler's handsome beach residence, and "Weneeda Rest" are among the new buildings and the pavilion ornaments the center of the board walk. Then "The Dunes" and the "Bethany House" are new places with something to eat. The beach has been full of the happiest kind of souls, everybody happy, and no culicid dipterous insects singing their war song. Never was the ocean more majestic, the sunrises and sunsets more beautiful, the meadow larks and Bethany frogs in better voice, the rose mallows and Bethany pinks prettier and more plentiful, the trout and tints and fat backs readier to bite, peaches and melons finer, the bathing more refreshing, or the people kindlier and happier. It has been a great summer at Bethany-beside-the-sea.

The program has been an excellent one. The assembly is the great feature of the summer and began Sunday, July 16, with sermons by T. E. Cramblet, of Bethany, and his illustrated lectures on the Holy Land. The service rendered by President Cramblet was of a high order and gave eminent satisfaction. J. N. Johnston, of Coshocton, O., was one of the chief helpers during the first week. Mrs. Princess Long came on July 21-26 with her splendid concerts and solos. Her evenings were largely attended and she received the unstinted praise which everywhere and always comes to this sweet singer in Israel. Wallace Tharp was with us the second week and that sermon on "The Withered Hand," and lecture on "Babylon" will long linger in the memories of our visitors and of the people of the countryside. The Doctor is not only a skillful fisher of men, but knows how to throw a line in the briny deep and play an ocean trout, or write a sonnet with equal dexterity and beauty. C. W. B. M. day, with Mrs. J. E. France in charge, was a red-letter day in the history of the assembly. A. E. Zeigler, of Wheeling, made his debut at the beach as a stereopticon entertainer, and his pictures and descriptions were full of interest. Nothing takes quite so well with our rural patronage and with the youngsters as the moving pictures. Miss Florence Boyd, reader and impersonator, was one of our very best. She is an artist in her specialty and rendered us fine service in her elocutionary entertainments with such helpers in vocal and instrumental music as Miss Armstrong, of Philadelphia, Miss Elizabeth Boyd, of Pittsburg, and Mrs. E. D. Bevitt, of Cincinnati. J. A. Hopkins was on hand to do the work of chorister and all-around helper which he does so well.

Patriotic day was observed heartily with W. H. Graham to tell us of "Our Country." Congressman Graham also gave his strong lecture on "The Old Soldier" in which he does such justice to both sides in the struggle of the sixties. W. A. Dinker, president of the company, engineered the fireworks which were the finest by all odds ever seen at the Beach. Mr. Dinker is everybody's friend and only one sizes up to him in universal kindness and helpfulness and that the genial Christian Irishman from County Derry, Uncle Robert Latimer, President of the Western Pennsylvania Christian Missionary Society. President C. C. Rowlison of Hiram was a new man on our platform and we have not had one of greater force. The sermon on "The Sealed Book" and lectures on "Religion in Nature" and "Religion in Christianity" were among the truly great things. O. H. Phillips, of Braddock, and W. R. Warren, of Pittsburg, crowned the program for 1905 with sermons and lectures of the highest standard. These Pittsburg preachers get superlative good at the beach. Out of the dust and grime they come, and lend themselves to the waves for a thorough washing, and off comes the soot and the soil from the bodies and down come the cobwebs from the brains and we send them back born again. There were others who greatly aided: W. F. Smith, J. E. Stuart and W. H. Schell from Washington, H. F. Lutz, of Harrisburg, W. R. Walker, of Killbuck, O., J. A. Walters, the faithful and devoted pastor of the local church, and other brethren and friends who gladly contributed their talents to make the assembly meetings a genuine success. The religious services were specially helpful and spiritual. Who will forget the Sunday sermons and communion seasons and the vespers at the beach pavilion! How sweet and holy the prayers and hymns and messages with the accompaniment of the great organ of the mighty deep! What rest of soul as well as body with the Master in the spots which he loved beside the sea! How reverent the people are and how the little children love to share in the worship, and what inspirations come with breath from the sea and the stars and the Book! How we feel here as never before the force of the prayer we so often sing:

"Jesus, Savior, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass came from thee;
Jesus, Savior, pilot me.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boist'rous waves obey thy will
When thou say'st to them 'Be still!'
Wondrous Sov'reign of the sea,
Jesus, Savior, pilot me.

"When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on thy breast,
May I hear thee say to me,
'Fear not, I will pilot thee!' "

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

John McDonald Horne, of Brocton, Mass., is filling the pulpit of the Vermont avenue church during the month of August and doing it well. J. Murray Taylor was married, August 8, to Miss Daisy Taylor, of Washington, J. J. Taylor officiating. Look out for the young people in San Francisco and see that they have a happy honeymoon. E. B. Bagby is in the protracted meeting work in Tidewater, Virginia. Herbert Yeuell is now in a great meeting at Petersburg, Va. He established a church of 100 members in Portsmouth by his work there. His headquarters are at the capital, which is now the center of the universe. Two of our Washington preachers, Taylor and Jones, are in San Francisco. They will worthily represent us. Greetings to the brethren from sea to sea.

The New Passion

By M. A. Hart

Whatever man puts himself to he either makes of it a play, a profession, a business or a passion. The first is childish, the second and third unworthy, if not ignoble, but the fourth is sublime, Christlike, Godlike. This holds true whether he gives himself to the labor of the farm, the workshop, the studio, or the study. It is not so much what one does but how one does it. The man is the personal equation.

But what has this to do with Christianity and the Christian? Much in every way. There are many plains upon which we may pitch the spiritual tent. But there is only one high enough, holy enough. And without being either unjust or hypercritical, the few and not the many live, labor, and love upon this high plateau, this Himalaya peak of Christian service.

When Christianity is a Play, a Profession or a Business.

Many have not yet reached beyond the play stage. The church is only a big play house and the church services have only a pleasure value. It is a kind of a spiritual dilettanteism. It has no more of the benevolent, altruistic spirit than that we see in the play of children. If there be any difference it is in degree and not in kind. It is a vision reaching not beyond the pleasurable preoccupation; perfectly delightful, but essentially selfish. For children it is perfectly natural and normal to make of life a play, but for Christians to make the saving of souls a play, when it should be a passion, is not only sad but shameful.

It is the voice of the past and the witness of the present that religion may be considered merely a profession. This is little if any higher in the scale than the play stage. Perhaps the danger here is greater to the man in the pulpit than the man in the pew, but yet it is not limited solely to him. Being compelled by the sheer force of economic conditions and social relations to do something, he hits upon the ministry. It is not strange he becomes simply a sounding brass and a clanging cymbal. But the people are soon able to distinguish between the voice of the prophet preacher and the echo of the professional.

But surely it is honorable to make the saving of man a business! Did not the lad of twelve say, "I must be about my Father's business"? True, but he did not say his motive was a business motive. His words breathed a passion high, holy, heavenly. Perugino made of his art a business, and sold his artistic birthright for a mess of commercial pottage, and as a result put mud in the eyes of his madonnas, while Raphael made of his art a passion and put on canvas madonnas and angels that breathe, smile, speak, and are the marvel and wonder of the world. The difference was not so much in the men as in the motives.

When Christianity is a Passion.

Students of philosophy know that the search for reality is the modern passion in the world of philosophy. Perhaps the future will show we arrive at the highest reality through the medium of personality. But reality is not the end. It is merely the means toward the end. A higher conception is to have a passion for persons, using reality as a great and good help. We do not hear too little said of our love for Christ, but often too little is said of our passion for men.

The worst kind of heterodoxy is that which spends all its time, expends all its energy, and consumes all its vitality, saying, God! God! Lord! Lord! and yet does the will of neither. It seems almost a sacrilege to hear some men speak the name of God or Christ. It seems to smack so much of dogmatism and so little of love. Do not misunderstand me. We cannot be too loyal to Christ. We must make him preeminent. We must place upon his brow the crown of immortelles. We must feel as did the beloved Tholuck, one of Germany's greatest teachers, who, when asked the secret of his life, exclaimed with tears in his heart, tears in his voice, tears in his eyes, "I have but one passion, and that is Christ!" That Christ is supreme and pre-eminent in the realm of greatness is the voice of history, the testimony of angels, the witness of God. Around this majestic figure priest and prophet, preacher and poet, prince and peasant, patrician and plebeian, gladly and gracefully drape the seamless robe of history.

The only way to know for ourselves and convince a critical world that we have this passion for Christ is to have a consuming love for Christ's men. "Until he was forty years of age the princely and scholarly Ruskin gave nearly all his time to art; after he was forty, it was given almost entirely to men." And this is what makes John Ruskin a name among the immortals. He had passed from the world of art for art's sake to the world of art for man's sake, for society's sake. And this was a wonderful gain.

If it be honorable for a German professor to give all his days to the study of a Greek preposition, make it a passion; if it be honorable for a scientist to give body and soul to the study of an atom, which according to Lord Kelvin, is only one hundred and fifty millionths of an inch in diameter, what language is able to tell the greatness of Saul of Tarsus, Tholuck, John Ruskin, Lord Shaftesbury, David Livingstone and William Carey, who left all to follow Jesus Christ and serve Jesus Christ's men? What honor is meet for our own A. McLean, who lights a thousand fires on the hilltops of China and India, and our own G. L. Wharton and Dr. Macklin, who exclaim, "And by God's grace they shall never be put out"?

The slogan with which Luther awoke a sleeping, self-satisfied world was justification by faith; the message with which Calvin sought to combat the papal bull of excommunication was divine sovereignty; the appeal with which Wesley stirred the English heart, the hammer with which he shattered the manacles and shackles of a Christless formalism and a heartless ceremonialism, was, strange to say, the tear of Christianity—the religion of the heart; Christian union was the rallying call of the Campbells, Scott and Stone to unite the disorganized forces of Christendom; the God that

❁ ❁

FALSE HUNGER

A Symptom of Stomach Trouble Corrected by Good Food.

There is, with some forms of stomach disease, an abnormal craving for food which is frequently mistaken for a "good appetite." A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger.

"I have taught school for fifteen years," she writes, "and up to nine years ago had good average health. My diet was always generous, comprising whatever I took a fancy to. I ate freely. Nine years ago, however, my health began to fail, and continued to grow worse, steadily, in spite of doctor's prescriptions, frequent changes of residence and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat—I was always hungry. The first symptoms of my breakdown were a distressing nervousness and a loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles, which were very painful, constipation which brought on piles, dyspepsia and severe nervous headaches. The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching, if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will power alone keeping me up, till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have eaten it, finding it delicious, always appetizing and satisfying. I owe my complete restoration to health to Grape-Nuts, and my persistence in using it. My weight has returned, and for more than two years I have been free from the nervousness, constipation, piles, headaches, and all the ailments that used to punish me so, and have been able to work freely and easily." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Horace Bushnell and Moody set over against Jonathan Edwards' God of consuming fire, was a God of love. And yet we must look beneath the surface if we would find the secret of their power and the inspiration for their work. They had a consuming passion for Christ, and for Christ's men.

The New Passion and the World's Problems.

The only way to know the value of an invention is to set it in motion. The only way to know the value of an idea is to put it to work. Now, will this new passion as a working force help to solve some of the world's great problems? If not, it is worth no more than a smokeless, wheelless engine in the roundhouse. I shall make but two applications of this principle. They will only be suggestive; one is financial and material, the other is religious and spiritual.

With our vast increase in material wealth we are in great danger of losing our spiritual vision, if indeed some have not already lost it. The passion for money and what money will buy is felt not only by the business man in the marts of trade, but also by the Christian in the pew and the preacher in the pulpit. And as a result many of our ablest teachers and preachers have sold their divine, kingly birthright for less than Esau's portion. Afraid lest at life's eventide, life's argosy be dashed to pieces on the Scylla of poverty, they set sail in the opposite direction and ere the sun has reached the zenith, find their frail bark a wreck on the Charybdis of speculation. And the latter is more to be dreaded than the former. In one money is lost, while in the other manhood is a wreck.

Our captains of industry are not making of their work a play, a profession, or even a business. It has come to be an all-consuming passion. And this is the secret of their marvelous success. For whether the thing be right or wrong, legitimate or illegitimate, whatever we make a passion succeeds.

What is the solution? It is not by the way of complaint, nor censure, nor condemnation, nor even the calling down of fire from heaven. With all my soul I believe the passion for men is the only real, permanent cure for the unholy passion for money. We need to emphasize the strategic value of Chalmers' thought, the expulsive power of a great affection. We can change man's vision only by changing his love. Then we shall have fewer ships going to Ophir for gold and more argosies setting sail to Palestine for men.

This is where we must save man from his money and through his money for his own sake. But there is another problem just as vital, we must save man from his money and through his money for his brother's sake, for society's sake. There is not a more vital question before us as individuals and churches than the proper spending of our money. Man's affection determines the place and amount of his spending.

And this leads me to make this statement: The passion for people is the only open sesame for plethoric purses. We do not need to speak less of stewardship, less of duty, which Robert E. Lee calls the greatest word. But we do need to fill men with divine love, the greatest spiritual dynamic in earth or heaven, with men or angels. Too often we begin at the wrong place to solve problems. If we are to have these gold and silver streams as tributaries of the River of Life we must not stop man's work but simply change the current of his affection.

The second problem is a religious one. We are spending much valuable time discussing the relative merits of the two theologies—the so-called old and the so-called new. The *odium theologicum* with some is the old, while with others it is the new. Now how are we to produce harmony in the midst of discord? It is not so much whether a theology is old or whether new, but, Is it true? Whether the theology of the future be old or new, or a combination of the two, it will be a failure unless we care more for truth than for prejudice, more for man than for theology. The solution of this problem is not in discussion, not in heated arguments, not in wireless messages and bulletins from Harnack or Sayce.

The Solution.

Not until we have a passion for our Lord and for our Lord's men will we have the proper and permanent solution. Then the lamb of conservatism and the lion of progressivism, or the lion of conservatism and the lamb of progressivism, will lie down at night together, sleep together, and arise on the morrow with renewed strength and lofty vision, and march forward with the light, life, love of a Sir Galahad to the accomplishment of the divine purpose—disciple all nations and save all souls. And unless we are willing to make mutual concessions and walk together in friendly fellowship, perhaps God must write over the doorway of many a church—Ichabod, thy glory has departed.

Too long we have talked only of the passion of our Lord. It is time we speak of the passion of the Lord's men, and when we are willing to find our Olivet, as Christ found his, by the way of Gethsemane and Calvary, this will be a fact, not a fancy. This new passion will be the solution of all problems. For ultra dogmatism, for ultra conservatism, it is the only solution. It will make the old theology properly progressive and the new properly conservative.

This is a new passion, for it makes every day new, beautiful, glorious: New because it gives new and true motives for sacrificing and service; new, because it inspires a new hope, gives a new happiness, a new love, a new life for universal humanity; new, because it will create a new heaven and a new earth, wherein dwelleth righteousness—a new city that hath no need of sun or moon to lighten it, for the Lord God doth lighten it and the lamp thereof is the Lamb. It will be our new gospel heroic. For in the language of Victor Hugo: "The heart becomes heroic through passion."

Somebody has said there are three kinds of preachers: The preachers you can't hear, the preachers you can hear, the preachers you can't help but hear. This new passion will be the means of promotion for many, for it will clarify the intellect, purify the heart, warm the soul, give wings to the imagination, and enlarge the spiritual horizon. Then in the language of Edward Rowland Sill, we will make:

"This forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and the crown is won."

HEART RIGHT

When He Quit Coffee.

Life Insurance Companies will not insure a man suffering from heart trouble. The reason is obvious.

This is a serious matter to the husband or father who is solicitous for the future of his dear ones. Often the heart trouble is caused by an unexpected thing and can be corrected if taken in time and properly treated. A man in Colorado writes:

"I was a great coffee drinker for many years, and was not aware of the injurious effects of the habit till I became a practical invalid, suffering from heart trouble, indigestion and nervousness to an extent that made me wretchedly miserable myself and a nuisance to those who witnessed my sufferings.

"I continued to drink Coffee, however, not suspecting that it was the cause of my ill-health, till, on applying for life insurance I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether and having been attracted by the advertisements of Postum Food Coffee I began its use.

"The change in my condition was remarkable, and it was not long till I was completely cured. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and, most important of all, my heart steadied down and became normal, and on a second examination I was accepted by the life insurance Co. Quitting Coffee and using Postum worked the cure." Name given by Postum Co., Battle Creek, Mich.

There's a reason, and it is explained in the little book, "The Road to Wellville," in each pkg.

Our Budget

—Union revival services in Ellwood City, Pa., will begin Aug. 28.

—O. W. Dannold preached for the church at Burgin, Ky., on Aug. 14.

—R. C. Harding will take up the work at Clay Center, Kan., as pastor October 1.

—Simpson Ely is to begin a meeting with the church at Laddonia, Mo., Dec. 1.

—F. M. McHale, of Hoisington, preached at the union service in Great Bend, Kan., Aug. 13.

—The annual convention of the Christian church of Oklahoma will be held at Guthrie, Sept. 11-14.

—E. J. Ganz filled the pulpit of the Hammett Place Christian church, St. Louis, on the evening of August 13.

—J. M. Monroe, of Oklahoma City, will, on successive Sundays, dedicate church buildings at Macomb, Hinton, and Blackburn, O. T.

—Churches desiring the services of Rinaldo E. Hill in meetings during this fall and winter, will please address him at Claflin, Kan.

—P. P. Hasselvander has taken charge of the church at Fair View, W. Va., to begin September 1. He will attend Bethany college during the winter.

—On June 28, Jas. W. Hall and Miss Edna Smith were united in marriage by J. D. Greer at her father's beautiful country home near Laddonia, Mo.

—Chas. J. Haviland, a member of the congregation, preached for the church at Chillicothe, Mo., Aug. 13. Brother Haviland is preparing for the ministry.

—J. W. Coggins has organized a Christian Endeavor Society at Grain Valley, Mo., with twenty-seven members. He preaches for the church every second Sunday.

—Our readers will find the want column of this paper to be an excellent medium for securing what they desire to purchase or of disposing of what they have to sell.

—Dexter (Mo.) Christian college has employed Jas. H. Brooks as financial agent and general solicitor. The outlook of the college seems particularly bright at present.

—J. C. Lappin, of Canton, Ill., and S. S. Lappin, of Atlanta, Ill., are spending part of their vacation in Hoisington, Kan. Each of them preached in the church there Aug. 13.

—Home department and cradle roll supplies, buttons, cards, booklets and everything else that is helpful in the Sunday-school can be secured from the Christian Publishing Company, St. Louis, Mo.

—The Norwood avenue church, Toledo, Ohio, will entertain the northwest Ohio ministerial association which meets Sept. 11. W. H. Willison is president, and W. K. Van Winkle secretary of the association.

—The church at South Ottumwa, Ia., is in need of a pastor. The town has a population of 7,000 and is growing. The church can pay a salary of $700 per year. Those interested please address A. J. Stice, South Ottumwa, Ia.

—The brethren of North Carolina have a new church paper with an old name, The Watch Tower. It is published by Henry T. King at Greenville, N. C. We trust that the new paper may be of great assistance to the cause in that state.

—Protracted meetings can be more successfully carried on if the matter of song books is given proper attention. The Christian Publishing Company has a great variety of song books and will take pleasure in sending list and prices upon receipt of request.

—Those who desire to receive the issues of the CHRISTIAN-EVANGELIST containing the news of the San Francisco convention should subscribe at once. The list is growing so rapidly that we will be unable to furnish back numbers. Mention this to your neighbors.

Special Dispatch

San Francisco, Cal., Aug. 20.—Our Special arrived on time without accident.

Glorious trip, splendid delegation.

Great welcome meeting Thursday evening.

C. W. B. M. has just closed an enthusiastic convention.

Many pulpits filled by our ministers on Sunday. Great communion service in the afternoon at Woodward's Pavilion.

City papers are giving large space to the convention.

Prospects for great convention of both Foreign and Home Societies, many states have large delegations and the attendance is splendid for a coast convention.

Full reports later.

J. H. Garrison.

—R. W. Abberley has resigned the pastorate of the Portland avenue church, Minneapolis, to accept a call to the Walnut Hills church, Cincinnati. The church at the former point profoundly regrets his decision. He will probably begin his new work Oct. 1.

—Clark Braden, whose experience of twenty-five years in church work is well known to the brotherhood, desires to "preach for and instruct a congregation and to aid officials and congregations in church work." He may be addressed at Ravenna, Ohio.

—We are indebted to Bro. R. E. L. Prunty, of Brookfield, Mo., for a very creditable volume concerning that enterprising town, entitled "Brookfield—Past and Present." The book is bound in paper and contains 276 pages of reading and illustrations.

—Please remember that we are prepared to fill all your needs, whatever they may be, in church and Sunday-school supplies of every description. Just let us know your wants and we will show you as great variety and quote you as low prices as can be obtained anywhere.

—The Christian Endeavorers from the First church at Quincy, Ill., visited the Christian Endeavor society at Camp Point, Ill., and entertained them with music and reports from the Baltimore Christian Endeavor convention. The local societies united for the occasion.

—The official board of the Christian church, Farmington, Mo., has issued a call to the Christian churches of St. Francois county for an all-day meeting on Friday, September 1, to organize the county for more efficient and aggressive work. Edward Owers is pastor.

—The many friends of Bro. O. A. Bartholomew of this city will be glad to know that his health has been enough improved to permit him to occupy the pulpit of the Hammett Place church, St. Louis, three times during the absence of the pastor, S. B. Moore, on his vacation.

—H. J. Reynolds, minister, reports the work at Camp Point, Ill., as taking on new life. There was one baptism Aug. 10. W. F. Shearer has been engaged for a meeting to begin Jan. 6, 1906. The church has decided to send five delegates to the state convention at Decatur.

—R. S. Smedley writes from Golty, O. T., that the new church building which was commenced there May 8, was dedicated on Lord's day, Aug. 13. The building cost $1,908.28, all of which has been raised, rendering it unnecessary to make use of the $400 loan offered by the Church Extension board.

—The church at La Monte, Mo., I. H. Fuller pastor, will begin a meeting Oct. 1. A good singer to assist in the work is needed. Brother Fuller also asks us to say that the church at La Monte, O. T., is in need of a pastor, and can pay about $800 salary. Write to Brother Fuller in regard to either of these matters.

—C. C. Redgrave writes us from Port Arthur, Ont., that he has baptized Cecil Hastings, a native of Jamaica, W. I., in Lake Superior. Brother Hastings is a young man, a college graduate and is anxious to take a course in one of our Bible colleges, that he may be prepared to preach the gospel to his own people.

—T. R. Hodkinson, who has been preparing a book for publication and preaching at Sloan, Ia., will be ready for full work in a larger field (settled or evangelistic) Oct. 1, or earlier if desired. He has had large experience and requires only a moderate salary. Address 1720 S. Seventh St., Des Moines, Ia.

—Claude E. Hill, pastor at Mobile, Ala., writes that he is recovering from his recent illness and will soon be ready for work. He says there is no yellow fever in Mobile. The Christian church will dedicate its new building there Oct. 15. T. P. Shontz, chairman of the Panama Canal commission, contributed $200 toward the new building.

—N. Ferd Engle has just closed his year's work with the church at Lincoln, Kan. During the year there were nineteen baptisms and nine additions to the church otherwise. The Bible-school has reached an enrollment of 160 and has a cradle roll of twenty-five and home department of fifteen members. The work in all respects seems prospering.

—The Pacific coast churches are ordering our new church hymnal, "Gloria in Excelsis," in hundred lots. The coast brethren think they are entitled to the very best; and when they buy the book mentioned they are getting that very thing. We have it in a variety of bindings and with an equal variety of prices. Write to the Christian Publishing Company, St. Louis, Mo.

—No book recently issued by the religious press has met with as much interested reading and discussion as "The Holy Spirit," by J. H. Garrison. Every reader of this paper ought to have a copy. The subject indicated by the title of the book is treated in a thoughtful, simple and convincing manner. The popular price of $1.00, postpaid, has been made so as to place the book within reach of all. The prospects are that a second edition will soon be necessary.

—W. J. Lhamon will conduct a Bible institute at Aurora, Mo., August 18-21.

—The Hamilton avenue Christian church, St. Louis, will lay the corner stone of the new edifice Sunday afternoon, August 27.

—The church building at Alexandria, Ind., was dedicated August 20. Four thousand dollars were raised on that day and all debts paid.

—Chas. B. Newcomer, who is at present in Europe, writes from Rome that he will return in September and resume his work in the University of Michigan.

—The church at Rensselaer, Ind., is making good progress in the erection of its new building, which it hopes to occupy in November or December next. The services of the church are at present being held in the court house.

—A. N. Simpson will return to Drake university with the beginning of the fall session and would like to correspond with some competent young man to take up the work in which he is at present engaged. His address is Box 194, Toronto Junction, Canada.

—On account of the ill health of Mrs. Cory, A. E. Cory has given up the work in China for the present. His present address is Augusta, Ill. Brother Cory asks our prayers that Mrs. Cory's health may soon improve so as to enable them to return to their field of labor.

—We are earnestly striving to make the CHRISTIAN-EVANGELIST an absolute necessity to the church as a whole and to the individual families. Its list is growing rapidly in evidence of our success in this direction. Will readers of this item take a personal interest in the matter and mention the paper to those in their community who are not subscribers? One dollar and fifty cents buys 52 copies.

—The eighteenth annual convention of the Ralls county (Mo.) churches will be held at Center, September 4-6. There are 16 congregations in the county, 15 of which are in the co-operation. Champ Clark, congressman from the district, will be one of the speakers, and will deliver his noted lecture, "Richer than Golconda." The work in Ralls county is reported to be in a highly prosperous condition.

—We are ready to fill orders for our new book, "The Victory of Faith." This is a handsome volume of 268 pages, printed on the best of material and bound in an attractive and substantial manner. It contains twenty of the very best sermons and addresses of Bro. E. L. Powell, pastor of the First Christian church, Louisville, Ky. It is worth twice the price aksed for it. For $1 we will send a copy of it postpaid.

—In response to a considerable demand we have now ready for delivery an abridged edition of our splendid hymnal, "*Gloria in Excelsis.*" The abridged edition is intended for churches which do not feel that they need or can afford as large and costly a book as the complete edition. The complete edition has 612 pages, the abridged 400 pages. The prices on the former are $75 and $90 per hundred; on the latter $40, $50 and $65 per hundred, according to style of binding. We will be glad to tell you more about this excellent hymnal. Write to us.

—R. H. Fife, of Kansas City, with Edward McKinney, of Dorsey, Ill., as singer and helper, will begin an eight weeks' campaign with the First and Second church of Little Rock, Ark., on Wednesday, Aug. 30. J. N. Jessup and David T. Stanley, the pastors, are planning for a great meeting. Brother Fife has an open date for a three or four weeks' meeting immediately following the Pittsburg campaign, which will close the latter part of November. He is making his dates for 1906. Churches desiring his services should apply early for choice dates. His permanent address is Kansas City, Mo.

—The Disciples of Christ visiting at Chautauqua, N. Y., were treated to a delightful excursion on the steamer Mayville, August 4. The party was composed of more than 50 persons under the direction of Mrs. J. C. B. Stivers, of Cleveland, O., assisted by several other sisters and brethren. The occasion was so delightful that it was decided that an annual excursion should hereafter be a permanent feature. Mrs. Stivers, and W. J. Ford, of Hiram, O., were appointed a permanent committee. Sister Stivers is one of the Sunday-school teachers in the Chautauqua assembly, and says that among the periodicals found in the school is the best of all young people's papers—Our Young Folks.

—The report of the Christian Woman's Board of Missions for the ten months beginning with Oct. 1, 1904, and ending July 31, 1905, is at hand, and is a model of what such a report should be. We give the summary herewith:

RECEIPTS.		
Bal. on hand Oct. 1, 1904..	$ 19,316.10	
Actual receipts...........	128,329.06	
General fund returned....	659.70	
Loans returned...........	24,658.65	
Total...............		$172,963.51
DISBURSEMENTS.		
From general fund.........	$96,037.28	
From orphanage funds	8,742.10	
From other funds, including loans.....	45,058.97	
Total disbursements		149,838.35
Bal. in bank		$23,125.16
For work in India	30,901.09	
For work in Jamaica.......	10,206.39	
For work in Mexico........	18,068.61	
For work in Porto Rico.....	4,921.57	
For work in South America.	1,383.00	
For work in United States..	84,357.69	
Total................		$149,838.35

Respectfully submitted,
MARY J. JUDSON, treas.

—The Benevolent Association has purchased seventy-one and one-half acres of land situated a few miles west of St. Louis, on the St. Charles rock road, at the intersection of the Hanley road, at a cost of $32,500.00. A small amount has been paid on the purchase price. It is the intention to remove the orphans' home to this tract of land as soon as suitable buildings, which will be on the cottage plan, can be erected. The building at present occupied by the orphans' home will be devoted to the uses of the babies' home and the Christian hospital. From the very beginning the Benevolent Association has undertaken large things, depending on the generosity of the brotherhood, with a full assurance that this work, which is "pure religion and undefiled," will not be permitted to fail.

"An Endeavorer's Working Journey Around the World,"

By John F. Anderson

$1.50 Postpaid.

Hon. Champ Clark says it is:

"*The most interesting book of travels published since Mark Twain wrote 'Innocents Abroad.'*"

CHRISTIAN PUBLISHING CO.,
St. Louis. Mo.

—In a personal letter to the Editor of this paper a few days since, Ex.-Governor T. T. Crittenden, of Kansas City, referred to some of our great Missourians in a way that we think would be gratifying to their numerous friends, and we are sure the Governor will not censure us for making public this part of his personal letter. He writes: "I have known many of the strong and good men of your church, commencing with some of the older ones in Kentucky; then my old friend, Thomas B. Haley, who was residing at Lexington, Mo., when I commenced my Missouri life in that place. Then my old friend, George W. Longan, whose mind was a laboratory of great thoughts beyond those of the ordinary class of people; in fact too deep to be popular in the pulpit. Then that noblest of all men, that gentlest of all men, Alexander Procter, who never knew the depths of his own mind, nor the amiable sweetness of his own nature. These were great men, and will ever stand out as prominent persons in the history of your great church. My old friend Haley will stand in the foremost ranks as one of the greatest theologians of the west, with as much, if not more, common sense and thorough knowledge of the common people than any man I ever knew. Before closing permit me to recall one other name, Henry Haley, long since gone to his reward in heaven, who if he had lived would have been one of the brightest ornaments, not only of his church but of our great state. I speak of the above named gentlemen because several of them were my intimate friends, socially and politically, they belonging to what we old Presbyterians would call the new faith or creed, and I an old blue-stocking Presbyterian who never changes believing that 'what is writ is writ.'" We thank Governor Crittenden for these generous words of praise, which while they are worthily bestowed, indicate something of his breadth of vision and sympathy. To appreciate greatness in others is itself a mark of greatness.

* *

A Prosperous Church.

In our endeavor for 100 new subscriptions to the CHRISTIAN-EVANGELIST we were led to the Bluefield church. Here 43 gave us their names. The credit is due to W. G. Walters, their capable, accomplished minister, who accompanied me to the homes of his people, and always spoke a fit word in behalf of our religious journals. He was tireless in his assistance, and the great love of his church expressed itself in their cordial response. Brother Walters is editor of Our Work, the comeliest and most helpful congregational paper it has been our pleasure to read. Under his tuition the culture of the church conscience has been enhanced as respects its attitude toward Christian papers. They are giving "attention to reading" our religious press, and this is a mark of spiritual prosperity. The Bluefield church is one of God's best, and their pastor is leading them ever to the more abundant life. Recently he conducted a month's meeting, without the assistance of a singing evangelist, himself doing all the preaching, resulting in more than 50 accessions.

It was our privilege to visit another church, the second wealthiest in the state. Here, with all kinds of persuasion, we allured three subscriptions—this in spite of the fact that there were not ten families in the church that received regularly any of our papers.

Our hundred names is about completed. We commend the Christian-Evangelist to all the brethren. Among periodicals. to us it is the richest and best.

Tazewell, Va. R. E. Elmore.

* *

Help This Sister in Her Good Work.

Editor, Christian-Evangelist: For many years I have been a reader of the Christian-Enangelist, and I write to ask if you will kindly assist me, through your paper, to help pay the expenses of a young man who desires to preach the gospel, and has no money to go to college. Less than two years ago we took this young man into our home to work for his board and to go to the high school. In a few days after he entered our home, I learned that he neither attended Sunday-school nor church. In fact, he was an unbeliever. I went to work to save him, and after hard work and earnest prayer, in six months he accepted Christ, and since that time has been a very consecrated Christian. He graduated from the high school last June at the head of his class, having worked his way for three years. He also won the gold medal in the southern Illinois high school contest for oratory. He desires to enter college September 1, and I ask a free will offering from any who are interested in the Lord's work, to enable me to send him, that he may prepare for the Christian ministry. I trust that you will kindly ask your readers to assist me, and I shall ever be grateful both to you and them.

Your sister in Christ,
Marion, Ill. Mrs. John H. Duncan,

[Sister Duncan is known to the Editor of this paper as a consecrated Christian woman. The work she has in hand, of putting a most promising young man in a condition to preach the gospel, is a noble one, and one that will appeal to many who will be glad in that way to help preach the gospel. Any contributions sent to Mrs. J. H. Duncan, Marion, Ill., will be sacredly used for the above purpose.—Editor].

* *

Help for Young Preachers.

The readers of the Christian-Evangelist already know that by an agreement with Sister Claud L. Garth, a large portion of her husband's bequest for the assistance of indigent young preachers to obtain an education is now available, and that the assistance is offered for the coming session of the college of the Bible. The plan is not to support young men, but to supplement their resources by adding what they cannot otherwise obtain. The rule will be to require the student to prove himself by one year in college at his own charges, after which, if his record is satisfactory, he will be furnished all needed help till he graduates in the full classical course. Exceptions are made for men already well proved and highly recommended. We invite correspondence with all young brethren whose hearts are steadfastly set on giving their lives to the work of preaching, and who believe themselves possessed of talents necessary for usefulness, but who are deficient in means to pay for an education. Money will be loaned without interest and without pressure as to time of payment. Address,

J. W. McGarvey, or
Lexington, Ky. B. C. Deweese.

His Last Contribution.

There is probably no field in the world more needy or more inviting than the new south land.

Scattered all over the southern states are congregations numbering from a little handful up to good, strong churches, and yet there are scores of counties in which a herald of the old Jerusalem gospel has practically yet never set foot.

All the south, indeed, all the world, is a Macedonia. The weakness of the cause, numerically, has proven its strength in the Christian character of its few adherents, both male and female. I mention an instance. When I was state evangelist of South Carolina, in 1883, Dr. John W. Oglivie was struggling out of the darkness of sectarianism into the full light of God's grace. Since that time he has become a strong, intelligent and persistent advocate of the ancient faith.

Recently, in our effort to raise the balance, $3,500, toward our labor fund, his heart was deeply touched by our appeal, as the following letter from him will show:

I will be eighty-four years old in ten days (July 20) and though it is with difficulty I get up my doorsteps and can't walk one hundred yards without resting, and though possessed of but little of this world's pelf—I am constrained by knowledge of your work and personal acquaintance and repute of the poor young men you have sent into this destitute low country—such as Albt. T. Fitts, Victor Bowers and many others—to make you, at this critical period of my life, and your institution, my last Christian contribution. I enclose check for $10.

Allendale, S. C. John W. Ogilvie.

Brethren, this aged saint is only a type of many who have long waited for the kingdom of God. We believe that the School of the Evangelists was raised up of God to meet this great need.

When the fire swept away our main building Dec. 1, 1904, it seemed that the loss was irreparable, but now everything points to great enlargement.

Surely there are many readers of this paper to whom Dr. Ogilvie's example will be a strong appeal. We have raised within $3,500 of enough to complete the building, and we appeal to you, brother, sister, for something toward this fund.

Ashley S. Johnson.
Kimberlin Heights, Tenn.

* *

Have you seen our "Attendance and Offering Card," by which the children are induced to come on time, and to make their offerings for the Master? They are 1 cent each and will triple the offerings in any school. Samples sent.

MINIATURE BOOKS
——Containing——
One of the Four Gospels in Each,

MATTHEW, MARK,
LUKE, JOHN,

Gilt Edged, Morocco Bound, Size 1½ x 2 inches.

Price Fifty Cents Each,
CHRISTIAN PUBLISHING COMPANY,
ST. LOUIS, MO.

HIRAM COLLEGE
HIRAM, OHIO.
The College of the Disciples of Christ in Ohio.
It offers Standard Collegiate Work.

Thorough courses in ancient and modern languages and literature, including Hebrew, Greek, Latin, English, German, French, Spanish: physical and biological sciences; mathematics; history; economics; philosophy; theology; public speaking; music, both vocal and instrumental; art; business, physical education. Special courses for ministerial students. The degrees offered are A. B., B. S., Ph. B. and Mus. B.

Hiram offers the best of air and water, plenty of well prepared food at reasonable rates, and an unexcelled moral atmosphere. A new plan has been adopted for the management of the ladies' dormitories and dining rooms. The department of music has been entirely reorganized. Two more professors than last year. Physical education, including athletics, will take one man's whole time.

For catalogue and other information address
The President, C. C. ROWLISON.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

FOR SALE—A fine cornet and typewriter. W. H. Willyard, Keokuk, Ia.

PIANO and ORGAN—For sale, a piano and an organ. First-class make. Brand-new; will make low price on either or both for a quick sale. Address, W. D. CREE, 2712 Pine st., St. Louis, Mo.

CHORISTERS and PREACHERS—Examine our new Church Hymnal. It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

HOME DEPARTMENT AND CRADLE ROLL SUPPLIES.

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

J. BRECKENRIDGE ELLIS' BOOKS

KING SAUL
A history of Saul from the time he started to find his father's beasts until his death on Gilboa. - - -
281 Pages. Cloth.
$1.00, Postpaid.

IN THE DAYS OF JEHU
The story is so well told that it is really fascinating. It expresses important truths by historic examples. -
189 Pages Cloth.
75 cents, Postpaid.

SHEM
The scene of the story is in Judea, six centuries before the birth of Christ. The tale is a strong one with action on every page. - - - -
298 Pages. Paper.
50 cents, Postpaid.

ADNAH
Another very interesting historical novel concerning the times of Christ, written in a most interesting manner.
308 Pages. Cloth.
$1.00, Postpaid.

Christian Publishing Co.,
ST. LOUIS.

The Campaign for Two Thousand Contributors.

One thousand three hundred and four churches have promised to take the annual offering for Church Extension. We are slowly climbing toward the 2,000. We should reach it by Sept. 30 Missouri is ahead, Illinois second, and Ohio third. Remember this is the only offering asked from the churches for the entire year.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	10	Missouri	162
Arkansas	11	Montana	8
Arizona		Nebraska	64
California	60	New Jersey	1
Colorado	13	New Mexico	2
Connecticut	1	New York	24
Dist. Columbia	5	North Carolina	7
Florida	4	North Dakota	
Georgia	10	Ohio	132
Idaho	4	Oklahoma	16
Illinois	141	Ontario	1
Indiana	89	Oregon	25
Indian Territory	10	Pennsylvania	38
Iowa	80	South Carolina	4
Kansas	85	South Dakota	5
Kentucky	63	Tennessee	24
Louisiana	10	Texas	67
Maine		Utah	
Manitoba	2	Vermont	1
Maryland	3	Virginia	14
Massachusetts	6	Washington	27
Michigan	38	West Virginia	12
Minnesota	11	Wisconsin	6
Mississippi	6	Wyoming	2

All promises should be sent to

G. W. MUCKLEY, Cor. Sec.

600 Water Works Bldg., Kansas City, Mo.

* * *

Illinois State Convention.

The following is the program of the Illinois State Convention. to be held at Decatur, September 4-7, 1905:

Monday Evening, September 4—C. W. B. M.—Address, H. G. Wilkinson, Porto Rico.

Tuesday Morning—C. W. B. M.—Young People's Department. Report and awarding of state banner, Miss Clara B. Griffin; report of treasurer, Mrs. S. J. Crawford; report of corresponding secretary and organizer, Miss Lura V. Thompson; future work, led by Miss Olive Lindsay Wakefield; the mission of the C. W. B. M., O. W. Lawrence.

Tuesday Afternoon—Roll-call of district secretaries, Mrs. E. N. Holmes; report of National Convention, Miss Lura V. Thompson; address, H. G. Wilkinson; Harvest Home, Mrs. W. W. Wharton.

Tuesday Evening—I. C. M. S.—President's address, G. A. Campbell.

Wednesday Morning—C. W. B. M.—Workers' conference, Lura V. Thompson, leader; chairman nominating committee, Mrs. Mary Lloyd; chairman future work committee, Mrs. Olive L. Wakefield; chairman committee on life memberships and annuities, Mrs. Ethel H. Johnson.

Wednesday Morning—I. C. M. S.—Enrollment and appointment of committees. Reports: Corresponding Secretary, office secretary, treasurer, permanent fund; the place of state missions, F. M. Rogers; convention sermon, S. E. Fisher.

Wednesday Afternoon—Practical Christian union, G. W. Buckner; foreign missions, A. McLean; the Redemption of America, W. J. Wright; business session of Education Association.

Wednesday Evening—The Responsibility of Educational Institutions to the People, Mary M. Herrick; address, W. F. Shaw.

Thursday Morning—Business session. Bible-school work, Marion Stevenson; Endeavor session. Address, C. S. Medbury, Des Moines, Ia.

Thursday Afternoon—Possibilities of the Village Church, L. E. Chase; Widening the Influence of the Local Church, O. C. Bolman; Ripening Fields, G. H. Brown; Anti-Saloon League, W. H. Anderson.

Thursday Evening—Address, C. S. Medbury, Des Moines, Ia.

S. S. Jones, Danville, director of music.

E. A. Gilliland, S. S. Lappin, E. H. Burnham, committee.

The passenger associations give a rate of one and one third fare for the round trip provided one hundred or more certificates are issued on tickets sold. Ask your agent for a certificate for every ticket that you buy and do not take no for answer.

The basis of entertainment is lodging and breakfast free, dinner and supper to be secured in the city and at convenient places. Kindly send the list of delegates from your city to F. W. Burnham, Decatur, Ill. J. FRED JONES, Sec'y.

Bloomington, Ill.

* * *

Kentucky State Convention.

The annual convention of the Christian churches of Kentucky will be held in Maysville, Ky., September 25 to 28, inclusive.

The committee on homes earnestly desires every delegate who expects to attend, to write at once to the chairman of the committee, that homes may be provided and the delegates notified of their assignment, by card. We request that these cards be preserved and presented to the committee of reception on arrival at Maysville, Ky. No arrangements for homes can be promised after September 21. You can help us in this matter, if you will by being prompt. DR. P. G. SMOOT,

Chairman of Committee on Homes.

* * *

Kansas State Convention.

The Western Passenger Association and the Southwestern have granted an open rate of one and one-third fare for the round trip from all points in Kansas, and from Kansas City and St. Joseph, Mo., to Eldorado and return. Excursion tickets to be sold on Sept. 16-19, inclusive, good to return leaving Eldorado until and including Sept. 22. Tickets limited for going passage commencing date of sale and for continuous passage in each direction.

Watch for the program. F. G. Tyrrell, of St. Louis, will open the convention with an address on Monday night, Sept. 18.

Send your name to S. W. Brown, Eldorado, Kan. W. S. LOWE.

Topeka, Kansas.

* * *

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Ministerial Exchange.

Wanted—A singing evangelist for a two weeks' meeting in a country church beginning Sept. 5; also for three or four weeks beginning Oct. 17. State terms and give recommendations. R. E. Callithan, Dearborn, Missouri.

Wanted—A minister for the church at Fair Hope, Ala., after Sept. 1. Address A. L. Mershon in that city.

Ernest J. Bradley, a graduate of Texas Christian university and for three years pastor at Smithville, Tex., desires to change his field Oct. 1. A location in the north or west preferred.

H. S. Saxton and wife, Troy, O., will be open for engagagements as singing evangelists for the months of October and November.

R. H. Webb, formerly pastor of the U. B. church, Havana, Kan., has united with the Christian church at Tyro, Kan., and desires work as pastor among our people. For information concerning him write to J. R. Charlton, Caney, Kan.

Daniel G. Cole, 4039 Olive street, St. Louis, Mo., desires preaching points within reach of Eureka college for one-half time. He writes that he has been preaching for four years.

Wm. H. Van Dusen, with experience as evangelist and pastor, is open for engagements in either line and may be addressed at Tallula, Ill.

C. H. Hilton, Box 717, Ellensburg, Wash., writes that there is a fine opening in that city for a homeopathic physician. There is no physician of that school within thirty miles.

* * *

The devotional books, "Alone with God," "Heavenward Way," and "Half Hour Studies," are always in demand and always acceptable. In good silk cloth, 75 cents each.

* * *

Literature Tells.

I commenced a meeting at Uniontown, Ark., July 7, and closed last night with sixty-six additions all told. Four were prevented from obeying, leaving the actual number sixty-two.

Quite a number of fathers and mothers, and a great company of young men obeyed the gospel. Two years ago this congregation read the Gospel Advocate and were "Anti," but they then made a change in their paper, and since then the CHRISTIAN-EVANGELIST and Standard are taken, and they have learned the wholesomeness of missions and are supporters of the organized work. They used the organ during this meeting for the first time in the church services. It was the property of the Bible-school. Brethren, literature tells. This is a small country town fourteen miles northwest of Van Buren and genuine Arkansas hospitality reigns. I greatly enjoyed the fellowship of this country people.

E. E. DAVIDSON, evangelist.

Kansas City, Mo.

THIRTY-SEVENTH YEAR.

HAMILTON COLLEGE

FOR GIRLS AND YOUNG WOMEN.

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,

MRS. LUELLA WILCOX ST. CLAIR, President,

Next Session opens Sept. 11, 1905. **Lexington, Ky.**

NEWS FROM MANY FIELDS

The St. Louis Letter.

The St. Louis Letter has been taking a vacation; but the good work in St. Louis has gone steadily on. All of our churches have been opened regularly all the summer. A unique and interesting feature in some of the St. Louis churches this summer may be suggestive to others.

Several of the pulpits have been acceptably filled by the elders of the congregations while the pastors were taking their vacations. In the Compton Heights church, Brothers Allen, Gibson, Bonner and Hodgdon saw that the pulpit was supplied at every regular service. During Brother Allen's ministry, two additions were received, one by statement, and one by confession and baptism, Brother Allen baptizing him. We learn that a similar plan was worked at the Hammett Place church.

The Christian Endeavor society of Compton Heights rendered very efficient and faithful service at the evening meetings. Our Endeavorers have been quite active throughout the summer, from twenty to thirty of them attended the Wednesday evening prayer-meeting.

Sister O. C. Shedd, known to many of the Christian-Evangelist readers as the teacher of the Junior Bible class of the Compton Heights church (a class that enrolls about 150 young ladies and gentlemen), also for her active interest in the Christian orphans' home, this city, and many other benevolent enterprises, was married by the writer to Dr. Treston Ayars of this city, Aug. 16, high noon. Mr. and Mrs. Ayars will take an extended trip through the west and as far north as Canada. They have the very best wishes of their many friends in the Compton Heights church, and indeed throughout the whole city. They will return to St. Louis about Oct. 1.

Nearly all of the St. Louis pastors are away or have been away for a rest this summer. None of them went out of the city for vacation last year. Our preachers' meeting will be re-opened in September, when all of the preachers are expected to be at home ready for the fall opening of the work.

A host of the St. Louis workers have gone to the national convention which is opened to-day (Aug. 17) in San Francisco. We who are staying by the stuff expect to share with those who have gone into the battle through their reports which we are anxiously awaiting.

F. N. Calvin.

* *

C. W. B. M. in Missouri.

Only a few words to call the attention of every auxiliary member to the condition of our state in regard to our year's work. All will remember that at the national convention in St. Louis, October, 1904, the states were apportioned the amount they were asked to raise. Missouri was asked to raise $11,000—including all money sent to Indianapolis. Now at the end of July only $8,804.53 has been sent. This means that if we want to have old Missouri among the states that meet their apportionments, we must send to Indianapolis $2,195.47 before Sept. 15. We can easily do this, if all our auxiliaries and members will pull together and pull hard. Will you not do it, my sisters? Will you not lend your prayers, your voice and your money, to bring us to the point of having reached our aim, and help us to rejoice and cry hallelujah to him? I feel sure of my sisters' loyalty and devotion, and trust them to meet all the needs. All auxiliaries not having met their apportionments or pledges on the special work of last year are urged to send it in full, as soon as possible. All auxiliaries, having paid these, will you not help us by sending from your abundance, an additional offering of whatever you can? Send it gladly and prayerfully. Remember, only $2,195.47 including all funds except state. Let us win and come up rejoicing.

Let us start a dollar brigade and every woman who can possibly spare it send one dollar to help on this amount. All have a part. Send smaller helps, if the dollar is more than you can spare.

Mrs. L. G. Bantz.

* *

Colorado.

My oriental cruise is developing nicely. It promises to be a great trip. F. D. Power and wife, of Washington, will be in the party. Chas. S. Medbury, of Des Moines, Iowa, has decided to go. The friends of L. L. Carpenter, of Indiana, are arranging to send Brother Carpenter. It is probable that M. M. Davis and wife, of Dallas, Texas, will go. The company will be limited to 20 persons. Those who want to get into it would better "step lively."

All goes well with us. The old $22,000 debt on the South Broadway church is down to $2,500. We want to begin 1906 without a dollar of debt. It begins to look as if we will be able to do so.

The Colorado assembly of the Christian church is in session at Gato, a place thirty-seven miles from Denver, on the line of "the Moffatt road." The situation is described as ideal. B. B. Tyler.

* *

Young People's Missionary Conference.

It was my privilege to attend the fourth annual conference of the young people's missionary movement held at Silver Bay, Lake George, N. Y., July 21-30. The young people's missionary movement was organized at Silver Bay three years ago. Its object is to promote interest in missions among the young people. This conference is the largest one held—over 600 delegates being present. Sixteen denominations were represented, the largest denominational groups being the Methodist Episcopal, Congregational, Presbyterian, Baptist and Protestant Episcopal, in the order named. Delegates came from as far west as Missouri and as far south as Maryland. There were only nine delegates from the Disciples of Christ; six more than last year. Our people ought to be more largely represented.

This movement is not an independent one. That is, it does not interfere with or antagonize the boards of the different denominations. Instead, it co-operates and aids to the full extent of its ability.

I have not time to give a full account of the conference, and what I am writing is largely from memory. The first hour in the morning was devoted to the consideration of ways and means for organizing and developing mission study classes—in churches, in districts, in cities.

The second hour was devoted to the study of foreign and home missions. The delegates were divided into different groups, each group being led by a capable leader.

The last hour was given to popular subjects; an address usually being made by some noted leader in Christian work—preacher, missionary, or board secretary.

The afternoon was devoted entirely to recreation, and in the evening considerable time was spent by the different denominational groups discussing plans for the development of the missionary spirit in their respective denominations.

An interesting feature of the conference was the missionary exhibit, which consisted of tracts, pamphlets and books from the different missionary boards, giving facts, figures and incidents concerning their missionary work in home and foreign fields. Our two boards were represented in this exhibit.

The spirit of the entire conference was excellent. What impressed me most was the deep consecration of the delegates.

In the four conferences held, over 100 young people have pledged themselves to go to the foreign field, and the remarkable thing about it all is that there has never been a direct appeal for volunteers.

G. A. Reinl.

* *

Illinois Notes.

President R. E. Hieronymus attended the National Educational Association in Boston. Few men in our country are more thoroughly up-to-date in educational matters than he.

The little church at Bement is moving forward quietly in its work.

Atwood has a good little church of one hundred members and half as many in Sunday-school. J. C. Ashley, of Indianapolis, visits them twice a month.

Arthur has an excellent little church of more than usual enterprise and public spirit. It has met some discouragements, and is now without a minister, but will not stay so long.

In few cities of our state has the cause prospered as at Danville. Much of this has been due to the long, successful pastorate of S. S. Jones. Brother Smart has been in the church about one year, and 117 have been added to the church. Brother Scott has been in the Second church only a few months and seems to be getting the work well in hand and has frequent additions.

The church at Cheneyville supports preaching part of the time, has a good Sunday-school and is the only church in the place.

One of the splendid old churches of eastern Illinois is at Antioch, some six miles east of Rossville. It was organized by Father James Conner some forty years ago. Brother Martin, of Wabash, Ind., preaches for the church half the time.

At Rossville H. H. Peters, who graduated at Eureka in June, is getting a fine start in the work. Twenty-five have already been added to the church, which

25 CTS. PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION 25 CTS.

now numbers 160, with a Sunday-school enrollment of nearly as many. The church was organized by S. H. Creighton eleven years ago and has an elegant $7,000 building. This was the home of our excellent young preacher, Ira Ingle, who left college this spring to take up the work in Milton.

I neglected to mention that 200 acres of beautiful land given Eureka college by Sister Debora Bauda lies about seven miles east of Rossville and one mile from Antioch church. With proper improvements this could be made one of the best farms in this fertile section of our state. It can be bought for a reasonable price.

M. G. O'Brien, late of Columbus, Ind., has just entered upon his work at Kankakee. He is a comparatively new man among us, but is entering into his Illinois field with the spirit of a native.

At Donovan we have about one hundred good members, with a good Sunday-school and other useful departments. Brother Howe, a Eureka student, is preaching for them and is much loved.

The churches at Martinton, Iroquois, Pittwood and Prairie Dell have good houses, but at present no preaching. This is a fertile field.

Brother Baker is hard at work at Milford. He seems to be loved by everybody and is leading the church into true spiritual power and larger usefulness.

Eureka, Ill. J. G. Waggoner.

❁ ❁

Western Canada Missionary Convention.

The fifth annual convention of the western Canada Christian missionary association met July 24 and 25 with the church in Winnipeg, one of the missions of the association.

Three years ago there were only two churches in our territory; at Rat Portage (now called Kenora) and Portage La Prairie. At this convention eleven churches were reported. We are now represented by five churches in every province in the Dominion, including those which have just graduated from the territorial to the provincial status.

Our association covers probably the largest territory of all of our missionary organizations except those whose work is international. Our most easterly church is in the Whitefish colony, at the western end of Lake Superior, and our most westerly at Vancouver, B. C.

The secretary's report showed that during the year assistance had been given to the churches in Winnipeg and Swan River, both in Manitoba.

During the convention $500 was pledged by individuals for the year's work. It was resolved to enter upon evangelistic work as soon as a man could be secured. If possible, a church will be planted in Regina, the capital of the new province of Laskatchewan, and the next convention held there.

Miss Mattie Burgess, C. W. B. M. organizer, was present throughout the convention, and on the last evening delivered an address on the work of the C. W. B. M.

Officers elected for the coming year are as follows: President, Alex McMillan, Winnipeg; vice-president, Henry Ogletree, Portage La Prairie; corresponding secretary and treasurer, J. A. L. Romig, Portage La Prairie; members of the board, Jno. A. Vitson, Portage La Prairie and S. W. Axtel and S. H. Shank, Winnipeg.

Alex McMillan.

Winnipeg, Manitoba.

India Notes.

I write especially to apprise the readers of the Christian-Evangelist of the death of one of our workers in India, Miss Jane Adam, of Deoghur. Her death took place on May 24, in the station where she had worked for perhaps seventeen years. Her age was about eighty, and she had been gradually failing for some years, so that her departure was no great surprise to those acquainted with her.

Miss Adam came to India from Scotland about 30 years ago. She had some resources of her own, and was assisted by friends in Scotland, her home. She was a woman of culture and refinement, versed in music and painting, and speaking several of the languages of Europe.

For some years she worked in connection with Pastor Haeggert, a well known independent German missionary, who was laboring among the Santals, a primitive tribe in western Bengal. Leaving him, she went to Deoghur.

After some years, Miss Adam, like many other Christians, became convinced of the all-sufficiency of the New Testament scriptures in matters pertaining to God, and decided to unite with those who call themselves Christians only. Accordingly, it was decided that the Christian Woman's Board of Missions should locate some workers in the station to work in connection with her. Miss Graybiel was perhaps the first of the missionaries to be associated with her. Under Miss Graybiel, who has always been a pioneer missionary in some station or other, a bungalow was built. Then the famine came, an orphanage was opened, and with it a school. Miss Adam was managing a small leper asylum. Books were sold. Meetings were held for both men and women; as far as practicable, when the hospital was opened, mission work was carried on in almost all its lines. Miss Adam, though affiliated with the C. W. B. M. workers, and attending the annual conventions, nevertheless kept up a great deal of independent work. The people, though heathen, all speak kindly of her, and she had a great influence over them.

By the terms of her will, all her immovable property is given to the C. W. B. M. to be used for mission purposes. It is perhaps worth $2,000, apart from the land, the value of which is difficult to estimate. By a codicil to her will, one house is to be reserved as a rest house for Indian Christians who may wish to go to Deoghur for a vacation, but who cannot afford to rent a house.

Deoghur is a great mission station. The name means, "House of God." But to the Hindu it is rather "Baidynath," the Lord of Physicians. The locality is undoubtedly a healthy one, but the Hindus all over India know of it as a place where miracles of healing are performed. Especially is it supposed to benefit lepers, many of whom flock there. In consequence of this, the government has opened a large leper asylum there to accommodate those whom the gods are unable to cure. There are also about a dozen lepers in the mission asylum. A great "mela," or religious fair, is held in Deoghur in the month of February, and one hundred thousand or more pilgrims attend this. There are pilgrims also at other times. It is considered one of the twelve most sacred places in India.

At present the station is manned (or womaned?) by four lady missionaries. Miss Lackey has charge of the orphanage. There are at present about 80 girls in the institution. Miss Maddock has charge of the zenana work. This is something that men never know much about. But I do know that a number of homes, both among Bengali and Hindu speaking people, are visited by Miss Maddock and her assistants, and that the word of God is taught in all of them. Dr. Longdon has a large medical work, it takes about all of her waking hours. But she does find time to speak many a word to her patients and those whom she meets about the blessings of the gospel of Christ. Miss Vance, the newest of the Deoghur workers, began with the orphanage school, which one would think was a sufficiently large field, but has since opened two or three other schools, and is full of plans for the future. A capable and competent staff of workers? It is indeed. But there is one thing lacking: *They need a man.*

Except for a short time, when Bro. F. E. Stubbin, of Australia, was in the station, superintending the building and preaching incidentally, there has never been a male missionary located at Deoghur. But this is soon to be remedied. Bro. Wilmer Munro, who came out to India last November, will go to Deoghur this fall. He will find a great field ready for him.

The need of a man was what caused the writer's last visit to the stations. When Miss Adam was at the point of death, the ladies telegraphed for some one to come and conduct the funeral ceremonies. The telegram did not arrive in time for that but we had a memorial service on Sunday. Brother Grainger had come to Jubbulpore for a day, and yielding to my persuasions, which he pronounced irresistible, he accompanied me to Deoghur. Brother Grainger conducted a Hindi service in the morning and the writer an English service in the afternoon. Monday morning we visited the lepers and spoke to them, and saw the grave of Miss Adam, and in the afternoon spoke to a number of people in the bazar.

There have been two baptisms in Bilaspur lately; also five in Harda. Our Bible college closed for the hot season with 18 students. Two of them graduated from the school. The work is moving steadily onward, and we hope for a glorious harvest the coming cold season. Geo. W. Brown.

Jubbulpore, India.

INDIVIDUAL COMMUNION CUPS
Send for FREE catalogue and list of nearly 3,000 churches using our cups.
Sanitary Communion Outfit Co.
15th Street, Rochester, N. Y.

Good Music is of Supreme Importance
When we say *good* we mean both in sentiment and melody.
LIVING PRAISE
By Chas. H. Gabriel and W. W. Dowling
Is that kind of a Song Book.
Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.
Christian Publishing Co., St. Louis, Mo.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
32nd year. The College—a University trained faculty. German-American Conservatory, in charge of specialists. Art, Elocution, Cooking and Business Courses. For catalogue, address
JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

Things in Ohio.

Chas. Darsie and wife, of Uhrichsville, have been spending a vacation in New York and Connecticut.

A. C. Gray, who has ministered for several years at Mt. Healthy, has offered his resignation. Brother Gray is one of our solidest men, and will serve any community well.

A. M. Hurd, of Cuyahoga Falls, has been given a call to Byesville and Harmony churches. The state board will help Byesville. The town is growing rapidly, and new Disciples are constantly moving in.

The churches of Columbus are moving along after the usual fashion. They keep at things down there, and while there is no boom, yet they are constantly building. A new mission has been started among the colored people on Frambes avenue. The corner stone of the new Linden Heights church was laid in July. Then best of all the Central church has sold the old property down town for $30,000, and will go out into the residence community and build a new plant.

Ohio has a new preacher from Kentucky and one from Indiana. J. J. Cole has been called from Butler, Ky., to Millersburg, and Grant A. Waller, of Indiana, to the new church at Utica. We extend a hearty welcome to our fellowship.

W. T. Groom has resigned at Bellefontaine, where he has ministered for some four years. He has accepted a call to Butte City, Montana, and has gone to his new field of activity. The Bellefontaine church now has a splendid plant, no debt, and about 350 members, and will be a good field for some good preacher.

Geo. F. Crites is spending his vacation in holding a tent meeting at Lucas, in Richland county, where he hopes to organize a church.

H. M. Garn will move his furniture from Antioch to Lakewood, and minister to the saints in that community. This is the home church of Secretary Bartlett, and Brother Garn will therefore become spiritual adviser to the state secretary.

J. M. Van Horn, of Worcester, Mass., has been spending his vacation on Ohio soil, and preached for his old parishioners at Warren, where he was given a cordial welcome.

L. J. McConnell and wife, for Mrs. McConnell is a preacher too, have been called to minister at Shreve. They will find a good church and people who are ready to work. May this union last for a decade.

Have you read J. H. Garrison's book on the "Holy Spirit"? If not, put a one dollar bill in an envelope and send it to the Christian Publishing Co., St. Louis, Mo., and you will get a book that every preacher ought to read. We need to re-study and preach more on the work of the Holy Spirit.

By the time this letter is in print, the vacation season will have closed. It will be time to take the Church Extension offering and get down to business for the fall and winter campaign. What are you going to preach about this fall and winter? Have you any program, or are you going on the old hit-and-miss method? This scribe will, "as his custom is," preach expositorily from two books of the scripture. For the morning, Ephesians will be gone over for the second time, and the sermons put in permanent form. For the night, an exposition of the letter to the Hebrews will be given. Whatever you do, preach the Word. There is nothing that comes from the public rostrum that people like so well as good, solid preaching of the Word of God.

C. A. FREER.

Painesville, Ohio.

◆ ◆

News from North Carolina.

In order that the brotherhood may not forget that a few things are going on in the Old North State, we are pleased to send a few more items of interest.

Dennis W. Davis is in a splendid meeting at Athens chapel. In six days there were thirty additions. The meeting continues.

W. O. Winfield began a meeting at Albemarle church, August 1. Prospects for the meeting were very good.

The church at Belhaven has grown in numbers and power to such an extent that it has asked J. R. Tingle, its devoted pastor, to spend his entire time with this church instead of half time as heretofore.

John Thomas Brown, one of the young preachers from Atlantic Christian college, greatly stirred the Roanoke union meeting with one of his splendid sermons during its recent session at Pantego.

J. Boyd Jones, our hustling corresponding secretary, is in the midst of a rousing meeting at Wilson's Mills. There are 22 additions to date.

A. J. Manning, of Jamesville, is the evangelistic manager of Roanoke union district and is locating preachers for the weaker groups of churches.

D. W. Arnold has recently held good meetings at Williamston and Jamesville.

R. L. Philpott, of Reelsboro, has been asked to take charge of the work at Plymouth and Dardens.

Pres. J. J. Harper reports that prospects for a large number of students at Atlantic Christian college are bright. President Harper and R. A. Smith have been working hard to increase interest in the college. The college offers free tuition to ministerial students.

New churches are in process of construction at Columbia and Macclesfield. These, with the church at Rocky Mount, are the newly organized churches in this convention year.

G. A. Moore and R. A. Smith preached respectively on July 23 and 28 at Scuppernong church.

The union meeting at Pantego the fifth Saturday and Sunday was a splendid success.

H. H. Moore, the energetic pastor of the Greenville church, began a meeting with the Pantego church July 30 at the night session with two additions.

About a dozen young men are expected to enter Atlantic Christian college this fall to study for the Christian ministry.

John B. Respass, now 72 years of age, is still preaching each Lord's day. His ministry began before the civil war and has been greatly blessed. He recently held a good meeting for one of his churches and expects to continue his good work. He is as vigorous as a man of 50.

We understand that Bro. A. B. Cunningnam, of Tiffin, Ohio, has been called to the pastorate of the church at Washington, N. C.

The brethren who may think of North Carolina as a field of labor need not fear the heat nor the malaria. They can have "bigger chills" on the banks of the Wabash, Ohio or Mississippi.

RAYMOND A. SMITH,
State Evangelist.

Rocky Mount, N. C.

A Trip in China.

I have made a "Cycle of Cathay"—having just returned to Nanking from a two weeks' trip toward the north of China. Perhaps you would like to hear about it. You understand, of course, that next fall the Cory and Layton families are to go to Bo Cheo (or Po), in the extreme north of Anwhei Province, to open a new station for the F. C. M. S. This trip was made merely for the purpose of renting and repairing Chinese houses for our occupancy at that time.

You will want to know how one travels in the celestial country. We walked, tried a bicycle, rode in jinrikshas, rode donkeys, boarded a house-boat—which was pushed with poles, pulled by a rope, rowed, sailed and finally didn't go at all—then we tried wheelbarrows and got there; returning, three days in a Ben Hur chariot, drawn by a tandem team of mules, brought us to the Pekin-Hankow Ry.; from Hankow I came on a German steamer. Leaving Nanking, we first attended a native convention at the Hot Sulphur Springs, north of the Yangste; a day farther is our station at Chu Cheo with Messrs. Hunt and Osgood; two days more and we left donkeys for a boat at Ling Hwai Gwan, on the Hwai river, which we ascended as far as Hwai Yuen, thence up the Go river to Bo Cheo. These small rivers connect with the Grand Canal on the east and thus there is a water route from Shanghai to our new station. Our goods will probably be sent that way.

Such a trip is most interesting and enables one to see the Chinese as they really are. Uppermost in one's memory is the dirt! A Chinese inn can be appreciated by the five senses—thatched roof, mud walls, mud floor, mud everywhere. And the "sights and smells and sounds"! Donkeys, pigs, dogs and "foreign devils" muchee samee. There are no windows in Chinese houses so, fortunately, there are some things one needn't see. On the way, we passed numerous caravans from the north. They brought hides and tallow, oil and grain to the southern markets. Some used donkeys and mules but there were scores of wheelbarrows each with 300 to 500 pounds burden and rough roads and mountains and unbridged streams.

In the north the land and the people are somewhat different; the country is much like Iowa and Illinois. There they grow wheat extensively and eat bread; in the south it is always rice. Up there, horses, mules and oxen—not men—are the beasts of burden. They use carts and wagons and have good roads and bridges. Their plows and harrows and grain drills are much like ours. But passing by and seeing the numerous altars to the god of agriculture, one feels that they "are altogether too superstitious." That section was the seat of the Boxer uprising in 1900. The people now are friendly enough. Bo Cheo itself is no mean city, of upward of 100,000 population and the center of that great farming country. The Lord willing, work will be begun there this year and that will be our future home.

EDWIN A. LAYTON.

Do You Know Reuben?

You ought to read his interesting and amusing experiences at College and abroad. You will enjoy it.

Just send $1.00 for
Reuben's Book
—TO—
CHRISTIAN PUBLISHING CO.,
St. Louis.

Report of American Christian Missionary Society

The annual report of the acting board of managers of the American Christian Missionary Society presented at the San Francisco convention, was the best in years. The corresponding secretary thinks it the best year the society has ever enjoyed. Growth has been the keynote of the year. Every part of the work has been vibrant with the pulse of progress. The missionaries have grown in numbers and efficiency; the missions have grown in strength and influence, and the results in the field have been greater than in any previous year.

It is gratifying, also to learn that the treasury has received more money than in the same period of any previous year, and if the ratio continues for the remaining months, this will be the crowning year in all the history of the work.

Three hundred and sixty-two missionaries have been employed during the year at 783 points. These men have organized 87 churches, preached 25,840 gospel sermons, received by confession and baptism 5,954, and gathered otherwise 6,170; the total number of additions reported for the nine months of the year closing June 30, being 12,124.

Among the examples of the work of home missions, the report cited Oklahoma. "From the very day when the reservation was opened to settlement, this fair territory has been a ward of the Home Society. No money was ever better spent, no field has ever yielded such constant fruit of weighted sheaves so thickly strewn upon its golden acres as this great commonwealth of culture, wealth, refinement, and unceasing enterprise." Last year the territorial board agreed that if the Home Board would assist them for two years more, they would become self-supporting, that the bounty of the board might be turned to other fields at once. The report of Jas. M. Monroe, the corresponding secretary for Oklahoma, gave a remarkable array of facts and figures. It showed that we have now a membership in that territory of 22,000 with 376 church organizations. During the ten months from September 15, 1904, to July 15, 1905, the nine evangelists directed by the board organized 22 churches, superintended the erection of 38 buildings, assisted 86 congregations, preached 1,073 sermons in 1,613 days' labor, baptized 224, received otherwise 768. This is a splendid report. We have organizations in all of the 26 county seats in Oklahoma, and church buildings in all but two of these. During the two years that Jas. M. Monroe has been corresponding secretary, 83 church buildings have been erected as against 73 the preceding fourteen years.

In speaking of the work of W. J. Wright, superintendent of evangelism, the report said: "Brother Wright has shown himself to be especially adapted to this work. With an energy and zeal that knows no rest, he gives himself wholly to it." Attention was called to the fact that the department of evangelism is a special work placed under the supervision of the Home Board, and requires a special fund from the treasury; $5,000 is to be appropriated year by year from the treasury of the American Christian Missionary Society for this work.

Regret was expressed that larger appropriations have not been possible for the fields in New England and for the cities. "All of these places have been helped," said the report, "as we could, and our help has been worth far more than the measure of the very limited amount of money we had to expend in these cities. It should be ever borne in mind that this work, by reason of the increased demands in mission territory and the usual size of the appropriations required for city missionary purposes, must halt upon an altogether inadequate treasury."

The list of living link churches was given in full, and the report spoke in the highest terms of the value of this plan of support. Churches that have adopted the plan are enthusiastic in their commendation of it, and many of the churches are working toward the desired end. Three hundred dollars will secure the support of a missionary in a given field for one year. The church which adopts a given field and a particular missionary, can keep in personal touch with the work being done, and so "concrete" the generally vague work of home missions.

The field secretary reported his work as having been discharged under the immediate direction of the board, attending state, district, and county conventions, canvassing in preparation for the May offering, and for boys' and girls' rally day, making particular addresses on missionary occasions in various churches, and in every way trying to educate and inspire to a larger service for home missions. We quote one paragraph: "Convention programs should not be considered worthy or in any sense adequate, unless provision be made therein for an address upon home missions. No church should consider itself abreast of the times unless it has an address from a personal representative of the home mission cause at least once every two years. The work of the field secretary is the work of personal contact. It can not, under the present plan, be reduced to reportable proportions. Its province is educative, looking to the future; its chief value is inspirational, seeking to arouse latent possibilities; in these elements it has been well worth its cost hitherto, but in the years to come will be seen and realized its true value and fruitage. For in the cause of missions as in the preaching of the gospel, Paul's logic holds: 'How shall they hear without a preacher? And how shall they preach except they be sent?' "

Another gratifying feature of the report is the growth of interest suggested in the matter of "individual support for individual missionaries." Thomas W. Phillips has for many years had his own representative in the home field in the person of Wm. F. Cowden, superintendent in the northwest. Recently John A. Joyce has been his representative in western Pennsylvania. Howard Rash was represented by Frank L. Van Voorhis at Weatherford, Okla., for a year. J. M. Monroe and wife maintained their own representative, R. S. Smedley, of Oklahoma. Mrs. Mary S. Holbrook has for several years maintained her own representative, but did the work through her home church at Onawa, Iowa.

The report showed that the American Home Missionary, the monthly magazine of the society, is meeting with greater favor year by year, and is rapidly increasing its subscription list. Our Home Field, the quarterly which is sold at the low price of ten cents a year, is also increasing in circulation; and ministers and friends are urged to keep up the good work and place the Home Field in every family represented in the Sunday-school and churches.

J. W. Carpenter, of Virginia, Ill., has prepared for the society an excellent exercise for boys' and girls' rally day for 1905, entitled, "Seed Time and Harvest." This day is being pushed with all energy, and place is being sought for it in the program of every school of the brotherhood. If the future church is to be truly missionary, boys' and girls' rally day must be made the greatest day in the year. As this appeal to the young life of the church covers state missions as well as the national field, it should occupy no secondary place; $15,000 is the mark set for the schools this year.

Records show that in the last ten years we have gained fifteen named memorial funds of $5,000 each. In the name of each of these the board agrees to keep a missionary preaching the gospel through all the years. In addition to this we have received over $60,000 on annuity funds.

Bequests have been smaller than usual this year, only $164.34 having been received from this source.

Under the subject of the "open doors," the places pressing for immediate help are Honolulu, Idaho and Montana, the work among the Scandinavians under the supervision of Julius Stone, and the work among mountain whites.

An interesting comparison was made in the report showing that in 1895 our brotherhood gave to home missions $21,641.83. In 1905, for nine months only, the receipts were $87,384.53. Twice within that period the receipts have passed the $100,000 mark: Once in 1899 at the jubilee convention, when special jubilee offerings were made, and again in 1903, when special annuity gifts and bequests were received. The total gift for the last ten years to the treasury was $716,514.04.

During the ten years past missionaries under the Home Board have organized 800 churches, baptized 47,611 persons, received otherwise 39,763, making a total of 93,402 additions to the church.

* *

PIMPLES AND BLACKHEADS
Speedily Removed by Baths with Cuticura Soap and Gentle Applications of Cuticura.

Gently smear the face with Cuticura Ointment, the great skin cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and bathe freely for some minutes. Repeat morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

DRURY COLLEGE,
Springfield, Mo.
J. EDWARD KIRBYE, D. D., President.

Fall term begins September 14th 1905.

Healthiest site in the Middle West. No asthma, no malaria, no typhoid. Twenty-two instructors. Four hundred students. Ten buildings. Fine Science Laboratories and Museums. Conservatory of Music and Art. Athletics and Physical Culture training. Good homes for students. Excellent moral and Christian atmosphere without sectarian bias. For catalogue or futher information,
Address, **W. D. CALLAND, Sec'y.**

Dedications of Church Houses

The following accounts of dedications of church houses have necessarily been much abbreviated from the original reports. Events of this kind are exceedingly interesting and we would like to publish reports in full but it is absolutely impossible, with the space at our command. We are glad to note the prosperity of the churches in all parts of the country.

KOKOMO, INDIANA.

When, on the morning of Feb. 27, 1904, the members of the Main street Christian church, Kokomo, Ind., gazed upon the ruins of their former house of worship, there was discouragement and heaviness of heart. But this feeling was not permitted to remain. The pastor, J. H. MacNeill, took up the matter bravely and inspired his congregation with courage. Immediate steps were taken to replace the burned structure with a much better one, and on Aug. 6 the city rejoiced with the congregation in the dedication of its magnificent new house of worship. The new edifice is an ideal church home, both beautiful and substantial. It is built of Bedford stone, with a limestone foundation. The main auditorium includes the church proper, the Sunday-school room and the gallery. The church proper is separated from the Sunday-school room by an arch equipped with a door that can be raised and concealed in the wall above. The main auditorium will seat 1,300 people, while there is a seating capacity for 576 in the church proper. The church furniture and fittings are of the very best and the building is embellished with several memorial windows. The congregation, thus housed, is prepared to eclipse its own good record in the matter of energetic work for the Master.

LOS ANGELES, CAL.

California is noted for the rapidity and greatness with which things grow in her wondrous climate. The growth of the Disciples of Christ is not an exception in this particular, for within the last five years this religious body has grown wonderfully. One of the most noted instances of quick and sturdy growth is the Magnolia avenue Christian church, which dedicated its beautiful new house of worship, June 25.

In January, 1904, the First Christian church planted a mission in the southwest part of the city, thinking that in a few years it would grow into another church, but in three weeks' time it had developed such strength that the workers in the school thought that a pastor might be called. Jesse P. McKnight was invited to become pastor, and on the second Lord's day in February he formally instituted a church with eighty-seven members. Sixty of this number came from the First church. Under Brother McKnight's able direction this work at once bounded into popularity and grew rapidly. The members of the First church about a year before had purchased a lot for church purposes. This was made over to the Magnolia avenue church. They added frontage to this lot and began the matter of a building. A very modest building was planned at first, but the rapidly growing work demanded enlargement, and, as a result, there has been erected one of the handsomest and most complete churches in the city. It is, perhaps, the best building, in many respects, in our southern California brotherhood.

The membership has grown from 87 to 280 members without any protracted meeting, and this handsome $20,000 building has been erected. The building is English gothic in style, 65x108 on its foundation. The building is cement covered with ornamentation of staff work. The auditorium and Sunday-school room are circular in form, separated by very high doors, which, when dropped, throw the two rooms into one immense room capable of seating one thousand people. Wide galleries encircle both auditorium and Sunday-school room. The pulpit and choir platform are lighted with invisible incandescent lights. Above the platform and choir is a very large organ loft, permitting the finishing of the pipe organ with pipes for both rooms. The Sunday-school room is built with all modern conveniences for Sunday-school work, with individual class rooms, primary room, officers' rooms. In the basement there are commodious dining room, kitchen, pantry, furnace room and all the necessary facilities for caring for the social side of the work of the church.

Chas. C. Chapman, president of the southern California missionary society, dedicated the new house to the worship of God. The whole service was made one sacred act of worship. Something over $9,000 was raised during the day. Bro. B. F. Coulter preached at the afternoon communion service and Bro. A. C. Smither at the evening service. L. M. Anderson.

PERRY, MO.

A cut of the handsome new building of the Christian church at Perry, Mo., adorns the first page of this issue of the Christian-Evangelist. The structure was dedicated free of debt on Lord's day, July 30, Bro. F. M. Rains conducting the services.

The building is one of the very best in that entire section of the state, and, including the lot on which it stands, cost about $13,000. The last $3,000 of this amount was raised just before the building was dedicated. The new church home is 74x56 feet, built of pressed brick with stone trimmings, has all the latest arrangements for light and heat and is supplied with all the necessary rooms for the work of an up-to-date congregation. The Perry Christian church is a child of the Lick Creek church, and was organized March 1, 1891, by Henry F. Davis (at that time state Sunday-school evangelist, now manager of the book department of Christian Publishing Co.) with a membership of ninety-four. It now has a membership of 300. J. M. Bailey is pastor.

SENDAI, JAPAN.

The Sendai church was dedicated Sunday, May 21. At the regular morning service Brother Hagin, of Tokyo, preached a good sermon on the "Lord's Prayer." Brethren Kawamura and Hasegawa, the evangelists from Akoyu and Fukushima, presided at the Lord's table, the individual communion service being used.

The public dedication service was held in the afternoon, the pastor, Mr. Takagi, presiding. The scripture was read by Mr. Sawaki, the young evangelist from Sanuma, who is a member of the Sendai congregation. A special English song was sung by the young men and women of the church. The sermon was preached by Brother Guy of the Drake Bible college on the subject "Christianity as a Universal Religion." A statement of the building fund and the purpose of the building was made by M. B. Madden. Congratulatory addresses were made by the mayor of Sendai, Mr. Hayakawa; Rev. A. K. Faust, representative of the Sendai missionaries; Rev. Mr. Katagiri, pastor of the Congregational church, representative of Sendai churches, and Rev. Mr. Kawamura, representative of visiting brethren. The audience numbered over two hundred.

The new chapel is in a good location. The land is part of the highest point in Sendai at the junction of three streets. The capacity of the building is a little over two hundred and the cost, including land, was about $1,500. The membership is now over one hundred, but twelve are in Manchuria at the seat of war, five are in the barracks, one is preaching near Sendai, and many are in school in different parts of the Empire.

M. B. Madden.

SENECA, MO.

On Sunday afternoon, June 11, the church at Seneca, Mo., dedicated its new house of worship.

As a result of a two weeks' meeting in the summer of 1891, conducted by D. W. Moore, now pastor of the South street Christian church, Springfield, Mo., a congregation of 30 members was organized. With no house of worship and with irregular preaching the congregation continued a rather precarious existence until May, 1896, when, as a result of a meeting conducted by Morgan Morgans and S. P. Hart, the membership was increased to 50. But in the storm of May 30, 1896, a large part of the town of Seneca, including the Methodist church building (in which the congregation met) was destroyed. This misfortune greatly discouraged the Disciples and not until the beginning of 1903 did the church manifest any life. In a meeting held by Joseph Gaylor, May 21, 1905, and a second meeting by Brother Gaylor assisted by F. M. O'Neal, the membership was increased to 85. The new house cost $3,008, is 32x48 feet in dimensions, built of brick, furnished with comfortable oak pews, heated with a furnace and has a seating capacity of 300. T. A. Abbott, secretary of the Missouri state missionary society, conducted the dedication service.

TOPEKA, KANSAS.

Sunday, Aug. 6, was a big day at the Central Park Christian church at Topeka. In the morning the sermon was preached by C. A. Polson, the new pastor. At the close of the service an entire family of six took membership with the congregation. In the afternoon the building was formally dedicated to the Lord, W. S. Lowe conducting the service. After a sermon appropriate to the occasion the sum of $1,500 was called for; this was subsequently raised. This provides for all indebtedness, save a small loan from the Board of Church Extension. The dedicatory prayer was offered by D. Y. Donaldson, who, assisted by Singing Evangelist Bert I. Bentley, follows with a series of meetings to continue throughout the month of August.

This new house of worship is one of the finest in the city and is thoroughly modern and complete in every respect. It will seat about four hundred persons.

C. A. Polson.

Midweek Prayer-Meeting.

By W. F. Richardson.

August 30, 1905.

THE HOUSE OF GOD.—Psalm 84.

The Divine Presence. The omnipresence of God has ever been difficult for man to realize. Compelled by his habitation in a material body to occupy but one point in space at a time, he can scarcely comprehend the laws of pure spirit according to which the living God may inhabit the universe. When this consciousness does come to him, man bows humbly before his Maker and feels his own impotence. Such scriptures as Gen. 28:16, 17; Psalm 139, and John 4:20-24, elevate our minds above their material ideals of the divine nature, and help us to understand that the whole universe is but a vast temple of Jehovah. Yet so long as man is confined within the limits of this material world, he will feel the need of local sanctuaries, where he may meet with those of like spiritual aspirations, for worship and communion. And thus the house of God becomes to him a place sacred above all others.

1. Its Blessed Privileges: Communion with God. Psa. 27:4; 42:1,2; 84:1-4. The human soul needs the divine companionship, and worship is as native thereto as are hunger and thirst to the body. The certainty with which man calls upon the name of God in the hour of sudden distress and terror proves that this is the normal refuge for him. Barren is the life that enjoys no daily communion with the heavenly Father. It is like the desert with its waste of sand, glistening beneath the burning sun, but bringing forth no beauty or fragrance, producing neither flower nor fruit. But he who enjoys daily fellowship with God is like a garden, planted with the tree of righteousness, refreshed by the rivers of waters, and bringing forth its fruit in its season. Psalm 1. The meetings of the sanctuary help to cultivate and enlarge this communion.

2. Its Blessed Opportunity: Ministry to Man. Psa. 42:4; 122:1-7; Hebrews 10:19-25. "As iron sharpeneth iron, so doth a man the countenance of his friend," says the wise man. There is in the worship of the congregation that power of mutual faith and devotion that intensifies the emotions and deepens the convictions of the soul. As the electrician will construct his dynamo by combining the power of many coils of wire, so the gathering together of a multitude of believers increases the spiritual power of the separate units, and makes the whole more than a mere sum of the parts. If Disciples of Christ only realized the power for good that simple fidelity to the public services of the church would accomplish for themselves and others, our houses of worship would be crowded on the Lord's day, our midweek prayer-meetings would not be a laughing stock to the world because of the criminal indifference with which they are treated by the church members, and the number of conversions would be many times multiplied.

3. Its Blessed Security: A Shelter from Temptation and Trouble. Psa. 84:10, 11; 27: 5, 6. No Christian ever went from a reverent hour of worship at the church into an evil way. Thousands have been seduced to follow the wrong because neglect of the house of God had weakened their will and seared their conscience. We need a revival of faithful church attendance, so that the Lord's day, the Lord's house, the Lord's supper and the Lord's word may have their rightful influence upon our lives.

* *

A Delicious Drink

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water Invigorates, Strengthens and Refreshes.

Sunday-School.

September 3, 1905.

THE CAPTIVITY OF JUDAH.—2 Chron. 36:11-21.

Memory verses, 19-21.

GOLDEN TEXT.—Be sure your sin will find you out.—Num. 32:23.

The failing of the Hebrew people, which brought them to their low estate, brought upon them the displeasure of Jehovah and finally plunged them in the abyss of national ruin, was a curious mixture of faith and unfaith. At times their religious leaders must rebuke them for their lack of faith in the power and mercy of their God, and at other times the chief work of the prophets was to disturb the false serenity of the people and assure them that their expectation of sudden and miraculous deliverance was vain and futile.

There were many occasions when the deliverance of the nation from imminent peril at the hands of its more powerful enemies gave assurance of Jehovah's special care for Israel and his transcendent power. Through centuries of history, this lesson was driven home to the people until they learned it well. They learned it too well, for in their decadent days, their faith took the form of a superstitious belief that, in any emergency, God would deliver them because his own glory and honor were so bound up with the fate of Israel that he could not afford to see them too severely treated, no matter how much they might deserve it.

When it came to the final crisis in the reign of Zedekiah, Jeremiah saw, with the wisdom of inspiration, that it was no longer possible to hope for deliverance from the enemies which were overwhelming the nation. Such a deliverance would not have been a vindication of Jehovah, but a vindication of the wickedness and idolatry which had marked the history of the nation for generations. But now, when the case was most desperate, the old popular faith flamed up, and Jeremiah, whose counsel was good sense as well as good religion, was despised as disloyal and even as lacking in proper faith in Jehovah's delivering power.

Read the colloquy between Jeremiah and the popular and "patriotic" prophet Hananiah on this subject, when the latter declared confidently that within two years the power of Babylon would be broken (Jer. 28).

But the counsels of the anti-prophetic party prevailed. Zedekiah, weak and flexible, was easily led into doing the mock-heroic thing, the foolish and fatally dangerous thing, as weak people often are. He revolted against Nebuchadrezzar, contrary to his oath, and the crash was not long delayed. The king of Babylon came upon Jerusalem not simply to conquer it—he had conquered it before and found that it would not be quiet even under oath—but to make his conquest permanently effective by the most terrible measures. The siege lasted a year and a half. There were horrors of famine and pestilence within the city. For some hint of the awful conditions, which the chronicler does not pause to describe, see Lamentations 2:19-52.

The deportation of the survivors of the siege was in keeping with the oriental customs of conquest. It was the fate which the northern kingdom of Israel had suffered at the hand of Assyria a century and a quarter before. Indeed, the policy had already been partially applied to Judah in the deportation of the successive kings following Josiah, each doubtless accompanied by a more or less numerous company of his nobles.

In the destruction of the city was fulfilled not only the immediate prediction of Jeremiah who had been declaring that it was useless to resist the power of Babylonia, but the whole course and tenor of the prophetic teaching which had been that God would bless his people only so long as they were faithful to him and that he would overthrow and destroy them if they persisted in their evil ways.

* *

We have the Revised New Testament in limp cloth, 7 cents, in full silk cloth, 15 cents, in primer type, 35 cents, but it is not the American.

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

DEVOTIONAL LIBRARY

Comprised

IN THREE VOLUMES

Written by J. H. GARRISON

Editor of THE CHRISTIAN-EVANGELIST

Alone With God

The Heavenward Way

Half Hour Studies at the Cross

—PRICE—

Seventy-five cents a Volume, or Two Dollars for set of Three Volumes, Postpaid

These Books are well printed on good material and bound in substantial cloth. Thousands of them have been sold and are in daily use. For comforting and for adding to spiritual strength they have seldom been equaled.

Christian Publishing Co., St. Louis, Mo.

$5.00 EXCURSION $5.00

TO

Louisville, Ky.

VIA

HENDERSON ROUTE

Tickets good leaving St. Louis at 8:45 p. m. Saturday, September 2nd. Good returning on all trains leaving Louisville up to and including night train of Monday, September 4th. : :

FREE RECLINING CHAIRS

Secure tickets and Pullman reservations

206 N. Broadway and
Union Station — Relay Depot
St. Louis. — East St. Louis, Ill.

Christian Endeavor.

By H. A. Denton.

Sept. 3, 1905.

THE ABUNDANT LIFE: HOW GET IT; HOW USE IT.—John 10:7-10; Rom. 5:19-21.

(*Consecration.*)

For the Leader.

We have come to the first meeting of the month once more. This means that it is a consecration. That should mean much more to us than it ever has. One can remember the time when some of our societies looked upon the monthly consecration meeting with a degree of suspicion. It was feared that this might be a type of the old time mourner's bench religion. We soon came to see that it was far from this. However, none the less earnest and sincere, but founded upon a more intelligent and, let us say, gospel conception of the service Jesus desires us to render to him. But the worst attitude of all to the consecration meeting is the one that gives it neither the attention of opposition nor the attention of adoption. Indifference is the term that expresses the modern and dangerous turn things have taken with too many young people. Can we not to-night awaken a desire for a closer walk with God in all our hearts? Let us try.

For the Members.

1. The subject of consecration to-night is taken up under the caption of The Abundant Life. What life is that? Have we ever stopped to look into it in this way? The abundant life—what does that mean of the other life? May it not, does it not, mean that there is a life of skimping, of leanness, of scarcity, of want? Yes, this is just what it implies. Which life, would you think, is the abundant life, the one we live at a hit-and-miss gait, or the one we live under the direction of God? Certainly the one under God. Then the abundant life is the life God gives. Then the abundant life is the natural life. Then the abundant life is the life that is richest, cheapest, and the one that brings greatest happiness. Let no one say any more that it is not natural to us to do the right.

2. How are we to get the abundant life? One more correctly answers that it is not a thing to get, but a thing to accept, to choose, to do. The old idea of getting religion was all right from its own standpoint, but it is very misleading, to say the least. It leads to an external conception of things religious. It makes what we get through Jesus something from without. It makes it an external thing. Such is a great mistake. It is from within. Jesus stirs up my heart and makes me under his help do all that is justly called a part of the abundant life. The basis of all I am here, and all I am to be hereafter is in me. Like the great feast of the five thousand, the basis of all the feast being the few loaves and fishes, so all God is to make of me, he is to do by working upon me. I am the raw material. We get, or better, do, the abundant life through yielding to the direction of Cod. In other words, we find it in obedience to the gospel of Jesus Christ.

3. How are we to use the abundant life? Well, this is a question that probably should never have been asked, for the abundant life is itself a use of things when we get right down to the facts in the case. But there are many who have accepted Jesus who have not lived up to the full extent of their obligations or opportunities. The best of us need to learn new lessons of further obedience and duty to God. Our abundant lives can be intensified many times over. The Christian life as it is presented to one who has named the name of Jesus, how to live it, how to use one's ability, influence—these questions make up the composite question, How use the abundant life? In matter of time we give to the Lord's work, one is safe in saying the use of the Christian life will give more time to work of the church than any of us have given. Is not that true? In matter of money, is it not true that we will give more of our money, of God's money, into his work? The selfishness, respectable selfishness, of this day is a dreadfully sinful thing. In matter of talent, shall we not give more to God? Shall we not expect, yes, even long, to see the brightest and most promising young persons give themselves to the ministry and to missions?

Quiet Hour Thought.

Is my use of the abundant life such as gives me confidence when I think of the time when I shall see him face to face?

DAILY READINGS.

M.	Life: Its source.	John 20:30, 31.
T.	Offered freely.	Rev. 22:14 17.
W.	Eternal.	John 3:9-15.
T.	"The gift of God."	Rom. 5:12-18.
F.	How nourished.	John 6:27-35.
S.	The resurrection.	John 11:20 26.
S.	Topic—The abundant life: How get it; how use it. John 10:7-10; Rom. 5:19-21. (Consecration meeting.)	

❀ ❀

CHEAP SUMMER READING

The Franklin Series of Biography

In Handsome Uniform Cloth Binding

A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops, with illustrations.

Biography is the most universally pleasant, the most universally profitable of all reading. Biography is the only true history.—CARLYLE.

—HERE THEY ARE—

Splendid Books at the Very Low Price

—OF—

ONE DOLLAR, Postpaid

Boone, Daniel, Life of	By Cecil B. Hartley
Carson, Kit, Life of	By Charles Burdett
Crockett, David, Life of	An Autobiography
Franklin, Benjamin, Life of	An Autobiography
Henry, Patrick, Life of	By William Wirt
Jones, John Paul, Life of	By James Otis
Lincoln, Abraham, Life of	By Henry Ketcham
Mary, Queen of Scots, Life of	By P. C. Headley
Nelson, Admiral Horatio, Life of	By Robert Southey
Peter the Great, Life of	By John Barrow

These Prices are Guaranteed only While this Advertisement Appears.

CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**

An Old and Well-tried Remedy

Paul Darst

—OR—

The Conflict Between
Love and Infidelity

A Romance of the most thrilling interest conveying a great moral lesson

206 Pages. Cloth Binding

Postpaid 50 cents

CHRISTIAN PUBLISHING CO.,
ST. LOUIS.

ILLINOIS CENTRAL
CENTRAL
MISSISSIPPI VALLEY
ROUTE
RAILROAD

WILL OPERATE

Through Sleeping Cars

From ST. LOUIS To

Northern Michigan Summer Resorts

This Season as Usual

C. C. McCARTY, Div. Pass. Agt.,
S LOUIS, MO.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

COLORADO.

Trinidad, Aug. 15.—Two confessions here, Aug. 13. Many strangers are coming this way. The church keeps alert to greet them.—David C. Peters.

ILLINOIS.

Waukegan, Aug 14.—Meeting here starts out nicely with seven confessions to date. Interest fine.—Wright Bros.

Camp Point, Aug. 14.—We had one baptism on Aug. 10.—H. J. Reynolds.

Hermon, Aug. 17.—We closed a five weeks' meeting with this church last night. Fifty-one additions as follows: 25 confessions, 10 reclaimed, seven by statement, six from the Methodists, two from the Baptists, and one from the Congregational church; 25 of these were men. Salary raised for a pastor to live in Hermon, and a large Y. P. S. C. E. organized.—Harold E. Monser.

INDIANA.

Bedford, Aug. 15.—I preached at Guthrie, Ind., on Sunday. Three persons made the good confession and were baptized.—Jno. Williams.

Kirklin, Aug. 11.—Closed an 18 days' meeting at this place last night. There were three additions by confession and baptism, and two by letter.—A. W. Crabb.

Rensselaer, Aug. 18.—There have been two additions by primary obedience recently.

IOWA.

Ottumwa, Aug. 14.—Thirteen added to the First church yesterday—10 by confession.—Wm. J. Lockhart.

KANSAS.

LeRoy, Aug. 14.—Twenty-five additions during the first week—fourteen of them confessions.—Richard S. Martin.

Tyro, Aug. 11.—I am assisted in this meeting by F. A. Lane, singing evangelist. Twenty additions in the first two weeks.—J. K. Charlton.

Clay Center, Aug. 15.—I preached at Belleville, Lord's day, Aug. 13. There were three additions.—Otho C. Moorman.

Frankfort, Aug. 19.—We have no church building here, no organization and of course no Sunday-school. I have been here nine days, preaching in the park. We have had 21 accessions to date.—E. W. Brickert.

KENTUCKY.

Berea, Aug. 14.—Eleven days' meeting conducted by P. F. King, of Millersburg, resulted in 28 additions, 24 by confession and baptism.

Lowder, Aug. 13.—I have just closed a meeting here in the grove with eight additions, six by baptism and two from the denominations.

Newtown, Aug. 17.—We have just closed a great meeting here with 61 additions—47 by confession and 14 by statement and letter. J. T. McKissick, of Texas, did the preaching.—C. W. F. Daniels, minister.

MISSOURI.

Higdon, Aug. 14.—We had three confessions at White Water yesterday.—J. B. Dodson.

California, Aug. 13.—Jno. L. Brandt, of St. Louis, closed a three weeks' meeting with 33 additions—26 by confession and baptism.—Herbert J. Corwine.

Chillicothe, Aug. 14.—One confession and two by letter during August.—James N. Crutcher.

Columbia, Aug. 14.—Have just closed a meeting with home forces at the New Hope church, Howard county. There were 10 added by primary obedience.—B. F. Goslin.

Golden City, Aug. 13.—Meeting with Bro. J. I. Orrison, of Sedalia, evangelist, just closed with nine additions—three by baptism, four by letter and two by statement. O. W. Jones is pastor.—Miss Kate DeWeese, clerk.

Grain Valley, Aug. 14.—Just closed a meeting here with 35 accessions—25 by confession and baptism, nine by statement and one from the Baptists.—L. B. Coggins.

Granville, Aug. 17.—Just closed a 17 days' meeting here where R. M. Dungan is pastor. There were 40 baptisms, seven by statement, four restored, three from the Methodists, two from the Adventists, and one from the Presbyterians, a total of 57 additions.—Claude F. Pearce, evangelist, Canton, Mo.

Libertyville, Aug. 12.—J. T. H. Stewart, of Washington C. H., Ohio, closed the meeting at Swinton, Stoddard Co., with a total of 67 additions, as follows: 47 baptisms, eight restored, eight from the Baptists and four from the Methodists.—S. W. Robinson.

Rothville, Aug. 12.—Meeting with M. M. Show, pastor, J. C. Howell, evangelist, and Brother Robinson, singer, began July 22 and closed August 9. Additions, 20 by confession and baptism and 11 by letter, statement and from the denominations, a total of 31.—W. E. Washburn, clerk.

Willmathsville, Aug. 14.—One more addition yesterday. Meeting continues.—W. T. Clarkson, evangelist.

Moundville, Aug. 18.—Just closed a ten day's missionary meeting at Totten schoolhouse, six miles from here, with 14 confessions.—Chas. H. Swift.

NEBRASKA.

North Bend, Aug. 7.—Three baptisms.—J. B. White.

OHIO.

Okeana, Aug. 12.—Meeting one week old. Have had 13 accessions, 12 of them by confession and baptism. W. F. Shearer, of Angola, Ind., is doing the preaching.—J. A. Roberts, minister.

OKLAHOMA.

Sapulpa, Aug. 12.—Our meeting here is two weeks old with 13 added to date. Good interest.—Oscar Ingold, Norman, Okla.

Pond Creek, Aug. 18.—Two added by letter July 29. One baptism Aug. 13. Two of our Church Extension notes have been paid since Jan. 1, leaving one only to be met later.—B. D. Gillispie.

Yukon, Aug. 19.—This meeting goes well; 23 to date—16 baptisms and a fine and growing interest.—D. D. Boyle.

OREGON.

Silverton, Aug. 8.—We are in a very difficult field, but have already had 23 confessions. Will continue a few days more.—Chas. E. McVay, singing evangelist.

PHILIPPINE ISLANDS.

Vigan, Ilocos Sur, June 30.—Four baptized in Vigan the past week; eight in Sinait. Buenaventura Garcia reports one baptized in Leluo and one in Kianta.—Hermon P. Williams.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

Wheeling Through Europe

By W. E. GARRISON.

Great Britian, France, Germany, Holland, Belgium, Switzerland, Austria and Italy,

As seen from a Bicycle along roads unfrequented by tourists.

Written in the Author's very best style, the volume is both entertaining and instructive.

There is not a dull, uninteresting chapter in the entire volume.

The book contains 263 pages, is illustrated with half-tones made from photographs taken by the author, and is handsomely bound in cloth. - - - - - -

Price $1.00 Postpaid.

Christian Publishing Co., St. Louis.

Vigan, Ilocos Sur, July 11.—Last week three baptized at Sinait; one at Magsingal; two at Vigan. San Anton church, Manila, reports seven baptisms for May.—Hermon P. Williams.

TENNESSEE.

Jellico, Aug. 7.—One added by letter yesterday. Many newcomers are unchurched. An adequate church building is a necessity.—Wren J. Grinstead.

TEXAS.

Grand Prairie, Aug. 17.—A. D. Rogers,

our Hillsboro district evangelist, has just closed a meeting at Juliette Fowler Home with 35 added. Ten of these are our boys and girls and we are happy. We now have the nucleus of a church and hope to build up one in the neighborhood.—A. J. Bush, superintendent.

VERMONT.

West Rupert, Aug. 16.—Have baptized five recently at regular services.—E. J. Butler.

WISCONSIN.

Read's Town, Aug. 11.—We are in a meeting here one week old, Fine interest. Four added to date.—W. B. Crewdson.

❁ ❁

The Holy Spirit.

I welcome the work as a timely contribution and a much needed resetting of the views of our brethren concerning his important doctrine of Christian faith.

I have so far failed to discover any position out of harmony with "our" teaching —or at least with any conception of our plea. On the contrary, there is such a strength of statement, and our main positions have been so thoroughly and clearly set forth, that the work must remove the misconceptions and misapprehensions of us, under which so many of our religious neighbors labor.

It is true that Brother Garrison has subjected himself to some verbal criticism by his departure from our hackneyed way of treating this subject. I am not sure that the first chapter on "The Tri-Personality" is agreeable to our method of statement; but I am sure that the position taken is my own. It seems to me that he is speaking to those not of our own household, and meeting the charge of unitarianism which used to be hurled against us, in a language which they can understand—a way of their own. In speaking of our hackneyed way, I do not intend any reflection upon the safe and sound rule of "speaking of Bible things in Bible terms." But we can speak in Bible terms in a very unbiblical way. In the emphasis of one truth, we may sometimes become culpably silent as to other essential truths. It is refreshing, therefore, to find a treatment so true and yet so unbiased, so free from the restrictions we have thrown around this subject. We are far more obligated to preach the truth of the Holy Spirit's operation through the gospel, than the converse, that this operation is not by magical means or without means. The book is affirmative throughout, concerned in exhibiting the truth, and encouraging the reader to the realization of his personal relationship to the Holy Spirit.

The arrangement is logical, and aids the reader to a clear understanding of the subject. I have written against the first five chapters this order: I. The Holy Spirit—Who is he? II. Where do we learn of him? III. How do we become related to him? IV. What is that relationship? V. What are the blessed consequences? In answering these questions I not only am led to understand the Spirit better, but myself as a Christian also. Then there follows the larger view of the relationship of the Spirit to the church. The Head, the inauguration of his reign, the manifestation, the means, the purpose, the necessity, the assurance—no simpler or more logical arrangement can be desired, in my judgment. Roger L. Clark.

Mayfield, Ky.

People's Forum.

A Helpful Statement.

The Editor, Christian-Evangelist: I want to tell you that I am greatly pleased with the helpful way in which you state the relation of baptism to forgiveness. I also want to thank you for a clear statement of my own convictions on the subject. I have two extracts from the Christian-Evangelist that express what I mean. In issue of June 15, in answering F. M. Cummings' question, this sentence occurs: "This can mean no less than that God has linked baptism along with a penitent faith as a condition of remission of sins, and this, as we believe, in order to help men to reach an assurance of such forgiveness."

The other, which I copied some time ago, expresses the same thought. It is this: "Baptism is not a penalty inflicted on men for being wicked, but a gracious help offered men who are seeking God and the assurance of pardon."

I fear the subject is too rarely so presented. Might it not be worth while to call special attention to these two statements? L. E. Murray.

Indianapolis, Ind.

[We know of no better way of calling "special attention to these two statements" than by printing the foregoing letter from Brother Murray. It is the way we have conceived the relation of baptism to remission of sins for many years, and it relieves our position on that subject from any suspicion of sacramentarianism, and brings it into thorough harmony with God's gracious character and the spiritual nature of Christianity.—Editor.]

❁ ❁

"Cut Out the Truck Grower."

Dr. Lhamon's "Pertaining to the Ministry" was full of things vitally important and of vital interest. However, Brother Lewellen suggests "cut out the truck grower" that more young men enter the ministry. I fail to see the consistency of the statement. How can truck growing spiritually unfit a man for the ministry? One and all recognize finance must be a consideration when considering the ministry. Very many ministers are largely responsible for their meager finance. They are fearful that calloused palms would not look well in the pulpit. It is against their make-up to take an occasional sweat through manual exertion. After a few hours in their library they prefer to stroll down town rather than toward the truck patch. An old doctor once told me a man never needed rest so much as change. I have made this a strict rule of activity. Instead of pacing the library floor, outlining a sermon, fathoming a personality, meditating the needs, likes and dislikes of my congregation, I do these while wielding the hoe or driving the cultivator. Is not six hours a day for five days enough for all reasonable sermonizing and research? Now, steward, what are you doing with the rest of your time? This is pretty much my modus operandi, and I have never had board nor layman say (or I dare say think) they were any the worse for my being a trucker. The Lord's work is given preeminence in all things, yet my gardens replenish the table and reduce the store bill. Again, on an $800 salary, even though trucking be held in contempt, who cannot "lay up" $100 a year, at the end of forty years, $4,000—$2,000 for a home, $2,000 for sustenance. I am alarmed at the scarcity of young men preparing for the ministry. What shall we do? Preach for young men. Pray for them for the ministry. Talk it personally while in pastoral rounds. Magnify the graciousness, the happiness, the comforts, the blessedness, of the ministry, and he who doeth all things well will give the merited reward. J. D. Pontius.

Pleasanton, Kansas.

Free Catarrh Cure

No More Bad Breath

C. E. GAUSS,
Discoverer of this Grand Cure.

Catarrh is not only dangerous in this way, but it causes bad breath, ulcerations, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspeysia, raw throat and reaches to general dibility, idiocy and insanity. It needs attention at once. Cure it with Gauss' Catarrh Cure. It is a quick, radical, permanent cure, because it rids the system of the poison germs that cause catarrh.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gauss' Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail, free of all cost. Send us your name and address to-day and the treatment will be sent you by return mail. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, 3726 Main St., Marshall, Mich. Fill out coupon below.

FREE

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to

C. E. GAUSS, 3726 Main Street,
Marshall, Mich.

....

....

....

❁ ❁

"Do you keep 'The Christian Worker'?" inquires a friend from Brooklyn. No, we do not, it is too good a book to keep, but we are sending them out at 75 cents each and no one has ever complained of not getting the worth of his or her money. It is good for young ministers, or older ones, it is good for elders and deacons to have with them, and it is good for any one wishing information on the church and its organization, equipment, service and work. Any consecrated Christian is helped by it.

MARRIAGES.

BLACK—RANSDELL.—In Jacksonville, Ill., June 28, 1905, Wroe Black, of St. Louis, Mo., and Miss Mae Ransdell, of Jacksonville, Ill., Samuel B. Moore, of St. Louis, officiating.

CLEAVER—LEWIS.—At the home of the bride's parents, Mr. and Mrs. Aaron D. Lewis, of Canton, Mo., July 26, 1905, Prof. Ben Hill Cleaver, of Christian university and Christian minister, to Miss Mabel Lewis, Geo. W. Buckner, of Macomb, Ill., officiating.

VAN NATTA—WELCH.—At Kansas City, Kan., June 21, 1905, in the North Side Christian church, Winton S. Van Natta and Ethel M. Welch, both of that city. C. P. Smith officiating.

WAHLIN—STOTLER.—At Kansas City, Kan., June 19, 1905, at the home of Mr. and Mrs. Joseph I. Stotler, Frank W. Wahlin and Mary Stotler, both of that city, C. P. Smith officiating.

WARD—SHOAFSTALL.—July 27, 1905, in Prairie City, Ia., J. W. Ward, of Colfax, Ia., to Miss Ella Shoafstall, of Prairie City, Ia., C. H. Strawn officiating.

❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ANDREWS.

Mrs. Elizabeth E. Andrews, of Kansas City, Mo., was married June 29 to Leonard D. Andrews, of Leavenworth, Kan., and she died July 3 from apoplexy, after an illness of only 10 hours, while on their trip to Excelsior Springs, Mo.

BAILEY.

L. Y. Bailey was born in Springfield, Tenn., Jan. 9, 1838. He grew to manhood in southern Missouri, attended college at Columbia, Mo., and graduated in law at Cincinnati, O. Giving much time to teaching in his earlier and middle life, he served in the Union army for three years during the civil war, making an honorable record as a soldier. Although brought up in a Presbyterian home, Brother Bailey's own study convinced him that the people who would be Christians only occupied the correct position and he became an enthusiastic advocate of the restoration movement. Preferring the work of the ministry, he led many souls to life through his earnest preaching of the word. Brother Bailey was twice married and was the father of nine children, five of whom, with Sister Bailey, survive him. He died in Portland, Ore., July 10, 1905, aged 67 years, six months and one day. The funeral service was conducted by the writer, assisted by J. F. Ghormley. Thus ends a life whose ministerial labors will be remembered in parts of Minnesota, Kansas and Oregon, and all who knew him will unite in saying that a good man has gone to his reward.

ALBYN ESSON.

Portland, Oregon.

BOBBITT.

P. A. Bobbitt was born March 28, 1832, and married J. H. Bobbitt, Aug. 1, 1848. She joined the Christian church soon after and lived a devoted life until her death, at Sprague, Mo., July 14, 1905.

BOOKER.

Mrs. Elizabeth A. Booker died in Upper Alton, Ill., on July 2, 1905, at the age of 60 years, eight months and 10 days. Her early life was at Scottville, Ill., where she married Dr. R. B. Booker, who with one son survives her. Sister Booker was very active in the Lord's work and assisted in the establishment of the cause at Carlinville, and in the recent effort to plant a congregation at Alton where her loss is sorely felt. She was a noble Christian woman of spiritual culture. Funeral services were at the Alton home by the writer and the body was interred at Jerseyville.

EDWARD O. SHARPE.

BROWN.

Frank Brown, born in Bourbon county, Ky., Aug. 22, 1835, died at his home in Cherokee, Kan., July 10, 1905, aged 79 years, 10 months and 18 days. He was married first to Elizabeth Browning and again to Miss Elizabeth Smither, of Rushville, Ill., who survives him. Eight children were the fruits of his second marriage, five of whom are living. He early in life accepted the Savior and was faithful in the discharge of his religious duties. He was for many years an official of the Christian church. Consistent in all things his was a model life. The funeral service was conducted at the Christian church by W. C. Willey, assisted by Rev. W. T. Freeland.

CAMPBELL.

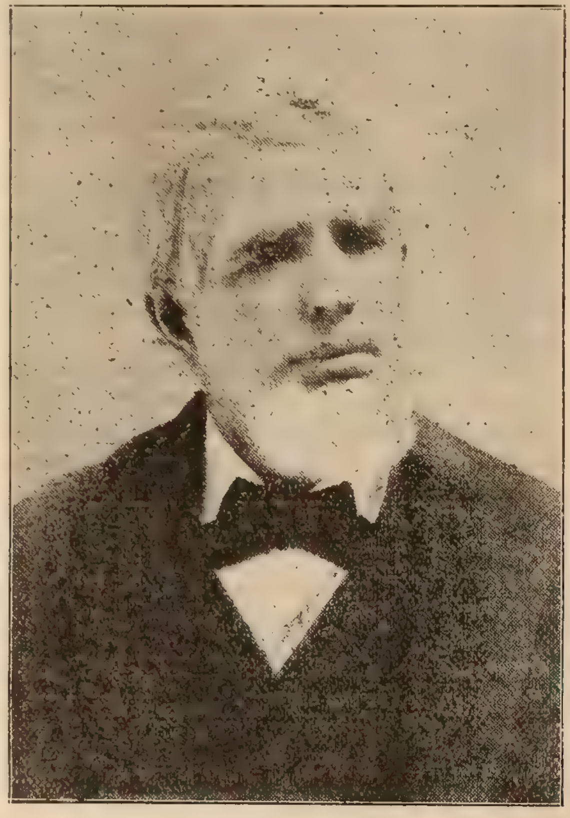
David Campbell, stung by bees, died in six hours. Brother Campbell was born in Pike county, Ill., Aug. 9, 1844. When a small child his parents removed to Adams county where they resided until the spring of 1852, whence they removed across the plains to the Willamette valley, arriving at Scholls in September of the same year. He has made Washington county his home during all these intervening years. On Dec. 25, 1873, he was married to Miss Agnes Flemming, to which union were born two children—Sylvia Estella and Pearly Claude—the latter having preceded the father by some months to the spirit land. Early in life deceased became a Christian at Farmington, serving acceptably as elder of that church for a long time. Thenceforward until death he served as trustee of the Hillsboro church. The funeral took place from the Christian church.

A. H. MULKEY.

Hillsboro, Oregon.

GARVEY.

Samuel Garvey was born Aug. 27, 1825, died at his home in Buffalo, Ill., July 25, 1905, aged 79 years, 10 months and 28 days. Brother Garvey was born in Owen county, Ky., and came with his parents to Sangamon county, Ill., when he was about six years old. His father settled on a farm near the Mechanicsburg and Buffalo assembly grounds. Here young Samuel, together with the other children of the family, grew to the years of manhood by sturdy toil in those pioneer days of Illinois, while yet the Indian wigwams were to be seen along the banks of Clear Creek. Brother Garvey was of Scotch extraction. His grandfather Garvey fought in the revolutionary war and his father in the war of 1812.


SAMUEL GARVEY.

On July 31, 1849, Samuel Garvey was united in marriage to Sarah A. Gideon. To this union were born the following children: Mary A. (deceased), the wife of David Fletcher, of Buffalo, Ill.; Annie M., the wife of Geo. Ellington, of Buffalo; Katherine J., the wife of Jacob Rogers, of Mechanicsburg, Ill.; Henry C., of Buffalo; and Scott, who died in 1871 at four years of age. Besides these he leaves the following brothers and sisters: William Garvey, Mrs. Nancy Hampton and Mrs. Jane Peden, of Illiopolis, and John Garvey and Mrs. Mary Hampton, of Mechanicsburg.

Brother Garvey obeyed the gospel at Mechanicsburg in the year 1850 under the ministry of Elder Kane. Together with his wife, who entered into life Aug. 3, 1894, he was for many years connected with the Mechanicsburg church, having served as one of the elders. He was very active in those early days in building up the work both at Mechanicsburg and Buffalo, having baptized scores of men and women with his own hands. He was chiefly instrumental in founding the church at Buffalo and served as one of its efficient elders to the time of his death. It is also due Brother Garvey to say that his family was reared in the fear of God, all of his children, as well as his brothers and sisters, being active and prominent members of the Christian church.

He was a diligent student of our literature, having been an enthusiastic reader of the CHRISTIAN-EVANGELIST from the time of its first issue. On the evening before his departure, like the patriarch Jacob of old, he gathered his children and grandchildren around his bed and admonished them to be faithful Christians. He was very methodical in all of his plans and he carried them out to the end. Having chosen Eccl. 12, the writer was sent for soon after to read and pray with him. After the lesson was read and the prayer offered, he turned to one of his daughters and said, "Now, I am ready to go," and immediately lapsed into unconsciousness, from which he never rallied. Earlier in the evening when one of his townsmen came to ask him how he felt, he replied,

> "On Jordan's stormy bank I stand,
> And cast a wishful eye
> To Canaan's fair and happy land,
> Where my possessions lie."

The funeral service was attended by a large concourse of people from the surrounding country, Illiopolis and Springfield. The writer was assisted by Elder Best, of the M. E. church at Buffalo, and Elders John Lemmon and Thos. Underwood, of the Christian church at Springfield. Interment took place in the Mechanicsburg cemetery on July 27. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit." And also he saith, "Blessed are those servants whom the Lord when he cometh shall find watching."

L. A. CHAPMAN.

WILSON.

Mrs. Lucinda E. Wilson died at her home in Carlinville, Ill., on June 19, 1905, at the age of 55 years and 22 days. She was married to Bro. John Wilson at Shaw's Point in Macoupin county, Ill., in 1877, and they have since lived there and in Carlinville. Three children were given, two, a son and a daughter, now living with their father and mourning the loss of a true Christian wife and mother. Sister Wilson was a charter member of Carlinville church and always an earnest supporter of the cause and an inspiration to her pastor. Funeral services by the writer and Pastor Applegate at Carlinville.

EDWARD O. SHARPE.

❖ ❖

Send Your Name at Once

If you wish room, board and tuition a full college year at "Iowa Christian College" for $100. Only 40 more can be accommodated at these rates. Write Pres. Chas. J. Burton, Oskaloosa, Iowa.

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks,
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
I. E. H. STAFFORD MFG. CO., Chicago, Ill.

A NEW BOOK
That is a satisfaction to us as its publishers
and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Rose of Old St. Louis. By Mary Dillon, with Illustrations by Andre Castaigne and C. M. Relyea. (Century Co., New York. Price $1.50. 460 pages.)

Though this review appears rather belated, it is none the less appreciative. The story is one that was peculiarly appropriate to make its appearance at the time of the St. Louis World's Fair, for, though it is primarily a love story of the conventional kind, there is embodied in it all the essential history of the Louisiana Purchase and many excellent descriptions of life in St. Louis a century ago are given. Further than this the book presents pictures of life in Washington and Paris and many of the men who figured in the Louisiana Purchase. It is of the romantic style of fiction without very much of the swashbuckling element, and will beguile pleasantly the odd moments that one gives to light reading.

❖

Doctor Luke of the Labrador, by Norman Duncan. (Fleming H. Revell Co., New York, Toronto, London and Edinburgh. 331 pages. Price $1.50 net.)

Norman Duncan has made his name with his first novel. It is not a book of a day but one that can be taken up and read again and again. It is a sincere, simple story, but it is a story by an inspired poet. The life of the Labrador fisherman is made to stand out with all the brilliancy and strength of a great picture. This is Mr. Duncan's first effort in sustained writing, but there is in it all the charm and subtlety which has made his short stories so acceptable, while there is nothing lacking in the interest of this more ambitious effort. It is a story that touches the heart, a story of mother love, a story of heroic qualities, a story of the winning of a great fight. For its picturesque presentation of the life not familiar to us the book is in itself worth reading. It is really literature.

❖

A Yankee on the Yangtze. By William Edward Geil. (Cloth crown, 8 vo. Price $1.50 net. A. C. Armstrong & Son, New York.)

Some extracts from this book have already appeared in the pages of the Christian-Evangelist. It is one of the most readable books on missionary life that we have come across, being a narrative of a journey from Shanghai through the central kingdom of China and Burmah, under the special protection of the imperial government. The author took this long trip across the entire breadth of China in order that he might see and report on, in an unbiased way, the work that Christian missions are doing in the celestial kingdom. It was soon after the Boxer movement that he made the journey, and he had everywhere opportunities that are not accorded to the usual traveler. While assisted by officialdom, Mr. Geil relied more on his own personal eyes and ears to make himself acquainted with the situation in the flowery kingdom. His book is the animated record of travel that is as interesting as a novel, but it is at the same time a fine defense of Christian mission work by an unbiased observer. We wish we had space to quote many of the good things in which the book abounds.

❖

The King and His Kingdom. By J. Carroll Stark, Verbi Dei Minister. Published by the author, Hamilton, Ill., 1902.

This work consists of 528 pages, and is divided into two parts; the first treating of theology and the last and second of church organization. Although published first three years ago this book has just fallen under our notice, the author having kindly sent us a copy with a request that we review the same. We learn from the preface that the author's chief motive in writing the book is to give an "outline of the scriptural system of church organization" which the author believes to be far superior to "our Bethany Republican system." The first part of his work, however, as already indicated, deals with theological problems and under this head the author treats of the "Work of the Holy Spirit." On this subject we regret to say there is much that we cannot approve and much that seems to us a belittling of the New Testament teaching on this sublime topic. Space forbids us to give an adequate statement of the author's position but it will suffice to say that he believes the personal work of the Holy Spirit was finished in the days of the apostles, and that the word which he inspired and which was placed on record by the apostles is the only Holy Spirit accessible to the people of to-day. The radical misconception of the work, as it seems to us throughout, is an over-emphasis of the intellectual side of Christianity and an under-emphasis of its heart side or the affections out of which are the issues of life. "The Holy Spirit," he tells us, "in sanctification and justification must act upon the world to whom it cannot go only through the words he speaks," page 174. "Jesus is the light of the world, only because of the words he spoke," page 208. "As I have shown, the Holy Spirit gives no light except through the word," page 209. The gift of the Holy Spirit promised in Acts 2:38 is not the Holy Spirit, but salvation, page 213. These quotations sufficiently indicate, perhaps, the position of the author on the subject of the Holy Spirit.

The closing chapters of the book on "Finance" and "New Testament Praise," in the first of which the author advocates the tithing system, and in the latter justifies the use of instrumental music, are strong and convincing.

On the subject of church government the author does not believe in congregationalism. "It was never the business of the church to appoint its own officials. The disciples testify of his qualifications, and if he is found qualified the evangelist appoints," page 319. He would not limit this method, we judge, to the original founding of churches by evangelists, but apply it to all churches. His emphasis on the necessity of selecting officials with proper qualifications is well placed, though we doubt if his theory of casting lots to choose between those possessing proper qualifications would commend itself to our time.

The author is a man of decided convictions and expresses himself forcibly if not elegantly, and there is a great deal in the book that is commendable. It is about twice the size that it would be but for its repetitions, and is sadly blemished by typographical errors. For information concerning price of book, etc., address the author as above.

❖ ❖

The Only Strictly First-Class
Church Hymnal
Published by the Disciples of Christ
Gloria in Excelsis
The superior of any hymnal now in the market. A postal card will bring full information.
Christian Publishing Co., St. Louis

St. Francis Valley Lands
Of Southeast Missouri and Northeast Arkansas, river bottom made soil, rich as cream; for corn, wheat, oats, clover, timothy, alfalfa, fruits and vegetables. Yield big crops, no failures. Open winters. Lands now cheap but advancing, investigate this fall. Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.
Write for St. Francis Valley booklet.
E. W. LaBEAUME, G. P. and T. A.
Cotton Belt Route, St. Louis, Mo.

Track - Trains - Time
will be found satisfactory, if, between St. Paul, Minneapolis, Duluth, Butte, Helena, Missoula, Spokane, Seattle, Tacoma, and Portland, you use the
Northern Pacific Ry.
For rates and information write D. B. Gardner, Dist. Pass. Agt., 210 Commercial Bldg., St. Louis, Mo. Send six cents for **Wonderland 1905**, four cents for Lewis and Clark booklet, four cents for Minnesota Lakes booklet, to A. M. Cleland, General Passenger Agent, St. Paul.

Family Circle

When Buckwheat Bloomed.

By Margaret E. Sangster.

A woman with a worn face and a look of drooping weariness came to the farmhouse door in the lingering summer dusk. A golden after-glow lit the sky. The lilies in the round garden bed perfumed the air. Crickets chirped. Now and then a bird slowly uttered a single note. From a thicket near by floated the plaintive cry of the whippoorwill.

The woman shaded her eyes with her hand, and gazed across the nearer meadows to a field skirting a brook, where a glimmering of green and white shone in the half light, almost as if it were snow under the moon. She could just descry two figures walking slowly beside the brook beyond the buckwheat.

"Doris and John Holmes!" she said to herself. "Doris Deane and John Holmes! And the buckwheat is in bloom!"

"Mrs. Deane."

A querulous voice summoned the watcher from the door. With a stifled sigh, she turned, went in, and made comfortable for the night her crippled neighbor, whom she and her husband had taken in, because no one else in the township would consent to be bothered with a person at once so helpless and so disagreeable.

"Do you know, Mrs. Deane," said the neighbor, "that your Doris is over by the buckwheat field, talking with that miserable, no-account Johnny Holmes? I'm surprised that Doris, with her education, will waste her time on a trifling body like John."

"I know all about it, Mrs. Arch," said the mother.

"Does Rufus know about it, too?"

"Yes."

"And you don't interfere?"

"No, Mrs. Arch, we don't interfere. Doris is of age. She must choose for herself. We both like John Holmes."

Mrs. Deane gently closed the door of the invalid's room, and went out on her little back porch. The work of the day was done at last. It had been a long, hot August day, and there was a good deal to get through between five o'clock in the morning and bed-time. Rufus Deane joined his wife. He was a short man, thick-set, with kindly eyes and a firm chin. His eyes were blue; his wife's, beautiful yet, were a soft liquid brown, the brown of a pool that slumbers for the most part, but sometimes breaks into sudden light. The two, hard-working, quiet people had in common many things: a simple faith in God, and answering loyalty to each other, an indifference to money, and a great love for their daughter Doris.

She was their only surviving child. Three others, who had died in their infancy, lay in the churchyard. Doris had been the inheritor of the affection that, had the others lived, would have been divided among the four. Or, perhaps, that is not the best way to state it, since every child brings and keeps its own share of love. But Doris seemed to her parents to possess the sweetness of the little ones they had lost, and an added exquisite charm and loveliness that were her own. She was a dear daughter, unspoiled by their fondness. Love does not spoil. Ambition does, and injustice may, but true love never injures its object.

"Mother!" said Rufus after a while.

"Yes, father."

"Our little girl is a woman. She's a woman! John and she will be marrying one of these days."

"Do you think, Rufus," Mrs. Deane leaned forward and spoke with energy, "that he is worthy of our Doris?"

"I've never seen the fellow that is, but I know no harm of John."

"Well, but he's a Holmes, and you know how his father behaved to my sister Emily. He courted her, as John is courting Doris, in the same season of the year, Rufus, when the buckwheat was in flower, and then—then he went to town and forgot her, and married John's mother. And poor Emily died."

"Aleck Holmes was a poor stick—not one to tie to. But John may be different. We must not judge him by his father. I wouldn't like to thwart Doris, would you?"

"No, I couldn't. But I certainly distrust the family."

Silence fell between them. It was broken by Doris, who came running up breathless, with John close behind her.

The young people were laughing. Doris was tall and slender like her mother, with her mother's eyes. But there was a look of firmness that came to her from her father. John Holmes was a fine, well-knit, clean-limbed man, his face somewhat aggressive, his bearing resolute. Mrs. Deane looking at him owned to herself that he was not of the same type as his father. He had derived some strength from his mother, whom, for Emily's sake, Mrs. Deane had never liked.

"Give us your blessing," the young fellow said. "Doris has promised to be my wife."

"Father, mother," cried Doris, "what do you think? Can we be married to-morrow?"

Her parents rose to their feet. Mr. Deane put up a hand as if to push John

HIMALYA
(THE KOLA COMPOUND)

The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

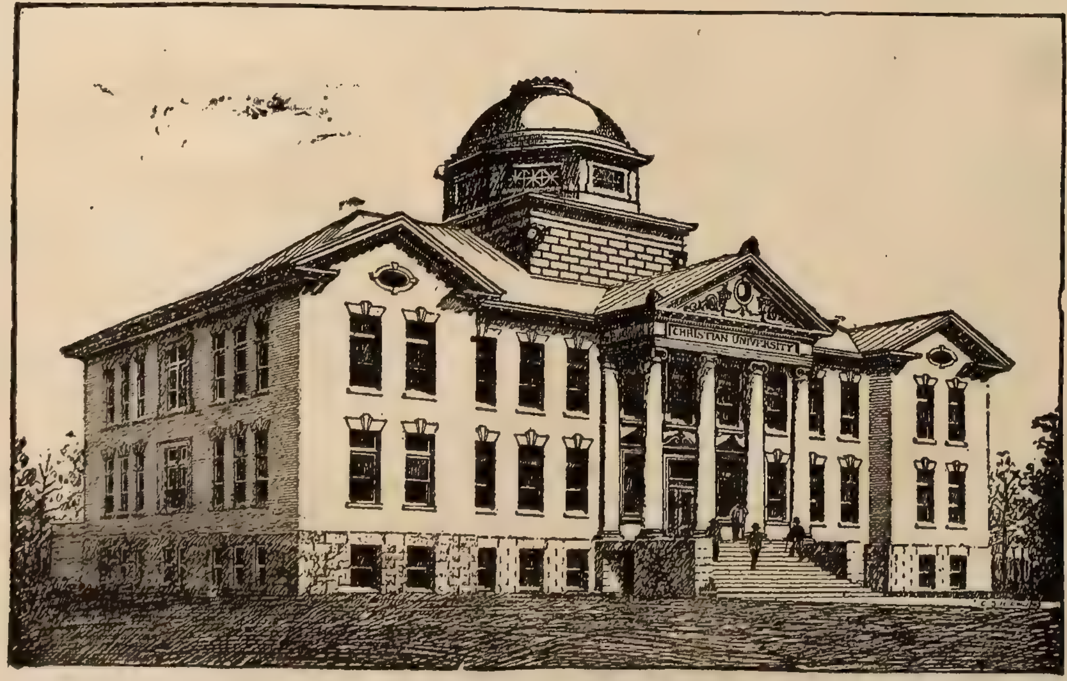
HAY-FEVER
—AND—
ASTHMA can be CURED.

Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. **Mrs. J. E. Nordyke**, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. **Mr. D. L. Clossen**, 126 Morris St., Philadelphia, writes. Jan. 16th, Doctors did me no good, but Himalya cured me. **Mr. W. F. Campbell**, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. **Rev. Frederick F. Wyatt**, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write today to the Kola Importing Co., 1162 Broadway, New York.

Berkeley Bible Seminary.
BERKELEY, CALIFORNIA.
A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.
Fall and Winter Terms Begin August 29, and January 16, respectively.
TUITION FREE.
Co-educational. Opportunities for Preaching in the Vicinity.
For Information Write to
HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

CHRISTIAN UNIVERSITY, Canton, Mo.



New Building. Dedicated June 16, 1904.
A Christian School for the Higher Education of Both Sexes.
For catalog or further information address,
CARL JOHANN, President, Canton, Mo.

Holmes away. Mrs. Deane caught Doris in her arms.

"My child, are you crazy?"

"Not I, dearest. Never less so. John is to start for South America in two days. He has a railroad to cut through a pass of the Andes. He may be gone a twelvemonth. We wish to be married before he goes. But I will stay with you till he returns, or sends for me. At present he cannot take a wife into the rough country, and I'd rather my husband went into all that danger than my—sweetheart. If anything happened to John I *could* go to him, you know."

"Doris," her father asked sternly, "whose plan is this? Yours or John's?"

She blushed like a rose, but met his gaze without flinching.

"It's both our plans, dear father. But down by the buckwheat I thought I'd rather stay here as John's wife than as the girl he was engaged to."

"If you will consent, sir," put in John Holmes, "I will step up to the parsonage and speak to Mr. Ives. I shall have to leave Doris very soon after the wedding, but you'll take care of her for me. I'll be back again, please God, in a year or in two years."

So it was arranged. Jonn was an engineer; his career was marked out before him, young as he was, he had already achieved distinction. To Mrs. Deane the hurry seemed unusual and indiscreet. But, on the morrow, when the minister pronounced the solemn and fateful words that pledged two lives to enduring fidelity, and the village people and neighbors, hastily summoned, stood by with sympathy and admiration blended in their kind faces, John's mother came to Mrs. Deane, and spoke to her gently apart.

"My dear," she said, "I am so glad. Doris is the girl of all the world I'd choose for my son's wife. And now, now, won't you forgive me at last? I never knew about Emily until I was married. I've always known you blamed me, but in deed and in truth I did not know. And John Holmes is like Gibraltar. You may safely trust Doris in his care."

John's father, one of the men who never grow old, a man with a boyishness that would last till old age, came smiling up. As for him, in twenty-six years he had hardly given Emily a thought. His love for her had been a transient fancy. The fetters of his brief betrothal he had snapped like cobwebs. Emily's early death had not touched him, except to cause a short regret.

He was talking with Rufus Deane. "Your daughter, sir, reminds me of your wife's sister, who died of a decline the summer after we were married. But she looks stronger. Emily had no stamina. She was fragile, sir, fragile. You know she and I were friends."

"Aleck," his wife interrupted him sharply, "don't keep Mr. Deane talking. John wants us all to go to town to-morrow."

"Is that necessary, Louise?"

"Well, maybe not, but I'm going, and Mr. and Mrs. Deane and Doris. You needn't go unless you like."

"I'll just say good-by here," replied Aleck Holmes, who was averse to needless trouble.

Doris saw John off without a tear, though the red flag in her cheek showed that the heart was beating strongly.

"God keep you, little wife!" he whispered, as he bade her good-by.

Busy days came to the farmhouse after John had gone. The invalid was, if possible, more fretful and exacting than ever, taxing the patience of every one; so unreasonable that only one so invincibly gentle as Mrs. Deane could have borne with her. Doris had her wedding clothes to make, and her outfit, though not elaborate, was very dainty. She insisted on having a good supply of warm clothing, for, "you know, mother," she pleaded, "any day John may send for me!"

Letters came at first by every steamer. Then followed an interval of silence and waiting. Of this John had warned her. The days seemed endless as they crept at a snail's pace, but she made no sign of distress.

"Mother," she said one morning, "having one you love out of sight, where you can't see, and can't hear, and can't touch, one who is wholly yours, but away out of your reach, makes you cling more closely to God. I never seem near to John now except when I pray. Then I often feel as if he had hold of my hand."

"It's meeting at Jesus' feet, Doris, daughter, isn't it?" said the mother, for she knew all about it. Who does not that has lived long?

At last a message came. John wanted his wife. He was at the coast and ill, but Doris need not worry. Only she must come without delay.

Her father and mother demurred. They could not bear to let her go. But she was Doris Holmes, John's wife, as well as their daughter, and she, a country girl, untraveled, never a hundred miles from

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis, Mo.

Mention this paper.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.

Rates of Tuition and Boarding Inexpensive.

Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

Drake University, HILL M. BELL, Pres. Des Moines, Iowa.

1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.

Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

LIBERTY LADIES' COLLEGE

14 miles from Kansas City. Beautiful and healthful location. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

American Mozart Conservatory

Professors, graduates with highest honors of the ROYAL CONSERVATORIES BERLIN, LEIPZIC, LONDON, use the methods of these Conservatories. *A Style 52, Cabinet Grand Model, Emerson Piano, a Prize in May Festival Contest.*

Address President C. M. WILLIAMS, Liberty, Mo.

KENTUCKY UNIVERSITY.

LEXINGTON and LOUISVILLE, KY.

BURRIS A. JENKINS, A. M., B. D., President.

University of the Christian Church.

—SIX COLLEGES:—

COLLEGE of LIBERAL ARTS, Lexington, Ky. COLLEGE of LAW, Lexington, Ky.
COLLEGE of THE BIBLE, Lexington, Ky. COMMERCIAL COLLEGE, Lexington, Ky.
HAMILTON COLLEGE, Lexington, Ky. (For young women.)
MEDICAL DEPARTMENT, Louisville, Ky.

Course of study leading to the degrees of A. B., A. M., B. L., B. S., M. S., B. Ped., M. Ped. and M. D., and in the College of the Bible and Commercial College, to graduation without Degrees. Co-education. 1190 Matriculates last session. Well equipped Gymnasium. Fees in College of Liberal Arts and Normal Department, $30.00, in College of the Bible, $20.00, in the College of Law, $80.00, for session of nine months. Other expenses also low or moderate. Reciprocal privileges. Next session of these colleges begins in Lexington, Monday, Sept. 11th, 1905. For catalogues or other information address,

BURRIS A. JENKINS,

Kentucky University, - - - Lexington, Ky.

Campbell-Hagerman College

—FOR—

Girls and Young Women.

Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science. Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,

B. C. HAGERMAN, President,
Lexington, Ky.

home before in her life, set off for South America without a tremor. Her courage was boundless. But indeed there was nothing to fear. Every one is ready to serve a young woman setting forth to meet her husband in a strange land.

"I'm afraid she'll not find John," said John's mother, with a shaking voice. "I'm afraid John won't live to see her."

"Nonsense!" cried John's father. "The boy is in no danger. But he was afraid Doris would be kept here if he sent word he was well."

"Not at all. Not at all, man," answered old Rufus Deane. "Some of us have a conscience. A wife's place is with her husband."

Doris found John tired and gaunt, showing the effects of hard service and fever, but by no means discouraged or daunted. He had managed to do what his road required. He had not finished his task. But he wanted his wife near him, where he could sometimes see her, and constantly hear from her.

"I might have pulled through without you, my darling," he said, "but I needed my wife. Yet I feel as if it's hard on the old folk at home."

"They have one another, John."

"Yes, they have one another."

"And Mrs. Arch has left the farm and gone to a sanitarium, so that mother will be less busy and careworn. When people live as my father and mother do, John, things come out right for them in time."

"When people live as *we* do, Doris," he said, kissing her, "everything is bound to come out right."

His faith was justified. No two lovers have been happier than John and Doris, though they married without wedding pomp and vanities, and had the trials of absence and distance before they met again. They are at home with the old people this summer. There is a rosy baby that looks like them both. And the buckwheat is again in bloom.—*The American Messenger. Copyright American Tract Society.*

* *

"Come, be jolly,
Melancholy
Is the sheerest kind of folly!
Don't be shirking,
Just keep working,
Somewhere joy for you is lurking!
Though the world seem full of care,
Clear your mind,
Search, you'll find
Honey's in it everywhere!"

* *

Jimmy Brown's Views on Girls.

"If you expect anything much from girls you will be disappointed, though, of course, they are very nice in their way.

"Let us be kind to the girls and pity their misfortunes, but let us remember that they are different from us, and that we can never understand them."—*From Jimmy Brown Trying to Find Europe, by W. L. Alden.*

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

Regimental Reunions and Forty-Second Anniversary Battle Chickamauga,

CHATTANOOGA, SEPTEMBER 17-21, 1905.

On September 18, 1905, will occur the forty-second anniversary of the battle of Chickamauga. It is proposed to celebrate this memorable event with a reunion of the various regiments that participated in this memorable battle, and, in addition, to hold at the same time, a grand reunion of all the regiments that participated in the various battles fought around Chattanooga. This reunion will be held at Chickamauga National Park, September 18, 19 and 20, and the present indications are that it will be the largest and most notable gathering ever held in the South. On the above dates the remnants from the armies of twelve states, comprising the following: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kansas, and Kentucky, will assemble, many for the first time since they marched from its blood stained fields, forty-two years ago.

Grand and glorious will be the meeting and all who attend will have cause to rejoice. The lowest rate ever secured has been given the entire public for this occasion, one cent per mile, short line distance.

Here is one of the great opportunities for the education of the youth. Don't fail to take your children and show them historic Chattanooga, with all its historical connections. It is the opportunity of a lifetime. Go and see the old war generals and other officers point out the places of interest on the battlefield; let them show you and explain, in person, the markers erected on the battlefield showing the positions of the opposing armies at the time of battle. It will not be long before none will be left to do this noble work; take this opportunity and don't let it escape you, it is worth six months in the school room to any student.

It may be many years, if ever again, that such an opportunity will present itself. See that your tickets read via the Louisville & Nashville R. R., the Battlefield Route. Call on your nearest railroad agent for rates and advertising matter pertaining to the reunion, or write nearest representative of the Louisville & Nashville R. R.

J. H. Milliken, D. P. A., Louisville, Ky.
F. D. Bush, D. P. A., Cincinnati, Ohio.
J. E. Davenport, D. P. A., St. Louis, Mo.
H. C. Bailey, N. W. P. A., Chicago, Ill.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Normal Instructor
By W. W. Dowling.
A Thorough and Systematic Study of the Bible, its Lands, People, etc.
IN SEVEN PARTS
Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.
The Very Best Work of the Kind
15 Cents per Copy. $1.50 per dozen.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo

The Children Will Sing
if you put into their hands **Sunday-School Songs No. 3.** This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.
The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.
CHICAGO & ALTON RY.
Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

With the Children

By J. Breckenridge Ellis.

The "Sunset Limited."

Oh, Hush-a-By Land is a beautiful place
For sleepy small people to go,
And the Rock-a-Bye Route is the favorite one
With a certain wee laddie I know.

The track lies on sleepers of feathers and down,
No accidents ever take place;
Though there's only one track, and there's only one train,
But it runs at a wonderful pace.

There are beautiful things to be seen on this route,
If you're good you may take just a peep;
But strange as it seems, they are seen best in dreams;
Be sure that you soon go to sleep.

Say good-night to the Sun, for he 's off to bed too—
He can't hear you, so just wave your hand;
The Moon and the Stars they will light up the cars
As you travel to Hush-a-By Land.

So, quick, jump aboard, it is time to be off,
You have nothing to pay, you young elf;
Just think of the luxury, laddie, you'll have—
A whole sleeping-car to yourself!

—*Booklover's Magazine.*

❖ ❖

A Week with the Woodneys.

THE FIFTH DAY—CONTINUED.

When Mrs. G. C. D. Woodney came in to her invited guests, she seemed to think it a natural thing that she had not been present on their arrival. She explained in an easy manner that some complication had arisen over the arrangements about the new maid; she was expected to morrow; word had come that she had about changed her mind; it had been necessary for Mrs. Woodney to drive out to see her. "Of course," said the hostess, "when it is a question of losing your maid, everything else must be put aside for the time."

"Yes, indeed," said old Mrs. Woodney, "I know just how you feel. You may have relations invited to supper, and they may expect to find you when they come; but a maid is a maid for a' that!"

"Now, aunt Macie," said Mrs. G. C. D. Woodney, who did not exactly approve of the old lady's words, "you know without a maid, there can be no suppers or anything else—one cannot live."

"I hope," said Mr. Woodney, "that you prevailed on her to come."

"Oh, yes," said the hostess carelessly, "I raised her wages—that brings all of them to their senses. You know, Cousin Benjamin, you can do anything with plenty of money."

"I do not know from actual experience," rejoined her cousin, "but I am often surprised at what we have been able to accomplish without it."

"Without money?" exclaimed Jennie Woodney, whom a shock of surprise had pushed out into the current of the conversation.

"Yes," said Mr. Woodney, turning his bright face in her direction, "it's surprising!"

"But," said Jennie, drifting aimlessly in the current, "how are you going to do it without money, you know? How can you go off to college, or be—or be anybody, you know? Look at the people in the village without it. There are the Enderthorpes, and Tumbletons—what are they?"

Mrs. G. C. D. Woodney, always charmed when her daughter took part in discussions, beamed till the very last word had been said, waited to hear if any more were coming, and then spoke: "Those ridiculous Enderthorpes! Now, Cousin Benjamin, let me tell you. Mrs. Enderthorpe has been an invalid fifteen years and unable to leave her couch except when carried. Yet what does she do? She adopts a crippled orphan on one crutch; yet she has four children of her own! Mr. Enderthorpe has twenty acres rented, and they try to make a living off of it with small fruit. Imagine! Twenty acres!"

"Why doesn't the man rent more land?" demanded old Mrs. Woodney.

"Too poor!" cried her niece, nodding emphatically. "Actually too poor! And yet, with that orphan! And to hear Mrs. Enderthorpe! There she lies on her couch planning for her boys. One is to be a lawyer—that's Bob. A boy absolutely without style. One is to be a doctor—another a civil engineer. And in the meantime they are grubbing among their raspberry and blackberry bushes. They are always discussing the future. Actually, Mrs, Enderthorpe looks at that red-headed Bob of hers, and sees him pleading great cases before the court. And they all look at each other and see each other as each expects to be ten years from now. They don't know they're poor! They actually exist in the future tense."

"What a happy faculty!" cried Mr. Woodney, glowing. "Those are brave ambitions that keep the heart warm."

"Happy?" repeated his cousin. "Oh, I suppose they are. But I don't call that brave; I call it reckless. To themselves, they seem very fine, no doubt, but to others they are just the poor Enderthorpes."

"Well, we are the poor Woodneys," remarked the other cheerfully."

"And the happy Woodneys, too," cried Mace, determined to stand by her colors. "And we have *our* orphan."

"*Your* orphan!" echoed Jennie, amazed.

"Why, yes," said Mrs. Geraldine, "a little musician came to our house the other night—"

"Oh, yes, I know," Mrs. G. C. D. Woodney interrupted. "He was here, but we couldn't encourage tramps. Do you mean to say you've taken in that waif? How long do you intend to keep him?"

"I don't know," said Mr. Woodney, "really, I haven't thought about it. As long as he wants to stay, I suppose. He sleeps at Worth Acre's."

"Cousin Benjamin," said his rich cousin coldly, "I think you very unwise, in your circumstances."

"Lucy," enquired old Mrs. Woodney, "how many orphans have you adopted?"

"It has been enough for me," returned her niece stiffly, "to guard *my own* son and daughter."

"Well, Lucy," rejoined her aunt, "when rich people like you and G. C. D. Woodney can't help the orphans, the Enderthorpes and the poor Woodneys must come to the rescue."

"Speaking of Worth Acre," said Mrs. G. C. D. Woodney somewhat hastily, "have you heard his story, cousin? I mean about him and that insane old man he keeps?"

"Please tell us," cried Mace, who liked the blacksmith more from day to day.

"It will show you what I mean—it will illustrate how those who are down, are kept down. This old Mr. Acre was rich, with a stylish wife and a son and two daughters, all educated to the most finished degree. His children married and he and his wife went to live with one of the daughters in New York. They were great society people, but unfortunately the father, who was many years older than his wife, began to wander in his mind.

They sent him to the other daughter, who lived in Missouri. She was poor, but she kept him till she died. Then they sent him to an asylum. Really, you know, he could not be kept in New York or anywhere else—you can't blame his wife. She's only about seventy-one now, while he is ninety-eight. She's still fond of society, but she couldn't go to receptions and balls and the like with a King Louis of France, you know. The old man is really out of his head, and people would always be asking questions. They say he didn't begin to think himself King Louis till he found himself in the asylum. He imagined the asylum a royal prison, you understand, for it never occurred to him that he had lost his mind. Sometimes he used to have doubts in regard to his wife's sanity, but he never sus-

Make Ice Cream in ten minutes
With
Jell-O
Ice Cream Powder
Everything but the ice and milk in the package. Does not have to be cooked, sweetened or flavored. One package makes 2 quarts of the best ice cream you ever ate. Costs very little. Quality the highest. Pure and wholesome. Received Highest Award, GOLD MEDAL, at the St. Louis Exposition, 1904. If your grocer can't supply you send 25c. for 2 packages. Four kinds: Vanilla, Chocolate, Strawberry and Unflavored. Send for new illustrated Recipe Book issued April [illegible], 1905. Address, The Genesee Pure Food Co., Le Roy, N. Y.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Ecsema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small Country Town within easy reach of Saint Joseph and Kansas City.
DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers. We should like you to know our rates and advantages. For engraved catalog, write,
E. L. BARHAM, President,
Camden Point, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

pected his own. Well, when this Worth Acre grew up, this son of the poor daughter, without any property of his own worth mentioning—now what do you suppose he did?"

"I suppose," said Mr. Woodney, "that he went to that asylum and took him out of it."

"Why, yes," returned Mrs. G. C. D. Woodney, "that is just what he did. Imagine! When his own wife, and his own son and daughter thought him unfit to be at large, although they had plenty of property, if they had deemed it wise to keep him out of the asylum, this poor young blacksmith takes that old man home with him and keeps him and all his crazy notions in his very house! He keeps him there till he can build this ridiculous horseshoe house in the village; then he moves here, and they tell me the old man is simply wild with delight at being shut up in his royal prison where he can barricade himself at both ends from morning till night.

"Do his wife and children ever come to see him?" asked Mrs. Geraldine.

"Of course not. By the way, I am expecting a visit from the New York daughter next month; but be sure she won't go near her father; she'd be afraid of him! And it would be very unpleasant, besides. I understand none of the family will have a thing to do with Worth Acre, for meddling in the affair."

"Perhaps," suggested Mr. Woodney, "he did not like the idea of his grandfather's staying in the asylum."

"He was in love with Lizzie Day," continued Mrs. G. C. D. Woodney, "and while her sisters wouldn't hear to the marriage on account of his being a blacksmith, still I think it could have been arranged if it were not for this old man. Miss Polly and Miss Susie won't hear to it, and of course Lizzie will do nothing against their wishes. Besides, I think the old man proved a last straw to her as well as to her sisters. You often hear of American ladies marrying for a title; but they are not seeking kings of France for their fathers-in-law."

"I think," cried Mace suddenly, while her eyes flashed, "that Mr. Worth Acre is simply—*grand!*"

Ed Woodney re-entered, and presently the young people were talking together at one end of the room and their elders at the other. Ed Woodney was more and more pleased to find his relations such as he need not be ashamed of, and in his relief, he was almost enthusiastic in his attentions. He beamed upon the old lady in spite of her sternness, and glanced with open approval at Mrs. Geraldine. But he was most attentive to his cousin Mace. Her vivacity and pretty ways charmed him, and drew forth the best stores of his own entertaining graces. He soon learned that she could play on the piano, not only by note but by ear, and immediately he proposed a musical club. To this club should belong the orphan Arthur Lowell, in whom he was greatly interested, Worth Acre, Bob Enderthorpe, Mace and himself.

"Oh, yes, Worth Acre can play," he assured her; "he has a horn and he'd rather blow it than eat. Besides, he's such a jolly old chap, and it will do him so much good to be with us young folks—I hope you won't object,"

"I am so glad you appreciate him!" cried Mace, smiling into his eyes gratefully. "I think him a hero. But Arthur Lowell will have nothing to do with any music but the strictly classical."

"We'll manage him," said Ed, throwing back his handsome head. "I'll have him scraping ragtime before our second meeting! Do you know Bob Enderthorpe?"

Mace flushed slightly and laughed. "Yes—" and she told about throwing the chickens over his fence. Ed laughed heartily. Jennie smiled vaguely, taking no part in this conversation. The eager enthusiasm of her brother and cousin bewildered her. "Well, Bob plays the guitar. And I play the mandolin. It'll be great! But Mace, I have to go off to college in three weeks. I'm awfully sorry since you've moved here. The club will have to meet three times a week at least to do any good. What do you say? And from house ro house, won't that be fun? Variety, you know, and all that!"

"I will talk to mamma about it," said Mace. "I should like it, oh, very much! Does Marcia Winterfield play?"

"No, indeed, she can't do anything; neither can Sis. But we'll let them come and look on when they want to."

"I couldn't go to Bob Enderthorpe's, you knew," Jennie objected, "or to the blacksmith's."

"Of course you couldn't," her brother agreed. "But the band will play, just the same." They discussed the club from all points of view. When dinner was announced, Mace was all in a glow of happy excitement and anticipation. Her future seemed suddenly to have opened out in broad, generous lines of warmth and color, and not the least attractive of the bright prospect was her cousin Ed, with his handsome face, his merry eyes, his musical laugh, the proud yet graceful way in which he held himself, and the unmistakable feeling of comradeship which he showed for her and for her family.

(TO BE CONTINUED.)

....FIFTY-FIFTH YEAR....

CHRISTIAN COLLEGE

For the Higher Education of Young Women.

Affiliated with MISSOURI STATE UNIVERSITY, WELLESLEY COLLEGE and other Eastern Schools.

FOUR SPLENDID MODERN BUILDINGS. (1) Elegantly furnished Dormitory, accommodating 150 students; built 1899. (2) New Auditorium and Library Building, with Roof Garden, built 1902. (3) New sound-proof Music Hall, completed 1903. (4) Academic Hall.

Furnishings and equipment unrivaled. Rooms en suite; heated by Steam; lighted by Electricity; Hot and Cold Baths; Gymnasium; Art Studio; Library of 5,000 Volumes; Physical and Chemical Laboratories.

Prepares for advanced University work.
Academic Degrees of B. A. and B. L.
Schools of **Music, Art** and **Elocution**—Degrees conferred.
Schools of **Cookery, Sewing** and **Domestic Art.**

Thirty-four Instructors of the best American and European Training.
Students from twenty-eight States and England.
Beautiful Park eighteen acres. Tennis, Basket Ball, Golf, Lake, Boating, etc.

A Christian Home and High Grade College.

NEXT SESSION OPENS SEPTEMBER 18, 1905.

Rooms should be engaged early. Many students refused for want of room the past two years. Ltmit 150.
For engraved catalogue address, MRS. W. T. MOORE, President, Columbia, Mo.

❀ ❀

Southern Arkansas Lands.

Timbered, rolling, perfect drainage, no swamps, good water. Grow corn, cotton, small grains, cow-peas and believed to be the coming clover and alfalfa country—porous clay soil and clay subsoil—cheapest lands in Southwest. Splendid stock country—10 months range.

Write for Southern Arkansas booklet and Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

E. W. LaBEAUME, G. P. & T. A.
Cotton Belt Route, St. Louis, Mo.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Bright, Interesting, Enjoyable
A BOOK OF
Chinese Illustrations and Stories
A Chinese Story-Teller
Written by WM. REMFRY HUNT
Missionary to China.
167 Pages in Yellow Cloth Binding.
The Young Folks Enjoy Reading It.
75 Cents Postpaid.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.
A condensed and accurate account of the life of the great
Religious Reformer
Written in Attractive Style
The Book for Busy People
234 Pages. Cloth Binding
PRICE, Postpaid, $1.00
Christian Publishing Co., St. Louis.

The Best Book Ever Written
on the subject, is
The Verdict of Thousands
who have read
Moral and Spiritual Aspects of Baptism
By N. J. AYLSWORTH
Cloth, 471 pages, $1.50
Christian Publishing Company
2712 Pine Street St. Louis, Mo

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 35. August 31, 1905. $1.50 A Year

The Summons.

ANOTHER sound my spirit hears—
A deeper sound that drowns them all:
A voice of pleading choked with tears,
The call of human hopes and fears,
The Macedonian cry to Paul.

Shamed be the hands that idly fold,
And lips that woo the reed's accord,
When laggard time the hour has tolled
For true with false and new with old
To fight the battle of the Lord!

John G. Whittier.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

CURRENT EVENTS 1115

EDITORIAL:

The San Francisco Convention 1116
The Mission of the Church to the Poor. 1116
Current Religious Thought 1117
Editor's Easy Chair 1117
Notes and Comments 1118
THE INTERNATIONAL MISSIONARY CONVENTION 1119

CONTRIBUTED ARTICLES:

Ye Olde Paul's Crosse. William Durban 1120
The Demand of the Hour. C. L. Miller 1121
The New Spirit of Service. Wm. D. Ryan 1122
REPORT OF THE CALIFORNIA STATE CONVENTION 1124
EASTERN PENNSYLVANIA CONVENTION 1125
OUR BUDGET 1126
THE CRADLE ROLL. Mrs. Alice M. Duckworth 1129
NORTHWEST TEXAS CAMP MEETING 1130
NEWS FROM MANY FIELDS 1131
EVANGELISTIC 1133
PEOPLE'S FORUM 1134
CURRENT LITERATURE 1135
MIDWEEK PRAYER-MEETING 1136
CHRISTIAN ENDEAVOR 1136
SUNDAY-SCHOOL 1137
OBITUARIES 1138
FAMILY CIRCLE 1139
WITH THE CHILDREN 1142

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO,
DETROIT, BUFFALO, NIAGARA FALLS,
TOLEDO, PITTSBURG, ST. PAUL,
MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO,
NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

THE BEST
Sunday-School
Periodicals

WILLIAM W. DOWLING, Editor.
METTA A. DOWLING, Associate.

ANNUAL.

Christian Lesson Commentary. The most complete and satisfactory commentary on the lessons for the entire year published by any people. The only commentary on the lessons for 1905 published in the Christian brotherhood.

QUARTERLY.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people, arranged along Kindergarten lines.
2. **The Primary Quarterly**, containing a preparation of the International Lessons for the Primary Department.
3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes.
4. **The Scholar's Quarterly**, prepared for the older Juniors and younger Seniors and members of the Home Department.
5. **The Bible Student**, designed for Advanced Students, Teachers, Superintendents and Ministers.
6. **Bible Lesson Picture Roll**, printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.
7. **Christian Picture Lesson Cards.** A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter.

MONTHLY.

Christian Bible Lesson Leaves.

These Lessons Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarterlies.

WEEKLY.

1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number.
2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories.
3. **The Round Table**, for Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information.
4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

Further information, prices and samples upon request. Drop us a postal card. Do it now.

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By Chas. H. Gabriel and W. W. Dowling

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., St. Louis, Mo.

A Complete Line of

BAPTISMAL SUITS

Guaranteed Best Quality.

Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. August 31, 1905 No. 35

Current Events.

Peace.

Just as we go to press the telegraph brings the news which will be pleasing to all Christians, that the envoys of Japan and Russia have agreed upon terms for bringing to a close the barbarous war which has been raging between them. The two obstacles to peace, to which we referred in last week's issue, were overcome by Japan's waiving all claim to indemnity, and offering to return to Russia the northern half of the Island of Saghalien, which Japan now holds by military occupancy. Russia will remunerate Japan for the care of Russian prisoners, and grants to Japan fishing rights on the Siberian coast. In the earlier days the northern half of the island was held by Russia and the southern half by Japan, but the latter was compelled to relinquish its holdings to the former in exchange for the Kurile Islands. The peace loving portion of the world owes a debt of gratitude, for the peace which is near at hand, to President Roosevelt who intervened as only he seems to know how; and the magnanimity of Japan in yielding so much that the awful slaughter might be terminated confirms the growing opinion of her greatness.

* *

The Bennington Case.

The Secretary of the Navy has made public the finding of the court of inquiry which has been investigating the causes and fixing the responsibility for the fatal boiler explosion on the U. S. gunboat Bennington. The gist of it is that a fireman who undertook to turn a valve for another purpose got hold of the one which admits steam into the steam gauge and closed it. The gauge then showed no pressure and continued firing to get up steam resulted in the explosion. An ensign who had oversight of that department of the boat at that time is also censured. That is about all there is to it. There is no evidence that the boilers were weak or leaky, no evidence that the boat was unseaworthy, no evidence that discipline on the ship had gone to pieces, no evidence that the navy is rotten in administration, incompetent in personnel, decayed in equipment. These latter were the conclusions which were jumped at by the sensational press and the more hysterical portions of the public. It is a common occurrence, this hurried assumption, when any accident occurs, that the whole department is rotten to the core. Of course, accidents ought not to happen. But they do. And when they do the cause is more likely to be a little carelessness than a big crime or a widespread incompetence. Punish the guilty parties for their carelessness, but let us be careful about libeling the whole navy when somebody turns the wrong stopcock.

*

The Government and Union Labor.

A statement is being issued by certain labor unions in the vicinity of Pittsburg that the government is having great difficulty in getting skilled labor for the Isthmian canal by the usual civil service method, and that since the decision against recognizing the printers' union in the government printing office, the higher class of skilled union laborers are unwilling to accept positions under the government. We don't know about the alleged facts contained in this circular. If they are facts, they indicate a practical boycott, either by general understanding or by secret agreement, against the government—not a very patriotic procedure, one would say. The principle, however, which President Roosevelt announced in the printing office case, that union men could have no special advantage and would be under no special disadvantage in employment under the government, is perfectly clear cut and defensible. The government might as well declare that it would have no army chaplains except Catholics as to agree to employ no mechanics except union men. We can afford to have the Isthmian canal delayed a long time better than we can afford to have the federal government put its official seal upon the false and unfair principle of the closed shop.

*

"An Act of God."

In resisting suits for damages growing out of the great railroad accident near Pueblo, Colo., about a year ago, the attorneys of the Denver and Rio Grande R. R. file the answer that the washout which caused the accident was "an act of God" and hence the company can not be held responsible for its results. It is of course entirely common for railroad and steamship lines, in limiting their liability, to declare themselves not responsible for damages resulting from "pirates, the king's enemies [in England] or acts of God." The latter phrase, which appears irreverently to put the Deity in rather bad company, is used to cover calamities so overwhelming or sudden as to be quite incapable of prevention by any ordinary human skill or foresight. This may be good law. It certainly has a large kernel of justice in it. But it is exceedingly bad theology. What right has anyone to single out the most awful calamities and call these by pre-eminence "acts of God"? What sort of an idea of God does such a usage reflect and inculcate? Have we a God whose activities are exhausted in violence and evil? More than that, what right has anyone to single out certain remarkable and unforeseen events, good or bad, and define these as "acts of God" in a special sense? The usage reflects a thought of God which was native to an age when God was conceived as expressing himself only by an occasional irruption into an otherwise orderly and steady-going world. Do the lawyers who use this convenient phrase really believe that the Pueblo wreck, for example, or the cloudburst which caused it, was a really miraculous interposition of an evil providence? It is safe to guess that they do not. If the term is useful for them they will doubtless go on using it, whatever the theologians may think about it, but it mirrors a very crude and medieval, not to say pagan, idea for all of that.

*

Business and Government.

It was suggested the other day at one of the congresses held in connection with the Portland exposition that the executive department of the federal government should include a department of mining with a cabinet official at its head, and that the true ideal of the government's function in relation to economic processes would not be reached until there were departments of agriculture, commerce, mining and manufactures. The first two, of course, already exist. The argument for the latter two is based upon the claim of their right to a position co-ordinate with the former. It would seem at first glance that the newly organized department of commerce and industry covers a good part of the ground, or may properly be developed to do so, but we are not prepared to argue the question either way. But it is interesting to observe how ready the men of any industry are to welcome governmental recognition and assistance. As to governmental control—that is a different matter.

The San Francisco Convention.

It has just adjourned, and these lines are hurriedly penciled as the Southern Pacific is hurrying us north to Portland. It was a great convention, surpassing in some respects any previous convention. It has more than met the expectations of the brethren on the coast and the wise men from the east. We are leaving the Golden Gate with the conviction that it was a good thing for us to have had the convention on the coast—good for the cause on the coast, and good for the brethren who crossed the continent to attend it. Brother White, of the West Side church, San Francisco, and chairman of the general committee of arrangements, said to us near the close of the convention, "This convention has set forward our cause on the coast twenty-five years." If it has done anything like that, it was well worth while.

At this writing we have not learned definitely the number enrolled. The number of delegates coming from east of the Rocky Mountains was estimated at one thousand. The coast states probably furnished as many more, and these, with the local attendance from the churches in the city and about the bay, made large and enthusiastic audiences at every session. The temptations to see the sights of the city must have been very great to those visiting the coast for the first time; but the good attendance at all the sessions showed that most of the people subordinated sight-seeing to the work of the convention. The usual optimistic spirit prevailed. In an address by President Benjamin Ide Wheeler, of the state university at Berkeley, on the last day of the convention, he spoke of "the good cheer" which impressed him as a characteristic of the assembly. And he said he did not wonder that such a people, with such a past and such a present and such an outlook, should be of "good cheer." Nor do we. All the reports of all the different organizations showed advancement. We do not think there was a single exception to this. The Foreign Society reported "the best year" in its history, and this was certainly true of the American Christian Missionary Society. It must have been a source of real joy to its corresponding secretary, Benj. Lyon Smith, that after ten years of incessant labor and anxiety, he has seen the fruition of his toils and cares, in that home missions has taken its rightful place at the very front of our missionary interests. We have come to expect nothing but a steady advance from our Christian Woman's Board of Missions. They had a fine convention and all departments of the work seem to be prospering. Preachers should help to foster local auxiliaries and urge their female members to enlist in the work. The young giant, the Benevolent Association, urged by its enthusiastic general secretary, is not content to *grow*, but it goes forward by leaps and bounds. A home or orphanage on the coast is in the air and will no doubt soon be on terra firma. Church Extension is on the home stretch for a half million by the close of September, and has already raised its slogan: "A million dollars by the time of our centennial in 1909."

Two features of the San Francisco convention stood out with great prominence. One was the attendance upon and interest in the Bible studies and devotional exercises. We have never seen anything like it in any previous convention. There was an evident hungering for further knowledge of the scriptures concerning the Holy Spirit. We know of nothing more encouraging than this in relation to our future outlook. All that is needed to make the plea for New Testament Christianity irresistible is to give the same place and prominence to the Holy Spirit, in that plea, that it has in the New Testament. Then the gates of hell cannot prevail against it. And this is coming. The San Francisco convention furnished the proof and prophecy of this. The other feature of the convention to which we refer was the uniformly high character of the addresses. There was no failure, no mediocrity even, but each address seemed to touch high water mark. It was not merely that they were from a literary and intellectual point of view highly creditable, but, what is more important, they were marked, in an unusual degree, by spiritual insight, by catholicity of spirit, by sanity of judgment, and by a clear apprehension of what is most vital in Christianity, and of the needs of the times. It would be a good missionary investment to have these addresses printed in a volume, if we could only have assurance of the wide reading of such a volume. They present every feature of our work in a masterly manner.

In one of our national conventions, as nowhere else, one feels the beating of the great heart of the brotherhood, and at no time in the past has its beat been more full, steady, healthful, than at the present time, as evidenced by the convention which has just closed. There were moments in the convention when it was lifted up under the spell of some eloquent speaker to the mount of vision and of transfiguration, when, in the presence of our great opportunities and responsibilities, we seemed to live years in minutes. No one who has ever been lifted up to such a mountain-top view can ever look at the world as he did before. This is the value of such conventions.

This brief survey of the convention must suffice, for this week, with such other reports of proceedings as we may be able to get to the office in time. In our next issue we will have fuller reports. We cannot close, however, without expressing our appreciation of the efforts of the San Francisco brethren, especially of the committees, for their complete arrangements for the convention. They have reason to congratulate themselves on the results of their abundant labors, and the whole brotherhood is to be congratulated on the success of this our first national convention on the Pacific coast.

* *

The Mission of the Church to the Poor.

The preaching of the gospel to the poor is classed with the miracles of the Christ. It is given as the crowning proof of the Messiahship of Jesus. Rome with all her civilization knew nothing of charity. The aged, sick, feeble and crippled were abandoned to starvation and death. In all the length and breadth of the great Roman empire there was no such thing as an asylum or hospital, a retreat or home for the needy. The number of the poor in Rome in the time of Augustus was half a million out of two millions of inhabitants, yet there was no institution to alleviate their misery either by the state or by private munificence. Crates showed his contempt for gold by casting it into the sea, but never thought of founding a charity. "What's the use," said Plautus, "of giving a beggar anything? One loses what he gives away and only prolongs the miserable existence of the receiver." Virgil, gentle as he was, includes among the features of a wise man's happiness his apathy toward the indigence of others.

What a change when Christ comes! On every page of the gospel shines forth the beauty of compassion. All the miracles of the Son of God are in the way of saving and not destroying. He shows his power in going about doing good. He gives sight to the blind, hearing to the deaf, speech to the dumb, power to walk to the lame, strength to the paralyzed, health to the sick, cleansing to the leper, food to the hungry, life to the dead, comfort to mourners, blessing to little children, sympathy to the poor. He is born of humble parentage, in an obscure town, in a wretched stable, leads a life of poverty, chooses his apostles from the lower walks of life, says of himself: "Foxes have holes and birds of the air have nests, yet the Son of man hath not where to lay his head," and declares, "The Spirit of God is upon me because he hath anointed me to preach the gospel unto the poor."

The Christ proclaims his mission to the poor. He announces the rights of the poor. He reveals the very heart of God and proclaims the universal philanthropy which was the test of his divine mission. And as the missionary spirit, the preaching of the gospel to the poor, was an evidence of the divine mission of Jesus, so it is to be the perpetual evidence of the true church of Christ. Without this testimony all other evidences would avail nothing in proving the divinity of Jesus. Without this testimony to-day in the church all other evidences would not prove the identity with the church of Christ. In the early church faith, hope and charity were all equally active, and idolatry was overcome and Christianity established throughout the Roman empire. In the present era of the church let this be true and soon the whole world would be swept clean of its idols and all lands would acknowledge our Lord as King.

"The poor have the gospel preached to them." Impostors have aimed at the rich. They wanted the princes and the nobles. The swinish multitude, the hoi polloi, the vulgus, the vermin, were beneath them. Not so with the Christ. He begins at the bottom of society and arises to the permeation of the whole social structure. He preached where the poor could come and hear, by the sea, on the hillside, in the grassy vales, beside the olive groves, by the roadway. He had no temples with rented pews where the poor must wait until the pew renters were seated, or rest upon back benches, or go to some mean, little, back alley chapel built specially to take care of those of their quality. He went to the poor, and he preached attractively, simply, so that the common people heard gladly his message.

"The poor receive the gospel" is the Geneva version of these words. "The poor are evangelized." What is it to gospelize a man? It is to bring under the power of the gospel, to make like the gospel, to turn to the habits and customs and life of the gospel. As the gospel is holy, and just, and true, and loving, and kind, and honest, and benevolent, and gracious, and uplifting, so to gospelize the poor is to create them over again, regulate them, make them holy, and just, and kind, the rogue honest, the liar truthful, the harlot chaste, the blasphemer reverent, the profane man serious, the covetous man generous, the drunken man sober, the hater a philanthropist, the hellish man heavenly. To gospelize a man is to save him from his sins and bring him into a position where he lives to save others. It is to fill him with the power of the gospel and lead him to proclaim the gospel to the world as the Dairyman's Daughter, or the Shepherd of Salisbury Plain, the Tinker who wrote Pilgrim's Progress or the potboy who as George Whitefield moved the world by his preaching, Judson among the Burmans, or Livingstone in Africa, or Wharton in India.

What a glorious work the Master has committed to the church when he bids us evangelize the poor! Are we doing it? Is the divine claim of the church being established in our day by its missionary spirit, by the discharge of its mission to the millions and hundreds of millions who in their poverty yet know not Christ? Have we yet sent the gospel to the destitute home populations, to say nothing of the vast outlying heathen world? Had Christ testified to his divine mission with the declaration, "The rich have the gospel preached unto them," he would have destroyed his career on earth and in human history. Yet is it not so? See the millions spent in erecting magnificent temples of worship. See the tens of millions expended to maintain gospel work and worship in Christian lands compared to the mites given to preach to the multitudes in India, China and Africa. See the scores of millions spent by professed Christians in ministering to the lusts of the flesh while great numberless multitudes are living and dying without God and without hope. We spend upon ourselves. We covet. We heap our gold, our saint seducing gold, our God denying gold. We clothe ourselves in purple and fine linen while Lazarus lies at our doorstep. We cry "Lord, Lord," while the least of his children appeal to us in vain for even a cup of cold water. We are not doing one in a hundred his duty. Let us plan great things and let us do them. Let the poor have the gospel.

* *

Current Religious Thought.

In a healthy, vigorous editorial on the modern methods of money-getting, the Universalist Leader has this to say:

> Some sensible men, and many foolish, sneer at ministers when in perhaps a very imperfect way they go about trying to stem the tide of selfishness and greed which is undermining many an old coast-line of old-fashioned honesty. But two things are certain. Some one ought to do something, and not sit silent while this game of scheme and grab goes on. And to date it looks as if ministers are about the only class who dare to burn their fingers, and face with their protest a public opinion which has had its edge blunted by a marvelous material prosperity.

*

That our code of laws is no less perfect than any other part of our human affairs can confidently be asserted. But both in theory and practice, especially the latter, human laws are lamentably deficient when compared with those of Divinity. This old thought is well stated in the Baptist Commonwealth, as follows:

> The fact is very plainly taught that the consequences of sin are inevitable. Time does not interfere with the divine judgments. There are human debts that are outlawed after a certain number of years, but the debts against God are never outlawed. There are certain crimes, the penalties of which only extend over a certain length of time, but it is not so with the penalties against sin. Sin *must* be punished. A man can commit crime and sometimes avoid the penalty but he has only avoided the penalty imposed by the state.

Editor's Easy Chair.

Our last record closed as we were coming into Los Angeles. The City of Angels is too big to deal with in the Easy Chair. On the morning following our arrival, we took a train for San Pedro port, going by Long Beach, and took a steamer for Catalina Island. Who has not read of Avalon Bay, where the steamers land, of the submarine gardens, seen in glass bottomed boats, and the big game fish that swim in these waters? All our party took in the submarine gardens, with the tall iodine plants reaching to the surface of the ocean in a depth of eighty feet, with its sea violets, its rock moss, its gold fish, its silver perch, its striped bass, swimming around in the cavernous depths of the crystal sea. But only three of our party ventured out on a fishing expedition in the hour and a half that remained to us before our steamer returned. Brother Daugherty, minister at Wabash, Ind., and Brother Moorman, minister at Danville, Ind., were two of the party, and of course the Easy Chair Editor was the third. We chartered "Nick's" launch, with his tackle, and himself as guide, and we recommend him. In less than a half hour the Easy Chair man was wrestling with the gamest if not the largest fish he ever hooked. It took about twelve minutes to bring him to the gaff, and it was with aching muscles and a blistered hand that the trophy was won. Then Brother D. had his inning and history repeated itself. Brother M. did not have a chance until after these two captures, as only two are permitted to fish at once, then the time was short. They were "yellow tails," and tipped the beam at 14½ and 15 pounds. The truth of history compels us to state that Brother D's fish was the heavier. It was an hour of rare sport.

*

Catalina is 27 miles out in the ocean and offers a splendid opportunity for those desiring to make a trial trip on the Pacific. It was comparatively calm, but there was a majestic roll about it that some of our party did not seem to appreciate. Brother McFarland, the Fourth church pastor at St. Louis, for instance, turned away from the blue waves, the flying fish that darted hither and thither, and was found lying in the cabin on his back, with closed eyes, meditating, no doubt, on the ways of Neptune, and on the sensations of those who "go down to the sea in ships." But most of the party enjoyed the ocean ride very much, as they did the beauties of Catalina Island. We returned to Los Angeles in time for the evening meal, and for a sound night's rest. Many of our party attended a reception at the Central Christian church, Brother Smither, pastor, given to their outgoing living link missionaries, Brother

Ogden and wife, who go to Tibet. We met many of the brethren, heard some excellent speeches and music, and shared in the refreshments. We were pleased with the spirit of consecration shown in the talks of Brother and Sister Ogden. We regretted to learn of the sudden illness which had befallen Brother Coulter, on the previous Lord's day evening, while preaching, but he was improving rapidly at the last word. Our cause in southern California and in Los Angeles has made great progress since our last visit seven years ago. To this success our consecrated business men in southern California have contributed much, and among these Brothers Coulter and Chapman, who unite preaching with business, are shining examples.

◆

On Thursday morning our Special left by the coast route for San Francisco. At the hotel the evening before the members of our party gathered in a room and J. Murray Taylor, speaking for us, presented to Bro. G. A. Hoffmann a beautiful gold watch from the members of our Special, as a token of appreciation of his services in our behalf, to which the grateful recipient responded in a feeling speech. The trip to San Francisco brought us part of the time in sight of the great Pacific with its long, rolling waves, and part of the time through the mountains, but in either case the scenery was grand. There were some places where we would have been glad to stop over awhile, as Santa Barbara, Santa Cruz, etc., but time forbade. We would already miss the reception and welcome to delegates on Thursday evening, but must be there for the convention proper. At 11:15 P. M. our train pulled into the station at San Francisco. "All was hurry and bustle." A company of white caps greeted us with a song of welcome, and Brothers White, Ford and other brethren were there to direct us to our hotels. By 12 o'clock most of us had retired to dream of the long journey we had made together without accident or unpleasant incident.

◆

At the convention! Who can sum up a national convention in an Easy Chair paragraph? It is condensed history. It is hope rising on triumphant wing for a loftier flight. It is faith, seeing visions and planning campaigns. It is love, greeting old comrades, cementing new friendships, forming higher resolves, and getting a foretaste of heaven. It is memory opening her books and showing us half-forgotten faces and chapters lying back in the dim past, as long sundered friends meet and greet each other. It is college days lived over again as the gray-headed boys and girls meet and revive the incidents of those distant, by-gone days. It is a spur of the Delectable Mountains, from whose summit we catch glimpses of the city which hath foundations. It is a river of holy enthusiasm in which we bathe our weary spirits and are refreshed for the journey. It is a school of the Master in which he gathers his disciples about him once more to repeat to them his last great command, "Go teach all nations." It is a Jerusalem in which the disciples tarry awhile for a fresh enduement of power from on high. It is an Antioch from which the missionaries, separated from their fellows by the Holy Spirit, are sent forth to new conquests in the mission field, and to which, returning, they report what the Lord has wrought through them. It is a Patmos from which the beloved disciples see, in bold outline, the future struggles of the Church with her foes, and her glorious triumph. Blessed fellowship! Hallowed associations! Our hearts shall know nothing sweeter or holier until our feet shall stand within thy gates, O Jerusalem the golden, the redeemed city of God!

◆

The convention is over. The farewells have been spoken. "God be with you till we meet again," has been sung, and the delegates by various trains are scattering, many of them to gather at Buffalo next fall, and some of them to meet no more on earth. A large number of the delegates making up the Christian-Evangelist Special, left in a body last night, together with many other delegates, for Portland Oregon. The fact is, it is going to be hard to separate us. We have learned to love each other better, traveling across the desert, mountain and plain together. But we are traveling in sections to-day, and the Easy Chair happens to be separated from most of the party, but we will meet at Portland. Last night on returning we were crossing the broad Sacramento river in what is said to be one of the largest ferry-boats in the world. But to-day we have crossed that river eighteen times, and in many places one could almost leap across it as it rushes between mighty boulders. For hours we have traveled in sight of Mount Shasta, whose snowy summit and sides glisten in the sunlight. At Shasta Springs the water pours down the mountain side in beautiful cascades. There the train paused and we all drank of the famous Shasta water and some of us photographed the scenes. We have been in the mountains since early morning. Three engines have hauled our long train up and down the steep grades, through the tunnels and across the mountain ranges. The scenery is magnificent. It is 750 miles from San Francisco to Portland. We have now passed the boundary line, and are in Oregon, with over 400 miles yet before reaching the confluence of the Columbia and Willamette rivers at the city of Portland.

◆

In one of the beautiful valleys of southern Oregon, in the foothills of the Siskiyou mountains, is the city of Ashland. We had received a telegram from Mrs. P. Ritner, formerly of St. Louis, asking the time our train would pass through Ashland. On arriving there we found Mrs. Ritner and her daughters and son on the platform, with a basket of roses and assorted fruits that might well win the prize in a horticultural fair. Mrs. Ritner's niece is our accomplished proof-reader in the Christian Publishing Company, and in that way we had formed her acquaintance in St. Louis. It was to extend this proof of kindness that she had telegraphed us. A picturesque building by the station contained an exhibit of fruits, vegetables, etc., kept up by the board of trade, in which Miss Ritner presides. In addition to this about fifty boys were lined up in a row on the platform with baskets and sacks of fruits to sell. Such luscious plums, and as large as hen's eggs! Ashland wants all the world to know of its wonderful fruits, climate, scenery, etc. Hence this enterprise. Brother Mellinger, the preacher of the Christian church, with his wife and some of the members were also down to greet our Special. There is a church of 150 members, a good building with some indebtedness on it, a population of 5,000 and the seat of the State Normal. We are now running down the Rogue River Valley and the shades of evening are falling upon stream and plain. To-morrow morning we shall be at Portland, Oregon's metropolis and the scene of the Lewis and Clark exposition, where we expect to spend the Lord's day.

Notes and Comments.

"Keeping Indians Sober" is the heading of an article in one of our exchanges, and touches on a very interesting subject. We mean to read the article as soon as we find time. If it really offers a solution to the puzzle we may yet hope to see fair elections in St. Louis. Thanks to Governor Folk and Excise Commissioner Mulvihill, we are managing to keep the tribes in this city comparatively sober one day in the week.

◆

Does not this, clipped from a statement by Robert J. Burdette which the Journal and Messenger published in a recent number, sound familiar to readers of the Christian-Evangelist? Yet Brother Burdette is a member of the Baptist church.

> Moreover, I love the beautiful symbolism of the ordinance of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows for growth, and the changes which must come with increase of light and stature, without periodical revision.

The International Missionary Convention

The C. W. B. M.

The sessions of the Christian Woman's Board of Missions opened the international convention at San Francisco, as usual. One of the noticeable features of this session was the absence of the president, Mrs. N. E. Atkinson, and the corresponding secretary, Mrs. Helen E. Moses. The vice-president, Mrs. Anna R. Atwater, presided, and reviewed the year's work in a way that left nothing to be desired. She read a message from Mrs. Atkinson to the convention, expressing her deep regret at her inability to be present in person at the gathering. "No great or unusual advancement," she said, "has been made during the past ten months, yet in all our mission fields there has been steady, gratifying progress. While, as in other days, we must mourn with some because of failing health, disappointed hopes, plans broken in upon by misfortune, while there is yet about us a great host of uninterested women and the question of how to interest them is still unsolved, yet, on the part of those who have had 'a mind to work' there has been such loyalty, such zeal, such self-sacrifice, such consecration, as has made our hearts glad. Some have had great trials, but have persevered and are not cast down. We thank God for the faithful ones. And what are the gifts that have been brought to the King's service during this portion of the year? One hundred and twenty-nine thousand dollars in money and seventeen missionaries, including two returning after long absence from the field. Eight of these have already gone to their respective fields, the others go soon after this convention. Shall we place these gifts, the money and the lives, side by side? Our full hearts answer, 'Not so.' These young men and women are the alabaster box that is beyond all price. They are love's choicest gifts. We rejoice over the bringing in of the tithes, in consecrating them with thanksgiving to his service, praying that by the 'wondrous alchemy of heaven' they may be transmuted from perishable dross into immortal treasure; but we take these dear workers into our heart of hearts, giving them warmest sympathy and love, encircling them continually with prayer. Two of them go to a new field that we have long passed by—South America.

"In view of our growing work, if I could give you a single word that should be written all over our plans it would be that old word, 'Enlargement.' First, in the gifts of present givers; second, in the number of givers through increased auxiliary membership; third, in the number of auxiliaries in our eight thousand unorganized churches; fourth, in new individual givers where organization is not at present possible. Such enlargement is the greatest need of to-day."

The report of progress read by Miss Murphy showed in greater detail the work from October last until August 1, 1905.

"Jamaica—Reports from the oldest mission have been most encouraging. The Kingston church reports fifty additions since October; Oberlin reports seventy-two, Torrington twelve, King's Gate eleven. The churches to which Gordon Hay ministers have had sixteen additions, while the Highgate membership has been doubled. Chapels have been erected at Providence, Salisbury Plains, Manning's Hill and Carmel.

"India—The oldest station, Bilaspur, has been sorely smitten by the bubonic plague. Miss Kingsbury moved 120 orphanage girls to Pendra Road, where they were kept in health and happiness. Miss Boyd and Miss Mills remained in or near Bilaspur, giving help and courage to many. The plague has now subsided, the girls are home again. Mrs. Lohr has returned from her furlough in Germany, Dr. Martha Smith, assisted by Miss Caroline Pope, Missouri state officers' offering to India, will have charge of the hospital, Mrs. Lohr and Miss Mills of the schools, while Miss Boyd will have charge of the orphanage during Miss Kingsbury's furlough. In Bina there have been six conversions, and inquirers for the way are coming in large numbers. The native church has been organized apart from the English congregation, and a daily service is held on the mission compound for Bible study for the native Christians. Several young couples from our orphanages have settled in Bina, and are a help to the cause. The school and zenana work is doing well under the direction of Miss Gordon. Mr. Elsam visits Jhansi, where we have a congregation of seventeen.

(Continued on page 1123.)

⁂

The Foreign Society.

[In view of the fact that the regular reports from the field could not be obtained in time for presentation to the San Francisco convention, the following statement was made by President McLean.]

Thirty years ago the Foreign Christian Missionary Society was organized. At that time we did not have in the whole wide field, destitute of the gospel, a single herald of the cross. Now we are at work on four continents and in thirteen different countries. We have expanded until we have become a world power. The sun never sets on the work we are doing.

In the current year sixteen new workers have been engaged. Five of these go to India, four to China, two to Tibet, two to the Philippines, one to Japan, one to Cuba and one to Africa. Some of those on the field have given up the work and have come home. Miss Mildred Franklin resigned on account of poor health. E. E. Faris and wife, of Africa, retired from that field. Miss Carme Hostetter was married and left the service of the society. Year by year the force is increased. New fields are entered. The work is pushed steadily forward.

In China the work has been carried on as in other years. The new Science hall has been finished and dedicated. Two new stations—one at Tung Chow and one at Bo Chow—have been opened. This means that new obligations have been incurred, and that workers must be sent out at the earliest possible moment. Prof. C. T. Paul and wife, of Hiram, are on their way to Nankin. They will be associated with F. E. Meigs and C. S. Settlemyer in the work in the college. Alexander Paul and wife go to Lu Cheo Fu, where they will be associated with Dr. Butchart. Mr. and Mrs. Paul have spent five years in China. They know the language and the people.

In India the plague has hindered the work to some extent, but the plague has been overruled to the furtherance of the Gospel. The medical missionaries and others have done what they could to save life, to alleviate suffering and to point all with whom they had to do to Jesus as the only Saviour of the sinful. The college in Jubbulpore has begun its work. A number of young men are being trained to serve as pastors and evangelists and teachers. A mission press has been purchased. Lathrop Cooley, of Medina, O., has given $1,000 for the press and $4,000 for the college. A ten-page newspaper, entitled "The Christian Helper," is published each week. This paper is in Hindi. Its purpose is to inform the churches and the public and to bind the Christian people into closer fellowship. D. O. Cunningham and H. C. Saum and their wives and Miss Olive Griffith are on their way to India.

Encouraging reports come from Japan. The war in the East is helping the work. The main college building has been completed. This has been pronounced the finest mission property in the Orient. The Woman's College will open next month. Two chapels have been finished and dedicated. One of these is in Sendai. The other is in Fukushima. Miss Lewis has been appointed, and is on her way to Japan. The executive committee desired to greatly increase the force in Japan this year, but was not able to do so.

J. C. Ogden and wife have been appointed to go to Tibet. They hope to join Dr. and Mrs. Shelton and Dr. Rijnhart in a few months. On the border of Tibet we have a dispensary, a hospital, a church and a school. Every Lord's day the death of Christ is commemorated. The Gospel is preached to all who are willing to hear it.

B. L. Kershner and wife go to the Philippines. They will be located in Manila, and will have oversight of the work in that city. Three families now in the Philippines have been greatly cheered by the results of the past year's work. They have opened a new station at Vigan, and are planning to open another farther away. They are preparing literature, healing the sick and preaching the gospel far and near.

Africa is calling for more workers. Doors are opening on all sides. A. F. Hencey is the only one who has been appointed for that field in the year. Ten evangelists go out into the country round about. The native church supports them. One member supports his own representative. Dr. Dye goes far up the river to heal the sick. Other missionaries and state

(Continued on page 1123.)

Ye Olde Paul's Crosse

By William Durban

Londoners have experienced a shock of surprise. One of the most famous of the religious monuments of this great city is to be restored under exceedingly curious circumstances. Recently a noted English lawyer died. He had left the sum of 5,000 pounds ($25,000) for the rebuilding of St. Paul's Cross,or Paul's Cross, as it was usually called for brevity.

A VERY HIGH CHURCHMAN.

Mr. H. C. Richards, K. C., M. P., the eminent barrister in question, was well known, not only for his accomplishments in his profession, but also as one of the most extreme ritualists of the age. Now, when our English lawyers are Christian men, they are invariably intensely in earnest, and they are always tremendously partisan. There seems to be something about the calling of an advocate at law which impels him to take sides most vehemently. Mr. Reader Harris is one of the very ablest of living lawyers. He was originally a civil engineer, and a very clever one. In South Africa he made a fortune among the mines. He is a fine linguist and an attractive speaker. Mr. Harris works hard in his profession, but also has founded the Pentecost League, which is a society with perfectly fanatical creed on the doctrines of perfectionism and higher life. I and many others esteem him highly, but cannot comprehend his ideas.

Now, Mr. Richards was also a sample of immense party religious spirit in a lawyer. He was the antithesis of the late Lord Grimthorpe, the famous lawyer who died a few years ago at a very advanced age, and who was one of the most eminent religious controversialists of our time. This nobleman took exactly the opposite line from Mr Richards, for he passionately fought the Ritualist party with his pen, his tongue and his purse. He had a powerful pen, a very eloquent tongue, and a very heavy purse. But he was the foremost leader of the evangelical section of the Anglican church for many years. Here then were two eminent English barristers-at-law, both spiritually-minded and both most estimable men, who were at war on their religious views.

A STRANGE BEQUEST.

I come now to the extraordinary fact that has surprised us in London. All my fellow citizens who know their London are aware that the wonderful historical cross, which stood for several centuries in the northeast corner of St. Paul's churchyard, came to be regarded in the sixteenth century as a kind of symbol of the struggle and the victory of the great reformation. It was the chief of all Protestant emblems. Therefore, it is considered passing strange that Mr. Richards, an extreme high churchman, should thus have left a large sum of money for the restoration of this very representative Protestant fabric.

I am glad indeed that Paul's Cross is to be reconstructed, for some of the most romantic passages of English history were associated with it. The only relic of the old cross is the octagonal slab at the northeastern corner of the churchyard, near the beginning of Cheapside. This spot is familiar to American visitors to London, and these generally will be pleased at the prospect of the restoration. Originally the meeting place for one of the chief Folkmotes of the city, this famous pulpit became not only, in Carlye's phrase, "a kind of Times newspaper itself, which, edited partly by heaven, was a most important entity," but the recognized mouthpiece of the people during the period before printing, when London really represented England.

THE PULPIT CROSS.

Paul's Cross was in reality a great open-air pulpit. Strange utterances were at some periods, in old popish days, delivered from it. But the Pope's authority was solemnly denied from it in 1534, when Henry VIII was seeking, for his own purposes of worldly policy, to establish the reformation in its first stage. On that occasion a miraculous "rood" or image from Kent was exhibited, together with machinery for moving the lips and eyes. After the exhibition it was smashed to pieces. The cross dates, however, from the pre-reformation days, when the preaching or black friars went about our country delivering sermons at the pulpit crosses in or near the church yards. These black friars understood the art of preaching. Also in nearly every old town was an open-air pulpit with a great cross over it, for the purpose of delivering homilies and exhortations to the people. The most famous of all these pulpit crosses was this same Paul's Cross by the great cathedral in the heart of Old London. It stood within the shadow of the noble old Gothic fane which was destroyed by the Great Fire of London in 1666, the year following the Great Plague which devastated England and was the last of the fearful epidemics of the Middle Ages.

IN STIRRING DAYS.

Paul's Cross was ordered with all other crosses in London to be destroyed in 1643. It was an eight-sided wooden erection, entered from the back. It was so large a pulpit that four persons could be seated in it. Those were strenuous times, and bishops, such as the martyrs Ridley and Latimer, boldly declaimed from this spot and spoke words of truth which sometimes the sovereign and political rulers bitterly resented. Two sovereigns at least, Edward VI and his half-sister, Queen Elizabeth, frequently heard sermons from their gallery in front of the pulpit. The queen sometimes interfered in the preaching in a characteristic way. It was on Ash Wednesday in 1565 that Dean Nowell, thinking to please the queen, touched on the question of images, and received from his capricious sovereign the famous rebuke, "Leave that alone. Keep to your text, Mr. Dean." The dean, however, regained the royal favor and was chosen to give the first public notice from Paul's Cross of the defeat of the Spanish Armada, that wonderfully providential event to which must be ascribed the salvation of Protestantism and of England.

It was at Paul's Cross, too, that some years previously the persecuting monarch known as "Bloody Queen Mary" refused to hear good Bishop Ridley. "Ye may preach if ye will, but neither I nor mine will listen to you," said she passionately. "Madam," the bishop replied, "I trust you will not refuse God's word." "I cannot tell what you call God's word," she angrily rejoined. And Ridley soon was counted among the martyrs at the fiery stake. To St. Paul's cross came Cardinal Wolsey in 1527 to witness the burning of Tyndale's translation of the Bible. The place had a political and secular as well as a religious use, for it was here that in presence of great crowds of people papal bulls and edicts were read, heretics denounced and excommunications issued. In 1469, during the reign of Edward IV, a bull was read there from Pope Paul IV against the habit of the people in wearing long peaks to their shoes. The old chronicler gravely declares that some of the people said they "would wear peaks whether the pope wille or nille."

London, England.

The Cricket.

To Nature's patient, listening ear
Arose the plaints of man;
Without a pause from morn to night
His endless grumbling ran.

The sun was hot, the rain was wet,
And neither rightly sent;
Besides, each fellow thought himself
For higher circles meant.

Then grew his ceaseless discontent
And swelled in volume strong;
Quoth Nature: "I will make a life
Whose protest is a song."

'Twas thus the cricket came to be,
With all its winsome tricks,
Sole creature on the earth which makes
Sweet music when it kicks.

—*Globe-Democrat.*

The Demand of the Hour

By C. L. Miller

The value of united effort is undisputed. Because of this fact, no party in the great political contest of the year expressed itself as opposed to the existence of the American trust. Even the trust, with all its injustice, is tolerated because of one great fact: Its concentration of wealth and ability economizes time and energy. The mission of Bismarck to effect the unification of Germany and the work of Lincoln for the union of the states have proved that unified government is essential to effective government. The history of nations renders a unanimous verdict as to the inherent power of union.

But the proposition, "In union there is strength," so obviously true in business and politics and all progressive enterprise, is ignored by the modern church alone. The church has a world-wide mission. Human society must ever be dependent upon it for its progress and its hope. The church in its present divided condition is unable to fulfill this social mission. The present social need, therefore, is concentration of the forces of the church, that its strength may be adequate to the largeness of its mission. We shall consider the causes of disunion, and, in view of the evils of disunion, discuss the need of union; we shall propose a means of accomplishing it, and speak of the results arising from a condition of unity. We would show that Christian union is the social demand of the hour.

The present condition of the church should be studied in the light of the historical causes. This condition is the result of a retrogressive movement which started back near the very beginning. The evolution of Christianity has been both progressive and retrogressive. It began in Judea in a transcendent personality. Its believers undertook at once its world wide proclamation. Its conquests in the hearts of men were brilliant and rapid. In three hundred years it had spread from Jerusalem to the Tiber, and had conquered the Roman empire. It gave promise of spreading the light of its liberty and love to those in the bonds of ignorance and heathendom.

But mark the change. Selfishness and temporal ambition thwart the progress of this great world movement. Within the church, the humble brother and servant of the people develops into the pompous bishop; the bishop soon becomes the metropolitan, and the metropolitan the pope. A spirit of dogmatic intolerance was the curse of the age, it permeated all thought, it extended its blighting influence to the church. The church became first its victim and then its promoter. The history of the following period is the saddest in all the annals of mankind. An age of religious speculation and intellectual creed-making was at hand. The champion of its dogmatic formulas was enthroned at Rome to wield the sceptre of the Cæsars. At his behest truth was stifled, and dogma was exalted. He who had the courage of his convictions, when they differed from the established opinons of the church, in this degenerate age, could pay the price of his manhood with his life. For their convictions, Arnold was driven into exile, Huss was burned at the stake. A record of atrocity is the record of the apostate church. By her, in the name of religion, were perpetrated the most atrocious crimes against personal liberty and life. Exalting herself as an enemy of free truth and right of opinion, she has stained the record of the Middle Ages with the blood of heroes.

Amid such conditions the church could no longer remain a unit. The voices of those who had called for justice and purity in the past, had been stifled, but there was one to come whose rugged personality was to defy the power of Rome. The deliverer was Martin Luther. Aroused to action by the outrageous sale of indulgences he nails his theses to the church door at Wittenberg. The bigoted dogmatism of the church attempts to deny him his right of opinion. He is excommunicated; he burns the bull of excommunication. He is summoned to appear before the emperor to answer for his statements, and here he stands for the truth as he sees it. He vindicates himself in the public mind, but is driven from the church a social exile. Those who believe in him, follow; and thus, although with reluctance on Luther's part, the first step of division is taken. It had never been the purpose of the reformer to withdraw from the church of Rome, rather would he have worked a reformation within the church; but the intolerance of the papacy forced him to the separation. The seeds of a mighty series of divisions, planted long before the actual beginning of the reformation, had begun to spring into life. Luther was but reaching back toward simplicity. His remedy for the conditions of the time was bad, yet it was the only remedy, and became at that time a blessing. Division was inevitable, or mankind must have remained forever in serfdom to the papal throne. But Luther was not infallible. When he came out of the parent church, he brought with him the dogmatic opinion embodied in a human creed, over which coming generations were to divide. In a struggle over an opinion, Calvinism had its origin, and from it have evolved the various forms of Presbyterianism. Across the English channel had grown up another mighty protest to the evils of the time, but dogmatism within it made necessary the sects of Baptists, Independents and Methodists. As time passed by sect after sect was added to the growing turmoil. The causes of all these divisions were the same as of the first, dogmatism and intolerance.

The evils of disunion are known too well. In the past, bigotry has permitted the spirit of division to find expression in monstrous acts of violence and frenzy. See it as it threatens the life of John Knox; see it as it burns at the stake Latimer and Ridley; see it as it plunges nations into turmoil, and drenches all France in blood at the Massacre of St. Bartholomew. Although these times and scenes are past forever, the spirit of division is prevalent to-day. The ideals of our age do not permit it to indulge in bloody deeds of violence, and it must be content with the shattered forces of a once mighty movement, a movement which, but for division, would ere this have transformed the world. Because of division, the organization which in its infancy conquered the

❁ ❁

WRONG SORT

Perhaps Plain Old Meat, Potatoes and Bread May be Against You for a Time.

A change to the right kind of food can lift one from a sick bed. A lady in Welden, Ill., says:

"Last spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried every kind I had become completely discouraged, had given up all hope and thought I was doomed to starve to death, till one day my husband trying to find something I could retain brought home some Grape Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once, my flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 20 pounds in weight. I liked Grape-Nuts so well that for four months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman, doing all my own work again, and feel that life is worth living.

"Grape Nuts food has been a Godsend to my family; it surely saved my life and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book, "The Road to Wellville," in each pkg.

known world in three centuries, stands to-day, and has been standing for ages, thwarted in its world mission, and absolutely unable to rise to the opportunities of the hour.

In the face of such evils, the need of union is apparent. In the name of an ignorant and needy humanity; in the name of nations and peoples who know not the truth; in the name of the millions over all the earth who live and die in hopeless drudgery and pain, without the joys of home life, without the consolations of religion, without hope for the future; in the name of all these whom a united church might reach, we proclaim the need of union. World-wide are the forces of ignorance and superstition arrayed. From South America to "darkest Africa," across India and Tibet, in China, where sleeps in lethargy and stagnation one-third of the human race, the souls of men are calling for deliverance. In our own land great social problems present themselves for solution. Capital and labor are here arrayed against each other, armed and ready for each other's blood. Millions of dollars worth of energy which might be used to build magnificent cities and promote great industries is being wasted annually in the traffic of the American saloon. Before all these problems and these needs the divided church stands inadequate. The needy millions of the earth know not the liberty of Christian culture, they know not him who died for them; the division of his people has thus become the crowning tragedy of the world. The church has, if she but knew it, the balm for all our social ills, the balm of Christian education and unselfish love. Because of her weakness these great principles are not effective in their greatest power. There is but one thing which will enable the church to make them effective, and that one thing is union. The value of union has been demonstrated in business and politics and in every progressive enterprise; it has been demonstrated by the church in her early history; she is blind to-day if she cannot see its value.

While the Salvation Army follower is charging the Episcopalian with more form than spirituality in religion, and the Episcopalian, in turn, is charging the Salvation Army with lack of ritual; while our English brethren are contending, one for high church, and one for low; while Catholicism would place church government at Rome, and Protestantism would place it in councils or in the individual churches; while matters of personal decision are being publicly discussed in synods and creed-revising assemblies; while the people of the churches everywhere are wasting their time over matters irrelevant to the issue, I would call you to witness the scene in the night-time on the hillside in the Garden, the kneeling figure of the Man of Galilee in prayer for the unity of his people: "I pray not for these, my present disciples, alone, but for them also who shall believe on me through their word, that they may be one, that the world may believe that thou hast sent me."

Having seen the causes and evils of disunion, and the need of union, we ask, Is there a remedy which will bring about Christian union? There is, and it is simple. What have been the causes of division? The setting up of individual opinion as the standard of another's faith, and being dogmatically intolerant with him, when his own convictions did not correspond to this opinion, dogmatism and intolerance. These have been the curse to the church, the curse to human progress. As opposed to these, we plead that there be exalted, in place of dogmatic opinion, the simple teachings of the Imperial Book; in the light of its teachings, give to the individual the interpretation of his duty to his God. Intelligent thought cannot be dominated forever by man-made creeds, by the thunderous bulls of popes, or by the edict of council or synod. The teacher of the future must be ever tolerant, willing to think and let others think; he must be broader than individual opinion, broader even than the formulas of scholars, broader than any sect or creed or nation, a citizen of the universe, a student of universal truth. The divisions of the church, under the leadership of such teachers, shall blend into one great family whose differences are no more. Its oneness, made sacred by the turmoil, the blood and tears of the centuries, will transcend the glory of the apostolic church. In the light of the unfolding future, we shall see the answer to the Savior's prayer; in the might of their concentrated power, his people shall renew the world-wide proclamation of his truth; their conquest in the hearts of men shall continue until the peoples of the continents and the islands of the sea shall bring the tribute of their love to the feet of the conquering King.

Hiram, Ohio.

The New Spirit of Service

By WM. D. RYAN

"Have you any church work on hand that I can do, this summer, either in connection with the old church or with the mission? I don't mean for pay, of course; but I expect to be in the city most of the summer and I want to accomplish something that will be really worth while. Work that will make me roll up my sleeves and get out among the people will suit me better than any other."

I have just listened to these words from a young man of my congregation who called at my study this morning. He is a junior at Yale, and is home for summer vacation. He is not a candidate for the ministry and does not ask for church work either for pay or "practice." If the criticism upon the great universities be true, that they rob men of their faith, and disqualify them for Christian service, I can only hope that more young men of my own congregation will be "disqualified." This incident, among thousands of others, but illustrates what may be called "the new spirit of service." Religion is not simply an emotion; it is not a bundle of doctrines; it is a life of helpfulness. Church work is not relegated to one man called a pastor, it is a field of privilege, wherein every Christian's highest aspiration must find expression in action.

An age when our brightest young men and women are honestly striving to find an opportunity to consecrate their talents to Christ's service, can not be called an age of religious apathy. No age since the apostolic, has been so resplendent with promise for the kingdom. Not, "What will religion do for me, and from what terrors will it save me?" is the question of to-day and to-morrow, but it is, "Lord, what wilt thou have me to do?"

This spirit of service is new only in the sense that it is restored. It is in reality the old spirit that animated men to whom Christ became more than fishing nets. Let us with all our restoring, be foremost in restoring this spirit of service.

Syracuse, N. Y.

❁ ❁

A SPOON SHAKER

Straight From Coffeedom.

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

"I became bilious, subject to frequent and violent headaches, and so very nervous, that I could not lift a spoon to my mouth without spilling a part of its contents; my heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood. I made up my mind that all these afflictions came from coffee, and I determined to experiment and see.

"So I quit and got a package of Postum which furnished my hot morning beverage, After a little time I was rewarded by a complete restoration of my health in every respect. I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

The International Missionary Convention.

The C. W. B. M.

(Continued from page 1119.)

"Mexico—The holiday week witnessed the dedication of our new mission building, the finest in Monterey, by President W. E. Garrison, of Butler college, Indianapolis, Ind. It has also seen our Monterey school pass the 500 mark in its enrollment. There have been 31 additions to the church at Monterey.

"Porto Rico—The girls' orphanage has had needed improvements, and Miss Siler, of Lawrence, Kan., has been added to the force. Dr. and Mrs. Alton have been assigned to the boys' orphanage and hope to return to that work. The building plans have been made."

The speakers were Miss Colla Harrison, of California, James G. Warren, of Los Angeles, who emphasized the importance of teaching the young people the value of missionary work, and Mrs. J. C. Gerould, of Cleveland, O., who gave some account of the work in India, which country she recently visited.

Saturday morning's session was largely devoted to reports. That on evangelistic work in the United States showed that this kind of work was being carried on in 34 states and territories. The committee recommended the thoughtful care of work already established and the extension of city evangelization as rapidly as funds would permit, that the best type of preachers be employed, that capable women be sought as helpers, and that an effort be made towards securing and educating a Chinese ministry.

The organization of a Young People's Missionary Century Brigade was one of the recommendations of the committee which considered that work. It advised also the circulation of literature and the setting apart of ten minutes at each monthly meeting for the study of methods, and asked that the completion of the boys' orphanage in Jamaica be the first work.

The Committee on India recommended that the requests for this work be answered as far as possible, that stations established should be strengthened and that every station should have a physician as soon as practicable. It announced that a home in Rath for outcast women would be erected.

The report of the Committee on Educational Work in the United States showed that there was a prosperous growth.

At the last national convention it was decided to enter South America. So to Mrs. Ella Humbert, of Oregon, was allotted the duty of speaking in behalf of this work, which she did very effectively. It is a land largely "without Christ other than a brass Christ on a bronze cross."

When the hour came for the introduction of missionaries, Mr. and Mrs. Louie Hugh were first presented, the latter singing a solo. The young Chinaman told about his work in Portland, and made a plea for a mission in southern China.

W. J. Burner, who, with his wife, has been selected to open the work in Argentine, made a hurricane speech, picturing that great country and its need of the simple Gospel.

The report of the nominating committee was adopted, the old officers being reelected. A roll-call of states followed, the representatives of the different states rising as the officials were presented on the platform. The committe on watchword and aim recommended: Win one, aim for 100,000 members; bring one, aim for $200,000; save one, aim for 1,000 souls.

The report of the committee on the centennial recommended a rally cry of $100,000 for one hundred years, which should be sought among women outside the auxiliaries in offerings of one dollar or more. This amount should be apportioned among the states. Funds should be used in the fields now occupied, but it was recommended that one new field should be entered—southern China, to which an appropriation of $20,000 was advised. A double membership in the auxiliaries is also to be aimed at.

After several pledges had been made and instructions given for telegrams to be sent to absent leaders, Mrs. A. C. Smither delivered a strong address on being "Ambassadors for Christ."

During the past ten months the total receipts were $172,963 and the disbursements $149,838. The total number of new workers is seventeen.

The Foreign Society.

(Continued from page 1119.)

officers apply to him for relief. R. R. Eldred is training the young people to make and lay brick, to erect houses and many other things. The children are taught in the school by Mrs. Dye.

In Scandinavia long strides have been taken in advance. R. P. Andersen is located in Christiania, E. W. Pease in Bergen. A training school has been opened in Christiania. The work has begun on a small scale. The paper, entitled "The Old Paths," is edited by R. P. Andersen.

Mark S. Peckham has been engaged to work in Cuba. He will teach and preach. Angel Godinez, a Cuban, will give most of his time to the work. Preparations are being made to open schools in Havana and in Matanzas. The committee is contemplating the purchase of suitable property in Matanzas.

In Hawaii P. M. Snodgrass and wife have had charge of the Cooley mission. A new chapel has been built. The missionary did most of the carpenter work with his own hands.

The executive committee has carried on a vigorous campaign of education. "The Intelligencer" and "The Voice" have been published regularly. These have been widely circulated. A copy of John R. Mott's book entitled, "The Pastor as a Missionary Leader," was sent to each one of our preachers. Thousands of other books were sold. Many missionary libraries were introduced. Missionary rallies were held in many influential centers. The secretaries have visietd churches and conventions. They have tried to press the claims of the work home to the hearts and consciences of the people everywhere. Knowledge of the facts must precede interest and action.

The greatest need of the society is the need of suitable men. Volunteers of the right kind are very scarce. We are taught to pray the Lord of the harvest that he would send forth laborers into his harvest. May it not be that the lack of volunteers is owing to the fact that that prayer has not been offered? Men are needed now for China, for India, for Japan, for Africa. The need was never so great. The harvest was never so ripe. The Macedonian calls were never so numerous nor so urgent.

The friends of this cause should remember that nothing is so costly as success. The work that is alive and growing makes incessant and importunate demands. These demands must be met, or the work will suffer. The churches are growing in wealth from year to year. The average offering in the United States is 29 cents per annum. Our people do not give that much on an average. It is easy to see that we could easily double what we are doing. We should aim at doubling our receipts and our forces on the field before our centennial in 1909.

We are pleased to report that there is a growing interest in the cause of missions. We are living in the dawn of a better day. Our people should be the greatest missionary people in the world. If every minister of the Gospel had the missionary passion in his own heart this would soon be the case. We would make our influence felt mightily in the most remote corner of this round globe.

One of the new enterprises engaging the attention of the society is the erection of a home for the children of the missionaries. The present plan is to secure a convenient building near some one of our schools, in which the sons and daughters of our missionaries can be brought up in the nurture and admonition of the Lord. and in which they may be trained for their life work. Such a home will enable the parents to continue their work on the fields and be free from any mental distress as to their children. It may be that some one in attendance at this convention will give $25,000 or $50,000 for this purpose. No more suitable memorial could be erected in memory of some one who has entered into the life that is life indeed.

Our Lord used three words that call for especial emphasis. These are, "come," "abide," "go." He calls human souls to himself. "Come unto Me all ye that labor and are heavy laden, and I will give you rest." He asks those who come to abide in him. As the branch can not bear fruit of itself except it abide in the vine, no more can we except we abide in Christ. To those who come and abide in him, he says, "Go ye into all the world and preach the gospel to the whole creation." If we come to Christ and abide in Christ we must go at his command. If we do not go, we shall not abide within him, and our coming shall prove to be in vain.

◆ ◆

In marriage certificates, booklets and such like, we are fully equipped and will take pleasure in sending you our circular, with full list of the stock on hand and prices of same. Command us in any way possible.

Report of the California State Conventions

Northern.

The forty-eighth annual convention of the Christian churches of northern California was held in the West Side Christian church, San Francisco, August 15 to 18, 1905.

The Sunday-school session opened with a prayer and praise service, led by R. E. Jope, of Los Gatos. T. G. Picton, of Woodland, president of the Sunday-school association, gave a brief report of the work during the year. He made a strong plea for the observance of boys' and girls' rally day and of decision day. Many Sunday-schools have adopted Normal classes, and training classes, and some have organized their schools into graded Sunday-schools during the past year. The secretary's report showed that eighteen schools had observed boys' and girls' rally day, contributing $162.80, as against $13 contributed last year. Decision day was also observed in some places, and as a result, a large number came into the church from the Sunday-schools. The suggestion of employing a Sunday-school evangelist whose whole time should be given to the upbuilding of the Sunday-schools already in existence, and the organization of new ones, was so enthusiastically received that $435 was pledged there and then to the support of this new enterprise. Valuable suggestions for the conducting of teachers' training classes were made. It was also suggested that if the church would assume the responsibility for Sunday-school supplies, and the children be taught that their contributions for each quarter were not for papers to be read and thrown aside, but for some particular line of mission or church work, those contributions would be largely increased.

W. H. Martin, of Santa Barbara, delivered the convention address Tuesday evening.

Judge McCoy, of Red Bluff, was unanimously elected chairman of the state convention. The report of the committee on ministerial standing was read by Brother McCollough, of Warm Springs. The president, D. A. Russell, of Red Bluff, in his address reported the churches in a healthy and growing condition, with signs of progress everywhere, and very rapid growth in some quarters. The missionary pastors have all done good work. The recommendations were:

1. That churches observe education day some time in the month of January, and that on that day young men be urged to devote themselves to the ministry. 2. That the co-operative missionary work of this state be built up and endowed. As a working basis, the following points were suggested: (a) Individual gifts of $100 or more. (b) The securing of money on the annuity plan. (c) Try to induce people well advanced in years to will at least a portion of their money to be dedicated for all time to the advancement of God's kingdom on the earth. 3. That the state board be authorized for the coming year to take up the question of securing more land at Garfield park, Santa Cruz, and of the improving and beautifying of the grounds.

Brother McAneney introduced President Bell, of Drake university, who briefly addressed the convention. The privileges of the convention were extended to all visiting brethren from different parts of the state and from other states.

The Endeavor session occupied all of Wednesday afternoon. Excellent reports of work accomplished were made by all the officers and district managers and by superintendents of Quiet Hour and Junior work. The secretary reported that every society in northern California had sent in the statistical report asked for. There are 1,869 active, 482 associate, and 188 honorary members. The Endeavorers contributed $779.56 to home missions, $439.55 to foreign missions, and $213.45 to benevolences, making a total of $1,432.56.

They decided to make the work of the Berkeley Bible seminary their special work for the year, to observe education day, and to do what they can in urging young men to devote themselves to the ministry. A collection was taken and enough money collected to put up a sign, Welcome C. E., at the entrance to Woodward's pavilion, where the International Y. P. S. C. E. session will be held. The following officers were elected: President, Lee Tibbals, Watsonville; first vice-president, John Littler, San Jose; second vice-president, Laura Hockensmith, Santa Rosa; secretary, Annie G. Harvey, Fresno, and treasurer, Ed Rose, San Jose.

The very encouraging report of the state board was read by Brother Jopson. A church has been organized at Reno, and now numbers 40 members. A Sunday-school has also been established there. This is the only Christian church in the whole state of Nevada. Alameda, Berkeley, Santa Rosa, West Side and Fortuna churches were mentioned as having done especially good work along home missionary lines. There have been 200 additions by baptism and 229 otherwise. There is a surplus of $75 in the treasury.

The committee on state work recommended the same three points that the president did in his address, and further, that the position of corresponding secretary be made as permanent as possible. This report was unanimously adopted.

At the C. W. B. M. session, in the absence of the president, Mrs. Mary Hartley, the vice-president, Mrs. Murphy, of Lodi, presided. The reports were very encouraging, showing an increase in members and contributions and active work along all lines. Brother Beal made a report as to the condition of the work at Palo Alto, one of the churches being helped by the C. W. B. M. Brother McHatton spoke of the work at Reno. It was decided to continue the support to Brother Madsen, Berkeley, and Palo Alto during the coming year. It was decided that the California C. W. B. M. recommend the national board to take up the Chinese work in San Francisco.

Greetings were brought to the convention from Ohio, Nebraska, southern California, Illinois, Texas and Indiana by delegates to the international convention.

The officers elected were: President, Mrs. Murphy, Lodi; vice-president, Mrs. A. D. Butler, Napa; secretary, Mrs. A. M. Yarnell, San Jose, and treasurer, Mrs. Dr. Rigdon, San Francisco.

Thursday evening the state convention met in the Native Sons' hall for the purpose of welcoming the delegates to the international convention. Bishop J. W. Hamilton of the Methodist church, representing the Protestant churches of San Francisco, made the first address of welcome. Dean Van Kirk, of Berkeley Bible seminary, welcomed the visitors on behalf of the California brethren and the churches of the bay cities. Responses on behalf of the visitors were made by G. W. Muckley, G. L. Snively, and Brother Crabtree.

At the closing session the report of the resolution committee, recommending, among other things, the improvement of Garfield park, the observance of education day, the permanency of the position of corresponding secretary, and the liberal support of the state work, was unanimously adopted.

The report of the park commissioners was accepted and the thanks of the convention extended to Brother McGuire and the rest of the commissioners for their untiring labors.

The excellent and very encouraging report of Brother McAneney as president of the Bible seminary was received, and a rising vote of thanks extended to him for his tireless efforts on behalf of the Berkeley Bible seminary.

A diploma of graduation from the Berkeley Bible seminary was presented to P. C. McFarlane, of Alameda.

❁

Southern.

The seventeenth annual meeting of the churches of Christ in southern California and Arizona was held at Long Beach, August 3-13.

Marvelous has been the growth of the primitive faith and order in this sunny summer land by the sunset sea. A. C. Smither said that when he came to the coast in 1890 there were only three church buildings in southern California, and only about six preachers making the New Testament plea of union and evangelization after the manner of Peter and Paul. Behold what God hath wrought.

This convention reported 52 churches with 8,000 members, 62 Bible-schools with 5,551 scholars enrolled. Thirty-five of these schools observed children's day for foreign missions with an offering of $1,633, and only 19 observed rally day for home missions with an offering of only $421. The time is not far distant, I am sure, when all the schools will observe both days alike, and give as much for home missions as for foreign. This is just and right.

This year seven new churches were organized, part of them self-supporting from the first. Twenty-six places received missionary appropriations. There was a net increase of 2,000 to the churches, a gain of 33⅓ per cent. There were 800 baptisms, 1,800 added otherwise, and not a congregation without some increase. Five or six churches have over 500 members. The churches gave $5,000 for foreign missions, $1,600 for home missions, $4,500 for southern California and Arizona missions, $1,500 for church extension, $2,000 for benevolences. This is a total of about $15,000 for missions, fully $200 for each member.

For local church work $40,000 were given; for church buildings, repairs, and debts, $50,000, making a total of $105,000 for all purposes from 6,000 or 8,000 believers, or nearly $15 per capita. Where is the state that reaches this noble standard? The value of church property is $425,000. Any one of half a dozen new church houses erected within the past two years equals in value all the church property in the state owned by the Disciples of Christ ten years ago.

Sixty-two Sunday-schools were reported, 16 having a teachers' meeting, eight a home department, nine a cradle roll. About one-third of the converts made were from the Sunday-school.

The C. W. B. M. had the sessions of Wednesday and Thursday. The presence of Ernest Gordon and Dr. Ada MacNeill Gordon, his new wife, missionaries soon to return to India, Miss Case, of our Monterey, Mexico, mission, Miss Bertha C. Mason, a former missionary in Mexico, and now secretary of the Texas C. W. B. M., with Prof. Hall L. Calhoun, made a feast indeed.

The women elected Mrs. Reba Smith, Whittier, president; Mrs. W. G. Conley, Redlands, vice-president; Mrs. W. R. Harper, Los Angeles, secretary; Miss Anna W. Cason, Pomona, superintendent of children's work. These officers, with Mrs. Grant K. Lewis and Mrs. R. P. Shepherd, constitute the advisory committee. More than $700 were raised last year for the support of Mrs. Bessie F. Madsen, the living link missionary of the southern California auxiliaries; and more than $100 were raised for the Mexico work. These same lines of work, with any others determined on in conference with national officers at San Francisco, will be the special work for southern California auxiliaries for next year. A special fund of over $300 was raised in cash and pledges in one session of the convention to supply a trained nurse to assist Dr. MacNeill Gordon in the hospital in India.

The report showed 37 auxiliaries. Five new ones were organized during the year. These auxiliaries have 974 members, added 310 new names, take 471 copies of the Tidings, gave $1,067 to the general fund, $475 to the state fund, and raised a total of $2,888.71 for all purposes.

There are ten Junior societies, four Intermediate, and two mission bands. These contributed about $350 for missions from 545 members.

Prof. W. G. Conley, of Redlands, R. P. Shepherd, of Pomona, and Prof. H. L. Calhoun gave Bible studies. All were strong and helpful. The latter gave five lectures, and it is not too much to say, as Pres. C. C. Chapman did say, that no one of the great men who have appeared before the southern California conventions ever pleased and profited the people more.

George Ringo made a fine address on "Pastoral Relations" which provoked a lively and useful discussion, as did also the address by the writer on "Christian Stewardship." A. C. Smither's sermon on "Forward a Little" was in his best vein, strong, eloquent, beautiful, and moving.

The C. E. sessions of Saturday gave us two fine speeches by Walter L. Martin and J. I. Meyers, both of Los Angeles. The evening sermons were by A. K. Wright, Monrovia; H E Wilhite, San Bernardino; J. W. Utter, Covina, and Willis S. Myers, Los Angeles. They were all fine efforts and the people felt proud of their own local preachers.

The addresses of Secretary Grant K. Lewis on "The Redemption of the Great Southwest," of President C. C. Chapman, on "The Outlook," and of Robert P. Shepherd, on "The Moral Monarchy of Christ," with Secretary Lewis' report, were all great efforts, and lifted the state missions' sessions to a very high plane of enthusiasm, which culminated on Sunday in Brother Chapman's noble appeal for funds to carry on the work this year. Right nobly did the congregation respond, and soon the tide of consecration rolled in pledges aggregating the magnificent sum of about $6,000. When did any state convention, even in our older and stronger states, do so well?

No wonder that after such a preparation of the people, where God's presence had been so marked and mighty, Brother Powell, of Louisville, Kentucky, outdid even himself. Great and masterful as he always is, it is doubtful if he ever preached better than this morning. In the evening he preached again on "The Dignity of Man." It was a sermon to make one thank God he was linked with the human race, whose powers and possibilities he so eloquently set forth.

"The Christian Standard Special," en route to the San Francisco convention, arrived in southern California on Saturday, and some hundreds of its brethren and sisters worshiped with us on Sunday. Bro. M. M. Goode, of St. Joseph, Mo., and H. A. Denton, of Maryville, Mo., conducted the great communion service in the afternoon.

At night the "Church Building League" was presented by Brother Smither, and the people responded with pledges enough to make about 50 now who have promised to pay $5 each for each church building erected in southern California and Arizona. Not more than four calls to be made in any one year. Announcement was made of the fact that $2,000 of the $5,000 fund asked for to secure suitable church lots in strategic centers, had been pledged, $1 000 each by C. C. Chapman, and Brother Porterfield, of Long Beach.

Grant K. Lewis announced that the special to the national convention for southern California delegates would start from Los Angeles, Wednesday morning, August 16, and that their convention would continue over the 400 miles of travel.

Pasadena, Cal. Sumner T. Martin.

Eastern Pennsylvania Convention

The seventy-second annual convention of the C. M. S. and ministerial association of eastern Pennsylvania, together with the Pennsylvania C. W. B. M., was held at Sayre, Pa., July 31 to August 3, and without doubt it was the best convention in the history of the church of Christ in that region. Bro. M. B. Wood and his loyal and helpful congregation welcomed and cared for the comfort of the delegates, seventy-eight in number.

Promptly at 7:30 Monday evening the president of the C. M. S. called the convention to order. Devotional exercises were led by Richard Bagby, of Dunmore.

H. G. Weaver, of Reading, who was to have addressed the convention on "The Church, Its Elements of Strength," was detained at home by a death. The time of E. Everett Cowperthwaite was therefore extended for his address on "The Elements of Weakness in the Church." This address met the hearty approval of the ministry and was excellent throughout.

Tuesday morning's session was opened with devotional services led by Vernon Harrington, followed by the address of H. F. Lutz, of Harrisburg, on "Things Which Make a Preacher." L. Maxwell, of Williamsport, who was to have delivered an address on "Things Which Break a Preacher," was absent. A general discussion of the topic led by Frank Talmage, of Le Moyne, was substituted.

The afternoon session was a fellowship session of the three organizations. Miss Elsie Taylor, of Braddock, led the devotional exercises. M. B. Wood, the minister at Sayre, made a timely address of welcome, which was responded to by M. S. Blair, of Alba, for the delegates. E. O. Ervin, of Loch Haven, having to return home, his address on "Evangelism" was advanced to this point on the program. It was a feast; one of the best of its kind.

Tuesday evening began the work of the C. W. B. M. Sayre auxiliary led the devotional services. President, Mrs. T. W. Phillips, of New Castle, then gave her address. Sister Taylor followed with her report as secretary and state organizer. It was a report encouraging in every way to the work.

Next came W. R. Warren, of Pittsburg, with an address based upon the narratives of two little maids, "One who helped, 2 Kings, 5," and "One who was helped, Luke, 8." Sister Robertson, a sweet singer from Dunmore, sang "I Know that my Redeemer Liveth."

On Wednesday morning devotional exercises were led by Mrs. C. A. Brady, followed by reports of Miss Elsie Taylor, secretary, and Mrs. Kate E. Roberts, of Carnegie, organizer and Miss Elizabeth Boyd, state superintendent of Y. P. W. Miss Boyd being absent, her report was read by Miss Mae Rickard, of Plymouth, vice-president. These reports were encouraging. Miss Taylor's report showed nearly four thousand dollars raised for the woman's work of eastern Pennsylvania for the past year.

The old officers were retained, with the one exception of the vice-president, to which office Mrs. C. A. Frick, of Westmore, was called. The round table conducted by Sister Taylor came next.

At the session of Wednesday afternoon, the report of Secretary C. A. Brady was filled with encouraging things and showed that from a debt of some six hundred dollars a year or two ago, the C. M. S. has come to a point where it had a balance in the treasury at convention time.

President Bateman came next with his excellent address, "Some Problems of the Field."

On Wednesday evening John Bryan, corresponding secretary, of Mill Hall, led the devotional exercises, which were followed by another address by R. W. Warren, the theme being "Nigh unto Jerusalem." H. F. Lutz followed with an address on "The Home Missionary," a chart talk.

Thursday morning after the business session and devotional service, led by Foster Fuller, of Williamsport, addresses were delivered by G. A. Culley, of Philadelphia, on "The Missionary Spirit" and by L. O. Krupp, of Plymouth, on "Church Finance." Secretary Stephen J. Corey, of the Foreign Missionary Society, gave a splendid address on "The Duty and Work of the Church in Relation to Foreign Missions."

At the afternoon session the present incumbents as officers were re-elected for the C. M. S. Then came a very good address on "The Bible-school as a Force in the Church," by W. I. Burrell, of Covington. Bro. M. B. Wood and others discussed this address in a clear manner. "Christian Endeavor, Retrospective and Prospective," was nicely presented by R. W. Clymer, of Scranton. "The Organization of the Church," by Mark Collins, of Troy, followed and the session closed, everybody adjourning to the basement of the meeting house to enjoy the cream and cake provided by the good sisters of Sayre.

At the closing session on Thursday evening the devotional services were led by Mark Collins. President L. G. Bateman was appointed delegate to the conference between the Free Baptists and the Disciples, looking to a union of these bodies, and then came the address of Secretary C. A. Brady, "Our Opportunities in Eastern Pennsylvania." The convention will meet at Wilkesbarre, Aug. 6, 1906.

Our Budget

—Chas. Chasteen is holding a meeting with the church at New Hope, Tex.

—H. A. Northcutt began a meeting with the church at Tipton, Mo., Aug. 21.

—The church at Salem, Ind., is remodeling its building at a cost of $4,000.

—The offering of the church at Orange, Ind., for Church Extension is $27.25.

—J. A. Wharton will begin his sixth year as pastor of the church at Niagara Falls, N. Y., Sept. 1.

—The new building of the First Christian church at Hinton, Okla., was dedicated Sunday, August 27.

—H. H. Peters is assisting Wm. Price in a two weeks' meeting at Holder, Ill., which began August 28.

—The fourteenth annual convention of the Christian church of Oklahoma will be held at Guthrie, Okla., September 11-17.

—The church at Sapulpa, I. T., is planning for a new church building. The work is growing rapidly. Herbert Moore is pastor.

—W. T. Clarkson, of Northside church, Lawrence, Kan., preached in the First M. E. church, Lawrence, on Sunday, August 27.

—J. E. Dinger is conducting a meeting at Agra, O. T., and will begin another meeting at Stroud, O. T., on the second Monday of September.

—H. M. Barnett has resigned the work at Wellington, Kan., and accepted a call to the Forrest avenue church in Kansas City, where he begins September 3.

—E. B. Redd, of St. Louis, preached for the church at Jacksonville, Ill., August 20. The work of the new building at that place is being pushed to completion.

—The church at Saybrook, Ill., Jas. N. Thomas, pastor, will begin protracted services September 10, with the assistance of J. E. Lorton, of Mt. Sterling, Ill.

—H. H. Ambrose has resigned after a year's successful work at Great Bend, Kan. He will enter the college at Bethany, W. Va., and finish his course there.

—The church at Bethany, Mo., installed its new individual communion service on Lord's day, August 20. The outfit was presented to the church by the pastor's aid society.

—Mary E. Tufts, of Missouri, has just given our National Benevolent Association $200 on the annuity plan. This is her third gift, the total amount given by her being $1,000.

Chas. E. McVay, singing evangelist, who has been singing continuously on the Pacific coast since May 1, will return east in October and assist I. H. Fuller in his meeting at La Monte, Mo.

—Virtes Williams, minister of the church at Stillwell, Okla., asks us to correct the statement that he has closed his work at that church. He says there has never been any reason for such a report.

—M. M. Nelson has just completed three years of service as pastor of the church at Rocky Ford, Col. About 200 have been added to the membership and all departments of work are in good shape.

—The National Benevolent Association is in receipt of $500 from L. Gill, Santa Ana, Cal., completing the L. and N. E. Gill Memorial Named Fund of $2,500. Secretary Geo. L. Snively, 903 Aubert Ave., St. Louis, Mo., will be pleased to explain the memorial named fund to all inquirers.

—Our readers will do well to scan the advertisements which appear in this issue; those of other concerns, as well as our own book publications. In the latter, many bargains are offered for the present time only.

—T. Henry Blenus, pastor of the Church street Christian church at Jacksonville, Fla., will assist G. R. Cleveland, pastor of the church at Hagan, Ga., in a protracted meeting in the latter city, beginning September 1.

—E. J. Wright writes that, owing to financial depression in the church, he will return to the evangelistic field, beginning with a meeting in Missouri. Parties desiring his assistance should write to him at Leavenworth, Kan.

—On the first Lord's day in September the church at Billings, Mont., expects to dedicate its new house of worship. The property is valued at $5,000. The Church Extension Board has promised financial aid. J. Thos. Webb is minister.

—The work of the church at Montpelier, Ind., is reported to be moving forward in an enthusiastic manner. Improvements to the extent of $500 are being made in the building. D. F. Harris took charge of the work as pastor two months ago.

—We call attention of our readers to the advertisement of Chapman & Chapman, architects, in the want column of this paper. These are brethren and those in need of the services of architects would do well to correspond with them.

—Christian university, at Canton, Mo., reports a very encouraging outlook. This year will break the record for ministerial students. Churches within 100 miles of Canton who are without pastors can be supplied by writing to President Johann.

—Owing to the yellow fever quarantines the date of the Mississippi state convention has been changed from September 4-7 to November 6 9. The convention meets at Watervalley. W. W. Phares, McComb, Miss., is corresponding secretary.

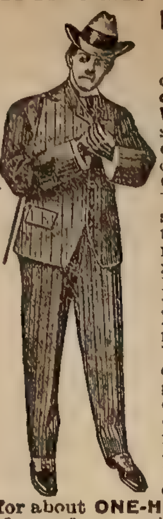
—I. H. Durfee, evangelist, is assisting Medary Gorsuch, pastor, in a meeting with the church at East Granger, O. Brother Durfee's next meeting will be at Mill Creek. Churches desiring his assistance after that time should address him at Hiram, O.

—Upon the arrival of the Christian-Evangelist Special at Los Angeles, G. A. Hoffmann, who managed the excursion so admirably, was presented by the members of the excursion with a handsome watch and chain. J. Murray Taylor acted as spokesman.

—Harry G. Hill, of Indianapolis, Ind., secretary of the Education Society, has been honored by a third invitation to address the Y. M. C. A. audience in that city within six months. He also has an invitation from the associations at Lafayette, Ind, and Springfield, Ohio.

—The attractive new house of worship at Plymouth, Ind., will be dedicated on September 10, instead of September 3, as originally planned. The postponement is necessary in order that State Evangelist T. J. Legg, who is now in California, may be present to officiate.

—On the evening of August 24, there was a very agreeable surprise party at the parsonage in Ipava, Ill., the occasion being the 25th anniversary of the wedding of the pastor and his wife, Jesse T. and Betty K. Craig. The surprised couple were recipients of a handsome china set and a number of other things, ornamental and useful, on the part of the visitors.



WINTER CLOTHING OFFER.
FREE SAMPLE and TRIAL PROPOSITION.

If you would have any use for a heavy or medium weight all wool **Suit, Overcoat or Ulster**, then **DON'T BUY ELSEWHERE** at any price, under any circumstances, until you cut this advertisement out and mail it to us. You will then receive **by return mail free, postpaid, the Grandest Clothing Offer ever heard of.** You will get **FREE** a big book of cloth samples of Men's Clothing, **FREE** an extra quality cloth tape measure (yard measure), **FREE** a book of Latest Fashions, descriptions and illustrations of all kinds of clothing for men. We will explain why we can sell at prices so much lower than were ever before known, a mere fraction of what others charge. We will explain our simple rules so you can take your own measure and how we guarantee a perfect fit. You will get **our Free Trial Offer, our Pay After Received Proposition.** With the free outfit goes a special sample order blank for ordering, return envelopes, etc. You can get a **whole Suit, an extra pair of Pants** and an **Overcoat** under our offer for about **ONE-HALF** what some Chicago tailors would charge for **one single pair of pants.** The offer you will get will astonish and please you. Prices on the best clothes made reduced to next to nothing compared with wnat you have been paying. **DON'T BUY CLOTHES** until you cut this ad. out and send to us, and see what you get by return mail, **FREE, POSTPAID.** Address,

SEARS, ROEBUCK & CO., CHICAGO.

—The newly organized Bible-school in Livingston held its first session last Lord's day; 55 children delighted. Preaching services were held on Wednesday evening of each week and also on each alternate Lord's day morning. Myrtle B. Parker, of Staunton, Ill., is minister.

—C. H. Strawn, minister at Prairie City, Ia., favored this office with a brief visit on his return trip from the parental home near Mineral City, O. The occasion of his visit to Ohio was a family reunion at which the father, aged 84, and all the children—eight in number—were present.

—The demand for Brother Garrison's new book, "The Holy Spirit," grows with each week and a continual line of orders is being filled. In all directions it is agreed that the book is stimulating thought on this very important subject. One dollar postpaid is the price of the book.

—J. W. Hyatt, formerly of New Philadelphia, is located as minister of the church at St. Augustine, Ill., and has purchased property as an evidence that the engagement is a permanent one. The field is one full of difficulties, but with wise leadership and earnest determination the brethren hope to succeed.

—The church at Swampscott, Mass., will celebrate the sixtieth birthday of its pastor, W. H. Rogers, on Lord's day, Sept. 3. The subject of Brother Rogers' morning address will be, "Life in Christ at Sixty," and in the evening, "Life in Christ at Sixteen." There will be a special birthday offering for the pastor.

—Mr. Elmer Shepherd, a former employe of the Christian Publishing Company and well known in Christian church circles in St. Louis, was married to Miss Letha Bell, August 22, at the home of the bride in this city. Bro. S. R. Maxwell, city evangelist, officiated. The young couple left on the following day for a short wedding trip.

—The abridged edition of our new hymnal, "Gloria in Excelsis," has been received from the bindery and is an exceedingly

A Christian
—OR—
Church Member--Which?
Thousands of copies have been sold at 50c each
Reduced now to 25 cents, Postpaid.
Every church member ought to read this book. Ministers, doctors and lawyers give testimony regarding its great value. Get a copy at once.
Dr. JNO. G. M. LUTTENBERGER,
5104 Morgan St., St. Louis.

handsome volume. It contains 64 pages of scripture readings and responses and 501 pieces of music. The total number of pages in the book is 400. In board binding 100 copies are sold for $40 and in cloth binding for $50. Write to us for prices in smaller quantities.

—Harvey S. Stoner has closed his work as pastor of the Second church, Johnstown, Pa., and will enter the evangelistic field. He has served the Johnstown church since its organization in November, 1902, and has received into its membership 123 persons. He will preach for the church at Massillon, O., until October 1, and after that time will be ready for meetings. His address is 292 Wooster street, Massillon, O.

—The church at Aurora, Mo., is very much grieved because Daniel Trundle and his good wife are compelled to make a change of location because of Mrs. Trundle's health. She is an invalid and the physician has stated that it would be necessary for them to remove to Arizona, where Brother Trundle will take a pastorate. Resolutions of regret at the necessity of the severing of Brother Trundle's pastoral relations with the church were passed by the board of officers by unanimous vote.

—The Year Book just issued shows that the Young Men's Christian Associations in America have increased to 1,826, with a membership of 381,982. They own 517 buildings and other property worth $32,004,886, an increase of $2 400,000 during the year, besides $2,733,000 pledged for 143 new buildings. Bible classes have enrolled 71,601 men and boys, and over 14,000 men served on religious work committees. The increased attendance at Bible classes was 35 per cent more than last year.

—In the presence of a large assemblage, the corner stone of the new building of the Hamilton avenue church, St. Louis, was laid with appropriate ceremonies, on the Lord's day, August 27. Members of our other congregations in the city attended, and short addresses were made by F. A. Mayhall, pastor, and by the visiting pastors of our own congregations and of denominational congregations in the neighborhood. The new building, when completed, will surpass in appearance any of the present houses of worship owned by our people in this city.

—The church at Laddonia, Mo., has a place on the roll of honor with both the Foreign and Home Societies this year. They raised almost three times the apportionment of the Foreign Society and almost double that of the Home Society. The Christian Endeavor Society is the only one in Audrain county which received a certificate of honor at the international Christian Endeavor convention at Baltimore. J. D Greer is minister at Laddonia and also at Boydsville, Mo. The latter church is also on the roll of honor of both Foreign and Home Societies this year.

BRUNEAU, IDAHO

No Place on Earth Like Bruneau.

The only place that I ever saw 80 bushels of wheat grow on one acre.
I saw the "T" Ranch of Bruneau Valley produce 12 tons of alfalfa per acre.
I have seen the finest fruits of my life in Bruneau Valley.
I never saw any poor crops, or short crops, or poor stock, or cyclones or thunder storms, or zero weather in Bruneau Valley. Harry Watkins.

It is an unpolished diamond.—Victor Diesing.

The Bruneau Valley is the most productive spot of the world in my opinion.
Dr. J. K. Dubois, Boise, Idaho.

I have traveled over many states and have looked over much land, and I consider Bruneau Valley as superior in climatic conditions and yield of crops and fruits to all of them.
W. N. Newman.

A climate which permits of plowing the year round and harvesting peaches in the early part of June bespeaks its own praise. It will yield two or three times greater than any of the central or eastern states, and the Bruneau Valley will be the states' paradise.
Rev. Eugene Close (Formerly Pastor of Christian Church, Ransom, Kansas).

I saw oats in Bruneau Valley yield over 100 bushels and average it; alfalfa 7 ft. 5 in. high; onions, from the seed, 3 1-2 inches in diameter; potatoes as fine as earth produces; peaches that would melt in your mouth; apples perfect I saw fish to weigh 100 lbs. I have looked over Colorado, Utah, Oregon and Idaho and consider your land and climate the most attractive.
D. W. Kent.

No better land and climate on earth.—Ex-Gov. Frank Hunt.

The finest valley of the valleys of the state of Idaho.—R. E. Knapp.

About 100,000 acres of the finest land on earth can be taken under government entry, you can secure water rights from the Bruneau Land & Irrigation Co. to cover the land.

No lottery chances, the opportunity of a lifetime. Government land can be entered after due examination, and water for the same procured at a moderate cost. Chas. E. Mays.

On your way to the Portland Fair stop off at Mountain Home, on the Oregon Short Line, and take stage to Bruneau, 23 miles.

For particulars address **Bruneau Land & Irrigation Co.,** Colonial Security Building, St. Louis, Mo., or 327-8 Sonna Building, Boise, Idaho.

—The Highlands Christian church of Denver, Col., is erecting a building on a unique plan—that is, the plans of the building itself are not necessarily unique, although they are admirable, but it is being built in sections, as the needs demand and finances justify. This is an excellent suggestion for other congregations. The foundation was commenced two years ago at West Thirty-fourth avenue and Bryant street. Up to the present time two sections have been finished and one wing now in course of construction will be completed in a few months. The estimated cost of the entire building is $25,000.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine Street, St. Louis, Mo., on Tuesday Oct. 3, 1905, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, Pres.
W. D. Cree, Sec'y.

St. Louis, Aug. 28, 1905.

—The little Flatrock Christian church at New Salem, Ind., will celebrate the seventy-fifth anniversary of its organization on Lord's day, Sept. 10. Stephen J. Corey, of Cincinnati, D. M. Van Buskirk, of Greensburg, Ind., A. D. Houze, of Flora, Ind., and others will occupy places on the program. Miss Florence Frazee and Mr. Pearl Wamsley will furnish special singing for the occasion. A basket dinner will be served in the church yard, and all former members of the congregation are invited to be present. This church is next to the oldest congregation of Disciples in the state of Indiana. Frank B. Thomas is the present pastor.

—Wm. Remfry Hunt writes from central China: "All the missionaries are full of enthusiasm. The work was never so hard, so real, so full of serious problems and so full of hope as now. Horizon signals are all about us. Heathenism has played its last card and lost! The outlook is vivid and taxes the keenest minds to forecast the new program. Japan has the place and honor of a great power and the future of Asia is largely wrapped up in the purposes, plans and destiny of the Land of the Rising Sun. We are hoping Japan will announce herself a Christian nation, and take the lead in the regeneration of Asia. Christianity, with its highest, best and most tactful forces, is winning its way. With the prayers, support and practical sympathies of our great brotherhood back of us, and all the spiritual dynamic of our royal commission, we are striving with faith, hope and love to enthrone the Christ in the hearts of China's millions."

A World's Fair Church.

The pavilion which served as headquarters at the World's Fair for members of the Christian church has been removed and re-erected at a considerable outlay at Old Orchard, a suburb of St. Louis. An addition has been made to the rear of the structure for baptistry, robing room, platform, etc. A splendid basement, cemented and fitted for the needs of a working congregation, has been constructed under the entire building. Thus enlarged and improved the pavilion furnishes a convenient, commodious and attractive church home for the congregation of Disciples at Old Orchard. The formal dedication will occur on Sept. 17, with T. A. Abbott, corresponding secretary of the Missouri state work, officiating. Robt. L. Wilson, well known to the brotherhood, has been called to minister to the Old Orchard congregation, beginning Sept. 1.

Bruneau, Idaho.

The land in Bruneau Valley, Idaho, is U. S. government land, and entry can be made under the "Desert Act." One person can take up land under this act in amount not to exceed three hundred and twenty acres, at a cost of one dollar and twenty-five cents per acre. Of this cost, twenty-five cents is payable in cash and one dollar at the end of four years. There are neither taxes on the land nor interest on the unpaid purchase price during these four years.

The Bruneau Land & Irrigation Co. (see advertisement above) has no land to sell, but sells to settlers water rights in its extensive irrigation system. Harry S. Watkins, formerly pastor of the Christian church at Tacoma, Wash., is a large stockholder and the prime mover in this enterprise, and will be particularly pleased to answer questions from readers of the Christian-Evangelist concerning the soil, climate or the manner and cost of irrigation. Write to him at 327 Sonna Bldg., Boise, Idaho, or to Bruneau Land & Irrigation Co., Colonial Security Bldg., St. Louis, Mo.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

Tithing Our Income.

R. H. LAMPKIN, Wolcott, Ind.

Dear Brother:—I want to acknowledge the receipt of your splendid book on "The Scriptural Foundation for Christian Liberality."*

I have been waiting to get a good ready to answer your letter and also to speak of your book intelligently. Like much of such waiting, I find the time has gone rapidly by, and I am not much nearer the desired readiness than some months ago.

But I want to thank you for both your letter and your book. I have read your book with great pleasure and profit. You have given us the best and most thorough treatment of his whole subject that I have seen. I should have been very thankful to have had the book before I wrote what little I did for the CHRISTIAN-EVANGELIST. You go to the root of the whole matter in a very scriptural and sensible way that I like. The book ought to be in the hands of every preacher in the United States.

I think with you that the tithing of our income is binding on every person to-day, not however by statutory enactment as in the days of Moses and the law, but from a higher reason. And I think that you show this in a very clear manner. It is a moral obligation that holds sway in this matter, than which there is no stronger law in the universe.

I hope that you will push the sale of your book in every possible way, not only for the reason that you have put much into it, but most of all because the truth you are teaching in this work is timely. Push the subject in every way. Few people realize how far-reaching this matter is. I will try and write more.

G. L WHARTON.

Christian Bible College, Jubbulpore, C. P., India.

---

*A cloth bound volume of 139 pages, published and for sale by Christian Publishing Co., St. Louis. Price 75 cents postpaid.

❀ ❀

Changes.

Beckelhymer, Isaac, Brook, Ind., to Eureka, Ill.

Betts, Will H., Allegan, Mich., to Banner, Ill.

Clarkson, W. T., Lawrence, Kan., to R. F. D. No. 1, Brashear, Mo.

Clay, S. G., Lebanon, to Nevada, Mo.

Cook, Randolph, Afton, I. T. to Tulsa, I. T.

Evans J. J., Salem to Albany, Oregon.

Gray, A. C., Mt Healthy, Ohio, to 1247 Washtenaw street, Ann Arbor, Mich.

Irelan, Wm., Topeka, Kan., to Apartado 236, Monterey, Mexico.

McConnell, L J. Youngstown to Shreve, O.

McGarvey, J. T., Carthage to Warrenton, Mo.

McKee, John, Bethany, W. Va., to Smithfield, Ohio.

Marshall, Frank H., Spencer Brook, Minn., to 1810 Lyle avenue, Waco, Tex.

Olds, O. M., Bolivar, Mo., to 527 Court street, Pueblo, Col.

Parker, A C., Graham to Ladonia, Tex.

Pennock, O. M., Weiser, Ida., to 1160 26th street, Des Moines, Ia

Tyrrell, F. G., Boulder, Col., to 358 Dearborn street, Chicago, Ill.

Vawter, J. M., Jeffersonville, Ind., to Mackinaw, Ill.

Wickizer, D. A., Bloomfield, Ia., to Kirksville, Mo.

❀ ❀

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

The Campaign for Two Thousand Contributors.

We are creeping slowly toward the 2,000 promises. Some of the most faithful have not sent in their promises who will take the offering We confidently predict that the 2,000 will be reached. Next Sunday begins the offering for this most vital work in making state and national work permanent. Let us quit ourselves like men. Note the promises by states.

States.	Promises to take offering.	States.	Promises to take offering.
Alabama	10	Missouri	162
Arkansas	11	Montana	9
Arizona		Nebraska	64
California	64	New Jersey	1
Colorado	13	New Mexico	1
Connecticut	1	New York	24
Dist. Columbia	5	North Carolina	7
Florida	4	North Dakota	
Georgia	10	Ohio	142
Idaho	4	Oklahoma	16
Illinois	141	Ontario	1
Indiana	89	Oregon	26
Indian Territory	10	Pennsylvania	40
Iowa	85	South Carolina	4
Kansas	86	South Dakota	5
Kentucky	64	Tennessee	25
Louisiana	10	Texas	69
Maine		Utah	
Manitoba	2	Vermont	1
Maryland	3	Virginia	15
Massachusetts	6	Washington	28
Michigan	38	West Virginia	13
Minnesota	11	Wisconsin	6
Mississippi	6	Wyoming	2

Total 1,335.

All promises should be sent to

G. W. MUCKLEY, Cor. Sec.
600 Water Works Bldg., Kansas City, Mo.

❀ ❀

Ministerial Exchange.

Wanted—A worker in the Christian church to purchase a clean up-to-date drug stock. J. N. Cole, pastor Christian church, Blanchard, Ia.

Churches in Indiana, Illinois, or Missouri needing a preacher and evangelist of ability, thirty one years of age, and with a wife who is a great help in the work, will do well to address, Preacher, Box 91, Tallula, Ill.

Miss Mayme Eisenbarger, gospel singer, has an open date from September 10 until October 1. Those desiring her services may address her at Bethany, Mo.

Any church work, strong or weak, in either the south or north, wishing a meeting this fall, is invited to address Thos. J. Easterwood, Oenaville, Tex.

Wanted—To serve a church in Illinois or Indiana as minister. Address Lock Box 41, Neodesha, Kan.

E. W. Brickert writes that he can hold one more short meeting, beginning September 20. He has also an open date in November. Address him at Frankfort, Kan.

The church at Howard, Kan., is looking for a pastor. Write to Dr. H. L. Hays.

After a rest of four months, from a continuous pastorate of fifteen years, A. E Zeigler will be open to calls for regular work, or special meetings; also for illustrated lectures. Address him at Wheeling, W. Va.

Wanted—A pastor for a live church in a small town where there is a chance to do good work. Salary about $800 Address, Harold E. Monser, Kewanee, Ill.

Singing Evangelist John Joyce, 1295 N. High street, Columbus, Ohio, invites correspondence from pastors and evangelists desiring a singer for meetings during the fall and winter.

Pastors or evangelists wishing my services can write me at my home, Benkelman, Nebraska. Chas. E. McVay, singing evangelist.

August 20 was the closing day of my pastorate at this place. Churches desiring an evangelist may address me here until October. J. W. Walters, Webster City, Ia.

I have closed a successful work of two years with the church here. Would like to correspond with churches desiring a pastor. Can give good recommendations. Geo. McGee, Anthony, Kan.

Churches near Des Moines, Iowa, desiring the services of a competent student, for full or part time preacher, may be put in correspondence with one by addressing Box 18, Park Avenue Station, Des Moines, Iowa.

My time is taken until November. I would like to hold one meeting in November and one in December. I can provide a good singer. E. W. Brickert, Frankfort, Kan.

Churches or evangelists in need of song evangelists will do well to write H. S. Saxton and wife at once, in care of E. E. Lowe, Neodesha, Kan. They are open for meetings during October and November.

❀ ❀

Importance of St. Louis.

Every day we have some occasion to remark upon the growing importance of St. Louis, whose equality with Chicago as a gateway to the West is becoming better recognized, as is illustrated by the announcement of the inauguration of a "Limited" train for Kansas City.

This train will provide every comfort, convenience and luxury which the word "Limited" implies and regular tickets will be honored without "extra" fare.

The Burlington Management say they are confident the traveling public and the commercial travelers between St. Louis and Kansas City want and will gladly use the same character of service to Kansas City which in the past has been obtainable only to Chicago.

This new Burlington Limited leaves St. Louis daily at 9:06 A. M. for Kansas City commencing August 26th.

Wheeling
Through Europe
By W. E. GARRISON.
Great Britian, France, Germany, Holland, Belgium, Switzerland, Austria and Italy,
As seen from a Bicycle along roads unfrequented by tourists.
Written in the Author's very best style, the volume is both entertaining and instructive.
There is not a dull, uninteresting chapter in the entire volume.
The book contains 263 pages, is illustrated with half-tones made from photographs taken by the author, and is handsomely bound in cloth.
Price $1.00 Postpaid.
Christian Publishing Co., St. Louis.

The Cradle Roll*

By Mrs. Alice M. Duckworth

Have you a cradle roll department in your Bible-school? Why not? What is a cradle roll department? It is the first division or class of the church and Bible-school; it is composed of the babies too young to attend Bible-school. They may become members of the cradle roll at birth or later and continue until old enough to be brought to Bible-school regularly, when they are transferred to the primary department.

The cradle roll department in its present popular operation is comparatively new to us, but we can trace its origin to the day when Hannah and Elkanah took their little boy, Samuel, to Eli and enrolled him as a helper in the service of the house of the Lord. Later, perhaps about twenty-five years ago, the cradle roll as we know it was started in the Bible-school of a wide-awake primary teacher, who kept a record of the birthdays of the pupils and received from them their birthday pennies. This plan she enlarged to include the baby brothers and sisters of the class. Slowly and gradually the idea spread until now nearly all well organized Bible-schools have cradle roll departments.

The primary superintendent should have charge of this department. You may think they have their hands full with the care of the little ones in their class, but where can you find any one more consecrated and better suited to this work? The superintendent of the cradle roll must be able to meet all kinds of mothers, and win their respect and love, and gain their interest. It means unremitting watchfulness on her part for newcomers in the community and for families not members of any church. It means faithfulness in looking after the members, remembering birthdays. It means skill in originating plans for the enlightenment of those mothers who have never had Christian training, and also plans of helpfulness for those who are shut in from church on account of family cares.

In order to make this work a success, it should have the hearty co-operation of the pastor of the church, the superintendent of the Bible-school, and teachers and scholars, from the smallest to the greatest, as well as the membership of the whole church.

The pastor, when calling in homes where there are babies, can secure their names for the cradle roll, and when convenient, include the parents of the cradle roll members in his visiting list. The superintendent of the Bible-school can make announcements relating to the cradle roll and meet the parents when they attend services. The teachers, pupils, and church members can help by receiving names for the roll and reporting new families in the neighborhood and sickness among the members of the cradle roll

Let me name some of the duties of the cradle roll superintendent. She is to receive the names of the babies, visit the parents if possible, if not, write to them asking them to allow her to enroll the baby as a member of the cradle roll department. A card is to be sent to the parents to be filled in with the baby's name, age and address, signed by the parents, and returned to the superintendent. As soon as this card has been received, a certificate of membership should be sent to the baby. The parents appreciate this very much, some of them in our department have the certificates framed and hung over the baby's bed.

As soon as the application card has been returned and the certificate sent, the baby becomes a member of the cradle roll department and his name goes on the cradle roll.

The cradle rolls can be had in various sizes, materials and prices. A very neat one, all ready for use, can be purchased of the Christian Publishing Co. for fifty cents. One can be made in the home. The pictures of the babies are cut out from magazines and pasted on the roll. It is a good plan to ask or appoint some one in the primary class to adopt one of the babies, look after its interest, carry messages to and from the mother, keep the cradle roll superintendent informed in regard to the baby's health, carry the birthday card to the baby, and so on. It is much better to have a child adopt a baby that is a relative or neighbor if possible.

If you care for a cradle roll where you can use your class colors, you can make one including that feature. Our class colors are red, white and blue. Red is the color of blood. "The blood of Christ cleanseth us from all sin." White is the color of snow. "Now wash me, and I shall be whiter than snow." Blue is the color of the sky, which is as wide and deep as God's love. "We love him because he first loved us."

When a child is old enough to attend the Bible-school, a gold star is placed on the roll opposite his name. If one of the dear little ones has been called to the cradle roll above, a picture of an angel is placed beside its name.

Here is a cradle roll service that can be used very nicely: Three little girls come forward, one tiny one standing between two larger ones, and holding a white cradle draped in white and pink.

The superintendent announces the name of the baby, and the girl on the right says:

Little cradle, do you think,
With your pretty bows of pink,
You can faithful be and true,
To this name we trust with you?

She then drops the baby's name, written on a slip of paper, into the cradle:

As we drop it softly there,
We will add a loving prayer,
That the little baby's face.
In our school may have a place.

Girl on left offers prayer:

Heavenly Father, hear our prayer,
Keep within thy constant care,
This dear baby thou hast sent,
To its loving parents lent,
To be taught and trained for you.
May our school its mission do,
Love and pray for, guard it, too.

Then the primary class sing a welcome song:

Again a new baby we welcome to-day,
  Oh, give it a song of cheer;
Its little feet guide in the heavenward way,
  Oh, welcome the baby dear.

We greet you, dear baby, as one of our band,
  To learn of a Savior's love;
We journey together and join hand in hand,
  Till welcomed with joy above.

For the cradle roll then, a song we sing,
  Let each heart bring love and cheer;
All praise to our Father, our Lord and our King,
  While we welcome the baby dear.

The superintendent should have a record book in which all the babies' names are kept. Have them enrolled alphabetically so that it takes but a minute to find any child's name. This is a help in remembering birthdays, for every baby should receive a birthday gift or picture card with an appropriate verse. Send it by mail addressed to the baby, with an invitation to attend Bible school the next Sunday. Sometimes the invitation is sent to the baby, asking it to bring its papa and mamma. The idea of inviting the baby by mail is novel and pleases the parents, and they are always glad to attend. It was told recently that in one primary department there were present to see the baby drop into the bank a penny for its first birthday, its mother, its grandmother and its great-grandmother. Surely a little child shall lead them. A beautiful cradle roll pin is sometimes given to the baby on its first visit to the school.

Once in two or three months have a cradle roll Sunday, when all the mothers and fathers are invited to bring the babies to the school. Decorate the room with flowers and sing the dear, old songs of days gone by, which may awaken memories of hope long dormant in some father's or mother's heart. Make this a place where they can feel that they can freely come with the baby and enjoy that which will rest, refresh and uplift their souls.

Then have mothers' meetings. Plan to bring the mothers into closer touch with each other. Have a short program, but spend most of the time in getting acquainted, weighing the babies, and having a good time. Some light refreshments might be served, if desired.

Visit the babies as often as you can. Be sure to visit the sick baby, for the mother needs your loving sympathy then. The mothers in poor neighborhoods are not the only ones who need help, comfort, advice and sympathy In every way possible prove yourself to be the baby's and mother's best friend, in sickness or in health, in life or in death. The superintendent will find she has much work to do. It is not a small undertaking; but there are few, if any, plans of church work which promise so large a fruitage as does this work. The results are beyond measure. The child is gained and often the mother and the whole family through their love for the child. The value of this work to the child cannot be overestimated. All over the land are thousands of babies, who, without this cradle roll department, would be allowed to grow up without entering any Bible school or receiving any religious instruction or influence. The parents come in for their share of the blessings by your letters, your visits and little remembrances. Their hearts are touched, and when that is accomplished you have the key to the whole situation. Oh, there are so many beautiful ways in which you can help the mothers and fathers, and through them the home.

The primary class is constantly graduating and sending on its members to another department. The cradle roll may be called its recruiting force, as it furnishes many new members. When the child is three years old, the time has come to promote him from the cradle roll to the primary department. Much should be made of this occasion The parents should be invited to be present, the primary room decorated and a welcome song sung by the primary class for the baby being graduated.

They have traveled only such a little way,
  Upon this changeful, mystic scene of life;
They know so little of its thorn-strewn paths,
  Its byways, seeming fair, yet with evil rife;
Such tender little feet, that scarce have known,
  As yet, the need of sandal or of shoon.

Small, hesitating feet; how much they need
  Wise guidance and a patient, watchful care!
For even for such a guileless innocence
  The tempter waits with many a pleasing snare,
And those small feet follow ours so trustingly;
  Oh, Father, may our every step lead up to thee!

Oh, precious feet! Wisdom and love divine
  We surely need who have them in our care,
To temper their sweet restlessness, and the needs
  Upon our hearts, in earnest pleading, bear
To him who too was once a little child
  And whose grace alone can keep them undefiled.

---

*A paper read at the Bible-school session of the Missouri state convention.

Great Northwest Texas Camp Meeting

The northwest Texas camp meeting commenced on Wednesday night, August 2, and closed its last session Sunday night, August 13. Perhaps there is no other place in the United States where just such a meeting could be held by the Disciples of Christ. It certainly has some characteristics that I have never seen anywhere else in all my experience, and which cannot be found elsewhere, since they grow out of conditions and environments nowhere else to be found.

The immediate background and support of the meeting consists of a few scattered churches of Christ, twelve or fifteen in number, scattered throughout seven counties, consisting of Shackelford, Throckmorton, Young, Archer, Baylor, Knox and Haskell. Each of these counties is thirty miles square, and hence they cover a total area of 6,300 square miles. They lie in the form of a rectangle 105 miles in length by 60 miles in breadth.

The physical characteristics of this country make it a delightful place. It is largely rolling prairie, bordering on the Llano or Staked Plains, having an average elevation of about 2,000 feet. The land is fertile, affording abundant pasture for stock, and is divided up into large ranches, varying in size from one or two sections, to twenty, thirty, and even forty sections. Railroads at present are but few, consequently transportation must necessarily be by private conveyance. The climate is delightful, the location being sufficiently far south to moderate the rigors of winter and the region being sufficiently elevated to temper the heat of summer. But it must not be supposed that the attendance at this camp meeting is confined to the region described. People attend from many different parts of the state, some of them driving in wagons two or three hundred miles, others traveling on the railroads to the most convenient points and then making the balance of the journey by private conveyance. It is no uncommon thing for visitors from other states to attend.

The people as a rule possess those peculiar qualities that characterize a pioneer people. They are enterprising, intelligent, industrious, honest, and strangers to the shams and conventionalities that sometimes mar the social life in older communities. The one characteristic that has most influence upon this great gathering is the intellectual and spiritual hunger of the people. I have sometimes thought that in older communities, where the people live close together and churches are numerous and strong, there comes to be often a lack of appreciation of the great privileges enjoyed. People seem to become over-fed socially, intellectually and religiously. Not so in such a gathering as this. The intellectual and spiritual appetite is so keen that the preacher's task is a peculiarly enjoyable one.

The material equipment consists of a large tent, under which several thousand people may sit and listen to the preaching of the gospel, or receive instruction on matters pertaining to individual Christian life, or collective church life. In addition to this there is a commissary tent, where groceries, ice, canned goods and cold drinks are furnished to the people at such prices as they would pay at their own homes. There is also a restaurant, where meals are furnished at nominal cost to those who are not provided with their own cooking outfit. The families for the most part come in wagons, bringing their tents with them. A desirable piece of ground of fifty or one hundred acres is selected, well provided with shade, over which the tents are pitched in the most eligible locations and the cooking is done, for the most part, in primitive style and therefore has a quality that is wanting in the product of the modern cook, as all pioneers know.

I must not fail in this connection to mention the barbecue. A great pan five feet wide and eight feet long with a tightly fitting cover is arranged over a furnace. In this an entire bullock is cooked at one time. It is first boiled and then browned in pan-roast fashion and served to the people in such quantities as the families desire, at very moderate cost. The aim in all the arrangements is to enable the people to live well at the smallest possible cost. The spirit of speculation or money-making is absolutely banished from the camp.

Does any one ask, Why all this? I answer, The direct purpose is twofold, first, an opportunity is afforded people who are not Christians to hear the gospel. It is therefore the aim of the management to secure a strong evangelist who can preach the gospel with clearness and convincing power, and he faces an audience such as but few men are permitted to preach to.

In the second place it is the purpose to instruct Christians, and all others as well, in the great principles of Christian life and duty. The Bible, the church, the divinity of our Lord, church work, missionary work, benevolent work and Christian education are all brought to the attention of the people. Incidentally other important ends are served. The social life of the people is cultivated and the keen social hunger in a measure appeased. The inspiration of a great crowd is felt and people are made stronger and more hopeful by touching elbows with others, and lastly the tendency to provincialism and local church selfishness is largely counteracted.

In numbers the crowd is as large as the average speaker can effectively address. The size of the crowd varies with the character of the meeting, ranging from a few hundred up to several thousand. The audience is in the most emphatic sense a prepared audience. The people do not come to be amused, or merely entertained, but to be instructed. There is an eagerness to hear that makes the preacher's or teacher's task peculiarly delightful. Oftentimes there are hundreds of young people in the audience and it is a rare thing to hear even a whisper. The audience is also intelligent and intellectually acute. Good solid thought is not only clearly grasped but greatly appreciated.

The people of the plains of Texas hear in this great assembly far better music than is furnished in the metropolitan opera. Imagine a chorus of two or three hundred voices, clear, fresh, strong and as musical as the voices of the birds, assisted by two cabinet organs and several orchestral instruments, and you have musical conditions of a rare kind, and music is the result such as any one might well travel across a continent to hear.

The evangelistic preaching was done by Bro. J. L. Haddock. His preaching is clear, forcible and convincing. He is preeminently a man of the people and, consequently, able to get close to them, not only in his social intercourse with them, but in his preaching. Brother Haddock might be criticised by some as being too hard on sectarianism at times, but it should be remembered that he has lived and worked under peculiar conditions. He has been out on the picket line. He has had to meet bitter prejudice, gross misrepresentation and even outrageous slander and falsehood concerning the people he represents. He preaches the gospel with clearness and in love. The enthusiasm of souls burns in his bosom. He has also been most wonderfully blessed in the helpmeet that God has given him. Sister Haddock has a sweet, spiritual face, a dignified bearing and manner and a cordial, warm-hearted disposition that endears her to all with whom she comes in contact. Brother Haddock's singer, Talmage Stanley, is rather a cornet player. While he sings occasional solos to the edification of the audience, his principal work is to lead the congregation with his cornet, which he does in a wonderfully sweet and masterful way.

As it was my privilege to lead in the Bible teaching, I feel I am not competent to speak of the character of the same, even if I were disposed to do so. I felt, however, as I stood before the deeply earnest, hungry audience that they deserved the very best that I could give them, and if I failed to instruct them properly I cannot lay the blame upon conditions. No teacher ever stood before a more inspiring class.

In the morning at 8 o'clock some Christian Endeavor worker met with the young people for instruction and devotions. At 9 it was my privilege to give the morning Bible lesson. At 11 o'clock Brother Haddock gave an evangelistic sermon. At 4 o'clock I gave a second Bible lesson or preached a sermon on some phase of practical Christian life, and at 8 o'clock in the evening Brother Haddock again preached an evangelistic sermon. All meetings were preceded by inspiring song and devotional services. After the night service the ordinance of Christian baptism was administered. At 9:30 on the Lord's day the Lord's day school was held, the best Bible-school workers being called into service.

One of the most surprising features of the whole gathering was the splendid order that obtained throughout. In the meetings the order seemed to me to be absolutely perfect. Around the tent there was no confusion or talking. There were no amusements going on anywhere to take the attention of the people away. At night, after the services were over, everybody dispersed quietly. This excellent order is attributable largely to that man of masterly spirit and indomitable energy, Bro. O. J. Wood. He has been one of the most prominent workers in this great enterprise from its beginning, eight years ago.

The immediate visible results are 60 additions to the church, but it is, perhaps, safe to say that the greatest results cannot be tabulated. Much seed has been sown which will surely yield an abundant harvest. Eternity alone can measure the results.

The next meeting will be held at Benjamin, Texas. A site will be selected bordering on a residence section and a pastoral section, which is important. Pasturage must be provided for hundreds of horses, and if a strong local population can be secured as a background the results must be large. Brother Haddock will do the evangelistic work again next year, if his life is spared.

I count myself to have been peculiarly fortunate in having been permitted to attend this great meeting as one of its speakers. I feel that I am a larger man by reason of this splendid fellowship that I have enjoyed. The spirituality of this meeting cannot fail to prove a blessed benediction to all who have attended it and I feel that the contact with these splendid brethren will make life larger and fuller.

North Waco, Texas. E. V. Zollars.

NEWS FROM MANY FIELDS

Eastern Items.

On the eastern shore of Maryland, there are four congregations of Disciples of Christ. Bro. J. R. Biggs, Princess Anne, R. F. D. No. 1, is minister for three of them that are in the country. At Perry Hawkins a woods meeting was held in the grove adjoining the church, from July 16 to 30. The writer assisted from July 16 to the afternoon of July 23. In that time there were eight confessions. D. A. Nicoll, from Lansdowne, Md., assisted a few days, beginning on July 20. After I left there were six added, making fourteen, and the meeting had not closed at the last report I had. Brother Biggs was to continue over July 30. On the night of July 23, I preached at Snow Hill, the fourth congregation on the eastern shore. Bro. J. L. McDonald resigned as minister there. We need a good man for that point and others that might be opened at important towns, such as Salisbury and Crisfield. The latter is an important oyster town, and Salisbury is at the intersection of the branch of the Pa. R. R., running from Philadelphia to Norfolk and another from Baltimore to Ocean City, Maryland's summer resort on the Atlantic. Salisbury claims 10,000 people.

From Snow Hill I went to Bethany Beach, Del. Our eastern assembly for Christians at this point has now about thirty buildings, including the auditorium that will accommodate 1,000 people. It also has a post office, this season, and Bethany Beach, Del., appears on Uncle Sam's list.

From Bethany Beach we took our journey to Gordonsville, Va., via Baltimore and Washington. The Piedmont assembly was in session at the Tabernacle in the grove near town. It has a pleasant location, delightful fellowship, sweet music and good addresses. J. J. Haley, from Richmond, spoke on foreign missions, and your correspondent tried to enthuse the brethren on home missions. Bernard P. Smith, from Atlanta, Ga., gave a fine discourse on Christian Enthusiasm and another on Christian Endeavor. J. D. Hamaker, of Strasburg, gave an excellent address on the C. E. pledge.

J. A. Hopkins.

* *

Colorado Letter.

The Disciples in Denver have had a miniature national Christian missionary convention. Sunday, August 13, was a great day in their experience.

A train loaded with delegates on their way to the San Francisco convention arrived at an early hour and spent the day in Denver. F. M. Rains preached in the South Broadway church at 11 o'clock. Representatives of the Christian Woman's Board of Missions spoke at the same hour in the Central church. C. C. Smith preached in the Highlands church. C. W. Dick was sent to the Berkeley church to speak the word. H. C. Saum preached to the East Side congregation. Archibald McLean preached in Grace Methodist church.

In the afternoon a mass meeting was held in the Central church. Eight foreign missionaries were introduced by A. McLean as only A. McLean introduces missionaries. The following brethren spoke in this meeting: A. L. Orcutt, B. L. Smith, F. M. Rains, W. J. Wright. W. Bayard Craig, pastor of the Central church, presided. Miss Mattie Pounds and Mrs. Atwater spoke for the Christian Woman's Board of Missions. All spoke well. The speakers gave facts to the people. The facts kindled enthusiasm. This meeting was thoroughly missionary.

The evening of Wednesday, August 16, was devoted, in the South Broadway church, to a statement of "impressions" received from the delegates, visitors and meetings of the previous Lord's day. I. J. Spencer preached in the South Broadway church in the evening. A half dozen brethren spoke, at the same time, in the Central church.

Friday morning, August 11, about 300 persons on their way to the San Francisco convention, arrived in Denver. J. H. Garrison, G. A. Hoffmann, Paul Moore, W. S. Dickinson, were in this company. Breakfast was served at 7 o'clock in the morning by the ladies of the Central church, in the dining room of their splendid building on the corner of Sixteenth and Lincoln.

The only regret that I heard in connection with this affair was that the ladies felt compelled to charge twenty-five cents for their dollar meal. They did not try to make money. They would have been more than pleased to entertain this large company free, but the Central Christian church in Denver, like our congregations generally, has not a superabundance of wealth.

After breakfast our guests rode about the city. They saw the finest town in the United States for its age. Denver is not yet fifty years old. This Friday morning company remained with us only for three or four hours. The time was all too brief. Come again!

The annual meeting of the Colorado Christian missionary society was held with the Central church Friday, Saturday and Sunday, August 11, 12 and 13. This time was selected by the acting board so as to have the pleasure and profit connected with the passage through the city of men and women on their way to the national convention at the Golden Gate. The attendance at the state convention was small—unusually small, but it was a good convention. All of our general interests were represented by speakers on the program.

No previous convention in Colorado ever received such information and inspiration as this convention. Missionary facts generate enthusiasm. The convention resolved to raise $3,000 next year for work in Colorado. This is a larger sum than the Disciples have ever attempted to raise in any one year in the state.

The number of men and women in this commonwealth who desire to be, and to be known as, "Disciples of Christ," or "Christians," is 5,500. Colorado is a great field for "our people." The cultivation of this territory will pay abundantly. There are 42 congregations of the Christian church in the state.

Last year an "Assembly" was held on the Chautauqua grounds at Boulder. This was so successful that an "Assembly" was held this year at Gato, a place 37 miles from Denver on "the Moffatt road." Dean Haggard, of Drake university, and C. C. Smith, of the Board of Negro Education and Evangelization, attended, and by their presence and wise words added much to the pleasure and profit of the "Assembly." Every word spoken in the state convention concerning the "Assembly" was in its favor. The result was a unanimous determination to make the holding of an annual "Assembly" at Gato a part of the work of the Colorado Christian missionary society.

Denver this week, August 13 to 19, is alive with "Eagles." The annual convention of the "Fraternal Order of Eagles" is in session. It is estimated that there are 30,000 visitors in the town. This order was founded in 1898. It had, a year ago, 165,000 members. The benefits disbursed during the last fiscal year amounted to $258,689. I would be pleased to say some things about fraternal orders and what they are doing. These things may be said in my next letter. There is not space in which to say them now. I will not become an Eagle at present. What a contrast between the character and conduct of the delegates to the general convention of the Christian church and the character and conduct of the delegates to the Fraternal Order of Eagles! President Pelletier in his annual report said: "More than one-half of our aeries have not complied with our laws in the matter of bonding their officers in a fidelity or surety company, and we have been repeatedly confronted with absconding secretaries and other financial officers." This is not the kind of an institution of which I wish to be a member.

B. B. Tyler.

Denver, Col.

* *

C. W. B. M. in Missouri.

The Pike county meeting, held at Louisiana, was not largely attended, but what lacked in quantity was amply made up in quality. The faithful preachers were there. The business men of the county were conspicuous by their absence. Some of the women were kept at their homes by the heavy storms which came just at the opening of the convention. Clarksville auxiliary sent four representatives, Bowling Green, seven, Frankford, one, and Paynesville, one, the two latter being Christian men.

We are glad to report the reorganization of the auxiliary at Louisiana with seventeen members and more to follow. The officers are, Mrs. Kate Frier, Mrs. May Ransom, Miss Gertrude Gourley and Mrs. Elwood. We are so glad that these dear sisters have again joined with the other women who are serving the Master through C. W. B. M. channels.

The county board recommended and it decided by vote of convention to appropriate a portion of the county funds to sending Mrs. J. L. Moore through the county to visit every church and to hold C. W. B. M. institutes with them. This, we trust, will bring rich returns to all activities of the churches, as it has in other counties that have shared with state C. W. B. M. in this kind of work.

Mrs. L. G. Bantz.

* *

WITH IMPURE DRINKING WATER

Use Horsford's Acid Phosphate

Destroys the germs of typhoid and other fevers
Makes a refreshing and cooling summer drink.

Lyman Abbott in Columbus, Ohio.

Lyman Abbott, preacher, editor, lecturer, has recently been "in our midst," as the country editor would say. For six nights the First Congregational church (Washington Gladden's), which seats about a thousand, was crowded to its utmost capacity, while many stood around the walls of the building. In the afternoons at 2:30 conferences were held in the lecture room, which many of the ministers of the city attended. These were interesting and helpful in that there was opportunity given to ask any question, discuss any problem presented by the address of the night before. Dr. Abbott also answered questions written on cards at any of the lectures. Such themes as, "What is Christianity?" "What is it to Follow Jesus?" "Christ, the Gift Giver;" "What is the Significance of Christ's Passion and Death?" "Jesus Christ as the Revelation of God;" "The Perpetual Presence of Christ in the World" were discussed.

Never have I witnessed deeper interest in meetings of that character. As early as 7 o'clock the building would be well filled and by the time services began standing room would be at a premium. The attention was profound. The impression was lasting. No doubt hundreds attended because of the fame of the lecturer and especially because Mr. Abbott is regarded as most radical in some of his views. It is not likely that very many, other than those connected with some congregation of believers, heard him. Mr. Abbott felt that, for he said in one of his afternoon conferences that he had hoped to reach a large number of non-professing Christians. The meeting was intended to be a sort of evangelistic service.

One evening when there seemed to be the most tender feeling pervading the vast throng, how I wished Dr. Gladden had given the gospel invitation and urged people to come forward, or arise from their seats, and confess Christ before men, instead of asking any who wanted to commit their life to Jesus to "simply sign a card and leave it in the pew." I am satisfied that if one of our evangelists had had control of the meeting and had given a warm exhortation, many would have responded to the invitation of the gospel.

At one of the afternoon conferences this question was asked: "Dr. Abbott, are you a Unitarian?" "No, I am not," said Dr. Abbott. "I accept the belief of all evangelical Christians in regard to Jesus. I believe that Jesus Christ is the Son of God and the Redeemer of men." Then he went on to say that many men refused to say many of the unwarranted things said by Trinitarians, particularly several years ago, and that no doubt the position of the Unitarians was a protest against the unscriptural things said concerning Jesus, and that with many of the positions held by them he was more or less in agreement; but he affirmed very positively his belief in the divinity of Christ—the deity of Jesus. I could not help thinking, as I listened to him, that for saying just about what he said here in Columbus in 1905, Alexander Campbell was declared to be a Unitarian sixty years ago.

He said he believed in *one* God, but that God had manifestated himself in a variety of ways, in nature, in providence, in the word, in the tri-personality of Father, Son and Holy Spirit—here he used the identical words of Isaac Errett, in his tract on "Our Position." Not only here, but in many of his answers to questions he gave utterance to things with which I have been familiar since my childhood. Another example: The question was asked, "What is repentance?" He replied, "Repentance primarily signifies a change of mind, followed by a change of action; for example, if one is going in a wrong direction, and will change his mind and action and turn around and go in a right direction, that would be repentance." Then he quoted Acts 3:19: "Repent ye therefore and be converted, that your sins may be blotted out when times of refreshing shall come from the presence of the Lord." I was just about to call his attention to the revised translation of that verse, when Dr. Gladden spoke up and said, "Dr. Abbott, is it '*be* converted'?" "Did I not quote it correctly?" asked Dr. Abbott. "Yes, according to King James," replied Dr. Gladden; "but you know the verb, in the Greek, is in the middle voice, as is more correctly translated in the Revised Version, 'turn again.' " "Yes, you are right; that is the correct idea; for repentance is an act of man, not of God," said Dr. Abbott.

I nudged a Congregational preacher sitting next to me and said, "Why, that is rank Campbellism!"—no, not "Campbellism," nor any other "ism," it is the plain teaching of the word of God. But some folks have been a long time finding it out. Religious teachers, many of them, have always taught that it was impossible for a sinner to turn away from sin towards righteousness until he was mysteriously moved upon by some power; and until he saw some strange sight, or heard some strange noise, which he might take as an evidence of God's favor, he was perfectly helpless and could do nothing for his own salvation. Well, the world "do" move, and some theologians in particular.

Dr. Abbott's lecture on "Jesus Christ as the Revelation of God" was as strong and as scriptural teaching on that subject as any I ever heard. The only thing I heard him say that I could not indorse was his statement regarding the powers given the apostles, in which he took the position, if I heard him correctly, that if Christians now had the faith they ought to have, they, too, could heal the sick, cast out demons and speak with tongues. However, if I had had the time to sit down and ask him just what he meant by that, I might have gotten another impression; for a little later when someone asked, "What did Jesus mean when he said to his disciples, 'And greater things than these shall ye do, because I go unto my Father'?" he replied, "Well, isn't that being verified now? Are not more sick people healed in our sanitariums, hospitals, asylums—all the result of Christianity—than ever the apostles were able to do?" I said, "But, Doctor, do you not think that the Master referred to the *spiritual* change that was to be wrought through the labors of the apostles, rather than to the curing of physical diseases? Is it not a 'greater' thing to save a man from sin and death than to cure him of some bodily ailment?" "Yes, I suppose that idea is in it, but I think it is not all of it," replied Dr. Abbott.

In all of his lectures and conferences there was very little of a controversial nature; but there was much of that deep reverence for the word of God, the exaltation and insistence upon a higher spiritual life, the necessity of committing all our ways to him who alone can save. I am sure the visit of Dr. Abbott to Columbus will do good. I could but think so many times, as I saw the great crowds hanging upon his every word, that such must have been the breathless interest with which throngs of the most intellectual, the most pious, attended the lectures and addresses of Mr. Campbell as he made his famous tours about the country.

Dr. Abbott is very frail, his voice not strong, his gestures few, his language the simplest and easily understood by all. With Dr. Patton, of Princeton, who recently gave a course of lectures in the Central Presbyterian church, and Dr. Abbott last week in the First Congregational church, Columbus has certainly had the opportunity of hearing two great men.

Walter Scott Priest.

Illinois Notes.

At Galesburg we found N. G. Brown and his amiable wife hard at work in midsummer developing young and old in the King's business. The church has grown to be strong and quite an important factor in the city's life.

The valiant little church at Hermon, usually ministered to by one of our boys from college, was in the midst of a protracted meeting, with three threshing machines at work in the neighborhood. Harold E. Monser, of Kewanee, was the evangelist, heroically contending for the faith and pleading with men to turn unto the Lord under very difficult circumstances. Brother Monser is one of our strongest evangelists and he ought to be constantly in the field winning souls for Christ.

The church at Lafayette is greatly enjoying the ministry of Brother Sinclair, a splendid young man who is taking post graduate work in Eureka college. The church was largely built up by J. H. Quinlan, now of New Boston. It numbers about 125 members with a good Sunday-school and a live auxiliary to the C. W. B. M.

At Toulon M. W. Nethercutt is holding the fort successfully. The church is one of the older congregations with about 100 members, and the usual auxiliaries in good condition. This church has the rare and proud distinction of putting four men into the ministry. L. E. Newcomer, of Austin, preacher and physician, whose ministerial power ought to be more fully employed, F. S. Ames, the minister to Hyde Park church, Chicago, grew to manhood in this church; R. H. Newton, our efficient minister at Normal, is a product of this church, where his people still live; Clyde L. Lyon, still in college, but preaching regularly, was raised here.

St. Augustine is another church built up largely by students from college. R. E. Conklin is spending the summer on the Pacific coast in the interests of the scientific department of the college. J. W. Hiatt is the faithful minister of the church, who saw that the college secretary was well treated and helped in his effort, as a servant of the church, to build up Christian education in Illinois.

Kewanee is a new town of probably 15,000 people with large manufacturing interests. It has been about four years since the state board of missions planted the cause here. A. C. Roach was the faithful servant on whose energy and wisdom much has depended. H. E. Monser and his faithful companion live here and are pushing the work with most commendable zeal. Sister Monser fills the pulpit most acceptably in the absence of her husband. The church numbers about 267 souls. The Endeavor Society is far above the average. There are five Sunday-schools managed by the church which enroll about 500 pupils. A good C. W. B. M. of 34 members is doing vigorous work.

J. G. Waggoner.

Eureka, Ill.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

COLORADO.

Denver, August 21.—There were four valuable additions to the church yesterday.—B. B. Tyler.

FLORIDA.

Jacksonville, Aug. 21.—Two added to the Church street Christian church yesterday at our regular services.—T. H. Blenus.

ILLINOIS.

Kinmundy, Aug. 21.—We had six additions at the last regular appointment of Bro. F. O. Fannon, and one addition at the previous appointment, making seven additions in six months; all confessions. There have been thirty additions since last December, when Brother Fannon took charge of the work here for half time. —E. C. Bargh.

Rossville, Aug. 22.—One addition here last Lord's day.—H. H. Peters.

Saybrook, Aug 22.—One addition by baptism.—James M. Thomas.

INDIANA.

Anderson, Aug. 21.—Meeting two weeks old with nine confessions; will continue a few days. One confession at Little Flat Rock and one confession and one baptism at Orange.—Frank B. Thomas, New Salem.

Montpelier, Aug. 22.—One week ago there were two baptisms.—C. B. Kyle.

New Market, Aug. 22.—I am here in a glorious tent meeting. Six came forward last evening, five to confess Christ. This makes 14 to date.—L. C. Howe.

Rochester, Aug. 23.—There have been three additions to the church recently by confession and baptism.—I. N. Aldrich.

INDIAN TERRITORY.

Sapulpa, Aug. 21.—We closed, on last Lord's day, a protracted meeting at this place, which lasted three and one half weeks with 34 additions. About one-half of these additions were by letter or statement.

Lindsay, Aug. 22.—We closed a good meeting last week at Purdy, with twenty-three additions by confession and baptism, three from the Baptists and eight by commendation, making thirty-four additions in the twelve days' meeting.—L. B. Grogan.

IOWA.

Charles City, Aug. 21.—One added yesterday by primary obedience; a teacher in our public schools.—G. A. Hess.

Webster City, Aug. 24.—Two more accessions—one by confession and one by letter here last Lord's day.—J. M. Walters.

KANSAS.

Eureka, Aug. 21.—Three added since last report; two by baptism and one reclaimed.—G. F. Bradford.

Leavenworth, Aug. 21.—We had two additions yesterday; a man and wife. She presented a letter and he was baptized.

Gravity, Aug. 21.—Meeting one week old with six additions; five by statement and one confession. D. C. Kellems is the evangelist.—A. W. Shaffer, singer.

LeRoy, Aug. 18.—There have been about 30 additions in the first 12 days of the meeting at this place.—Richard S. Martin, evangelist.

Frankfort, Aug. 22.—I am preaching in the park. There have been 41 additions in 12 days. We effected a temporary organization on Lord's day, Aug. 20. We will build at once and hope to secure L. W. Myers to minister to the new church.—E. W. Brickert.

KENTUCKY.

Boston, Aug. 22.—On Sunday night, Aug, 20, we closed a meeting with J. S. Shouse and his church at Boston. Meeting continued two weeks. There were 34 additions; 28 by conversion, three from the denominations and three by statement.—G. W. Nutter, Louisville, Ky.

Indian Creek, Aug. 22.—R. M. Gano, of Dallas, Texas, has just closed a two weeks' meeting at Indian Creek, Harrison county, with seven additions; four by confession, two by letter and one from the Baptists.—W. G. Walker, Lexington, Ky.

Smithfield, Aug. 21.—We closed a two weeks' meeting at Smithfield on August 19, with results as follows: Fourteen obeyed the gospel and five took membership.—W. Y. Allen, Salem, Ind.

MISSOURI.

St. Louis, Aug. 28.—Three confessions at the Union avenue church, and at Hammett Place church one received from the Baptists.

Blanchard, Aug. 21.—One addition at evening service.—J. N. Cole.

Crocker, Aug. 21.—We began a meeting here last Saturday evening and had seven additions the first day. J. R. Blunt is pastor.—Joseph Gaylor.

Fredericktown, Aug. 21.—We have just closed a short meeting with the church in this town, of which Horace Siberell is pastor. There were 38 additions; 32 by confession and six otherwise.—H. A. Northcutt.

Armstrong, Aug. 21—We are now in a good meeting at Armstrong, with eleven additions.—Arthur N. Lindsey.

Canton, Aug. 24.—Three additions by confession and two by letter at New Galilee, Lincoln county, in a recent meeting. —E. M. Carr.

Kansas City, Aug. 24.—We have just closed a meeting of two weeks at Fairview church, in Clinton county. There were eight confessions and baptisms. Splendid interest throughout. H. S. Saxby, of Carney, did the preaching. We had three more confessions at West Line last Sunday, and nine confessions and one addition by letter at other appointments since last report.—C. L. Fife.

Shelbyville, Aug. 24.—We closed a two weeks' meeting at the Liberty church in Randolph county, with eighteen additions —fourteen by confession and baptism, one from the Methodists, three reclaimed and one by letter. All were grown men and women except two. All departments of the church in flourishing condition.—C. E. Wagner, pastor.

Willmathsville, Aug. 23.—Thirty-five additions at this place. We organized a church here August 20, with thirty-three charter members, as a result of our meeting, which still continues.—W. T. Clarkson, evangelist.

NEBRASKA.

Douglas, Aug. 23.—There were six additions last evening, making a total of eight to date. Meeting is getting under headway.—C. W. Longman, pastor.

NEW YORK.

Niagara Falls, Aug. 21.—Four baptisms here since my last report.—J. A. Wharton.

OHIO.

Mt. Healthy, Aug. 19.—Two baptisms at last week's prayer meeting at Mt. Healthy. —A. C. Gray, Ann Arbor, Mich.

OKLAHOMA.

Chandler, Aug. 21.—Three additions last Lord's day evening.—J. E. Dinger.

Chandler, Aug. 24.—I am preaching a few days at Agra, Okla. We had seven additions last night and the night before. —J. E. Dinger.

OREGON.

Silverton, Aug. 17.—Our meeting closed with 38 additions. S. M. Martin was the evangelist.—Chas. E. McVay, singing evangelist, Benkelman, Neb.

PENNSYLVANIA.

Uniontown, Aug. 21.—Three additions by letter at regular services last Sunday, making six additions by letter since August 1.—J. Walter Carpenter.

TEXAS.

Sachse, August 17.—We closed a two weeks' meeting at Sachse last Monday night. There were fifty-seven additions; thirty-seven from the world, ten from the denominations and ten reinstated.—Chas. Chasteen, Garland, Tex.

Manor, Aug. 21.—We began a meeting with home forces Aug. 13, and closed Aug. 20, preaching at night only. Nine were added to the church; five by baptism and four by reinstatement. The church here is in very good working order.—John M. Talley, minister.

Individual Communion Service

Made of several materials and in many designs including self-collecting tray. Send for full particulars nd catalogue No. 27. Give the number of communicants.

"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.

GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

❀ ❀

Forty More Young Men

Can be accommodated at "Iowa Christian College" at the special rate of $100 for room, board and tuition a full college year of nine months. Write Pres. Chas. J. Buraton, Oskloosa, Ia.

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

People's Forum.

Moral and Positive Commands.

THE EDITOR, THE CHRISTIAN-EVANGELIST: When God created man, he placed him in the garden of Eden to dress it and keep it. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." That was a positive law or command given to Adam to test his loyalty and obedience.

Laws are of two kinds, positive and moral. A positive law is right, because it is commanded by competent authority. A moral law is commanded because it is right. Obedience to a positive command is a better test of loyalty than to a moral command, because obedience to moral law is, more or less, innate in man.

The command given to Adam in the garden of Eden, "Thou shalt not eat of the tree of the knowledge of good and evil," and the command given to the penitent believers on the day of Pentecost, "Be baptized every one of you, in the name of Jesus Christ, for the remission of sins," were both positive commands. They were right because given by competent authority, and only for that reason. There would have been no harm in eating of the fruit of that tree if God had not prohibited it, and there would be no merit in being baptized if the Savior had not commanded it through Peter and the other apostles.

The question is often raised: When are our sins forgiven? and also: How do we know when our sins are forgiven? The scripture answer is, When we are baptized for the remission of sins. But my sectarian friend says: Why, that would be water salvation.

All the Christian world, both Catholic and Protestant, agree that Adam fell from his estate of innocency, and became a sinner and rebel against God, when he committed the overt act of rebellion and disobedience by eating the forbidden fruit. Now, I submit that, if being baptized in water for the remission of sins, in obedience to the command of the Savior, is water salvation, then the eating of the forbidden fruit in disobedience to the command of God was apple damnation. If eating the forbidden fruit brought immediate condemnation, certainly the baptism for the remission of sins brought immediate salvation. The apple was the element in the first instance and the water was the element in the second instance.

It was not the fruit, nor anything connected with the fruit, that brought condemnation to Adam, but his overt act of disobedience; and it was not the water, nor anything connected with the water, that brought salvation to the penitent believers on the day of Pentecost, but their overt act of obedience.

The great lesson which the Christian world should learn is to render implicit obedience to the commands of the Savior. Paul says: "He became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). Under the old law, we are taught that "obedience is better than sacrifice." WM. F. MADDEN.

Columbus, Ohio.

[This distinction between moral and positive commands was much in vogue among us twenty years ago, and is still held by many as a helpful distinction. Many others, however, reject it as putting baptism on too low a plane, making it an arbitrary command, instead of resting upon profound moral reasons growing out of the nature of man and the gospel facts. If its symbolic significance be what we have always held it to be and what the New Testament seems to clearly teach, it can hardly be regarded as arbitrary, or as deriving its fitness wholly from Christ's command.—EDITOR.]

Experience in the Pew.

THE EDITOR, THE CHRISTIAN-EVANGELIST: About two years ago I resigned a pastorate and entered upon other business. Since resigning, I have been in the pew, and have listened to a number of preachers of different religious organizations. From that experience I record a few observations:

1. The pulpit is too often unnatural, even insincere. The man in the pulpit is not the same man that he is in private conversation. Almost any preacher helps me when I engage him in conversation on themes connected with life and religion. The same man often bores me when talking from the rostrum. He doesn't say just what he thinks and feels, and therefore his sermons are often to me only so much noise. Emerson never said a truer thing than when he wrote: "If men would avoid that general language and general manner in which they strive to hide all that is peculiar, and would say only what is uppermost in their minds, after their own individual manner—every man would be interesting."

The conscience of many a minister has been seriously injured, and his preaching made flat and dull, because of the gradual shifting of "the seat of authority in religion." Too many have been more eager to show their loyalty to "Confession" or tradition than to present to hungry men the untarnished vision of truth and religion which God has vouchsafed to their own souls.

2. The pew wants and appreciates most what may be called common doctrine. It is common doctrine because it fits human nature and can be worn by anyone. Doctrines that are peculiar to any one religious body and that cannot be preached to almost any promiscuous gathering of men and women, have but little preaching value. The preacher who explores the regions of human experience and thus enriches his life, will have an appreciative audience, if he is natural and sincere. But the pew cares little for "unskillful plagiarisms from the common stock of thought and knowledge," and still less for any "ism" however old or new. The Disciples of Christ have some statements reduced almost to an "ism," namely, faith, repentance and baptism.

3. To be of much use a preacher must have an adequate appreciation of human nature. "Man was made," says Genesis, "in the image of God," and Jesus calls men "sons of God." It was John Calvin, not Jesus, who elaborated the theory of human depravity. Probably no two men ever lived who differed more in their view of human nature than did Jesus and John Calvin. How much more is man than a sheep, grass, birds, or lilies? And in his walks and talks with men Jesus inspired them to a better life by calling out the good in them. The problem of the preacher is to show men the worth and dignity of human life and inspire them to live to the top of their capacity.

This is so, for one reason, because, after all is said about the authority of the Bible, men are guided by conscience, or "Christian consciousness," something that is very much like the Quaker brother's "inner light." A scripture text can have no authority unless it is at least partly understood.

To close as I began, let me repeat a little. Too many preachers are saying: "The modern view of things is true, but it won't do to preach it," and here is the basis of that insincerity which is the bane of many a pulpit. THEO. A. JOHNSON.

Youngstown, Ohio.

Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property $200,000.00. Enrollment last session 470. Number of teachers employed in the various schools twenty-five. The University embraces the following schools and Colleges: I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good Library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post-graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to E. V. Zollars, President, North Waco, Texas.

If You Are Prudent

Why not be insured and save money at the same time? Our new policy on the endowment plan is the best insurance contract issued, and is meeting with great favor. Our booklet, "How and Why," sent free on request, you will find interesting, and perhaps instructive.

Penn Mutual Life Insurance Co.,
921-923-925 Chestnut St., Philadelphia.

THIRTY-SEVENTH YEAR.

HAMILTON COLLEGE

FOR GIRLS AND YOUNG WOMEN.

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, **NEWLY FURNISHED**, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of **MUSIC, ART** and **ELOCUTION.** Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,

MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. **Lexington, Ky.**

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

How Shall We Escape? and Other Messages. By Rev. French E. Oliver, Evangelist. (Fleming H. Revell Co.)

These chapters are really evangelistic discourses and were delivered as such by the writer. They will probably have far greater effect from the platform or pulpit than they will in cold type. They are brim full of a warning against sin and are messages of the fire-alarm kind. Whether they will be successful when cast in book form is a matter that the publishers may be able to determine.

◆

The Epistle to the Ephesians, by Joseph Parker, D. D. (A. C. Armstrong & Son, N. Y. Price $1.50 net; 272 pages.)

Dr. Robertson Nicoll has been one of the most successful editors of religious publications. It is not often that any series which he starts ends in failure. The book under consideration belongs to the practical and devotional commentary, and is the second volume from the pen of Dr. Parker. His particular style is almost too well known for us to attempt to characterize it. Suffice it to say that his comments are full of suggestion, though one might often take exception to particular points of the exposition. There is a general summary of the epistle at the beginning of the book and the comments follow, verse by verse. Here is a specimen of Dr. Parker's style with particular application to the minister: "If a man shall be a lecturer, a politician, an adventurer, orator and a preacher, he will be a poor preacher. You cannot be all that and a preacher. A preacher is never thrown in; he is never mixed up in an indefinite designation of an etcetera."

◆

History of Presbyterianism on Prince Edward Island. By Rev. John MacLeod. Sermons by pioneer ministers of Prince Edward Island nearly a century ago. (Winona Publishing Company, Chicago. 279 pages. Price $1.50 net.)

From the nature of things this book must appeal to a limited circle, but to those interested it will prove a valuable record of achievement. The history of the rooting and sturdy growth of a religion is matter of as much importance as it is of interest. The author of this book was peculiarly endowed for his task and he has given a very readable, and yet very informing, account of how Presbyterianism was planted and how it succeeded in Prince Edward Island.

◆

The Blue Book of Missions for 1905. Edited by Otis Dwight, LL.D., Secretary of the Bureau of Missions. (Funk & Wagnalls Co., New York, N. Y. $1.00 net. 200 pages.)

The Blue Book published last year was hardly more than a directory of American missionary societies. But the demand for it was so widespread, and so many suggestions came in from all over the world, that the committee of the Bureau of Missions planned the present volume. It is an admirable production, containing the essence of the annual reports (for 1904) of one hundred or more missionary societies, with statistical tables of the latest data as to population, area, religions and missions (both Protestant and Roman Catholic) in each of the non-Christian countries of the world. It also contains a large collection of miscellaneous information carefully indexed for quick reference. It will even help you to cipher out the cost of sending a telegram or of going in person to any mission field. It will give you the names of the latest books on mission work. If you want to know the value of a coin of measure mentioned by some missionary—consult the Blue Book. In fact it is an admirable compendium of missionary information.

◆

Modern Masters of Pulpit Discourse. By Prof. William Cleaver Wilkinson. (Funk & Wagnalls Co., New York, N. Y., 8 vo. cloth, 434 pages. Price, $1.60 net.)

Dr. Wilkinson approaches his subject from the standpoint of a poet and a man of literature. His chapters deal with 18 prominent preachers of this country, Great Britain and France. There will be a general agreement with Professor Wilkinson that the men he has selected as masters of pulpit discourse deserve to be classified under such a title. As to the relative order of merit there would, of course, be a wide variation of opinion, but few will take exception to the first chapter in the book being given to Henry Ward Beecher, while no one will question the right of Dr. Talmage, one extreme of preacher, but just as great in his own class, to come next in order to the other great Brooklyn preacher. Dr. Richard Storrs and Phillips Brooks are the third and fourth preachers discussed. Those who are familiar with the great Manchester sermon-builder, Alexander McLaren, will hardly question his right to come to the forefront in such a book. John Henry Newman, Chas. Haddon Spurgeon and Henry Parry Liddon make a triumvirate of great English preachers that could hardly be equaled by any other three representing such varied types of thought and style. Then comes the Frenchman, Eugene Bersier. As to those who follow, with the exception of one or two, whose right to a place in this volume would hardly be questioned, there might be some changes. For instance, W. M. Taylor, John Hall, John Broadus, would not by many critics be regarded as masters of pulpit discourse, although they were eminently successful preachers. Dwight L. Moody, of course, had to be included, and Dr. Gunsaulus is a specimen of the preacher who can put brains into rhetoric and create a contagious enthusiasm, who might be included as a type of the twentieth century pulpit orator. As to Dr. Wilkinson's criticisms and opinions, these are for the most part independent, acute and judicial. The book will be very helpful to preachers, especially to the young men who will use it as a means of suggestion and who will not seek to become an echo in style or thought of any of these great pulpit divines. We have heard men who tried to preach like Spurgeon, to talk like Spurgeon and to cut their clothes after the same fashion. But Spurgeon was a broad-shouldered man and not many of his imitators could get near to him even in wearing the same kind of apparel. But the book is non-technical and will be enjoyed by the general reader as well as the preacher.

◆ ◆

St. Francis Valley Lands

Of Southeast Missouri and Northeast Arkansas, river bottom made soil, rich as cream; for corn, wheat, oats, clover, timothy, alfalfa, fruits and vegetables. Yield big crops, no failures. Open winters. Lands now cheap but advancing, investigate this fall. Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

Write for St. Francis Valley booklet.

E. W. LaBEAUME, G. P. and T. A.
Cotton Belt Route, St. Louis, Mo.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

WANTED—Women to work in their home town. Salary $1 00 per day. Work at once. Novelty Shear Co., 184 La Salle St., Chicago.

PIANO and ORGAN—For sale, a piano and an organ. First-class make. Brand-new; will make low price on either or both for a quick sale. Address, W. D. CREE, 2712 Pine st., St. Louis, Mo.

CHORISTERS and PREACHERS - Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small **Country Town** within easy reach of Saint Joseph and Kansas City.

DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,

E. L. BARHAM, President,
Camden Point, Mo.

Drake University,
HILL M. BELL. Pres. **Des Moines, Iowa.**

1500 students enrolled last year.
Fine location. Low expenses.
Excellent equipment.

Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

Midweek Prayer-Meeting.

By W. F. Richardson.

Sept. 6, 1905.

THE BULWARK OF ZION.—Psalm 48.

Zion a Type of the Church. The ancient city of Jerusalem was built, for the most part, on the mount called Zion, which was known in Israel's history as the City of David. The name Zion came to be used as synonymous with Jerusalem, and is so used in our lesson. When Christianity supplanted Judaism, springing out of its very bosom as it did, it was but natural that the older religion should furnish abundant types for the new. Hence Jerusalem became a type of the church of Christ, and is so used in Heb. 12:22-24; Gal. 4:24 26 Let us apply the beautiful language of our psalm to the church of our Lord Jesus Christ.

Its Beauty. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (verse 2) The beauty of Jerusalem is even now extolled by travelers, as it is first seen from the summit of the surrounding hills; although a nearer view reveals the squalor and filth that characterize all Moslem cities in our day. In the times of Israel's glory, the city was far more attractive to the vision; and when David and Solomon had raised up their splendid palaces and the magnificent temple with its walls, it must have been exceedingly impressive to the beholder, even where the spirit of worship did not prevail. When to its native glory was added the consciousness that it was the earthly dwelling place of God, the heart could but thrill at the sight of it. And is not the church of our Lord, which he has purchased with his own precious blood, and cleansed by his Holy Spirit, worthy of the admiration and homage of our hearts? As the body of Christ, however unworthy, can it lack wholly the beauty of its living head? Read Eph. 1:22,23; 3:10,11; 5:25-27; 1 Tim. 3:14,15; Rev. 19:6 9 When we are tempted to scorn or revile the church, let us forbear, remembering that, with all its faults, the church is the most beautiful of all the institutions that exist among men for their mutual profit and joy.

Its Security. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks consider her palaces." In the day of Israel's fidelity to Jehovah, all the violence of enemies could not shake the confidence of the people. God was round about his people as a wall for defence So is the church of the living God a secure refuge for every one that trusteth in him. Founded on the Rock of Ages, the immortal Son of God, it cannot be shaken. Even hell itself seeks in vain to disturb the peace of those sheltered within these walls. Read Isa 28:16; Matt. 16:16-18; 1 Cor 3:10,11 Those who abide under the shadow of the Almighty need fear no evil, though they be called even to walk through the valley of the shadow of death (Psa. 91:1 2; 23:4) What peace would visit the restless hearts of a troubled world, if they would but make God their refuge, their very present help in time of trouble!

Its Happiness "Let mount Zion rejoice, let the daughters of Judah be glad." The church is a place for unfailing joy. Jesus bids us throw away all worry, and find in him the abiding peace and joy which the world can neither give nor take away. "Rejoice in the Lord," is the keynote of one of Paul's noblest epistles (Phil. 2:1,2,17,18; 3:1; 4:4 7). He who will have fellowship with Jesus in service, will share in the happiness that flows from communion with God (John 15:7-11; 16:20 24). Beside this true joy the pleasure of the world loses all its fascination.

Christian Endeavor.

By H. A. Denton.

Sept 10 1905.

WHAT IS PRACTICAL CHRISTIANITY? —James 2:14-26.

For the Leader.

Do we mean by such a subject as this, What is practical Christianity? that there is such a thing as a Christianity that is not practical? Or do we mean that there is such a thing as not practicing what we theoretically hold as a matter of belief? Or do we mean that there is a practical side to Christianity, as when we consider it as a service, or as a duty performed; and a theoretical side, as when we consider it as a system of truth? In a sense one must answer in the affirmative all these questions. Not that there is a Christianity that can not be practiced, but there are some persons that do not practice it though they hold it as a matter of belief.

It was the danger of holding a theory and neglecting the doing that James sought to correct in his epistle. He does not set one over against another—faith and works—but he does argue the necessity of works with those who were neglecting the same. Let us be careful lest we, while not probably holding any theory like those persons evidently held, fall into the same fault—neglecting to do the things we believe.

For the Members.

1. What is the end of a promise? Is it not the fulfilling of the same? Is it a matter of any importance that we promise the Lord anything without doing it, without keeping the promise in a faithful effort to keep it? Surely it is not. God is full of promises, as the prophet would say. He wants the belief, the foundation, the pledge, but all this that he may receive the fulfillment. There are those who talk loudly of the love of the Lord, yet they have not been found upon the side of the Lord when it came to the matter of putting into practice the talk. God is not pleased with this kind of a Christian life.

2. The world is in need of sympathy. How sweet is the word kindly spoken to the sad one! There can be nothing wrong with sympathy. It is a thing to be diligently cultivated. We must wish all men well. It is the nature of love so eloquently discussed by Paul—this feeling, sentiment, this attitude of the soul toward all men. But this is one thing, and the sympathy that is empty, the sympathy that ends in expression, is another thing. There is all the difference in the world between the sympathy of a person who is a doer of a sympathetic deed, and one who ends the matter in empty words. James says we cannot discharge our benevolent duties in words. We cannot feed the hungry on words. Sentences, though never so beautiful, add no warmth to the cold, shivering form that stands at my door asking shelter for the night. Do your sympathy!

3. What is practical Christianity? It is the practice of the teachings of Jesus the Founder of Christianity Why, we find persons to-day—and more than we should like to admit—who doubt if the Golden Rule is practicable. What is that but a statement that the teaching of Jesus cannot be practiced? It is that, pure and simple. What shall we say of a boasted loyalty to Jesus that denies that his teaching can be put into practice? Is it not a heresy worse than those for which men have been put to death? Yes. Some of this same class would load the heresy hunter's gun and go for big game in the places where men called in question the fact of Jesus' divine claims, but they ground their arms and utter the worst heresy that ever polluted the human heart—doubting the ability of men to practice Jesus' teaching and the practicability of that for which Jesus gave his life. In the 25th of Matthew Jesus gives a vivid description of the judgment. In this he bases all hope upon our part upon the practical features of our religion. This is the test. How is it with us to night?

Quiet Hour Thought.

Am I communing daily with Christ that I may have strength to do his will?

DAILY READINGS.

M.	Faith and patience.	Rom. 5:1-5.
T.	Hearing and doing.	Jas e:19-21.
W.	Bridling the tongue.	Ps. 31:1-4.
T.	Godly wisdom	Jas. 3:14-18.
F.	Business honesty.	Jas. 5:1-9.
S.	Care of the sick.	Jas. 5:13 15.
S.	Topic—What is practical Christianity?	Jas. 2:14 26.

* * *

Baby's Food

can always be uniform if you use Borden's Eagle Brand Condensed Milk. The original. Especially prepared as an infant food. Send for Baby's Diary, a valuable booklet for mothers. 108 Hudson Street, New York.

HIRAM COLLEGE

HIRAM, OHIO.

The College of the Disciples of Christ in Ohio.

It offers Standard Collegiate Work.

Thorough courses in ancient and modern languages and literature, including Hebrew, Greek, Latin, English, German, French, Spanish; physical and biological sciences; mathematics; history; economics; philosophy; theology; public speaking; music, both vocal and instrumental; art; business, physical education. Special courses for ministerial students The degrees offered are A. B., B. S., Ph. B. and Mus. B.

Hiram offers the best of air and water, plenty of well prepared food at reasonable rates, and an unexcelled moral atmosphere. A new plan has been adopted for the management of the ladies' dormitories and dining rooms. The department of music has been entirely reorganized. Two more professors than last year. Physical education, including athletics, will take one man's whole time.

For catalogue and other information address

The President, C. C. ROWLISON.

VIRGINIA CHRISTIAN COLLEGE

Location—Lynchburg, Virginia—The Hill City.
Building—Beautiful Architecture—120 rooms.
Lands—Eighty acres—Campus, groves, forests.
Courses—Classical, Philosophical, Scientific, Ministerial, Pedagogic.
Teachers—Fourteen educated Christian men and women with clean habits and high purposes.
Principles—Christian, Co-educational.
Purposes—
- To give thorough intellectual training.
- To develop individual integrity of character.
- To set forth the teachings of Christ to the world.

Address, J. HOPWOOD, President,
Lynchburg, Virginia.

Sunday-School.

September 10, 1905.

THE LIFE-GIVING STREAM.—Ezek. 47:1-12.

Memory verses, 3-5.

Golden Text.—Whosoever will, let him take of the water of life.—Rev. 22:19.

Among the prophets whom we know by name and personality, Ezekiel was the greatest prophet of the Exile. He was born in Jerusalem, was a young man when Jeremiah was at the zenith of his career. While Jeremiah remained in Jerusalem until its final destruction, which closed the reign of Zedekiah (586 B. C.), Ezekiel was carried into captivity with the first party of exiles eleven years before when Jekoaikim was deposed and deported together with a company of the principal citizens (597 B. C.). Ezekiel thus observed from a distance the events of the final years at Jerusalem. His call as a prophet occurred six years before the destruction of Jerusalem and most of his prophecies are carefully dated.

The prophecies of Ezekiel which are gathered in our book of Ezekiel fall into three groups, as follows:

(1) *Chapters 1 to 24*, written before the fall of Jerusalem. This part rehearses the sins of the nation, vindicates the justice of Jehovah in bringing it to punishment, and declares that the hope of a speedy deliverance is vain. With regard to this last element, Ezekiel in Babylon and Jeremiah in Jerusalem were simultaneously combating the blind and groundless optimism of the false prophets who predicted that Babylon would very soon fall.

(2) *Chapters 25 to 32*, written about the time of the destruction of Jerusalem, but before the news of that event had been received by the earlier exiles. This section is devoted to condemnations of the various enemies of Judah, including Ammon, Moab, Tyre, Philistia and especially Egypt, for all of whom dire calamities are predicted in payment for their sins. By contrast, there are some stray beams of hope for a restoration of Judah.

(3) *Chapters 33 to 48*, written (or delivered) after the fall of Jerusalem. These cover a period of sixteen years (586-570 B. C.). This last section divides itself into two parts: (a) Chapters 33 to 39 deal with conditions among the exiles in Babylonia and give us most of our information about their religious status; (b) Chapters 40-48 contain the prophet's vision of the city of God, that is, a symbolical presentation of his outlook for the restoration of the nation to its true dignity and destiny.

Ezekiel had striking characteristics as a prophet. He introduced and popularized the use of elaborate apocalyptic imagery, such as the symbolism of beasts and ideal cities. He had an intense realization of the dignity and majesty of Jehovah—his "holiness" in the Hebrew sense. The opening vision (chapters 1 and 2) shows this. With this went a deep sense of the imperfection and unworthiness of man. He introduces the phrase, "son of man," and applies it to himself as a term of humility, by way of contrast with divine things.

He laid a new emphasis upon the responsibility of the individual. National solidarity had overshadowed individual obligation with the earlier Hebrews. Men were punished for the sins of their fathers. Guilt was transmitted. Punishment was dealt out to men in groups—the family, the city, the nation. Contrast the words of the Decalogue, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Exod. 20:5), illustrated and enforced by the familiar cases of punishment *en masse* in the early days, with these words from Ezekiel: "The soul that sinneth, *it* shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him" (Ezek. 18:20).

He emphasized the redemptive purpose of God's punishments. "As I live, saith Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. 33:11). Read also the vision of dry bones (37:1-10).

This spirit of hopefulness, an undeveloped form of the Messianic hope, found its fullest expression in the vision of the ideal city (chapters 40 to 48) in which God would even yet, notwithstanding the fall of Jerusalem and the ruin of the temple, cause his people to dwell in peace and glory. Ezekiel's priestly predilections are shown in his elaborate description of the ritual and the paraphernalia of worship and the duties of priests and Levites in this new Jerusalem.

The river flowing out from the city in a deepening current (the feature chosen as the topic for this lesson) indicates that the beneficent influences of this new regime are not to be limited to the city. Ezekiel was a thorough Jew and he planned the city of God as the dwelling place for the chosen people, but he saw also that the blessings which would issue from the consummation of this heavenly order would go out in widening circles to the ends of the earth.

BABY SLEEPS, MOTHER RESTS

After a Warm Bath with Cuticura Soap and a Single Application of Cuticura

Ointment, the great Skin Cure, and purest and sweetest of emollients. This treatment means instant relief, refreshing sleep and speedy cure for skin-tortured, disfigured, itching and burning babies, and rest for tired, fretted mothers, in the severest forms of skin and scalp humors, eczemas, rashes and chafings, with loss of hair, when all else fails.

Photography Simplified

—IF YOU USE THE—

AUTO-GRAFLEX CAMERA

You can see your pictures full size and right side up at the instant of exposure

The Auto-Graflex Focal Plane Shutter affords instantaneous exposures up to 1-1000 part of a second, and time exposures of any duration

The Majority of the Winning Pictures in the various photographic magazines are made with

THE GRAFLEX

The Graflex is used and recommended by this publication

Send for Catalogue

THE FOLMER & SCHWING MFG. CO..

Cor. Broome & Elm Sts., = = New York.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

ST. LOUIS, MO.

Best of References. Correspondence Solicited

BEST AND CHEAPEST

LINE TO CALIFORNIA

Salt Lake Route

Beautiful Scenery

Fine Roadbed

Elegant Equipment

Everything New and Up-to-date

The Best Dining Car Service in the West

Daily Through Sleepers from Chicago, Omaha and Denver to Los Angeles

Be Sure Your Ticket Reads via

The Salt Lake Route

Information gladly furnished by any representative

J. L. MOORE, T. P. A., Salt Lake City

E. W. GILLETT, T. C. PECK

G. P. A. - Los Angeles - A. G. P. A.

Illinois Central Railroad

WILL OPERATE

Through Sleeping Cars

From ST. LOUIS To

Northern Michigan Summer Resorts

This Season as Usual

C. C. McCARTY, Div. Pass. Agt.,

ST. LOUIS, MO.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CLIPFELL.

While visiting relatives at Lansing, Mich., June 30, 1905, H. F. Clipfell, a most consecrated man, from the very midst of boyhood associations, took his final departure. Owing to failing health he, with his devoted wife, gave up his home and bade farewell, May 20, to sorrowing friends at Redwood Falls, Minn., expecting, after visiting friends in the east, to settle down with their children in Minneapolis. Brother Clipfell was a pioneer Disciple of Minnesota. He knew from experience what faith, devotion and sacrifice meant, and but for his moral heroism the Redwood Falls church would have been lost to the cause of primitive Christianity. For his Christian character and devotion he was deeply loved and sincerely respected, and his wife, daughter and son, all sharing the father's faith and devotion, have a host of friends who sympathize with them in their grief. Brother Clipfell was retiring to spend his waning days with his children and in a closer fellowship with God's people. But now he is called up higher to rest from his labors and to fellowship "the general assembly and church of the first born who are in heaven." E. A. ORR.

Mankato, Minn.

EDWARDS.

Caleb Edwards died very suddenly in Quincy, Ill., July 6. Brother Edwards was very dear to me and to my father's family. He was for 16 years pastor of my home church in the little town of Payson, Ill., a remarkable record for one of our smaller churches. He baptized me with his own hands and ordained me to the ministry. He was one of the first to encourage me in entering the ministry. He accompanied me when I preached my first sermon, driving me out to the little country church in his own buggy. I will never forget the glow of kindliness and appreciation on his good face while he listened to that sermon. During the 16 years of his ministry in Payson he was often in our home. Other lives have been cast in larger and more conspicuous places than was his, but none have been more nobly lived. I have seen Brother Edwards under the severest trials, in sorrow and in stress of church work, and never did I hear him complain or resent his lot. His soul was bigger than any circumstance that could confront it.

Rock Island, Ill. O. W. LAWRENCE.

JENKS.

At her home in Minneapolis, Minn., July 16, Mrs. Adelaide Gail Jenks was released from suffering by

> "God's angel of perfect love,
> The angel men call Death."

She must have "found his face fair" as he unfettered the spirit from the frail, sensitive body and opened to her vision the "glory of God." A disciple of the Lord since girlhood, she has devoted her energies to the success of the cause in the homeland, and for the extension of the kingdom abroad, giving generously to their support. A lover of literature, gifted in verse, her sweet poems have long been read in various periodicals. Whether in green or desert lands her pathway led, to her trustful spirit the Master ever whispered, "It is I." During long weeks of suffering she was sustained by night and by day by the tender and faithful ministrations of her two sons until the end. The burial was at lovely Lakewood.

> "Her feet have touched the hills of God,
> Heaven's morning air flows sweet upon her brow,
> She sees the King in all his beauty now,
> And walks his courts with full salvation shod."

C. L. R.

KELLOGG.

Nancy Burtt was born in Clark county, Ind. Feb. 19, 1819, and died at Lodi, Cal., Aug. 8, 1905. She united with the Christian church when she was 15 years old, and lived faithful to her vow till the end, a term of 71 years and five months. I know of no longer term of service by anyone in the church of the restoration. When about 30 years old she was married to Alonzo Kellogg, a widower with a family of children whom she helped to rear. To this marriage were born four children, three boys and one girl. The girl, who is now Mrs. S. S. Murphy, was born after her father's death. Mother Kellogg was a constant student of the Bible, retaining her mental vigor to the last. She read our religious literature and kept well posted in all our church work. She had a very tenacious memory and knew the Bible almost from cover to cover. E. J. Kellogg, of Craig, Mo., O. P. Kellogg, of Decatur, Ill., and Mrs. S. S. Murphy, of Lodi, Cal., are the three children who survive her. The oldest son, John, died three years ago. Mrs. Kellogg and her daughter, Mrs. Murphy, were never separated till death took the mother. She leaves ten grandchildren and three great-grandchildren. The funeral service was conducted at our home in Lodi, Cal., by J. P. Dargitz. The body was taken to Woodland, Cal., and laid beside that of her son. "Blessed are they who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

S. S. MURPHY.

McDOWELL.

Mary A. Fisher, born in Indiana, July 25, 1829, died at her home near Bladensburg, Ia., July 3, 1905, aged 76 years. She was married to John H. McDowell in 1851, who preceded her in death one year. Ten children were born to this union. She united with the Christian church in early life and was faithful. She was a true wife and a loving mother. The funeral service was conducted at the residence by the writer. E. A. HASTINGS.

Floris, Ia.

PORTER.

Mrs. Minerva Porter, mother of R. H. Manning, was born in Miller county, Mo., Jan. 5, 1844, and died in Lenora, O. T., July 26, 1905. She had been a consecrated Christian for forty years, and gave much of her means to Christian work. The funeral services were conducted by the writer in the Christian church, Lenora. E. B. HUFF.

Seiling, O. T.

POWELL.

William L. Powell was born in Montgomery county, Ind., Feb. 25, 1837, and died suddenly of apoplexy July 11, 1905, in Gallatin, Mo. He was left an orphan at the age of nine and the support and care of his mother was thus early placed upon his shoulders. In 1857 he came to Daviess county, Mo., and since has resided there. In 1858 he united with the Old Union Christian church near Gallatin. On April 1, 1860, he was united in marriage to Miss Mary Miller. To this union five daughters and two sons were born, three daughters and one son still surviving, who, with the beloved wife, mourn his departure. On Feb. 5, 1862, Brother Powell enlisted in Company A of the First Regiment of Missouri State Militia and served three years, after which he returned to his farm, where he resided, with the exception of the past two years, during which time he and his family have lived in Gallatin, where they are honored, esteemed and loved. Funeral services were conducted by his pastor from the church in Gallatin. One of the saints of God has entered home.

C. W. COMSTOCK.

WHITTLESEY.

Leona May Whittlesey was left, by some unnatural mother, upon a doorstep, one night in June, in Colorado Springs. The event became widely known, and had large space in the city dailies. The authorities were unable to find the mother, and were about to send the wee thing to a foundling hospital in Denver. It weighed only three pounds. My daughter, Mrs. Mary Whittlesey, requested the privilege of adopting it, and it was granted her. There was not much hope of raising it, but it was given a good home and tenderest care. On Friday, July 28, its spirit took its flight from earth. The funeral service was conducted by Crayton Brooks. Doubtless he who notes the sparrow's fall received the little one into his bosom. SIMPSON ELY.

Joplin, Mo.

WOOD.

Laura Helen Wood, daughter of Mr. and Mrs. Benj. F. Smith, was born in Fayette county, Ky., Nov. 4, 1843. She died at her home near Holden, Mo., June 24, 1905. She was one of three children, the others being Mrs. Geo. S. Anderson, of Texas, and Prof. A. F. Smith, of Kansas City. Married to Maj. Wm. L. Wood in 1871, who died four years ago, she leaves three children—two sons and a daughter. Sister Wood became a Christian when 16 years of age and was a faithful member of the church at Holden at the time of her death. She was a woman of strong character, much loved by those who knew her best. The funeral services were conducted by the writer. J. W. BOULTON.

Holden, Mo.

WOODS.

Our beloved daughter, Mrs. Zella Woods, died at Bolivar, Tenn., June 30, 1905. We patiently await the time when we shall meet again in that home above. She leaves a husband and two small children. T. F. WEAVER.

Whitewright, Texas.

$5.00 EXCURSION $5.00
TO
Louisville, Ky.
VIA
HENDERSON ROUTE

Tickets good leaving St. Louis at 8:45 p. m. Saturday, September 2nd. Good returning on all trains leaving Louisville up to and including night train of Monday, September 4th. : :

FREE RECLINING CHAIRS

Secure tickets and Pullman reservations
206 N. Broadway and Union Station St. Louis. Relay Depot East St. Louis, Ill.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

EVERYBODY IS LAUGHING HEARTILY
—AT—
REUBEN
—AND—
HIS EXPERIENCES AT COLLEGE AND ABROAD.
Send One Dollar for "Reuben: His Book" to
CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

A NEW BOOK
That is a satisfaction to us as its publishers
and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of
TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church, Louisville, Ky.
Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

Family Circle

The Reconciliation.

Farmer Wiggs and Farmer Watkins had a falling out.
At the start they weren't quite certain what 'twas all about—
Just some little huff regarding a division fence,
But the tiff, by careful nursing, grew to be intense.

Years rolled on, but neither neighbor sought to cure the strife;
Seemed as if they were determined to be foes for life.
Folks declared 'twas wrong for neighbors to be quarreling thus,
So they tried, but all for nothing, to allay the fuss.

So it went till Farmer Watkins fell so ill one day
He was sure his time was nearing to be called away;
Presently it dawned upon him he could never go
Leaving here on earth behind him such a bitter foe.

Then it was that Farmer Watkins called his neighbor in,
And remarked, "It don't seem likely I'll git up ag'in,
So I wanted to forgive ye all ye've done to me,
An' if I have hurt your feelin's, cross it off," said he.

Tearful Neighbor Wiggs commended Neighbor Watkins' plans,
Then was their new bond of friendship sealed by shaking hands.
"But," said Neighbor Watkins, " 'lowin' I git up once more,
Then the old fight's on, remember, same as heretofore!"

—*Woman's Home Companion.*

❀ ❀

Reuben on Labor.

Labor is God's way of introducing people to each other. If you don't labor you can't love. Verily I say unto you,

Unless you open the pores of the skin
The Kingdom of Heaven can't come in.

Sympathy comes in as the sweat goes out. What makes Tolstoy love the peasants of his land? Because he goes bare-foot and plows corn in his shirt-tail. He bears their burdens, and knows whereof he speaks. Gladstone chopped in the woods with his axe until the sweat poured forth and then sat down on a stump and thought out good laws for the people.

Blessed is the man who has discovered the value of daily toil with the hands; not all day, but just enough to see what a whole day, a week, a year, would be. St. Paul labored by day and preached by night. The wise men fed sheep in the old days as well as last year. Then if work is no disgrace why put the young men to breaking their necks over each other to get away from it? Yes, I would tell the majority of graduates to get a team of mules and run a farm wagon, for the professions are running over.

If you must preach, preach; if you must be a lawyer, hang out your shingle; if you must practice medicine, get your pills; but don't run yourself through school to find a short cut to a soft snap. Get an education in school if you can, out of it if you can't, and use it for your enjoyment, and for making your particular little locality a better place to live in. And whenever you get too big for your community, move out or build an addition to the town.

I preach the doctrine then of every man being a gentleman and a scholar, and let the matter of employment be a side issue, a way to make meat and bread for him and his. There are then no high jobs and no low jobs; we join hands and promenade all. Then if any man knows anything let him tell it, and if any man would be great let him serve, and the fellow that serves the most is the greatest man, and him we will make our preacher, our prophet.

❀ ❀

Guy Thornton's Ragtime.

By Elizabeth Price.

Up to a certain point in his motherless childhood, Guy had developed so gently and girlishly that the aunties who had him in charge were entirely satisfied. He never omitted the small courtesies of speech and manner which Aunt Henrietta painstakingly taught him. He never wore his cap across the threshold of a room or forgot to use the door-mat conscientiously. Soiled hands or a grimy pocket-handkerchief would have shocked him, while slang and lurid figures of speech were in his estimation only the slightest remove from profanity.

Aunt Leonora had charge of his studies, and took great pride in his steady, if leisurely, progress through the school-books out of which she had gotten her own education. But his music! Oh, that was a theme that never failed to arouse gentle Aunt Leonora to enthusiasm. "His talent is remarkable!" she would exclaim. "His long, slender fingers are those of an artist, and his technique is already better than mine. I assure you, Sister Henrietta, we may expect great things of Guy."

They had finished McGuffey's Fifth Reader, when Guy's father, descending upon them for his annual visit from his distant city, suddenly became aware that the slender youth with the ladylike manners was no longer a baby. The knowledge came to him with something of a shock and it was with newly opened eyes that he surveyed his only son.

"Not a prank all day—not a halloo! Even his music sounds like a girl baby's." Twon't do."

That was the beginning, and the end saw him settled in a certain well-known boys' school, a gymnasium-suit in his closet, boxing-gloves behind the door, Indian clubs over the mantel, and dumb-bells on the hearth. "Make a man of him—a good one and pure, but a man. And, by the way, professor, he might drop the music altogether for the present." That was Dr. Thornton's instruction.

The aunties wept at thought of the contaminating influences about their darling. Guy himself eyed his new quarters askance till something within him suddenly awoke, a new life stirred into action, and his education had begun.

The Christmas holidays were spent with father at his hotel, seeing the sights and hearing the sounds of a great, bewildering city. The summer vacation was passed in traveling from point to point of interest with a trusty tutor and several fellow-students.

So the time passed until Guy had been away from home almost two years before he arranged to revisit the old home.

The blissfully expectant aunties were met with a greeting so vigorous it almost took them off their feet. "Hello there! How are you! No end glad to see you!" That was what he said, then he tilted his hat sideways and removed a cinder from his eye with a much crumpled handkerchief.

Miss Henrietta looked bewilderedly at Miss Leonora, then appealingly back at the big, broad, brown youth with closely cropped hair, a square, somewhat belligerent jaw and an unmistakable swagger.

Once in the carriage, Guy slapped the staid

THE KOLA PLANT.

HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 26th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Closson, 128 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write to-day to the Kola Importing Co., 1162 Broadway, New York

Cotner University A vigorous, growing school of the Church of Christ. **Two Colleges:** Liberal Arts, Medicine; **Academy; Five Schools,** Normal Business, Music, Eloquence and Art. **The Bible a Text Book.** A beautiful and healthful location. Expenses low. 16th session opens Sept. 11-12.
Address, **W. P. AYLSWORTH, Chancellor, Bethany, Nebr.**

EUREKA COLLEGE

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories. Co-educational. Well Selected Library. Physical, Chemical and Biological Laboratories. **Full Collegiate Training.** Preparatory Department. Bible-school. Drawing and Painting. Vocal and Instrumental Music. Commercial Department, including Shorthand and Typewriting.

New Central Heating Plant Providing Steam Heat for all College Buildings.
Session 1905-6 begins Tuesday, September 12.
Address the President, ROBERT E. HIERONYMUS, - EUREKA, ILLINOIS.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send **free of charge** to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use. it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers**, Notre Dame, Ind., for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neigaborhood, who **know** and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

coachman on the back, and referred to the dignified horses as the "same old cows," startled the ladies out of their wits by a series of salutatory greetings as old friends bowed from the pavement; and last, but not least, informed them, after a survey of the vehicle they occupied, that "the hearse looked a trifle antiquated."

It was dreadful—there was no denying that. But the gentle souls were loyal as well as proper, and, once they recovered their equilibrium, began making excuses and planning their work of reform. "Only a month, sister. We must be very firm," declared Miss Henrietta.

"And very kind," added Miss Leonora. "I'll review his music after tea. I am anxious to see what progress he has made."

Just then the lad came swinging in with an armful of music, which he deposited with a bang on the piano. "Your studies, dear?"

"No, indeed, I don't use studies. They're all bosh for boys. The governor says so. These are my songs and things I play just for fun. Dandies, too; regular rippers, some of 'em. Just listen to this." And the stately parlor with its inlaid furniture, its antique brocades, its prim and ancient pictures, lent deafening and unwilling reverberations to the strains of a popular ragtime selection, while the aunts held their breath with anxiety for the safety of their piano.

"Isn't that a rattler? I've got dozens of 'em," and the boy ran his fingers over the pile with pride.

"We think it would be better for you to do some regular practicing while you are here, dear," suggested Aunt Leonora, trying to speak with the recommended firmness.

"And review your studies. It is so wise to have regular habits, Guy," added Aunt Henrietta, hoping she was sufficiently kind.

"Oh, this is a vacation, and it's hard enough on a fellow to have to dig after school begins. Father said I needn't, and he's the majority, you know. As for music, I don't care for the kind I used to study. I'd give more for a good ragtime than a bushel of Mendelssohn and all the rest of 'em. Oh, yes, I've heard plenty of music. The governor don't care a rap for classical things, and he's up to date."

"What governor do you refer to, Guy? We don't understand."

"Why, father, of course."

The shocked silence was broken by a burst of ragtime melody that tinkled the chandelier prisms and drove the sisters for refuge to their sitting-room.

"He doesn't seem quite as tractable as he used, Leonora," quavered Miss Henrietta, lying down on a friendly couch. "But Annabel is coming next week. She is accustomed to boys; suppose we permit the dear child to take a rest from duties until we get the benefit of her advice."

"Perhaps we'd better We wouldn't want to be hard on Guy—his first visit for so long."

One week later Mrs. Ryder arrived from her distant California home. She was much younger than her sisters, and had been their pet and pride in the years of her happy childhood. She had married before Guy's advent, and her duties as home-maker for a stirring family of her own had prevented her taking the long journey east earlier. So she and Guy met for the first time on the day of her arrival. There had been leisure before, however, for the sisters' recital of their anxieties and perplexities concerning their wayward nephew, who had gone fishing for the day. A desire to do him full justice, the true and unwavering affection they felt for the child of their love and care, mingled with the necessity for making a clean breast of affairs, so Annabel would know how to advise, made a rather bewildering tale. But Mrs. Annabel had not been a mother of boys for naught, and she listened to the pathetic story with wise little nods and intelligent comments that gave immediate comfort.

"He is really rough, Annabel; almost vulgar, it seems to me, though I so do hate to say it, and wouldn't except among ourselves. And he used to be such a gentleman."

"And slang—oh, my dear, that is beyond description—almost profane. Of course, I know he wouldn't talk so if he realized how wrong it is. But his father doesn't seem to hold quite our views."

"I could bear the rest better, if his music hadn't gone to ruin. He used to love it so. Why he read lives of Beethoven and Handel before he had left our care, besides many sketches of other great composers. As for practicing—when I think of his scales in all the positions, and arpeggios and five-finger exercises, and how he used to practice them by the hour; and now hear that dreadful noise he calls 'ragtime,' I am ready to despair. Even his beautiful hands have changed. They look like a prize-fighter's now, or, as I should suppose a prize-fighter's would look."

"I'm afraid, Annabel, if one can consider such a possibility of darling Lillie's child, that if Guy keeps on—much as I love him—I'm afraid he will make a bad man." At this climax Miss Henrietta disappeared behind her handkerchief.

Mrs. Annabel straightened up. "Never!" she declared briskly. "Never! You two kept him too much compressed, and the inevitable has happened. Since the chance for expansion came, he has gone to the other extreme, and demands more space than he can occupy. Leave him to me a while, will you?"

"Willingly. Though I'm afraid you will be disappointed, for we've tried hard to interest him in higher things. Henrietta read several of Poe's poems to him, and did them beautifully, but he said they were 'all rot.' Then I played Handel's 'Largo' and Schumann's 'Traumerei' with all the expression I am capable of, and he actually looked bored."

"He was bored, Leonora. Healthy, rollicking boys don't need Largos and Ravens, Even ragtime music has its place as a factor in the education of some boys. My experience has been that the most effective way to disgust a person with undesirable things, is, not to force them out of their grasp, but to substitute something they will like better."

"You may be right, Annabel. At all events we are not prepared to contradict you."

Presently Guy came in, tousled, torn and disheveled, too much elated over the string of trout that accompanied him into the sitting room to care for his appearance. The old ladies protested wildly and kept their distance from the wriggling mass as they introduced their nephew to his unknown aunt. The look of half disgusted disappointment on the lad's face cleared away as Aunt Annabel gave him a hearty kiss and admired his catch to his heart's content.

It was two hours later when a dreadful din began in the parlor. Annabel had disappeared, and the aunties set out to see if Guy had cornered her in the parlor to hear his voice. What was their dismay at beholding their sister at the piano playing "Whistling Rufus" with might and main, while the lad sang at the top of his voice.

"Glory Day—that's all right, all right!" declared Guy as the song ended. "I haven't got the kinks out of my windpipe before since I came. 'Fraid of the aunties, you know."

"Did you ever!" gasped Miss Henrietta.

"I never did!" said Miss Leonora. And they told the truth.

The next few days were largely devoted to

The Successful

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

Effervescent
Relief for
Indigestion

Distress after Meals, Sour Stomach

Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

Guy's music. He and Aunt Annabel became chums at once, and between them they kept the old piano tinkling or banging from morning till night. Guy reveled in his favorite selections while the aunts wondered if it were Annabel who had gone demented or only themselves.

But Mrs. Ryder had not lost sight of her purpose even while she kept silence concerning it. She was fairly setting before her motherless nephew, one phase of a subject and waiting for the time to come when she hoped to introduce him to the other phase, the "something he would like better."

One morning after looking over her mail, she announced that her tickets had come for the symphony concert in the city that evening. "I shall depend on you for escort, Guy; your aunts are not feeling equal to the trip,"

"Classical stuff, I suppose?" asked Guy discontentedly.

"Assuredly yes," was the cheerful reply. "And it will be exquisitely rendered. This orchestra has a national reputation, and I've been anxious to hear it for a long time."

The boy said no more. He could do no less than accompany Aunt Annabel, who had been so lovely to him. "But if there's anything I despise it's that sort of racket," he grumbled to himself, wrestling with his tie as he made ready for the down train.

If Mrs. Ryder guessed his mental disturbance, she gave no sign, but was unusually bright and interesting, chatting serenely until the hall was reached and the conductor gave the opening signal. Guy settled back to endure what he couldn't cure. After all it was interesting to see the symmetry of motion among the players even if one didn't care for what they played. How gracefully and in what perfect rhythm the bows moved across the many violins—what a master that leader must be to hold the whole orchestra like a single instrument in his frail hands! They were playing an Allegro from a Beethoven Symphony, and before he knew it Guy was listening to the melodious strains. Aunt Annabel watched him slyly—saw the interest kindled in the alert black eyes as the boy leaned forward and placed his elbows on the balustrade. During the fourth selection from the symphony he turned with a quick motion.

"That isn't half bad, is it, aunt?"

"I like it very much, Guy."

"It's a shame the old codger had to be deaf, wasn't it?"

"It was a sad tragedy for Beethoven, Guy."

The beautiful numbers followed in quick succession, and in one listener at least the interest steadily increased. It was late in the evening when Brahms' immortal waltzes were played, perhaps the most exquisite movements that ever emanated from a master brain. Rippling, dimpling, glancing songs of birds, music of laughing streams—what did they not suggest? Aunt Annabel forgot to watch the boy as the charm of the music bewitched her Did ever mortal ear hear sounds as sweet before? She felt a pang at the close—a sense of loss. Then she remembered Guy. The audience was applauding madly, but the silent figure at her side turned tear-brimmed eyes to hers and said, "Oh, I say, Aunt Annabel, I didn't know there was music in the world like that."

She had her chance on the way home, and she used it to the lasting good of the boy.

"That is the refinement of music, my lad," she told him. "There are many grades, but only the best is worth one's real endeavor."

"I thought classical music was all bosh," confessed Guy. "I've never heard much only Aunt Leonora's, and hers didn't sound like that."

Aunt Annabel smiled in the darkness at the remembrance of her sweet old sister's faint and timid sonatas. But she only said, "I am glad you see for yourself what music may become. The same is true of all other good things: Of language, which may be pure and ennobling or merely a medium for the expression of coarse thoughts; of personal appearance, of intellectual attainments; of all the elements that make up our lives. It is for us to decide which grade we will choose as our goal. We may live ragtime lives, think ragtime thoughts, use ragtime speech, play ragtime music. Or we may mold ourselves into lives of perfection as far removed from ragtime as are Brahms waltzes."

"I guess that's what Aunt Leonora and Aunt Henrietta have tried to teach me, only I was too stupid to understand," said a quiet voice at her side. "All the fellows called me prim and old-fashioned when I started to school, and made fun of me for being so. Then I tried to forget all I'd learned and be as different as I could, for I thought maybe because they were only women they didn't know much."

"But you see they do, my dear. They live that Beethoven Andante every day. Every sweet, soft strain reminds me of them."

"And I'm living 'Whistling Rufus.' I'm glad I found it out in time."

Next day another pile of music joined the one on the piano. Aunt Annabel brought it down, making no comment, but Guy pounced upon it at once, and was soon twanging away at one of his old studies, while Aunt Leonora listened with tears of joy in her faded eyes. "It's not much, but it's good metal what there is of it," was the boy's comment as he finished. Then he turned impetuously to the two long-suffering but still adoring aunties on the divan.

"I say, I haven't lived up to all you used to teach me, but I haven't forgotten it. I'm going to try to be a man yet that you won't be ashamed of." Then he kissed them both tempestuously and ran away while they wept blissfully on each other's shoulders, and Aunt Annabel hummed softly but happily a fragment of Brahms.

And Guy is keeping his word.—*Herald and Presbyter*.

❀ ❀

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis

ROUND TRIP TO

PORTLAND

Burlington Route

$52.50

On Sale Daily--Return Limit 90 Days.

For Particulars Call at

Ticket Office, Cor. Broadway and Olive,

and Union Station.

Or write W. A. Lalor, A. G. P. A., St. Louis, Mo.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DECIDEDLY THE BEST HYMNAL PUBLISHED

IMPROVES THE

Music One Hundred Per Cent

ENRICHES THE

Public Worship of the Church

GLORIA IN EXCELSIS

THE COMPLETE

Edition Contains 612 Pages

THE ABRIDGED

Edition Contains 400 Pages

Let us tell you about it. CHRISTIAN PUBLISHING CO., St. Louis.

With the Children

By J. Breckenridge Ellis.

Lullaby.

By Walter de la Mare.

Shut now those summer-haunted eyes;
'Tis but the lonely owl that cries,
Tu-whit, tu-whoo!
And, O, its burden is, Come soon,
Sleep, to the drowsy little one!

Stir not thy hands! The wind that goes
To breathe the sweetness of the rose,
Sighs softly through;
And O, its whisper is, Come soon,
Sleep, to the drowsy little one!

Fold thy bright lips! The voice that wails
Is the far-echoing nightingale's,
Lone to the moon;
And all her music is, Come soon,
Sleep, to the drowsy little one!

—*Pall Mall Magazine.*

* *

The Advance Society.

Well, young friends, it's pretty warm—just the time of the year when most people want to do only what they have to. And yet in spite of the thermometer, our faithful members of the Av. S. have been working right along at history, poetry, quotations and Bible. It is a little thing to read five pages of history on some pleasant day when you don't feel like doing anything else. But when you take pains not to let a week slip by without reading five pages, it becomes a healthful, helpful habit that tends to make you more of a man or a woman, according, of course, to circumstances. And a week slips by pretty fast after all. If you are not careful, many weeks will glide away without leaving you any brighter or better. And if they do, what's the use of *you?* The world is improving all the time, and if you aren't improving, it's no place for you. Look at this new Honor List, and take courage and resolution from the example of these people who are determined to improve themselves. Nannie D. Chambers, Richwood, Ky. (25th quarter. My mother is visiting her right at this time and I am keeping house; wouldn't you like to see me cook? I'd like to see you eat it, when it's cooked. Why not come around? I can give you cornbread and eggs, and you can buy your own milk. By day a gaunt shadow prowls around the premises; it used to be Felix before he began subsisting on my viands, but he's hardly enough of anything now to be called a cat. Oh, yes, and I must tell you about our orphan Charlie—but I'd better go on with this Honor List and get it done first and then do something else.) Beulah Shortridge, Glenwood, Ind., 6th (Her report is of 14 leaves, fastened together with the Av. S. colors, old gold and blue, a really pretty combination. By the way some one asks if one must copy quotations in the reports. It isn't required—but really, I must get on with this list); Flossie Davis, Des Moines, Ia. (4th—her quotations are all fine, as this one from Beecher, "The man who has lived for himself has the privilege of being his own mourner," and this from Herbert, "He who cannot forgive others, breaks the bridge over which he must pass himself"); Edna Bear, Iberia, Mo. (7th and 8th; Edna did not send in her 7th on time, owing to the illness and death of her mother; she has the sympathy of the Av. S.); Mary Lindale, Glenwood, Ind.; Mary Rice, Harrisonville, Mo. (6th); Mrs. F. A. Potts, Chattanooga, Tenn. (17th—and a dollar for our missionary and orphan); Lillie Fisher, Dunlap, Mo.; Mabel G. Damerell, Walnut, Kan. (10th); Sadie Pugsley, Woodbine, Ia. (Her report is neatly typewritten); Mrs. W. A. Mason, Nevada, Mo. (7th—with her usual mite for Drusie); Wilhelmina Mosby, Denver, Col. (I would like to know if Wilhelmina received the Av. S. pin I ordered her. Some one asks me to describe the same. It is a small gold pin shaped as an open book, with "Av" on one open page, and "S" on the other—an attractive little ornament); Grace Everest, Oklahoma City (2nd—her report is shaped like a little book, the pages sewed together).

Dunlap, Mo.: "My name is Lillie Fisher. I am 10 years old. My school teacher began keeping the Av. S. rules with me, but the fifth week she went visiting and forgot her Bible verse, but I didn't forget mine. I live on a farm 10 miles east of Trenton, where my father lived when he was a little boy. My mother has taken the Christian-Evangelist 25 years. My aunt Lizzie Wallace, Cameron, Ill., wanted me a long time to join the Av. S., so she could see my letters in the paper. Her birthday and mine are in February." (I wouldn't have a birthday in any other month.) "I have two cats, Topsy and Bluebird." (I have a cat, his name is Felix. He is not very kind to birds, so you had better keep Bluebird at home.) "I send 50 cents for Drusie, our missionary, and orphan Charlie. My two uncles each gave me a quarter, and I send them too, to do as you think best." (Well, we have a street fair beginning here to-day, and I expect those two quarters would get me into two of the shows. However, I'll put them in with your other money.)

Mrs. Helen M. Bunker, Exline, Ia.: "When the Av. S. first adopted 'Little Joe,' our own two orphan children sent you something for him. A few weeks ago the letter that Ella wrote you was printed. It had been so long since they sent the money, we thought it might not have reached you, but as it did, we send again. Ella is not with us now, but Everett sends 50 cents for Charlie; he earned it raking hay for a neighbor. I send 50 cents for Drusie. Everett is Charlie's age. May God's blessing rest on those who labor for love of Him." (That's a very short letter, but you can't think how much good it has done me. A good many letters, some written as long ago as last Christmas, are still unprinted. It's because our space is so limited. As soon as "The Woodneys" is finished we'll have more room. Don't you wish the story would end to-morrow? Now just think of this little boy, himself an orphan, raking hay to make enough money to send to help support another orphan! I like to think of the boys and girls who deny themselves to help our orphan and missionary.) Mary A. Rice: "I send in my sixth report. I am glad Charlie is having a nice visit in the country. I picked up some apples for Drusie and Charlie; I hope they will enjoy them; divide it half and half." (This is a delicate way of saying that she sends a dollar of her own earnings.) Mrs. Ireland, Kirksville, Mo.: "I see from the Christian-Evangelist that Charlie is to spend this month with you. I send a couple of nightshirts, too large for my own boy. I trust he is having a good time romping with your old-gold pet, Felix, even if the fur does fly." (The shirts came, and were in excellent condition. Charlie hasn't come, yet. After Mrs. Ryman kept him for a month on her farm, her father-in-law took him to Grayson, and he has been visiting friends of the family. I have talked to him several times over the telephone, for Grayson is not far away, and once he drove into Plattsburg to call on me. He found my father and mother at home, but I was out on another farm. You ask what I was doing there. Well, swimming and eating ice cream and apples, and playing on the piano, and we killed a great big rattlesnake which bit the dog and his head swelled all up till you ought to have seen him. But Charlie—speaking of our or-

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Berkeley Bible Seminary.
BERKELEY, CALIFORNIA.
A School for Ministers, Missionaries and Christian Workers, in Co-operation with the University of California.
Fall and Winter Terms Begin August 29, and January 16, respectively.
TUITION FREE.
Co-educational. Opportunities for Preaching in the Vicinity.
For Information Write to
HENRY D. McANENEY, President, or to HIRAM VAN KIRK, Dean.

Campbell-Hagerman College
—FOR—
Girls and Young Women.
Cultured faculty of twenty-one teachers. Superb buildings. Environment unsurpassed. Degrees conferred. Also schools of Music, Art, Elocution, Domestic Science, Business Courses. Gymnasium, Tennis, Basket Ball, Golf. Patronage select. For catalogue and other information apply to,
B. C. HAGERMAN, President,
Lexington, Ky.

phan—telephoned that he is coming in this week to be with me during our street fair, so the night-shirts are lying out on his bed for him, and Felix is trying to hold in his hair till Charlie gets here. I'm afraid Charlie will not be so plump after dining at my board. Some of you do not know that I am without a lady. Not long ago one of you sent a check for the orphan payable to "Mrs. J. B. Ellis." I had the creepy feeling of endorsing that check with my wife's name before I got a wife. It was curious. Mrs. Robt. Stricklett, Fearis, Ky., sends a dollar for Drusie.) Clara E. Sandbury, Red Wing, Minn.: "My little boy Karl sends 50 cents to be used for Charlie and my niece Edna sends 50 cents for Drusie." (Did I put Edna

---

Dog Days are Here

People must have inducements during such weather to either buy or read, especially good books, and we are determined to offer the inducements. For the month of August we will make the following prices CASH with order. All books are prepaid save the song books which are sent at purchaser's cost.

	Regular Price	Cut-Rate Price
Life of Flower, By Errett	$1.50	$.75
Memoirs of Hopson	1.00	.50
Plain Talks to Young Men	.60	.30
Thirteen and Twelve Others	1 00	.50
Life of Knowles Shaw	1.00	.50
Problem of Problems	1.50	.75
Kaskey's Last Book	1.00	.50
The Form of Baptism. By Briney	1.00	.60
The Temptation of Christ	.75	.40
How Understand and Use Bible	.50	.35
Riverside, or Winning a Soul	.75	.35
Grandma's Patience	.20	.15
After Pentecost, What?	1 00	.60
Know Thyself	1.00	.50
Memorial of J. K. Rogers and Christian College	.60	.30
Koinonia, or the Weekly Contribution	.15	.10
The Juvenile Revival	.60	.35
The Master Key, paper	.25	.13
The Remedial System, 436 pages	2.00	.75
Duke Christopher, Young Hero of Wurttemberg	.50	.20
Bartholet Milan	.25	.10
Remedial System, (very badly damaged)	2.00	.50
Gems from Franklin, (very badly damaged)	1.00	.50
Revelation Read	1 00	.35
Trip Around the World	1.00	.50
The Simple Life	.50	.35
Saintly Workers	1.00	.50
Christology of Jesus, one of Stalker's best	1.50	1.00
Origin of the Disciples	1.00	.50
Bible or No Bible, paper	.50	.25
Contradictions of Orthodoxy, paper	.25	.15
A Knight Templar Abroad, 547 pages	2.00	.35
The Story of an Infidel's Family (very interesting)	1.00	.50
Patmos	1.00	.35
Queen Esther. By M. M. Davis	.75	.45
Elijah. By Davis	.75	.45
The Story of an Earnest Life	1 00	.60
Missouri Lectures and Discussions	1.00	.30
Autobiography of Jacob Creath	1.00	.30
Edna Carlisle	.75	.45
King Saul	1 00	.60
In the Days of Jehu	1.00	.60
Prohibition vs. Personal Liberty, paper	.25	.10
Walks about Jerusalem. By Errett	1.00	.60
Talks to Bereans. By Errett	1.00	.60
Science and Pedagogy. Fine for teachers	1.50	.75
Sermons and Song	1.00	.50
The Exiled Prophet	1.25	.50
Spiritualism on Trial	1.50	.50
Dictionary of Scripture Proper Names		.10
Organic Evolution Considered	1.50	.75
My Good Poems. By Fairhurst	1.00	.50

	Regular Price	Cut-Rate Price
Ideals for Young People	$ .50	$ .30
Life and Times of Benj. Franklin	1.00	.60
Rose Carlton's Reward	1.00	.50
Reformation of the 19th Century (one of the best)	2 00	1.00
Our First Congress	1.00	.35
Wheeling Through Europe	1.00	.60
Garfield's Great Speeches	1.50	.75
Class Book of Oratory. Fine for elocution	1.50	.50
Christian Missions	.75	.40
Hot for the Pastor	.50	.30
The Baptismal Controversy	.75	.45
The Divinity of Christ and Duality of Man	.75	.35
Otto's Good Recitations, paper	.50	.25
The Life of Jesus	1 00	.50
The Young Man from Middlefield	1.00	.50
Leaves from Mission Fields	1.00	.50
The Moberly Pulpit	.50	.25
Communings in the Sanctuary	.50	.25
Nehushtan	1.00	.35
Bible vs. Materialism, paper	.35	.20
Wonders of the Sky	.50	.25
Altar Stairs, splendid fiction	1.50	1.00
June, a Class History	.50	.15
Prison Life in Dixie	1.00	.25
Across the Gulf	1.00	.50
Moral Evil	.75	.25
The Wondrous Works of Christ	.75	.25
Rosa Emerson	1.00	.50
Ecclesiastical Tradition	.75	.35
Facts about China, paper	.25	.15
The Spiritual Side of Our Plea	1.50	.75
Lessons in Soul Winning	.75	.45
The Plan of Salvation for Sinners and Saints	1.00	.25
Life of Trust. By Mueller	1 50	.50
The Man in the Book	1.00	.60
Missionary Addresses	1 00	.35
Reason and Revelation. By Milligan	2 00	1 00
Scheme of Redemption. By Milligan	2.00	1.00
Types and Metaphors of Bible	1.00	.50
An Encyclopedia on the Evidences	2.00	1.00
The Living Pulpit of the Christian Church	3.00	2.00

SONG BOOKS

Pearly Gates, board binding, 90 pages, per doz.,	75 cts
Apostolic Hymns, board binding 112 pages, per doz	75 cts
Twilight Zephyrs, board binding, 96 pages, per doz	75 cts
New Fount of Blessing, board binding, 190 pages, per doz	85 cts
Tidings of Salvation, board binding, 117 songs per dozen	$1.00
Tidings of Salvation, manilla, 117 songs, per doz	50 cts
" " limp, 117 " " "	75 cts

All books are cloth, where not specified as paper.

We advise two or more selections, as the stock is not full by any means.

CHRISTIAN PUBLISHING CO., 2710-12 Pine St., St. Louis, Mo.

Christian College

Columbia, Mo.

FOR YOUNG WOMEN.

◆

For engraved catalog address,

MRS. W. T. MOORE,
President,

Columbia, Mo.

Auditorium & Library
New Dormitory
Christian College

Shriver, Nebo, Ill., on our last Honor List?) Mrs. L. Brinkworth, Oneida, Kan., sends 50 cents for Charlie and Drusie. (Is Oneida where they make all those dry, sandy biscuits? While Charlie was at Mrs. Bessie Ryman's, she gave him a party.) She writes: "Tuesday afternoon I entertained all the children I could find. I do not know how many were invited. I asked each mother, if she could not come, to send her children with a neighbor, and I asked each to bring some preserves for the orphan home where Charlie stays. We had 35 children and 10 grown people, besides ice cream and cake. I am delighted to report 16 quarts, one pint of preserves and more promised. This is the first response for the home we have had in this neighborhood. I put Charlie's initials on the marshmallow cake with marshmallows. He has been very nice all the time he has been with us." (I will tell you more about Charlie after his visit to Plattsburg.)

Thanks to contributions sent in at the last minute, I was able to send Drusie another five dollars. It was a big disappointment to me when I had to skip last month. Let's send her five dollars next month; what do you say? She writes: "I want to thank all the dear friends who have so kindly remembered me with offerings and helpful letters. I always praise the Lord for every line of cheer from the homeland. I wish you could be present here in North China at some of our meetings. If you could see the people as they first hear about Christ—some eager, some doubting, some scoffing and opposing—then attend one of our meetings for Christians and see the faces aglow with the love of Christ and hear their songs, you would think it all worth while to save just one. You would never want to return to America, for you could not get away from the need of these poor lost souls. I told you about the strange fire burning the idols in the walled up temple. Regarding what the Chinese consider a miracle, whatever view one takes of it, it certainly has had the effect of turning men to the gospel. When we got there yesterday, we were received with courtesy, if not with awe, by the people of the street. One of the leading men invited us into his house where a meeting soon gathered in a large room. After preaching to them, Mr. Holding asked if they would like for us to pray for them to God and received a hearty assent; we sang, 'He Leadeth Me,' and explained what prayer is, then prayed. Some bought gospels and began reading in an interested way. Pray the Lord to send his harvesters not only here in China, but in Africa, India, and all the world."

Plattsburg, Mo.

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo

Southern Arkansas Lands.

Timbered, rolling, perfect drainage, no swamps, good water. Grow corn, cotton, small grains, cow-peas and believed to be the coming clover and alfalfa country—porous clay soil and clay subsoil—cheapest lands in Southwest. Splendid stock country—10 months range.

Write for Southern Arkansas booklet and Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

E. W. LaBEAUME, G. P. & T. A.
Cotton Belt Route, St. Louis, Mo.

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth - -	$1.50
Key to the Reporting Style of Shorthand. Cloth - - - - - -	2.00
The Shorthand Primer. 32 pages -	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth - -	1.00
One Hundred Valuable Suggestions, Cloth - - - - - - -	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 36. September 7, 1905. $1.50 A Year

THE THREE CORDS OF LOVE.

THERE are three kinds of love—perhaps, rather, I should say, three instruments on which love plays. It may manifest itself through the heart, through the soul, or through the mind. My love for you may be either practical, admiring, or communing. The love of the heart is practical; it ministers in common things. The love of the soul is admiration; it looks upon a far-off glory and longs to be near it. The love of the mind is communion; it has touched a point of equality with its object; it can listen and respond. A mother's love for her child is that of the heart; it is helpful. A poet's love for nature is that of the soul; it is wondering, admiring. A friend's love for a friend is that of the mind; it is intellectual sympathy—communion. I think our love for God plays successively each of these tunes. We begin with the heart; we say, "Our Father"; we try to work for our Father. By and by the vision of wonder breaks upon us—the love of the soul; we bow with admiration before mysteries of the universe. At last comes the glad morning—the love of the mind; we begin to know God—to commune with Him, to speak with Him face to face as a man speaketh with his friend; that is the manhood of our love.

—*George Matheson.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 812 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

CURRENT EVENT. 1147
EDITORIAL:
The Divine Labor Organization.. 1149
Questions and Answers.......... 1150
Notes and Comments............ 1150
Editor's Easy Chair............. 1151
CONTRIBUTED ARTICLES:
The Purpose of God as Revealed in the New Testament. E. W. Allen 1152
Missing Links. Walter S. Goode. 1153
As Seen from the Dome. F. D. Power 1155
What I Know About Church Discipline. Amos R. Wells....... 1156
The National Convention—C. E. Session 1157
After Convention................ 1158
Among Pueblo Indians.......... 1158
Ministerial Supplies and Statistics. H. D. Williams.............. 1159
Robbing Peter to pay Paul. H. C. Patterson 1159
BUDGET 1160
NEWS FROM EVERYWHERE............ 1164
EVANGELISTIC 1166
MIDWEEK PRAYER-MEETING........... 1168
CHRISTIAN ENDEAVOR................ 1168
SUNDAY-SCHOOL 1169
CURRENT LITERATURE............... 1170
FAMILY CIRCLE.................... 1171
WITH THE CHILDREN................ 1175

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO,
DETROIT, BUFFALO, NIAGARA FALLS,
TOLEDO, PITTSBURG, ST. PAUL,
MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO,
NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

THE BEST
Sunday-School
Periodicals

WILLIAM W. DOWLING, Editor.
METTA A. DOWLING, Associate.

ANNUAL.

Christian Lesson Commentary, The most complete and satisfactory commentary on the lessons for the entire year published by any people. The only commentary on the lessons for 1905 published in the Christian brotherhood.

QUARTERLY.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people, arranged along Kindergarten lines.
2. **The Primary Quarterly,** containing a preparation of the International Lessons for the Primary Department.
3. **The Youth's Quarterly,** designed for the Intermediate and younger Junior Classes.
4. **The Scholar's Quarterly,** prepared for the older Juniors and younger Seniors and members of the Home Department.
5. **The Bible Student,** designed for Advanced Students, Teachers, Superintendents and Ministers.
6. **Bible Lesson Picture Roll,** printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.
7. **Christian Picture Lesson Cards.** A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter.

MONTHLY.

Christian Bible Lesson Leaves.

These Lessons Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarterlies.

WEEKLY.

1. **The Little Ones,** for the Little Folks, with Beautiful Colored Pictures in every number.
2. **The Young Evangelist,** for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories.
3. **The Round Table,** for Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information.
4. **Our Young Folks,** a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

Further information, prices and samples upon request. Drop us a postal card. Do it now.

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY
Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By CHAS. H. GABRIEL and W. W. DOWLING

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., **St. Louis, Mo.**

A Complete Line of

BAPTISMAL SUITS

Guaranteed Best Quality.

Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. September 7, 1905 No. 36

Current Events.

The Amazing Peace. The peace conference is apparently all over but the good-byes. The main facts of the surprising developments of the past week are doubtless familiar by this time to every reader of the CHRISTIAN-EVANGELIST. The agreement of the envoys upon terms of peace was as surprising to themselves as to the rest of the world. M. Witte frankly admits that he was "amazed" at the Japanese acceptance of the terms which, under instructions from the Czar, he laid down as final. On the lesser points of the negotiations it was impossible for the Russians to resist Japan's demands. The cession of Port Arthur, the evacuation of Manchuria, the Japanese protectorate over Korea, the surrender of the southern Manchurian railroad—these were all points about which there could be little doubt. The peaceful progress of the negotiations while these topics were under discussion blinded no one to the danger of a rupture when the more important topics should come up for consideration. First in importance and difficulty was the question of indemnity; after that the cession of Sakhalin Island to Japan, the possession of the Russian ships interned in neutral harbors, and the limitation of the Russian naval force in the far east. The two groups of envoys, each acting under strict instructions from their respective sovereigns, reached a point where agreement was impossible. The least that the Mikado would permit his representatives to accept was more than the most that the Czar would allow his representatives to grant. There is not a shadow of doubt but that the conference would have ended then and there if President Roosevelt had not thrown himself into the breach, at imminent peril of giving grave diplomatic offense for intervening after he had declared that there would be no intervention while the envoys were enjoying our hospitality, and strongly urged both governments to moderate their demands and compromise. The appeal was successful. It did not materially alter Russia's attitude, but Japan was convinced of the wisdom of making all the concessions, if necessary, to secure peace. And so she did. The interned ships were given back. The limitation of Russian naval power was given up. The northern part of Sakhalin was conceded, retaining only the southern part, which was formerly Japanese territory. The demand for indemnity was entirely abandoned. This was the hardest concession of all. The demand had been veiled under polite phrases, such as reimbursement for the cost of the war and ransom for the return of Sakhalin. The final agreement entirely abandons the principle of indemnity, under whatever name, and provides only that Japan shall be reimbursed for the cost of caring for Russian prisoners.

◆

A Japanese Victory. The peace terms are a victory for the Japanese. When the strain was over, M. Witte, according to the published reports, burst into a rather ecstatic eulogy of himself and his achievement in getting such unexpectedly good terms. Unquestionably he got all that was to be had and much more than his government was entitled to by all those precedents by which our ideas of justice and fairness in such matters are controlled. This may be good diplomacy, or again it may not. In any case it was a victory of stubbornness rather than of subtlety. The Russians were unable to convince even themselves of the justice of their contention; much less could they convince the world or the Japanese. It was not a question of convincing anybody, but of stubbornly and recklessly refusing to settle upon any other terms than those which they had proposed. It can scarcely be supposed that the Russians expected Japan to be forced by physical or financial necessity to accept her terms, but it is conceivable that Witte and the Czar shrewdly guessed that Japan would be more susceptible to the pressure of world-wide public opinion than they were, and would therefore prefer to make a disadvantageous peace rather than bear even half of the odium of going on with the war because of disagreement about indemnity. In reality, that was just what happened. Russia was willing to sacrifice either her soldiers or her reputation to save her roubles and that something called honor which sometimes, in the case of governments, consists in refusing to pay one's debts. Japan, although successful in the war up to date, was sincerely anxious for peace, both to prevent further loss of life and money and to conform to the universal sentiment of humanity in favor of peace. So everything was sacrificed and peace was made. It was good diplomacy for, while the war has given Japan a high standing among the fighting powers, her generous concessions for the sake of peace will give her a new status among the civilized powers. This in itself is worth more to a rising young nation than a cash indemnity. It was good business, too, for to carry the war on to the point where Japan could compel the payment of an indemnity would have cost more than the indemnity would amount to.

◆

The President's Triumph. President Roosevelt has gained more glory than anyone else from the successful issue of the peace conference, and he deserves it. It was a hazardous thing for the head of a government under whose auspices a peace conference is being held to undertake to influence the negotiations. Such an effort could result successfully only when backed by the utmost moral earnestness and sincerity, with no trace of selfish motive, and made in the most skillful and diplomatic way. Both of these conditions were met and the President voiced effectively the peace sentiment of the civilized world. It was a piece of that extraordinary and exceptional diplomacy which transcends diplomacy. The professional diplomat is seldom capable of it. It is being rumored that the Nobel prize for this year for the promotion of peace may be awarded to the President. It would be rather absurd for any one else to receive it. The prize, it will be remembered, is one of five established by the will of the late Alfred Nobel, the inventor of dynamite. The prizes amount to $40,000 each and are awarded each year to the five persons who, in the judgment of the committee, have made the most valuable contribution during the year to the sciences of chemistry, physics, and physiology, to pure literature and to the advancement of peace.

How John Hay would have rejoiced in the part our government has played in making peace and securing the open door in the far east!

◆

An Old Question. It looks like there may be some exciting times in South Carolina. "Take South Carolina out of the liquor business," is a cry that has been raised, and former U. S. Senator John McLaurin, who has been urged to run for governor on an anti-dispensary platform, wants to "take men out of a partnership with the devil in a liquor traffic that is sending souls of men to hell and with its corrupting influences tainting the very fountain of good government." Mr. Tillman, who is the author of the dispensary law, is a bitter enemy of Mr. McLaurin, and with these two leaders in opposition the fight will be a hot one. Mr. McLaurin is a member of the Cotton Growers' Association and represents the newer commercial ideas of the awakened south, while Mr. Tillman's ideas and actions are familiar to most of our readers. It is not at all surprising to us that charges of fraud, graft and corruption are being made in connection with the operation of the state liquor business.

◆

Specials for Drunkards.

There are some people who always have to resort to that old saying that you cannot make people sober by act of Parliament whenever legislation of a restrictive kind is suggested. But the truth in the old saying is of a very minimum quantity, while the mere suggestion of penalties has often a deterrent effect. This is well exemplified in a peculiar arrangement which some of the railroad companies of England recently announced. Anticipating the usual contingent of drunken passengers on the evening of the bank holiday, they arranged that to save annoyance of the sober passengers and ladies all inebriates should be put into a special compartment by themselves. The consequence was that no drunkards offered themselves as passengers, the new regulation apparently having shamed them into sobriety or kept them away.

◆

Mr. Bryan as a Preacher.

President Roosevelt has for some time been the most noted preacher in this land. For while not occupying a regular pulpit he has been delivering some first-class sermons in different speeches that he has made. Mr. Bryan, another political leader, has, on many an occasion, also taken the part of a lay preacher. But recently he has come out more pronouncedly than ever before, according to one of the editors of the "Interior," who heard Mr. Bryan's new address, "The Prince of Peace," given at the Bible conference at Winona. It must be a very fine deliverance. It would get him a call instanter, says our contemporary, if he presented it as a candidate before a pastorless congregation, and the argument and manner of delivery is described as follows:

> Mr. Bryan was not simply religious in his line of discussion and appeal; he was evangelical; even more, he was spiritual. His main purpose was to show that the reception of Christ into the human life brings peace to the hearts of men when no earthly successes satisfy, and that the spirit of Christ in society increases peace continually in the personal relations of humanity. Incidental to this, he made a manly, straightforward defense of the reality of miracles, the divinity of Christ, the reasonableness of atonement and the assurance of immortality. His arguments were not such as would satisfy a professor of apologetics, but they were made up of a practical, common-sense logic that would strike square in the center of a plain man's difficulties. His eulogies of faith and self-sacrifice, and his plea to young men and young women to trust themselves fully to the friendship of Jesus Christ, were in the best manner of Mr. Bryan's superb oratory, touched and reinforced by burning feeling. In his introduction Mr. Bryan declared that he had no apology to make for turning from politics to religion as a theme of public speech, because matters of government touch only a small segment of our lives, but religion covers the whole circle. "And besides," he said with a smile, "I hate monopoly so much that I don't want even the preachers to have a monopoly of talking religion."

◆

An American Colony.

As a nation we have not yet gained any such reputation as colonizers as belongs to our English forefathers, but the reasons for this are easily explicable. All our energies have been bent to the developing of our own great country. Yet there have been some Americans who have gone into far lands with the settlement idea as their plan. Among these was a band of enthusiasts, who, some twenty-five years ago, set out to establish a new order of life at Jerusalem. They seemed to be inspired by a desire to be amid the scenes of our Lord's earthly mission when he appeared the second time in glory. This colony still exists in a kind of communistic way. They have no acknowledged head and no separate property, but live in comfort in buildings of their own, just outside the Damascus gate. They are self-supporting, dealing much with tourists, and carry on schools that are popular with the well-to-do classes. They number some 150 people and, while not engaged actively in missionary work, they have won the affections of the poor, and their irreproachable and industrious lives count not a little in commending Christianity to their Moslem neighbors.

◆

Addicks Gone?

It may possibly be a trifle premature to chronicle "the passing of Addicks," as some of the papers are doing, for Mr. Addicks is a shrewd and shifty citizen with a feline facility for lighting on his feet. But at present it does appear probable that his political race is run. Reports from Delaware indicate not only that Addicks has lost most of his money (though not necessarily all of it by a good deal) but that his staunchest friends have fallen from him, convinced that his senatorial ambition is hopeless. The Addicks episode forms the most remarkable chapter in the history of senatorial elections. It has been virtually a sixteen-year deadlock. In 1889, having then recently moved into the state for that purpose, he launched his candidacy for the United States Senate and went into the market for negotiable statesmen in the Deleware legislature. Having had previous business relations with this legislature in franchise matters he knew the scale of prices and anticipated neither difficulty nor unreasonable expense in acquiring a majority of votes on a joint ballot at the next senatorial election. But many unforeseen obstacles presented themselves. Some couldn't be bought and others wouldn't stay bought. The whole protracted incident has been an awful example of venal politics, but it has its encouraging features. That a man with all Addicks' money should be unable to buy a seat in the Senate in sixteen years of constant effort is not altogether to the discredit of Delaware.

◆

An Epic of Graft.

The following verses, contributed anonymously to a daily paper, may lack something of Homeric grandeur and Horatian elegance, but they are worth printing again as a comment on some events which are always current:

I wonder if the grievance of a humble private resident
Could reach the sympathetic ear of our impulsive President?
I'd like to make a strong protest against the baneful crime
That seems to have resisted well the gnawing tooth of time,
Of paying to our congressmen ten times more than they need
For traveling expenses (sic) and also for their feed
While on the way to Washington, poor, over-burdened men,
And back to their long-suffering constituents again.

It's 20 cents a mile each way, and was adjusted so
A long and tedious century and sixteen years ago
When they must go on horseback or by stage or eke on foot,
And even then one-half of it was pure and simple loot.
Indeed, the times we've fallen on are sad in the extreme
When bribes and graft and looting are of daily news the theme;
When trusts and corporations and combines and such devices
Conspire to put the wages down and put up all the prices;

When prodigal extravagance is fostered in high places,
Despite the curbing influence of all the Christian graces;
When $500 inkstands for some unknown reason must
Be actually furnished to our servants in high trust,
And when nothing's too expensive our official needs to fill,
Providing always, mark you, that the country pays the bill.

The Divine Labor Organization.

"Labor Day" brings us again to consider some of the most important interests of the race. "Lazarus is very uneasy and he is becoming perilously impatient," says a recent writer. It is a fact that Lazarus and Dives are still found and one is clothed in purple and fine linen and the other gets the crumbs, but we dare say Lazarus is an actor in this drama as well as Dives, and that in real life neither is an essential figure.

Perhaps the kindest law of heaven is that which was proclaimed in the beginning to Adam, that in the sweat of his brow man should earn his bread. Hewers of wood and drawers of water, men bending under burdens and carrying yokes, people that dig and weave and plant and build, workers in wood and marble and iron, by whom all food, clothing, habitation, furniture, and means of delight are produced for themselves and for others; men whose deeds are good though their words be few, whose lives are serviceable be they never so short, and worthy of honor be they never so humble, as well as men who paint, or preach, or legislate, or teach, or govern, or write books, or exercise the healing art—all laborers are worthy of happiness and of hire, and no true workman will say the law of heaven is an unkind one or that he ever found it an unrewarded obedience if rendered faithfully to the command, "Whatsoever thy hand findeth to do, do it with thy might."

But myriads upon myriads of human creatures have obeyed this law, have put every nerve of their being into its toil, have devoted every hour and exhausted every faculty and alas, what failures! Why is it that with all our cultivating and weaving and building there are hungry and unclothed and homeless ones? Why is it that with all our legislating and philosophizing and organizing, combining and associating, Dives is here and Lazarus is here? The divine labor organization has been ignored. Poverty is not a necessary evil. Dives and Lazarus are not essential characters in human life. The true scripture prayer touching these conditions, "Give me neither poverty nor riches," is one that may be answered for the whole human race, and all the troublous questions and problems which vex and threaten society, Christianity can settle by the simplest laws. You may try every principle of political economy so far discovered. You may have every typical Dives quit giving crumbs, surrender his purple and fine linen and distribute all his goods to keep the poor. You may by the most powerful combinations of government answer the cry of Lazarus: "Give me for my body's sake and for my soul's sake and for your soul's sake—give me what God has provided for me. Give me a living share of the necessities and comforts of life!" You may do all this, and it will be only a little while before Lazarus will be very weary again and become perilously impatient.

There is but one real, permanent, universal remedy. It is in the gospel. The golden precept, "Whatsoever ye would that men should do unto you, do ye even so unto them," is the touchstone of the labor question, and for the illustration and enforcement of this principle the highest of all labor organizations—the divine labor organization—was instituted. "We are laborers together with God." God is a worker and we work with him. In our common partnership are divine partners and human—all men who are true workmen working together with God. A society founded by God must be perfect. An association of divine and human partners, in a blessed fellowship under the perfect principles of God's law, regulating all the relations of men toward each other and bringing them into perfect sympathy and harmony and co-operation, labor-sharing and profit sharing, rendering all conflict impossible, abolishing Dives and abolishing Lazarus as well, and making men one universal brotherhood, under the loving Fatherhood of God—such an organization is the church of Christ.

But has the church attained this condition? Where is it true to its leader's example and teaching? In the beginning it was so. Read Acts, second chapter. The church was a community for the time being where none could suffer want. The partnership worked for the glory of God and the highest spiritual and temporal welfare of the whole body and of every individual member of the body, and labored to extend the beneficent principles of the religion of Jesus into all lands and homes and hearts. Was not this a perfect organization, the principles perfect, the combination perfect? Wherever it prevailed did not peace and prosperity and happiness, as far as is possible under earthly conditions, prevail? And to-day, if man would co-operate with heaven and with his fellow in harmony with this law of heaven, who can deny that all differences between man and man would end, wars would cease, injustice and wrong perish to the ends of the earth and "All men's good would be each man's aim; and universal peace lie like a line of light across the land, and like a lane of beams athwart the sea through all the compass of the future years"?

What is the cause of your strikes and the sacrifice of millions by the cessation of business? Is it not the failure of men to apply the law of God in their relations one to another? What is the cause of drunkenness, and the ignorance, poverty, misery, and crime which follow the terrible curse of intemperance? Is it not in the sinful indulgence of appetite, the dreadful wrong which the man who drinks does himself, and the tempting to evil which the man commits who puts the bottle to his neighbor's lips? In other words the unrighteous violation of the law of this great fellowship? What is the cause of poverty, which is an unnecessary evil, the failure of the world to feed itself and clothe itself and shelter itself? Is it not idleness or intemperance or extravagance or irreligion in some form, either on the part of him who suffers, or somebody else who fails to fulfil his duty according to the law of Christ? And would not the remedy of the gospel effect a permanent reformation?

All the epidemics that break out every little while between capital and labor, the quarreling between the tree and its fruit, for capital is in every case the fruit of labor, would find ready solution by bringing both master and workmen under the gospel of Christ. The teachings of infidelity will not do it, nor political economy, nor organizations and trades unions, nor strikes and boycotts. We must rise to a higher estimate of man than any of these remedies involve. The whole difficulty lies in a low value placed on man.

"There was an ape in the days that were earlier,
Centuries passed and his hair became curlier;
Centuries more gave a thumb to his wrist—
Then he was a man and a Positivist."

That is the man of science. Political economy deals with him as representing so much work and so much capital. Trades unions estimate him as a fellow in certain common labors and interests. Let him be regarded as a partner in a divine organization, where the employer sees Christ in his workmen, and the workman sees a brother in his employer; and as Boaz said to his reapers the employer shall say: "The Lord be with you," and the workmen shall answer: "The Lord bless thee." Christ is not only the reconciler between God and man but between man and man as well.

* *

Dr. R. F. Horton, one of the leaders of English congregationalism, thinks that if Columbus discovered the American continent, John Calvin created the American nation. According to Dr. Horton there are four architectonic names of western civilization: Cæsar, Augustine, Pope Gregory VII and John Calvin, who liberated the idea of the church from Cæsardom. Dr. Horton says truly that the worst side of Calvin seems to have made the strongest impression. The man whose historical knowledge is slight stumbles at the theology which claims Calvin as its father and knows nothing of the great genius that made nations. But if Calvin should have much credit for our nationality, the time will come when another man, who revolted from his early Presbyterian training, will stand out as another architectonic character — Alexander Campbell — a unifier of American religious life.

Questions and Answers.

Q. Is it permissible in church trials in the Christian church, to allow witnesses outside of the church to testify as to the innocence or guilt of a member against whom charges have been preferred, when such charges can only be substantiated by witnesses outside the church?—X.

A. If the purpose of the trial be to ascertain truth (as we suppose it is), then it would be permissible to receive the testimony of the witnesses referred to, if they be of such character as to give value to their testimony.

Q. 1. What relation does a minister sustain to the official board of the congregation he serves?

2. Is he a member of the official board with privileges equal or superior to the members of such board elected by the congregation?

3. Is it the general practice and is it scriptural for official boards of congregations numbering two hundred to four hundred members, to meet for transaction of general business of the church as one body comprising elders, deacons and deaconesses, or two distinct bodies or boards, one of elders and one of deacons and deaconesses?—INQUIRER.

A. 1. The minister ought to sustain the same relative position to the congregation that a business manager or superintendent of an enterprise sustains toward that enterprise. He ought to have the direction of the work, subject to the advice of his board of officers.

2. A settled minister becomes a member of the congregation, and ought, by virtue of his office, to be a member of the board of officers, with the same rights and privileges accorded to other members. Being called to the work by the congregation, he derives his authority from the same source as other members.

3. The brethren do not all agree on this question, but it seems to us that when the general work and interests of the church are to be considered, all officers ought to meet as one body. In the apostolic times there was evidently a division of the detail work, and when this is to be considered it might be sufficient for that portion of the officers having direct charge of that kind of work to meet for its consideration, as divisions or committees of the general body. In general, we believe there should be but one body directing the affairs of the church, because temporal and spiritual affairs are and ought to be closely blended.

Notes and Comments.

"The Advance" very truly remarks that when it comes to Christ's view of gifts to good causes he made more of the widow's mites than of the millions of rich men.

◆

The Secretary of the Navy says that "the trouble with public affairs is simply dishonesty." But William Allen White has been compelled to admit that Governor Folk's Sunday "lid" is iron-clad, bessemer-steel, copper-riveted. Let the people choose honest men, and then help them to remain honest by backing them up when they do their duty.

◆

The croaker who is unable to see that the world does move will soon be out of a job, since the Catholic Temperance Union has grown large enough at Wilkesbarre, Pa., to call out a parade of ten thousand uniformed Catholic abstainers. This growth of the right sort among Catholics we hail with delight.

◆

Dr. Alexander McLaren, one of the greatest of preachers, in his presidential address to the Pan-Baptist Congress, developed his thought from the two phrases, "In the name of Christ," "By the power of Christ"—the relation of the living Christ; the relation of the indwelling Christ. All, he declared, would be wrong, however orthodox, earnest, eloquent, learned, up-to-date, wise in methods our churches are, if these things fail. "We are coming to a time," he declared, "when in the evolution of Christian doctrine and in reference to the experience of the Christian life, there will be far more prominence given to the indwelling Spirit of life and holiness and power than ever there has been. If once we have learned where our strength is we shall never be so foolish as to go forth in our own strength. How long would it take to pick the ore out of the matrix with hammer and chisel? But pitch it into the blast furnace, and by night you will be able to draw out the pure stream, molten, radiant, flashing."

◆

Real prayer meetings—that is the crying need of the hour, thinks G. Campbell Morgan. In many ways this English preacher moves very close to the lines of the Disciples of Christ. In an interview at Northfield he has just given utterance to the following:

"I think the first thing for the church to do is to restore its forces to their true function, to get rid of wasting its energy on things which do not constitute its mission. I feel that tremendously. The real life of the church has been sapped by fungus growths of all sorts of things that don't belong to the church. The first thing for her to do is to realize that her work in the world is the Lord's work, which was seeking and saving the lost. Not merely the seeking of them, but the saving of them, the teaching and training of them in the spiritual life. What the world wants is saints who are living as saints, and the church has got to clean up its own borders; then she must get into line with a minister who will lead her in evangelistic work for God.

"It is not altogether the fault of the ministry that our churches have no accessions. The church is not only a conservative club, but it is an aggressive force. I feel everybody ought to be doing something, finding their own sphere and filling it."

◆

It is not often that the subject of prayer comes up in scientific meetings, but something of a sensation has just been created by the remarks of Dr. Theodore Hyslop, a brain specialist, in the meeting of the British Medical Association. Discussing causes of insanity, Dr. Hyslop combated the idea that religious emotion leads to mental troubles or aggravates them. Frequently we read in the newspapers of people whose vagaries are attributed to religious belief. Quite the contrary, according to Dr. Hyslop. "As an alienist," he said, "and one who knows the sufferings of the human mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits and the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be a habit of nightly communion, not as a mendicant, nor repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

◆

Governor Mickey, of Nebraska, has issued a declaration that men who use intoxicating drinks or profane language are not fit to serve the state. Let Ohio now elect Mr. Pattison, for we believe it needs him, though he may be a Democrat, just as we believed Mr. Roosevelt was needed in the Presidency, and Mr. Folk as governor of Missouri. We want men who are fit to serve the state and who will consider the best interests of the masses of the people.

◆

A great deal has been said privately and in the public prints lately upon the subject of the Sunday "lid," the reference, for the most part, being to the closing of saloons on Sunday. But the Sunday question is a much broader one than a question of drinking. In England there is noticed the same growing slackness as to the righteous observance of the Lord's day as here, and church dignitaries have begun to speak out.

In our land the Roman Catholic bishop of Syracuse, N. Y., has just been taking his parishioners to task and announced that he would withhold the honors of Christian burial from such as should die as the results of accidents incurred while violating the Lord's day. He says:

"Many who call themselves Christians, and some who call themselves Catholics, start out on Saturday nights and Sunday mornings to spend the Sunday at some pleasure resort, places of very questionable amusements, such as dancing, midways, and drinking places. All these forget the observance of the third commandment, "Keep holy the Sabbath day." While the Sabbath is made for man, man is made for God. Hence the first duty on the Sabbath is to give glory to God according to prescribed forms of divine service, then sanctified rest and innocent recreation."

◆

An endorsement of this deliverance was received from Hon. Andrew D. White, fomer president of Cornell University, and ambassador to Germany. Dr. White says:

"Although I was brought up under Puritan ideas as regards Sunday, and they have had considerable effect upon me, they have been so far modified by observation and reflection, that I am quite willing that the afternoon of Sunday, after the earlier religious services are over, shall be given to reasonable rest and recreation, beyond, indeed, what I formerly thought wise. But the extremes to which our communities have gone of late in appointing every sort of game and amusement through the morning hours, and of making Sunday resorts less and less decent, are such as to create just alarm among all thinking citizens."

Editor's Easy Chair.

Our Christian-Evangelist party arrived at Portland in sections, but we soon got together at one or two of the hotels. Of course the Lewis and Clark Exposition was one of the chief attractions at Portland, but it is by no means the only one. The exposition looks small to anyone who saw the Louisiana Purchase Exposition at St. Louis, but the grounds are beautifully laid out and the buildings and exhibits are well worth seeing. We were specially interested in the agricultural and forestry exhibits. It was a surprise to learn that one-sixth of all the standing timber in the United States is in Oregon. The fruit and vegetable exhibits were something wonderful to easterners. Altogether it is a worthy celebration of a great achievement in our national development. Being a sort of vest-pocket edition of the World's Fair at St. Louis, it is easier to see and is reported to be paying its way. Thousands of people are making it the occasion of visiting the coast, and most of these visitors take in the whole coast from Los Angeles to Seattle. Our convention and others helped to swell this western current of travel, which will no doubt inure to the benefit of the coast states. Portland itself is an interesting object to the visitor from the east. A ride on the electric car over Portland Heights gives one a fine view of the city, which lies spread out in the valley below through which the Willamette river flows, dividing the city in twain and forming a junction with the Columbia, twelve miles below the city, and constituting a highway for the ships that pass up its majestic current into the gates of the city.

◆

Arriving in Portland Friday morning, the first day was devoted to seeing the exposition, and on Saturday most of our party took a trip up the Columbia river, in a steamer, as far as the Cascades, going through the locks, and return. It was a delightful excursion, up a noble, historic stream, and amid scenery as fine as that along the Rhine. The majestic mountain peaks, the deep, dark canons, the waterfalls, rushing down the mountain sides, and the rapids in the river, formed a panorama of unceasing interest. The process of passing through the locks was a new one to most of us, and was watched with interest. As our steamer was lifted to higher levels, or gently lowered to lower levels, in order to pass up and down through these locks, the thought was probably suggested to others than the "Easy Chair," that the secret of overcoming obstacles in our way through life, is to be lifted or lowered, as the case may be, by a power not ourselves, but of whose use we may avail ourselves, if we will. This excursion was the last the "Easy Chair" was permitted to enjoy with the members of our party. Returning to Portland in the evening, most of those of the Christian-Evangesist Special who had hung together till now, went on at night to Seattle, and thence by the N. P. Railway and Burlington to their eastern homes. Others left by the Oregon Short Line & U. P.; but we tarried in Portland over Lord's day, preaching in the morning for Bro. E. S. Muckley, at the First Christian church, to what seemed an adjourned meeting of the great convention. There were perhaps a dozen preachers in the great audience. In the afternoon there was a large "echo" meeting addressed by many visiting ministers and some of the local pastors, and participated in by all our churches in the city. There was but one sentiment: The San Francisco Convention was great, and well worth while.

◆

Our next stop was at Tacoma on the Sound. Besides visiting relatives here, a subordinate object was to capture a large silver salmon in the Sound. With the aid of our nephew, William Harvey Darland, who is an expert at such matters, and who furnished the tackle and rowed the boat for us, this ambition was realized. About sundown, as we were rounding Point Defiance, we felt the tug which we knew meant business for the next few minutes. After a gallant fight the splendid fish was brought alongside the boat, and on feeling the point of the gaff he made such resistance that the displacement of the salt water wet his captor thoroughly. But what mattered that, when the great, silver-sided salmon lay in the boat—our first trophy of that species! In the absence of scales we estimated him at eight or ten pounds, and a silver beauty he was. And some of the steaks from him made good eating the next morning. We failed to meet Bro. W. A. Moore, the new pastor here, from Missouri, but heard good report of his work. Brother Cowden's home is here, also, but he and wife were in Alaska, visiting their sons. Here we met John and Jesse Turner, with their wives, besides Mrs. Darland and family, all formerly of southwestern Missouri. The city is beautiful for situation, sitting on the terraced hills overlooking the Sound, it is just now experiencing a period of growth, and development. The ride on the little steamer up the Sound to Seattle is a delightful experience. On the boat we encountered two delayed members of our party—J. Murray Taylor and wife, of Washington, D. C., who were making their way east by easy stages.

◆

As we neared the landing at Seattle we took a snapshot of the New York of the Pacific as it lay spread out over the hills and in the valleys, smiling in the light of the afternoon sun as if half conscious of its great destiny. There were two familiar faces at the landing to greet us—H. O. Shuey, the banker, and his brother, T. J. Shuey, evangelist and pastor, located at Abingdon, Ill., who has been visiting his brother and preaching some in Seattle. The Editor's youngest brother and several of his sons reside here, and with them our brief stay was spent. We had a call one evening from Bro. B. H. Lingenfelter and wife who are now charged with the care of the mission church in Fremont, a part of the city of Seattle. For many years pastor of the First church, Brother Lingenfelter is specially qualified to work in this growing city. There is a new mission at Green Lake also, which it is believed can be built into a church. Bro. L. A. Chapman has been called to the pastorate of the First church and begins his work with the first Lord's day in September. The city has made rapid growth since our visit here three years ago. In its location and its surroundings Nature has decreed that Seattle is to be one of the great cities of the continent, stretching toward Tacoma on the south and Bellingham on the north, and vying with San Francisco as a port of entry for the commerce of the Pacific. This makes it a most strategic point for vigorous home mission work.

◆

Leaving our friends at Seattle—the city of lakes and hills—on Thursday at 4 p. m., with Mount Rainier lifting its shining head in the south, we were soon crossing the Cascade Range, and plunging through the two mile tunnel at the summit. Morning found us at Spokane, a beautiful city of apparently 75,000 population. We greatly desired to see the Allens and other friends here, but engagements ahead forbade our stopping. On through Idaho, with its mountain peaks, quiet valleys, clear mountain streams and crystal lakes into Montana our train sped on, and is speeding still, toward Billings, where we are scheduled to spend the Lord's day in a church dedication service. Others on our car are bound for the Yellowstone Park, a visit to which we would much enjoy, but that pleasure must be postponed until some future trip. After the dedication at Billings we have planned for a short stop at Sheridan, Wyoming, and thence by way of Omaha, Lincoln and Chicago to Pentwater, Mich., where we hope to spend a few quiet days before returning to St. Louis. What an empire is this state of Montana we are now passing through! Brother Cowden tells of a minister in the east writing for work in Montana, in order that he might "sniff the breezes of the Pacific"—a feat, Brother C. remarked, that would have required a nose 1,200 miles long! So little do the people east appreciate the distances across these imperial states. But here we close to send these paragraphs forward, for they must travel on Sunday to reach St. Louis in time for next week's issue.

The Purpose of God as Revealed in the New Testament*

By E. W. ALLEN

The New Testament answers its highest intention only as it is approached with sincere desire to discover the purpose of God in human life, and the laws which make that purpose possible of realization. The truth the New Testament reveals is the purpose of God for man. Plans for others are impracticable of fulfillment unless revealed to them. This is both the philosophy and the apologetic of revelation. That God's purpose may be known by every man, and is herein fully revealed, is the distinct claim of the book.

No one can read the record of Jesus' ministry without perceiving clearly his idea for the world. It is summed up in that phrase which occurs more than one hundred times in the synoptics, "the kingdom of heaven," or "the kingdom of God."

The phrase has different meanings, as it is used for a present and a future state, and describes both an inward and an outward condition. But Jesus viewed the world from above. He saw in it the movement of the life of God on the souls of men. Wherever this Spirit of God finds welcome in a human life, there the kingdom of God has come.

In the purpose of God the kingdom is already existent, and when his will is done on earth, then his kingdom, which is now spiritual and interior, will be as visible and as controlling as it is in heaven.
visible and as controlling as it is in heaven.
Christ's command to his disciples to go and disciple all nations, and his declaration that his gospel should be preached everywhere, involves the thought of a universal kingdom.

In the Acts of Apostles we have the purpose of God not only succinctly stated, but what I believe to be more significant still as to the knowledge of that purpose, the movements it makes, and the stages and direction of its acceptance.

The day of pentecost was the opening door to a world-wide extension of the kingdom of God. The presence of the "foreigners from every nation" was the pledge of its complete sometime dominion. In his address to the Jews in Antioch of Pisidia Paul claimed to be working under the commission of God. James, in the conference at Jerusalem, interpreted the wonderful progress of the Gospel's acceptance as in accord with the predicted purpose of God.

While Paul was circumscribed in his activities at the end of his career, he saw no limit to the world plan of God, and with confident asurance begotten of many triumphs, he closes the record of the apostolic age, "Be it known unto you, that this salvation of God is sent unto the heathen, and they will hear it."

The apostolic period, detailed in the Acts, is not only a part of the history of the communication of truth by God; it is both a history and a prophecy of the apprehension of the truth by man. If the Lord himself sensibly interfere to send Peter to Cæsarea, and to call Paul to bear his name among heathen and kings, then not only those steps, but the results of them, are visibly included in the purpose of God and marked with the seal of heaven. The church rightly interpreted these events and glorified God, saying, "Then to the heathen also hath God granted repentance unto life." They interperted them as God's dealings with them to "open the door of faith unto the heathen." Through all the narratives of these stirring times the historian makes his way straight in one direction, as a man guided by that instinct of selection which belongs to the ruling presence of a definite purpose. By an undeviating course we follow the development of the purpose of God in its relations, first to the Jewish system out of which it emerges, and then to the great world to which it opens itself. The Lord by special intervention raises up the persons, guides the events, and certifies the issues with his own signature and seal. But when the greatest step of all is to be taken in the onward course of God's purpose how striking is the authentication! Paul's conversion, training, commission, direction, the Son of God undertakes himself. This evangel of God through Paul receives a development so extensive and so distinct that it seemed almost another gospel to many who witnessed it.

E. W. Allen, Ft. Wayne, Ind.

In the Acts of Apostles we have the destiny of this purpose implied; in the epistles its doctrinal acceptance. Great principles are wrought out and settled in men's minds by consultation, reasoning, controversy; by events which compel their more distinct assertion, and by action of opposing principles firmly resisted. So this purpose of God fought its way through narrow provincialism and race prejudice and religious bigotry and human selfishness to fullness of expression.

The parables and sayings of Christ illustrate the kingdom of God as having its own life and end, its own history and destiny. In the Acts of Apostles its visible shape appears. Its realization of the purpose of God is the thought which runs through the epistles.

"And I, John, saw the holy city, new Jerusalem." In the appearance of the city the revealed course of redemption culminates and the ultimate purpose of God is fuly disclosed. The kingdoms of this world have become the kingdom of our Lord and his Christ.

The world-wide purpose of God finds expression in Christ. This promise of universalism is without parallel in history. The most conservative interpretation of the great commission of Christ is in effect this—"The world is mine, and this Gospel, for which I am crucified, is the means by which men and nations shall be brought into subjection to the universal kingdom of truth and righteousness of which I am the divine, foreordained and eternally predestinated King."

So declared Peter, and thus agrees the testimony of Paul and John, the latter completing the canon and giving the epitome of apostolic teaching in these words: "We have beheld and bare witness that the Father hath sent the Son to be the Saviour of the world."

This redemption is real, and it has in the life of humanity its realization. He redeemed the world by becoming himself the perfect Redeemer, attaining and fulfilling the perfect righteousness. He redeemed the world by becoming one with humanity in the life of the world.

Here is the summary of the New Testament teaching: "Of him [God] are ye in Christ Jesus." We have condemned the doctrine of universalism for the future, without anxious thought for the New Testament universalism of to-day. Evolution as a philosophy may not be tenable in accounting for creation, but the evolution of man and not indviduals is the divne purpose and program. The doctrine of the New Testament is not so much eschatological as evangelical. The close of each gospel confirms this. The reproof of the angel at the ascension should be felt by every generation since—"Why stand ye looking up into heaven?" God is not the God of the dead, but of the living. The universal organization of the human race on earth into one social, spiritual kingdom in Christ, has been the grand, far-off event toward which the whole creation and the whole process of history moves.

It is God's purpose that men should be partners with him in the salvation of the world. Every man who receives Christ becomes a trustee for other men to give Christ to them. I think many of us feel that the piety of our day enclosed itself too much within the limits of individual life. That I should be pardoned, saved, sanctified, are worthy desires for me. But I am a member of the kingdom of God, a citizen of the city of God. There ought surely to be a consciousness within me corresponding to that position. There ought to be affections which will associate me in spirit with that larger history in which my own is included, and which will make me strive that the kingdom of Christ should come, and the city of God be manifested.

---

* An address, condensed, delivered before the Foreign Christian Missionary Society at the San Francisco Convention.

"We are the means to some majestic end,
Through us must come the universal good,
In us the forces of the Maker blend,
Upon us depends the larger brotherhood;
With us mankind must journey to the heights.
Let us go forth and set the world to rights."

Think you God's purpose shall fail of accomplishment? Look at the capital he has invested in it, I reply. He has planned it and invested in it all of his love and grace. Choosing nations and individuals, in the end he spared not his own Son. He sent forth the Holy Spirit to be the guiding and anointing power in carrying it to fulfillment. He has at length employed his church to crown it with success.

The living God is ordering his world, and in this attempt to evangelize the world, we are not setting out on any mad human enterprise, but we are simply "feeding our life into the great sweep of the orderly purpose of God." When the people of a nation come to regard the elements of wealth, literature, art, or even religion, as ends to be enjoyed, rather than as means to make man, they have missed the purpose of God. When a church accepts a laissez-faire philosophy of existence, and with self-complacency asserts that it accepts no responsibility for the condition of its neighborhood or the world, it has missed the purpose of God. That was the difference between the church of Antioch and the church of Laodicea. That is the difference between the man who lives for his God and his race, and the man who pours himself out upon his own ease and pleasure.

This world is to be saved. This is God's purpose. This purpose is revealed in Christ. This world must be saved by us.

Christianity is the resplendent history of a suffering, crucified and risen Christ; of patient love victorious over passionate iniquity; a glowing enthusiasm, kindled and fed by that victorious love. Wherever this purpose of God is proclaimed as a fact to be realized, it awakens responses from human hearts. Christ still draws all men unto him wherever he is lifted up. The people who really believe that the world Deliverer has come into the world, that he has attested his love by dying, that he has demonstrated his power by rising from the dead, that he imparts his life to his disciples, that strong in his strength they are able to vanquish sorrow, to flood the sullen tomb with celestial light, to break the chains of every form of slavery and set all oppressed free, to illuminate the dark places of the earth and give education to the ignorant, to stem and turn back corruption from government, deceit from society, selfishness from commerce, to beat the swords into plow shares and the spears into pruning hooks, and that the evidence of this power and the guarantee of this hope are in a risen and victorious Lord, whose resurrection and living presence are attested by nearly 19 centuries of history—the people and the ministry that believe these facts and possess this enthusiasm, and go forth in this spirit, and preach this Gospel of all conquering faith and hope and love, are invincible.

Missing Links[*]

By Walter S. Goode

Science has long sought the "missing link." It remained for this age of discovery to reveal it. In John 5 we have its picture sketched. A multitude of sick, blind, lame and withered, all waiting, waiting with anxious, hoping, fearing hearts for the coming of the angel and the healing they so need.

Here lies a helpless one, a living death. For thirty and eight years has he borne his infirmity. He longs with an unutterable longing to be whole, to walk, to leap, to live, but always disappointment is his lot. Suddenly there bends over him a face full of a great compassion, and a voice, gentle and tender as a mother's, speaks, "Wouldst thou be made whole?" Back comes the answer, bitter, hopeless words from a bitter, hopeless heart, "Lord, there is no man to bear me to the pool of healing—no man, Lord, no man." This is the missing link.

Over a world of men helpless in sin, that face of compassion is bending to-day. "Wouldst thou be made whole?" Back comes the answer from out their helpless night, "Lord, there is no man to bring us the healing that can make us whole."

That church, so called a church of Christ, that man or woman, so called a follower of Christ, who neither goes nor gives to bear Christ's healing word to men, is a missing link—a missing link in the golden chain of sacrificial love the Master welds to bind the world to God.

Long ago it was a custom in the churches when the communion emblems had been passed, for one to stand and ask, "Has any one been missed?" And then if hand were raised, or voice cried out, "I have been missed," with quick and eager steps, as to one in dire need, the bread and wine were borne.

To-day if our Lord were to ask that question of earth's millions, how many would cry out, "We have been missed"?

From the green isles of the sea voices in volumes like the ocean's roar would cry, "We have been missed." From the jungles of Africa, her dark skinned sons and daughters, a babel of tongues, voices innumerable cry, "We have been missed." From India's parched plains, from Ganges' fertile valley they wail, "We have been missed." From Tibet's high walled fastnesses, from China's teeming fields, from Yangtse and Hoangho one-third of all the race cries out, "We have been missed."

W. S. Goode, Youngstown, Ohio.

As infants crying in the night,
As infants crying for the light,
And with no language but a cry.

And why have these been missed? Because of missing links; because of lack of loyalty to Christ; because of lack of love for God and men and "Life is just our chance o' learning love."

Heaven's resounding anthem is, "Christ for the world"; earth's answering echo when in tune must be, "The world for Christ."

Three essential factors are to be considered in making the world Christ's: The message, messengers, money.

The message is God's part. At infinite cost he hath prepared it for us and committed it to us. The messengers and money are our part and we "are slow and late." "Christ alone can save the world." To doubt would be disloyalty. "But Christ can not save the world alone." To acknowledge this is to face our task. Truly spake the old violin maker, "God can not make Antonio's violins without Antonio."

Since Christ gave his last command on Olivet, sixty generations have lived, sinned, suffered and died. Sixty generations—between twenty and thirty thousand millions of souls—and but a small percentage knew of him. Well may the church echo Cecil Rhodes' sad cry, "So much to do, so little done."

But you may say, "Is not the church of to-day doing a great work?" Assuredly—but nothing like great enough. Last year she gave to foreign missions $19,000,000, maintaining 17,227 missionaries. Yet not one-third of the church membership is praying or paying for missions. A postage stamp a week from every church member in the United States alone would yield $20,000,000 a year. If one-fourth of the Protestants of Europe and America gave one cent a day the result would be $100,000,000 a year. Surely this is no time for boasting.

In 1890 the property of the Protestant church members in the United States was estimated at $13,000,000,000. Of that the church gave 1-32 of 1 per cent, or $1 out of $3,289, for foreign work.

In 1898, Robert E. Speer estimated the

---

[*] An address, slightly abbreviated, delivered before the Foreign Christian Missionary Society at San Francisco.

property of Protestants in America at $20,000,000,000, and that 1-50 of what the church was adding every year, with what was already being given, would be sufficient to speedily evangelize the world. To-day 1-100 part of the annual income of the professed followers of Christ in Protestant lands would yield $200,000,000.

A quarter of a century ago Dr. Strong wrote: "There is money enough in the hands of church members to sow every acre of the earth with the seed of truth." God has intrusted to his children power enough to give the Gospel to every creature, but it is being misapplied. Indeed, the world would have been evangelized long ago if churches had perceived the relation of money to the kingdom, and had accepted their stewardship." These words are even more terribly true to-day.

So much for the Christian world at large. Now, what of our own brotherhood? We claim to have the earmarks of apostolicity. Every one of our 1,250,000 members is old enough to know and to choose. This year our cry was "A quarter of a million dollars for foreign missions." A million and a quarter Disciples—a quarter of a million dollars. That is 20 cents apiece. We reached it. We thank God, and take courage. How ought we to feel about it? Back in Ohio, when a man feels low down, trifling and mean, he says he feels like thirty cents. Perhaps eye hath not seen, nor ear hath not heard just how a man feels when he feels like twenty cents. But I prophesy the day will come when we shall all feel like bright, new dollars, and then "In God we trust" shall be written large on our expanding missionary effort.

A few years ago one Episcopalian church in New York City gave $280,000 for missions—$100,000 more than our whole brotherhood gave that year, and $30,000 more than we have given this.

Not long ago Old South Congregational Church, of Boston, took an offering for foreign missions of over $9,000. That year that one congregation gave more than all our churches, as churches, in the whole state of Ohio, more than all in Kentucky, twice as much as those in Missouri, three times as much as those in Iowa.

Brethren, if we can't have both, I'd rather see a man right on missions than on "faith, repentance and baptism." If that be heresy, make the most of it. But I have read that you, brethren of California, are not afraid of a little heresy; that you are on heresy as Mrs. Partington was on total hereditary depravity—"It's a good doctrine if it's well lived up to."

John Randolph used to say he let no man abuse Virginia but himself. Just so do I feel about our brotherhood. We're not yet an apostolic church, for apostolic means missionary. Last year it took nearly three thousand of us to send out and maintain one missionary. That's not apostolic. And when the money is raised and ready it takes long search to find in all our hosts one ready to go. That's not apostolic.

The Moravians send out and support one missionary to every fifty-eight church members. At that rate we should have working abroad 21,534 missionaries, instead of the 438 in our last report. The Moravians are more apostolic than we. Their every member expects to go or send.

Think of our hundreds of churches that help not! Think of the tens of thousands of our people who ignore the Lord's last command, having no part nor lot in this divinest work of all. Should not these be a burden on mind and heart, a petition in our daily prayer?

If Christ were to appear among our churches, he would approve the plea we make. He would say "Well done" to much of our teaching of the Word. And as he witnessed our gathering together on his day to break the loaf, and in our simple worship saw men planted in the likeness of his death, perhaps with joy he would say: "'T is like those early days so long ago." But when his glance took in our strength and wealth, his word to us would be: "One thing thou lackest. Go, sell, give. These hungry, feed them with the bread of life; these blind, open their eyes; these naked, clothe them with robes of righteousness; these sick and in prison, O, church of mine, visit them with the mesage of liberty and life! So shall ye be my disciples, for if ye do it to the least of these, my brethren, ye do it unto me."

To save the world, present efforts are inadequate and unworthy. Eight hundred million souls, your brothers and your sisters, sit in darkness. They sin without Christ to forgive. They sorrow without Christ to soothe. They die without Christ to save. They die one every second, sixty-six every minute, 4,000 every hour, 95,890 every day.

Next there is need of more abundant giving to save the church from bitter years of wandering and shame, from judgment at the hands of Christ her head. This is her time of testing. Her supreme mission is to save the world. The world is open to her message. Her equipment is complete. She lacks not one thing but the spirit of willingness.

As if in answer to that question Bishop Thoburn says God in this day would sweep away his church from earth if she were to falter and fail in the missionary enterprise. She dare not falter. She must not fail!

The bride of Christ can not be untrue to him. The eyes of heaven and earth are fixed upon her. The conflict between Christianity and world-wide heathenism is on. Conscious of her high calling, she blanches not, but flies her battle signal—"The destiny of earth's millions depends upon this action. Let every man do his utmost!" In answer there must be such a pouring out of men and money as that the world shall wonder and adore.

Finally, there is need of more abundant giving. Surely in this world of men we are saved only as we help save some one else. If, in this hour of crisis for the church—if, in this hour of danger for the world, our ears hear not, our hearts feel not, our hands help not—then we are lost.

There is no place in the house of many mansions for missing links. All there are Living Links—those who in this world have stretched forth hands to save.

The Prayer of Faith.

To him who rules o'er Israel,
We lift our hearts in prayer.
Trusting his sacred promises,
We cast on him our care.
We pray in faith, and, asking, yearn
Our heart's desire to see.
Yet faith means more, in scope and pow'r,
Than mere expectancy.
God does not answer every prayer,
Yet not a prayer is vain,
And faith's petitions can not fail,
Nor e'er unmarked remain.
We come to God in loving trust
That disappointment braves—
Not with a faith that thinks to get
Each boon it asks and craves;
But with a faith unswerving, firm,
Which knows that God above
Heeds each request, knows ev'ry need,
And meets them all with love.
For he who never falls asleep
Hears every lisping cry.
He sympathizes with our griefs;
His love is ever nigh.
Faith knows that he is kind and just,
That what he wills is best.
It lifts its prayers, content to ask,
And let God do the rest.

—Laurene Highfield.

NO DIFFERENCE

Old People Just as Happy as Young.

Age cannot wither nor custom stale the infinite variety of life.

When the right food makes one new each day there seems as much simple happiness when one is old as when young, but bounding health is the requisite and right food produces that.

A happy woman of 77 tells her experience:

"For three years," she says, "I was greatly troubled with a nervous affection of the stomach, which at last brought me to such a condition that I could neither eat nor sleep with any sort of comfort. I grew very despondent and felt that my hold on life was very uncertain. It was difficult for me to find food that I could digest. My doctor kept me on a diet of rice for a long time, but it did not seem to give me any strength.

"I am glad that at last I decided to try Grape-Nuts food, for it has done a wonderful work for me. Before I had used up the first package I began to take a new interest in life, and I rapidly increased in health and strength. My stomach has regained its normal tone, and in the two years that Grape-Nuts has been my only food, I have not had a sick day. I am 77 years old and Grape-Nuts has restored to me the pleasure of living. I am sorry I did not begin sooner to use it. I cannot praise it too highly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

A 10 days' trial is sufficient.

As Seen From the Dome

By F. D. Power

This will have a taste of the sea. The breath of the ocean's brine is good for a man. Here in little Delaware the joys of the great deep are realized to the uttermost. The red men long ago loved this region. The Delawares, that noble branch of the great Algonquin family, called by Fennimore Cooper the "Lenno-Lenape," had their haunts along this coast. How do we know? Their footprints are still here. The Delaware river itself was the Makeriskitou, formed by the Oquago and the Popactou, and we still have the remains of their language in the Choptauk and Nanticoke, in Pokomoke and Chincoteaque and Appoquinnimink. Then came along the Swedes and the Finns in 1637 and made New Sweden, and then the English, who conquer or absorb everything, and we have "Penn's Lower Counties," New Castle, Sussex, and Kent, divided into "hundreds," and governed by Penn till 1703, when they seceded, and in 1776 declared themselves free and independent and took the motto, "Liberty and Independence." One word was not sufficient. It was like the sign in the Washington street cars, declaring: "It is not lawful to expectorate or spit on any street car." So this little commonwealth, which has only 2,120 square miles and about 300,000 souls, and pays its governor only $1,333 salary, claims both liberty and independence. And it puts on all the necessary airs. When we opened our auditorium at the beach we invited the governor to make an address, and he wrote under the great seal of the state with its ship and its shield, on which are the cow, the sheaf and the ear of corn, held up between the farmer with his hoe and the revolutionary soldier with his gun: "Owing to our throat trouble it is impossible for us to make promises for outdoor addresses unless they are to be very short. We hope to get through another winter in good shape, and that our throat may then be strong enough to accommodate the wishes of our many friends." This, however, is not quite as rich a use of the editorial "We" as I noted in one of our religious papers. The editor wrote: "We took dinner at a restaurant, but came around to the Planters' Hotel to pick our teeth and answer our correspondence. More people do this than you think, but won't acknowledge it." "Now is the time to subscribe."

Here is the sand. This tiny commonwealth has grains enough and to spare and it is white and clean and beautiful. Great dunes, graceful and picturesque, line the shore, running back sometimes a hundred yards or more, and between them waves and eddies and tons of soft and snowy sand. "First in a child's outfit," somebody says, "should be a sand heap. Almost the first thing that human beings want to do after they learn to eat is to dig. A cart load of sand is one of the cheapest and most satisfying playthings in the world. It is worth a houseful of dolls and painted monkeys on sticks. Watch Johnny and Nellie at their work and you will wish most heartily that you could find the same novelty and enthusiasm in your employments. That sand pile is a very cosmos. Mountains are builded from it with the use of tin shovels and beach pails; there are caves in the cool depths near the foot of those Himalayas—caves big enough for the cat to turn round in; Johnny makes a fort on his side, and Nelly makes a garden on hers. Johnny's fort mounts murderous clothespins and the garden has trees and fountains made of burned matches, wisps of paper, and broom straws, while china dolls walk abroad there to take the air. 'What trifling!' did you say? Not so. This is one of the most serious affairs in life. Don't you see in this play the little ones are learning?" Yes, as England's battles are fought out at Eton, who shall say that temples and state houses are not planned and problems of society and government and war and education solved, and masterpieces in art and in poetry outlined in these sand heaps? Jimmie had heard a great deal of the Prince of Wales, and though his ideas on the subject were somewhat vague, he was greatly interested. Visiting for the first time the seashore, he walked along the beach, examined it closely and then turned to his nurse with the question: "Where are they?" "What?" asked his wondering companion. "The prints of whales," replied Johnny. A paradise for the little ones is at Bethany, if they love the sand, and grown people will find it a joy forever. Yesterday I walked seven miles along the sea front over its soft, tempting reaches, and stretched myself on the top of one of the dunes amid the sea grass, and watched the clouds and listened to the boom of the surges, and thought I got a glimpse of the city that hath foundations and heard the near by harping of the harpers with their harps; and as I sauntered homeward and inscribed on the beach a record of my adventures there came to memory those lines of Hannah Gould:

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stopped and wrote upon the sand
  My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
  And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me:
A wave of dark oblivion's sea
  Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me—my day—the name I bore,
  To leave nor track nor trace.

And yet, with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands,
  Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought,
And from these fleeting moments caught
  For glory or for shame.

The shells are also a never-ending pleasure to the beacher. Here they are, thousands of them, scattered along the sand, and every wind brings new ones to light, and every wave tosses up strange and beautiful forms from the great depths; and how pure and white and perfect they are, and what a story they tell of the interesting creatures that made them and dwelt in them, and what a song they still sing of the murmuring, sobbing, ever-sounding sea! The pearly hall of the Nautilus is more beautiful than any palace. Pearls which are the effects of disease in certain mollusks are among the costliest ornaments of the wealthy. The golden Cyprea was once the badge of royalty in Hawaii. A single Carinaria has sold for $500. The giant clam, Linnæus tells us, sometimes reaches 498 pounds in weight. "Out with your shells" is equivalent to out with your money where they use the Cyprea moneta, the cowries in Southern Asia and on the coast of Guinea and in parts of our own insular possessions. Ostracism in Athens meant banishment by popular vote of a citizen dangerous to the state. Six thousand votes banished for ten years. These were written on the *ostracon* or oyster shell, and dropped in an urn. There was no trial, nor opportunity of defense. Aristides the Just was so ostracized. Conchology is one of our pursuits on the beach. We study the Word and the works of God.

❖ ❖

OUST THE DEMON

A Tussle with Coffee.

There is something fairly demoniacal in the way coffee sometimes wreaks its fiendish malice on those who use it.

A lady writing from Calif. says:—

"My husband and I, both lovers of coffee, suffered for some time from a very annoying form of nervousness, accompanied by most frightful headaches. In my own case there was eventually developed some sort of affection of the nerves leading from the spine to the head.

"I was unable to hold my head up straight, the tension of the nerves drew it to one side, causing me the most intense pain. We got no relief from medicine, and were puzzled as to what caused the trouble, till a friend suggested that possibly the coffee we drank had something to do with it, and advised that we quit it and try Postum Coffee.

"We followed his advice, and from the day that we began to use Postum we both began to improve, and in a very short time both of us were entirely relieved. The nerves became steady once more, the headaches ceased, the muscles in the back of my neck relaxed, my head straightened up and the dreadful pain that had so punished me while I used the old kind of coffee vanished.

"We have never resumed the use of the old coffee, but relish our Postum every day as well as we did the former beverage. And we are delighted to find that we can give it freely to our children also, something we never dared to do with the old kind of coffee." Name given by Postum Co., Battle Creek, Mich.

Postum Coffee contains absolutely no drugs of any kind, but relieves the coffee drinker from the old drug poison.

There's a reason.

What I Know About Church Discipline

By Amos R. Wells

I have had to help put through several difficult cases of church discipline, and, like everyone else that has had such an experience, I think I know a great deal about it—until the next case. But the next case is always different. While I am in this pleasing state of happiness is a good time to write an article on the matter; and everyone will read the article, because everyone is interested in the subject, and no one hitherto, while possessing the cocksure confidence I now enjoy, has thought to write about it.

One thing I know—just now—is that it is better, when church discipline is plainly appropriate, not to postpone it. Weeds are most easily uprooted when they are little. Stains are most readily washed out when they are fresh.

To be sure, there is the parable of the tares, and the injunction to "let both grow together till the harvest." But if we apply that injunction to church discipline, the parable would forbid it altogether. It is rather a picture of God's world, in which for the present the evil and the good dwell together; but there will come a time of separation. As to the church, however, Ananias and Sapphira were weeded out of it summarily enough, while Paul did not hesitate to give instructions for excommunication from the brotherhood at Corinth. The bride of Christ must be kept pure. The body of Christ must be kept strong.

Another thing I know, and that is the wisdom of the scriptural injunction that two of the brethren should wait upon the culprit, and talk the matter over. When confronted with such a task, we all walk crab. Discussing a man's imperfections behind his back is exhilarating, like punching a striking bag; but telling a man his faults to his face—from this our delicacy shrinks.

Nevertheless, it is the manly way. Even the person "under discipline" must acknowledge this, however mad he gets. "These are fair-minded men," he says when he cools off. "They do not condemn me on hearsay. They investigate. They give me a chance to defend myself." If you can't get two men to talk over the charges with the accused, the church needs training more than the accused needs discipline.

A third thing I know is that church discipline is not like a process of law. It is not necessary to go into court to establish every point. What is essential is that the church should be convinced of the necessity and Christian wisdom of the course that is adopted.

We must be guarded, of course. We must bring no charges in public that we cannot prove; but legal proof is not required if the church is convinced. In the most serious case I have known, the testimony of a physician and of a lawyer were conclusive, so far as the committee was concerned; but neither could be made public, and no court would compel the physician or the lawyer to testify. The committee in charge proceeded therefore on subordinate grounds, being sure that even there the necessity of expulsion could be made clear to the church.

It is like a club, whose members absolutely determine who shall remain in the association, and no member has grounds for legal complaint if he is expelled, provided it is done quietly. All that is absolutely necessary is for a church to be satisfied that the continuance of a person as a member is harmful to the cause of Christ.

In the fourth place, I know that inquiries precedent to church discipline should be kept secret just as far as possible. This is in the interest of the accused, the church, and the community. No rascal but can form a party for his defence as soon as he becomes a defendant. Let the most brutal murderer get into a cell, and he is showered with flowers and tears by maudlin sympathizers. Gossip is as harmful to an investigation of this kind as the footprints of a market-place are to a fox-hunt. It is well for the church officers, at the outset of a case of discipline, to enter into a covenant of strict secrecy, excluding even their wives. Let them not even discuss the matter among themselves outside the committee sessions, as on the street or in the cars. I have known such an investigation to be carried on patiently for months by ten persons, men and women, yet so secretly that the church and town waxed hotly indignant, and thought it "high time the church did something about it!" When the committee were prepared to move, they found the public quite unanimously with them.

And that leads me to name a fifth principle I have discovered, namely, that it is far better for a church in such matters to incur a reputation for weakness than for harshness. The former will be corrected by time, but not the latter. Men pardon what seems undue forbearance far more readily than apparent severity. We must ever place love foremost. We must show the public, as well as the culprit, that we care more to purify the sinner than the church.

Therefore I have learned (my sixth discovery) that the committee in charge should examine only what witnesses are needed, and these as briefly as possible. Outsiders—that is, those not members of the church—should not be brought in at all if it can be helped. Consider just what fact is to be established, and if a single testimony establishes the fact, hear no more, though fifty are ready to testify. Minimize the scandal. Every case of discipline is a peril to a church. There is a way of fighting fire that spreads it.

But the witnesses must be frank, though few. Their testimony must be distinct, and well understood. If the committee possesses a shorthand writer, his services will be most valuable in preserving the exact words of the witnesses. If you are without such an aid, let the most careful writer of the committee set down, as the witness speaks, the points of his testimony, and before he goes read them over to him for his confirmation. The records will be most useful for reference as the case proceeds. Of course, all true Christians, in their goodness of heart, will be reluctant to testify against another. There is need of real self-sacrifice and heroism on the part of everyone connected with a matter of church discipline, witnesses, prosecutors, judges, and all. It is easier to face a cannon than an angry tongue, especially if it is a woman's; and church trials at the best arouse much bitterness. It is thankless work, and everyone—that is not impelled by spite or censoriousness or pride—shrinks from it. Upon all concerned the very highest motives must be brought to bear, for no others are adequate—the desire to please our Master, to rescue an erring brother, and uphold the honor of Christ's Church.

Sometimes the visit of the two delegates, and their frank and loving talk, is all that is needed; the man confesses, promises amendment, and may be given, without further ado, his chance to prove himself sincere in his repentance. But if it is a serious matter, you will probably need to go farther than this, and very likely the next step will be to bring the culprit and the church officers or committee face to face. You may be sure that this will do no good, that he will merely deny everything, brazen it out, bluster, and threaten the committee with the dire terrors of the law. Nevertheless, do it. Give the man every chance. Make it plain to him that you are eager for him to clear himself, if he can; that you are really on his side. Be firm, pay no heed to his brag or threats, show him that the church is not to be bullied; but at the same time make it plain—so plain that he cannot deny it or forget it—that you are his friends.

It may be that, even at this stage, you can wisely put the man under probation; you may say to him, if, for example, he is accused of dishonesty and trickiness in trade, "We will not go further in our investigations or deliberations unless you want us to; we will hold the matter in abeyance; we will wait and see if further complaints come; we will give you a chance to commend yourself to all men by the transparent truthfulness and solid uprightness of your conduct." And then, if he accepts this proposal, the committee should make full use of this opportunity to help the man. They should use it definitely, systematically and hopefully. The strongest church members should be set to aiding him in his endeavors toward a better life. No service is more pleasing to him who came to earth on precisely such an errand.

But if all the conferences are fruitless, and if it comes clearly to the sad necessity for expulsion, then the sad alternative must be accepted with decisive firmness. It will be a decided advantage if those in charge of the case can act as a unit; but if some good cantankerous Christian chance to be a church officer, he will probably break up all prospect of unanimity. Never mind; move serenely along the broad highway of majority votes, and let him splutter. Nothing was ever accomplished by long waiting for unanimity.

Nevertheless, the prosecutors must have a clear understanding among themselves. They must be agreed, or at least a strong majority, on the course to be followed, every precise step of it. Each stage of their dealings with the culprit must have its written record—a copy of the letter sent him by the original two delegates asking for an interview, if one was sent; a copy of the letter sent him by the committee, requesting his appearance before them; his replies to these letters, and all other necessary documents, but none that are not necessary.

In presenting the case to the church the least said, the better, provided enough is said to carry conviction. A full account must be given of the steps taken in dealing with the wrongdoer and of the results reached, but few details of crime or sin, of testimony and inquisition. The body of men that has pursued the inquiry should be so weighty that its judgment will be accepted almost on the mere statement of it. Large reliance should be placed on the common knowledge of the character of the offender. Do not yield to the idle curiosity of those that are eager to unfold the entire shameful story.

The process of excommunication differs widely. There is no need to discuss here such points of procedure. But the sinner should be put out of the church in order that some time, and as soon as possible, he may be got in again. Ours must be a double watchcry in every church trial: Excommunication, in order to purification and reformation—purification of the church, reformation of the sinner. Here also the famous case in Corinth is a model for us: "Sufficient to such a one is this punishment.* * * Ye should forgive him and comfort him, * * * confirm your love toward him." God's people, like God, must be redeemer more gladly than judge. There is no triumph like restoration. "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance." And that is the principal thing I know about church discipline.

Boston, Mass.

The National Convention—C. E. Session

The Christian Endeavor session of the International Convention of the Christian churches, as well as the great communion service, was held in Woodward's pavilion, which is best known as the scene of many prize-fights. R. H. Waggener referred to this when he rose to make some presidential remarks, and said that he was "standing for the first time in his life in the ring," and it was a rather insecure footing, for he stood on a chair. The building is a large wooden structure, of rough finish, hexagonal in shape, and with two galleries running around it. An elevated platform, erected in its center, was on this occasion filled with singers and the speakers of the evening. E. L. Powell, president of the convention, was in the chair, but his duties were more centered in trying to keep himself warm than in flights of oratory. We had been warned to bring winter underwear and light wraps, and the weather in 'Frisco during the convention justified the advice. On the night of the Endeavor session there was more discomfort than at any session.

R. H. Waggener, the national superintendent of the Christian Endeavor Societies of the Disciples of Christ, had no regular report to present, but made a general statement which showed that in our churches today we have about 7,000 societies, and it is now a question whether we stand first in rank with the denominations or "first-and-a-half," whereas, nine years ago we were seventh on the list. Within the ten months just passed our young people have contributed more than in any preceding twelve months. In five states we have made a forty per cent gain where we started in for the ten per cent increase, and one state—California—gave a report from every county. The greatest increase reported was from some parts of Nebraska, where as high as a 400 per cent increase was mentioned.

After a prayer by W. E. Crabtree, of San Diego, Cal., C. M. Chilton, pastor of the First church at St. Joseph, Mo., a man —to quote the chairman—"whose voice sounds like heart-throbs," gave a fine address upon "a plain subject and one that demanded plain matter-of-fact treatment" —the Endeavor Society and the pastor. Brother Chilton viewed the subject from the standpoint of the duty of the pastor to the Endeavor Society rather than from the reverse view point. The age, he contended, is not favorable to the religious life, the attention of men being centered on the things of this world by the very conditions in which we live. It is in the very atmosphere of the world that a young man succeeds as he makes money, and a young woman succeeds as she marries a man who makes money. The ministry must linger long in prayer and drink deep of the spirit of Jesus Christ to escape the world's spirit. The church is divided and appears everywhere in weakness. Then, too, the strain upon the faith of men is great in this age by reason of a train of new thought. The problem has grown upon the church, and with it the importance of the period of youth. Christian Endeavor has come to help solve the problem. The speaker went on to examine the constitution of the Christian Endeavor Society, which he regarded as one of the ablest documents of the nineteenth century. What the Christian Endeavor Society needs today, he said, is to return to its original objects, and he discussed some of these, showing how intimately the pastor is associated with the workings of the society under the constitution. Its officers, its membership, its business, must have the pastor's approval, and he ought to be an active member of it. His duty is to broaden its work. The chief danger, as Brother Chilton sees it, is that of formalism. What is needed is that opportunity should be given for the whole round nature of young people to be exercised. A social atmosphere in the church must be created. Then, instead of being at its end, the Christian Endeavor movement will be but at its beginning.

J. H. O. Smith followed with an address on "Christian Endeavor—a Battle, not a Dream." That we are not children at play, but soldiers on the march, with a fight to a finish before us, was the substance of his speech, which was of the highly florid type of oratory full of historic allusion, poetic quotation and the weaving of sentence upon sentence of descriptive phrasing together.

◆ ◆

Current Religious Thought.

The Cumberland Presbyterian publishes an article on the subject of the reunion of that body with the mother church. The reasoning contained in the brief extract which we append is of the kind that will eventually lead the followers of Christ to abandon all sectarian names and wear his only, because of the greater good that can thereby be done. Read these lines and make the proper exchange of terms:

How I love the word "Cumberland"! What heroes and heroines have fought and suffered and died under her banner! What baptisms of fire burned upon the altars of their hearts! "Cumberland!" Shall I give thee up? But I do not give it up. The revision perpetuates its identity in doctrine and polity. Says "Cumberland": "I am neither dead nor lost. I am the immortal but concealed leaven in the reunited church. Presbyterianism is above and greater than I. I have increased your ability to build where you could not build, to go where you could not go, to give church homes to thousands of my scattered and homeless children in many a sunny south town."

Anti-union brother, "Cumberland" loves you; but she loves the church better. In the reunited church our force will exceed the force of numbers, and sweep in one grand evangelical wave over this fair land of ours. "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

After the Convention

A journey and an experience, such as we of the Christian-Evangelist Special and other good brethren passed through during our trip to the great convention at San Francisco, leads us to think the brethren have not all forgotten the apostolic injunction, "Let brotherly love continue." The brethren who met us at San Bernardino and Riverside and welcomed us, the old friendships renewed at the convention and new ones made, were helpful experiences on life's journey.

When we started on our journey homeward, at Portland and some of the rest of the great northwest, it seemed like a family reunion to meet so many who had journeyed with us on our train again.

At Portland we saw E. S. Muckley, a college mate at old Bethany, who had returned from the convention for the Lord's day. But we could not tarry here, for after we had seen the Lewis and Clark Exposition and some of the city, we were due at Seattle to worship with the brethren there on the Lord's day. We reached there in good time to breakfast and attend the worship. Three of our brethren, Abbott, Boone and Crawford, made short addresses, and Brother Earl presided at the Lord's supper. After the service the brethren showed us their city, and in going from one section to the other we had a delightful ride on Lake Washington.

Next morning found us at Spokane (the last syllable must be pronounced with the short sound of a), and a hungry party we were, ushered to the church by brethren and treated to a royal Missouri breakfast, as the large number of Missourians in our party would claim, for among other good things were hot biscuit, and the sister who made them was from Missouri. But the Virginians with us were proud that she could trace her ancestry back to the Old Dominion, and felt they had a claim to some of the honor for her skill. Happy after-breakfast speeches were made and we went sightseeing on special electric cars; all this and the breakfast free. At night we assembled in the large auditorium of the church, which will seat about 1,600 people, and had a service, giving the brethren some of the enthusiasm of the convention. We were sorry not to have Bro. B. E. Utz, their minister, present, he having been called away.

As our genial manager, Brother Hoffmann, had been minister of the congregation at Helena, the capital of Montana, 25 years ago, we stopped next day at this point. Some of us climbed to the top of Mt. Helena, and had a view of a beautiful landscape of mountain ranges, on one hand, while in another direction we could see Helena nestling among the hills, and in still another, a valley with some fields of green along what seemed to be a stream of water.

When we returned to our berths at night, on our sleeper, some of us found that we must forsake the fellowship of the party and hurry on, as our course lay via St. Paul, and their party was bound for St. Louis.

At St. Paul we saw the beautiful capital building of marble, a magnificent structure, costing $4,000,000. Leaving at 8:40 p. m., we sped on to Chicago. Here our immediate party was narrowed down to three, Claude C. Jones, who was on his way to preach at the 34th Street Church, Washington, D. C., on Lord's day, Miss Effie Long, of the Downsville church, Maryland, who hoped to reach home Saturday night and begin teaching on Monday, and the writer, due to preach at Winston-Salem, N. C., on Lord's day. At Chicago we said good-bye to Bro. F. T. Bullard and Mrs. Bullard, bound for Lynchburg, Va., and Miss Mary I. Orvis, of Richmond, and Miss Anne M. White, of Bowling Green, Va. These seven having enjoyed a special companionship for more than three weeks, it was with regret that we separated.

The reader can imagine, or find in our papers, accounts of other special excursions, which, no doubt, had as blessed a fellowship as ours.

And now I must write of the convention. There was fellowship there. Individual greetings, fellowship of colleges in their banquets, ours of Bethany in the Puritan Restaurant, was a thing of joy. Fellowship in convention assembled, services of devotion, Bible readings led by J. H. Garrison, on "The Holy Spirit," fellowship of applause over good reports, and fellowship in the largely attended communion service on the Lord's day, and in giving at that service an offering for the old and disabled ministers and their wives. What a blessed fellowship is this! They have preached the gospel, they should live of the gospel. Then there was the larger fellowship in preaching and worshiping in the many churches of the city and the cordial welcome extended by their ministers to our visiting brethren.

All the sessions of the convention were held in the First Congregational church, Bro. J. H. Garrison preaching in this church on Lord's day morning a strong sermon on "Watchman, what of the night?" The closing part was a strong plea, familiar to Disciples, so plainly and pleasantly put as to breathe charity for all. The reports showed progress and gains on almost all lines. The speakers were mostly young men, some of them new on convention programs, but some of the addresses made one feel that these alone paid us for the trip across the continent. The speeches whose impressions stick in the memory were by F. M. Dowling, E. L. Powell, R. P. Shepherd, J. M. Rudy and W. A. Moore. There were others that were also good, but we think the keynote of the convention is summed up in the title of F. M. Dowling's address, "A United Church and an Evangelized World." Shall we do our part at home to bring it in God's Time?

Winston, N. C. J. A. Hopkins.

Among the Pueblo Indians

In the vicinity of Santa Fe—that is, within twenty-five or thirty miles—are to be found some of the best specimens of two of the most interesting types of Indians and Indian residences. They are the prehistoric cave dwellings or cliff-dwellings and the modern Pueblos.

The Pueblo Indians of to-day are the most decent, industrious and amiable aborigines with whom it has been my pleasure to associate. They are not lazy nor dirty nor mean to their wives nor inhospitable to strangers. They do not "stalk haughtily" nor say "Ugh!" like the Indian of fiction and fancy. They do not talk about "fire-water," nor drink it in great quantities. They do not say "heap big Injun," nor use jargon-English of that type, but speak fairly pure Spanish and sometimes good, though limited, English. They are good and industrious farmers, their reservations including some of the best irrigated land in the territory. They wear blue-jeans oftener than blankets and feathers. They receive no supplies or rations from the government. They go to church on Sundays. The saying that "the only good Indian is a dead Indian," receives no credence among those who know the Pueblos. I myself am personally acquainted with some whom I would trust—with reasonable care, of course—even in a horse deal.

And yet, with all this array of commonplace virtues, they are the most picturesque and interesting of all Indians. It should be said that, though they are often spoken of as the Pueblo Indians, they do not constitute a single tribe. As shown by their original languages, there are three distinct stocks of Indians who inhabit pueblos. Those about Santa Fe are of a single stock, but the separate villages have only friendly relations with each other and no inclusive tribal organization.

Three miles down the valley from the ranch where I have been staying, is the Pueblo of Tesuque, which is a fairly good type of the Indian pueblo. It is, in the main, a quadrangle of adobe construction, part one story high, part two stories. The court thus enclosed by an almost solid wall of buildings, is perhaps seventy-five yards square. It is the common front and back yard for the whole village. The first story is two rooms deep. The second story is generally only one room deep, and is set back so that, viewed from the court, there is a terrace reached by ladders forming a sort of porch for the second story, while externally the pueblo presents a blank and windowless wall two stories high. In turbulent days this would be an advantage for purposes of defense. There are many dome-shaped adobe ovens in the court, on the terrace and even on top of the second story, the latter adding a good feature to the sky-line. Some of the chimneys are built of the large red and brown earthen jars which the women manufacture both for their own domestic use and for sale. A pile of these jars (with the bottoms knocked out, of course, to permit ~~a~~ the passage of smoke), plastered together with adobe mud, makes as gay a chimney as one could desire.

The houses are usually clean inside, with adobe floors as hard as cement and the walls are often decorated with a dado or wainscot of bright kalsomine. Seldom does a room contain less than half a dozen cheap religious prints—saints, madonnas and the like.

The average Indian is in all things very religious. When properly aroused, he makes the best religious fanatic in the world. It may not be generally known that there is to this day a secret order of Flagellants among them who inflict tortures upon themselvas and each other during Lent, and that almost every year, in some hidden place in the mountains, there is a passion play so terribly real that it culminates in the actual crucifixion of a voluntary victim. Of course, only a few reach this murderous and suicidal climax of fanaticism, but most of them are so religious that they perform the rites both of the

Catholic church and of their ancient pagan faith with no sense of conflict or incongruity.

The pueblo of Tesuque has a little adobe Catholic church on one side of its quadrangle, but it lacks, so far as I observed, one important feature of a complete and perfect pueblo. It has no estufa. To find one we must go a little further down the valley.

Early one morning I saddled my pony, Buckskin—and let me say at once that there was no sinister significance in the first half of his name. He had all the passive Christian virtues, but few of the active ones, and his vices were all of a negative order. Once under the stimulus of competition with a horse really better than himself, he delighted me by actually running away; but in general he was just a patient, sure-footed mountain pony, who could climb like a goat, but wouldn't do it unless he had to.

One morning Buckskin and I went twelve miles down the valley and through the foothills to the pueblo of Nambe. Part of the way was through what I would call the bad lands, if it were not for hurting the feelings of my New Mexican friends, who cannot believe that there are any bad lands in New Mexico. It was perfectly and absolutely arid. The red-yellow soil, a mixture of sand, gravel and clay, was tossed into low, steep ridges and peaks, cleft into sharp narrow valleys, or gulleys and scarred with ten thousand wrinkles as the ground, unprotected by vegetation, had been cut by fierce and infrequent autumn rains and baked hard by the almost constant sun. It was the very picture of desolation. A little water properly supplied, would make it all available for peach orchards or wheat fields or market garden, but the water isn't there.

At last, passing the crest of a high ridge, I looked down into the green valley of Nambe, and it was good to look upon. The pueblo was almost deserted. The men had all taken a holiday to attend a festa at a neighboring pueblo. The village is a quadrangle with a short row of houses down the center, but only one story high. On one side was the church, very curious and delapidated, and in one corner, the estufa. The estufa is a circular building of a single room, about half subterranean. The only entrance is by a ladder through a hole in the roof. Indeed this was the original mode of entrance to all pueblo dwellings. The estufa is properly the temple of the old pagan Indian rites. When the ceremonial dances are held, the dancers dress (or undress) in the estufa and the procession issues from it. It is the headquarters of the pagan priests—for there are priests in every pueblo who have received no unction from the church. In it are kept the sacred corn-meal, which is used for various ceremonial purposes, and other paraphernalia for the tribal rites. At ordinary times it is used as a sort of clubroom by the men of the pueblo—a place for lounging and smoking in leisure hours or for conference upon matters of common interest. In fact, the estufa is the center of the strong community feeling which distinguishes the Pueblo Indians. The intrusion of a stranger into it is keenly resented. You may go into a dwelling without offense, but not into an estufa. That is the surest and quickest way to start trouble in the most peaceable pueblo.

As Nambe was almost deserted that day, I took the risk of looking into the estufa without actually going in. It was bare and immaculately clean, with walls tinted pink half-way up, a curiously built fireplace in the center (the entrance hole on the roof serving also as a smoke-hole) and niches in the wall for the reception of sacred meal, etc.

A few pueblos, like Tesuque, have no estufa of the usual sort, but these have a room in some house which they use for that same purpose. The institution always exists. It is the most important thing in the pueblo and it is essentially pagan.

W. E. G.

Ministerial Supply and Statistics

By H. D. WILLIAMS

The discussion now under way in the CHRISTIAN-EVANGELIST assumes that there is a shortage, and, so far, has been searching for the cause. Below are two tables of statistics recently compiled, which may throw some light on the question. They are not the most accurate since they are drawn from only a limited number of instances, but they have been gathered with care and cannot be far out of the way. These figures have reference to the sons of ministers and the ministry. It must be conceded that every calling depends chiefly, for its future manning, upon the sons of its present manhood—that the chief factor in supplying any calling with men, is the families already dependent on that calling. This fact is recognized and emphasized in sociology. In view of this the following table is significant:

Farmers springing from farmers' families,	90	per cent.
Lawyers springing from lawyers' families,	41	"
Physicians springing from physicians' families,	30	"
Bankers springing from bankers' families,	42	"
Ministers springing from ministers' families,	8	"

From this table we are driven to one of two conclusions—either the ministry is increasing in numbers at a greater rate than any of the other four callings represented, or ministers' sons are failing to follow the calling of their fathers as often as in the other four callings. But it is a fact long admitted, widely discussed and loudly lamented that the ministry is not increasing at its proper rate. Therefore, we are driven to the second conclusion, that ministers' sons, for the most part, are refusing to shoulder the burdens of their fathers.

Some questions will arise as one ponders the above table.

Have ministers less influence than other men in shaping the course of their sons? Are ministers' sons especially wayward and selfish? Do ministers advise their sons to avoid the ministry? Is the outlook upon their ministerial life, gained from the ministerial home, enough to deter the son from entering upon it?

But here is another table quite as significant:

Farmers' sons becoming farmers....	68	per cent.
Lawyers' sons becoming lawyers.................	53	"
Physicians' sons becoming physicians.....	42	"
Bankers' sons becoming bankers......	35	"
Ministers' sons becoming ministers...	11	"

This table also indicates that ministers' sons are turning to some other line of service. There has been a good deal of talk about the large number of young men quitting the farm because of its drudgery. This has been pointed out as a danger to our agricultural interests and a detriment to the whole people. But, behold, only 32 per cent of farmers' sons are deserting the farm while 89 per cent of ministers' sons are deserting the ministry. If the farming interest is in danger, what of the ministry? Some have said that the preachers must preach young men into the ministry. Will their preachments on that point do any good when their own sons are turning from the ministry? When the pastor's son is ready for college, his failure to enter for ministerial preparation soon gets abroad in the church. Very soon the explanation of departure from the paternal calling gets out also, and other young men, thinking of the ministry, are turned aside to business by the example and explanation of the pastor's son.

These things are submitted simply by way of suggestion. I think there are three great causes for the shortage in ministerial supply, and about these I shall write another time.

❀ ❀

Robbing Peter to Pay Paul.

By H. C. Patterson.

With the growing custom to allow pastors a vacation from their arduous labors grows the demand for men to fill the pulpit in their absence. Usually the churches are behind with the pastor's salary and they embrace this opportunity to catch up. In order to do this they must take their regular offerings and hold the same against the return of the refreshed pastor. In most instances some poor, unemployed preacher is called upon to supply the pulpit, which he does cheerfully and returns to his family without a dollar to buy their dinner. The church members shake hands and congratulate each other on their getting good sermons, and that without having to pay anything.

At the end of the year the official board is congratulated upon their splendid financiering ability, while the bills for coal, flour and groceries pour in upon the supply preacher, and the church, learning of his financial embarrassment, attribute this to extravagance and say, "If he could have our official board to look after his business he would prosper." I have little confidence in the Christian honor of a church or pastor who will persist in robbing Peter to pay Paul, or the church in robbing both Peter and Paul. If a man acts as supply he should share equally with the pastor who has money enough to admit of his taking a month's outing or going on a jaunt across the continent. These preachers are at home to act as supplies simply because they are unable to bear the expense of an outing. I sincerely hope to see a change in this practice of injustice. Preachers everywhere should enter their protest against this wrong and insist upon their brothers being paid, and if the church will not do it, do it themselves or stay at their posts of duty to which the Lord has called them.

Indianapolis, Ind.

❀ ❀

Victory at Hillsboro, Illinois.

In September, 1904, the writer, as evangelist of the fifth Illinois missionary district, visited Hillsboro. About twenty Disciples were found who seemed anxious to work. Lawrence and Edward Wright, of Iowa, were secured as evangelists. A new congregation was organizee, and regular services will be held in the court house till property can be secured. The writer, under the direction of the district board, will preach half the time for this new church. EDWARD O. SHARPE.

Carlinville, Ill.

Our Budget

—Our Convention Number will appear next week. Those wishing extra copies should order at once.

—What new plans of work are you going to carry out this fall?

—Now that the convention is over, there will be nothing to interfere for more than a few days with the church life and work for the winter. District and state conventions should be attended, but these do not take up so much time or energy as a national convention, to which many have to travel great distances. It required of the writer three weeks from his office and a lot of overtime work in order that he might be present at the gathering in San Francisco.

—Our readers have been enjoying the "Editor's Easy Chair" account of the convention and the incidents of the journey thereto. The editor is still in the west, but he is booked to start from the hills of Wyoming for Chicago, en route to Garrison Park, Pentwater, about the time these lines appear in print.

—The assistant editor returned to his desk last week by the short route, having seen, with envious eyes, his chief start after that salmon. It was a working journey home, but the fellowship of F. M. Rains, S. H. Bartlett and others was a delightful relief to some of the grind that falls to the lot of the newspaper man.

—Will you co-operate with us in extending the circulation of The Christian-Evangelist? We have added thousands of readers during the past year, but there are several hundred thousand members of our churches who never read a religious paper. We do not know that neighbor of yours who is so ill-informed about what the brotherhood is doing and who could be so much more useful if he were thus interested. But you do.

—This telegram reaches us as we make ready for press:

"Yates Center, Kan.—Three thousand at services yesterday at Leroy, Kan.; eighty added, principally by baptism; Martin family meetings."

—D. D. Burt, of Niles, O., is enjoying his vacation in Michigan.

—J. C. Mason has been touring among the West Texas churches.

—The Oklahoma convention will be held at Guthrie, September 11-14.

—Do not forget the Kentucky state meeting, September 25-28, at Maysville.

—J. A. Lytle, of Urbana, Ill., has some dates not taken for this fall and winter.

—W. A. Fite has just preached for the East Dallas church, where he was formerly pastor.

—Rudolph Kiecke has closed his pastorate at Yale, Mich., where he has done a fine work.

—C. L. Walker is to give up the work at Mt. Auburn, Ia., and enter the evangelistic field.

—The church at Arkansas City, Kan., will need a pastor December 1. Address, D. G. Lewis.

—O. W. Darnold, of Shelby county, Ky., has accepted a call for half-time at Burgin, the same state.

—Owing to a canceled engagement, Chas. E. McVay, of Benkelman, Neb., can assist in a November meeting.

—D. W. Martin, who has been a faithful friend to the National Benevolent Association, has just given it $2,000 on the annuity plan.

—R. H. Tanksley is still a cripple as the result of a broken leg and a badly sprained ankle, received in a fall on the Fourth of July.

—The Central Christian Church, of Cincinnati, has begun the publication of a little weekly devoted to the interests of the local church.

—A male singer is wanted for an evangelistic meeting, to begin October 1. Terms and references should be sent to J. E. Dinger, Chandler, O. T.

—Homer T. Wilson has resigned at San Antonio, and will give his time to evangelistic work. His address will be San Antonio, Texas, for a time.

—President and Mrs. B. A. Jenkins are expected home from Europe at an early date. The exact date was not announced, on account of the sickness of Brother Jenkins while at Berlin.

—Owing to the condition of Bethany Church, Evansville, Ind., Allen P. Shaw has decided to accept a call to Fairfield, Ill. H. F. Drash, of Bloomfield, Ind., will take the Bethany work.

—A. L. Zink, of Carroll, Ia., has been called to Tecumseh, Neb. This is the third time he has been called to take this church, and he has finally decided to take up the work there again.

—Benj. L. Mitchell, who arrived from Liverpool, England, on July 1, to take up the work of the First church, Joliet, Ill., reports three additions last Lord's day and the audience increasing at each service.

—R. Bruce Brown is at his home, Yale, Mich., for a short time. He will preach for the church there until a regular pastor is located, when he will return to northern Michigan to pursue his missionary work in that new field.

—The new church at Canton, O., is to be dedicated September 10 by Z. T. Sweeney, and a meeting will begin October 1, with the pastor, P. H. Welshimer, doing the preaching, and P. W. Kendall, of Columbus, Ind., in charge of the music.

—Ira W. Kimberling desires to quit the regular pastorate and hold meetings for weak churches. This is in accordance with the request of his recently deceased wife. Those wishing to make use of his services may address Lock box 141, Neodesha, Kan.

—R. B. Havener has closed a ten days' meeting at Post Oak, Mo., which will result in another building being erected. This will make four new houses on the Rock Island Railroad, and five new congregations that Brother Havener has inaugurated.

—J. Lord, of the "Christian Standard," worshipped with the South Broadway Church, Denver, Col., Lord's day morning, August 27, while G. W. Muckley addressed the congregation on the work of the Board of Church Extension on the evening of the same day.

—B. Q. Denham has resigned his pastorate in New York, and will have some time to devote his energies to lecture work and a business enterprise. Brother Denham has a very warm following, and the church will give him a reception in the course of a few days.

—Naotaro Otsuka, who is a graduate of Bethany College, has just received his bachelor of divinity degree from the University of Chicago, where he has been studying for some time. His thesis subject was, "A Sketch of Religious Progress in Japan."

—I. J. Spencer, in writing of his trip to the convention, says he remained nearly two hours in Salt Lake—"hours that passed as quickly as the play hours at school when I was a boy of ten." The assistant editor seconds this judgment, having spent just about the same time in that briny water.

—Elizabeth Flower Willis, reader and impersonator of national fame, has recently purchased all the rights and appurtenances of the Samuel R. Kelley School of Oratory, of Boston, and it will hereafter be consolidated with her own school at Worcester, Mass.

—Jas. W. Zachary, of Lexington, Ky., held a meeting at Sterling, O. T., recently, which resulted in twenty-five baptisms and the laying of plans to build a house of worship. Brother Zachary is now touring the coast, but would like to locate permanently, as he is tired of the roaming life of an evangelist.

—We regret to record the death of Rev. H. P. Hamilton, who has for twenty-six years been the agent of the American Bible Society in the republic of Mexico. During the quarter of a century there have been circulated through his agency among the people of Mexico more than 500,000 copies of the Bible, New Testament and portions of the Scriptures.

—We regret to record the death of Mrs. Arminda Hughes, wife of D. E. Hughes, pastor of the Christian church at Monmouth, Ill. Her last sickness was of short duration, though it had been brought on by a gradual failing during the past few years. She was a faithful pastor's wife, and was loved in the homes of all who came in contact with her.

—F. B. Sapp reports that there is some money and material in hand to build a church at Gladesville, W. Va., in which he feels a special interest by reason of early memories. Brother Sapp has just returned from his vacation to Greenfield, Ind. While at Gladesville, on his vacation, he preached three times—once at the Baptist Association—and baptized two young ladies.

—The college work at Jubbulpore, India, opened July 13 with eighteen students in attendance—the same as last year. The building is not yet up, but Brother Wharton believes it will come in due time. The printing press is doing well also, and the missionaries are greatly cheered with the reports that come from America and are delighted to think they are to have more helpers on the field soon.

—The number of additions in a revival meeting just held at the Christian church, California, Mo., by John L. Brandt, was thirty-three. At the close of the services resolutions were offered expressing confidence in the pastor, Herbert J. Corwine, and extending him a call for another year beginning March 1. Brother Brandt gave one of his popular lectures at the conclusion of the regular evangelistic services.

—We have received copies of the plans of the proposed new church building at Huntington, Ind., where Cephas Shelburne ministers. The old accommodation has long been insufficient, for it would hold at most about four hundred people, while the membership of the church is now six hun-

A Christian
—OR—
Church Member--Which?
Thousands of copies have been sold at 50c each
Reduced now to 25 cents, Postpaid.
Every church member ought to read this book. Ministers, doctors and lawyers give testimony regarding its great value. Get a copy at once.
Dr. JNO. G. M. LUTTENBERGER,
5104 Morgan St., St. Louis.

dred, with a large number of regular attendants. The new auditorium is to seat seven hundred people, while the capacity can be enlarged to 1,300 by throwing the entire floor into one area.

—Dexter Christian College opened its fall session with an increased attendance over the same period last year. President Buxton was in attendance, for which he left the side of his dying wife in Colorado Springs, where he had been for a month. Although one thousand miles from the college, he did not allow it to suffer, and wrote over three hundred personal letters and sent twenty telegrams in its interest in this time. We are informed that every student who has thus far enrolled had been arranged for by President Buxton personally or by letter.

—According to the Columbia Herald, Dr. W. T. Moore occupied the pulpit of C. H. Winders on a recent Lord's day, which happened to be Dr. Moore's seventy-third anniversary. The subject of his remarks was, "How Christianity appears to one at the age of sixteen years, and to one at the age of seventy-three." Brother Winders has been in attendance at the San Francisco convention, having taken a party of friends from Columbia and neighborhood.

—According to the "Daily Times," New Philadelphia, O., Brother and Sister J. W. Harrison and their gospel wagon have returned to that city after an absence of a few days over one year. The newspaper says: "It is the same old wagon, battered but little more than the last time it was here; the same old gray horse, still as fat and well kept as ever, and the same little jovial man and woman, who, during their short stay in our city, made many friends who will extend to them a hearty welcome." Brother and Sister Harrison are now on their way to the western coast, and will preach and distribute literature at every opportunity on their long journey.

—A personal letter to the editor of this paper from Brother G. L. Wharton comes to hand in his absence, and the assistant editor takes it upon himself to make the following quotation: "When at Landour a short time ago, I was asked to speak upon the subject of 'Tithing.' I distributed my tract to a few. The superintendent of the North India Tract Society, Dr. L. Lucas, has asked me to put the tract into Hindi for circulation among the Christians in India; others wanted me to translate it into Urdoo. Dr. Lucas, in reporting the Christian Endeavor conference in his paper, 'The Hindoostan Journal,' said: 'The address of Rev. G. L. Wharton on "Tithing" was one which it would pay the C. E. Societies to repeat all over India.' Dr. Lucas is one of the best theologians and scholars among the Presbyterians in India. This is only by way of letting you know that your labor is not limited to the United States, great as it is. Some day you will know how world-wide is your influence for the extending and the building up of the kingdom."

Southwest Iowa District Convention.

The Southwest Iowa District Convention will be held at Corning, Ia., September 12-14. The church at Corning sends a hearty welcome and invitation to all the churches in the district to send delegates. Lodging and breakfast will be furnished in the homes, and the ladies will serve meals during the day near the church, at the usual price. We should like very much if word of your coming might be sent in advance.

W. E. PITCHER.

An Important Statement.

During the month of August the Foreign Society received $12,683, a gain over the corresponding month, 1904, of $1,906.

The total receipts for the year—that is, up to September 1—amount to $220,484, a gain over the corresponding eleven months of last year, of $39,723. This is the greatest gain ever made for the corresponding time.

We must receive $29,516 during September if we reach the $250,000. The tardy churches and Sunday schools and other friends of the work should make a careful note of this. And let it be remembered, the books close September 30. Any money received after that can not be credited on this year's receipts. Let the gifts be sent promptly to F. M. Rains, Corresponding Secretary, Cincinnati, O.

A New Named Fund for Church Extension.

At the close of the Church Extension session of the national convention at San Francisco, Tuesday night, August 22, C. C. Chapman, of Fullerton, Cal., gave a $5,000 named loan fund to Church Extension, and paid his first $500. The fund will be known as "The Lizzie Pearson Chapman Memorial Loan Fund," in memory of Brother Chapman's deceased wife. The announcement of this magnificent gift created great enthusiasm. Mr. Chapman is president of the Southern California Christian Missionary Society, and was elected first vice-president of our national convention, which is to meet in Buffalo in October, 1906.

This is the fourteenth named fund in our Church Extension work. This is a fine start for our annual offering.

There are scores of wealthy people and churches among our ranks able to give named funds. A named fund is $5,000 or more, of which a separate account is kept and a report made each year to the donor. The interest is kept in the fund, and practically compounds itself in semi-annual payments. The fund is named after the donor, or some one he may designate.

The Drake fund has built fifty-three churches, and done the work of $20,365.66 since its establishment in February, 1889, though our lamented Brother Drake gave but $1,000 to start the fund in 1889, and paid the remainder through a series of nine years.

The Bethany Beach Institution.

Our seaside resort, Bethany Beach, Sussex county, Delaware, has just closed its fourth and most successful season. It has never been so largely patronized, nor proven more conclusively the need of such a summer resting place for our people. Its benefits have been enjoyed by representatives of the Disciples of Christ from Cincinnati, Lexington, Detroit, Washington, Baltimore, Pittsburg, Philadelphia, Johnstown, Wheeling, Bethany, Hiram, and many other places, who have found its invigorating breezes and its inspiring felowship all that could be desired.

The program of the assembly of 1905—July 16 to August 18—has never before been equaled by us. The founders of Bethany Beach had a great purpose which has been steadfastly adhered to, namely, to promote the plea of the Disciples of Christ in the east and to provide for its friends and patrons such physical, intellectual, social and spiritual advantages during the vacation season as will make it an attractive resort for all good people. It does not, for a moment, undertake to rival such resorts as Atlantic City. Its aims are educational and religious. It would be a haven of rest for quiet people. It claims to present a safe and rational way of spending the heated term. It offers wholesome recreation. No one is in this enterprise for the purpose of making money. It is not in any sense a real estate scheme, of which the company is the promoter.

F. D. POWER,
President of Bethany Beach Assembly.
W. A. DINKER,
President of the Bethany Beach Improvement Co.

Missouri Seventh District Convention.

The Seventh (or Clinton) District will met at Nevada, Mo., October 3-5. All churches in the district are asked to elect delegates. A good program is being prepared

H. JAMES CROCKETT, Pres.

The Holy Spirit.

DEAR BROTHER GARRISON: I have just been reading your work on the Holy Spirit. No other discussion of the subject within such compass pleases me so well. You have set a good example for this kind of writing, giving simple and sane expression to what is evidently well matured thought.

A good writer has somewhere said that the Holy Spirit may practically be regarded as God in contact with the human soul. He may reach us through his word, or through the lives of men in whom he has come to dwell. It would be hard to put limits as to ways in which he might make his Spirit to bear on ours. It is easy to feel that if we were spiritually sensitive and well attuned to heavenly things, we might feel distinctly the sweet influences of the divine life. Poets are constantly teaching us that there is a soul in things; that Nature speaks a varied language, a language which varies according to our moods and spirit conditions. And there is truth in all this.

Two men behold the same landscape, and yet it is not alike to them; one sees far more than the other. It answers nothing to say that the differences are subjective, i. e., differences in the two beholders, for as a fact, they really behold different things. I think it true that no one comes at all to know nature until he sees beneath the surface, that is, until he sees the unseen and the unseeable.

Yet it should never be forgotten that at first we are dependent on the external and visible; that it is through the seen that we are led to the unseen; and while he who sees most, finds the richer life, the man of lesser vision is not going wrong if he sees honest.

Pardon this. I started simply to thank you for this book, and to say that I am happy for a month to be a Missourian. We have a glorious country, and one can hardly tarry long in any state without becoming proud to call it his own.

Ever truly,

E. B. WAKEFIELD.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

Brand-New Upright Piano
FOR SALE CHEAP
First-class Make—Guaranteed
For a Bargain Address
C., care Christian-Evangelist

—The Columbus (O.) Dispatch contains a picture and notice of W. S. Priest, pastor of the Central church of Christ in that city, on the occasion of the celebration of the twenty-fifth anniversary of his work in the ministry. The report says that "in the twenty-five years he has preached 3,044 sermons, received 1,748 persons into the church, married 321 couples, and conducted 380 funeral sermons." In a personal letter to the Editor, Brother Priest says:

"Rejoice with me! Last week we sold our church property for $31,000—$500 per front foot—which I think a good price, and we will at once go ahead with the erection of a $50,000 plant, a representative building of our plea in this great capital of the great commonwealth of Ohio. A fitting close of last Lord's day services, my twenty-fifth anniversary, was the ratification by the congregation of the action of the trustees, recommending the sale of the property. So, we hope, within a year, to be housed in a modern building that will be adequate to our work. Thus, sooner than I could have reasonably expected, the purpose that very largely animated me and decided me to accept this work, is likely to be realized. 1880—1905! Between these dates is represented a quarter of a century of labor in the ministry of the Word! How gracious the Lord hath been to me! How kind and considerate the churches which I have served! I am sure I have not deserved all the blessings that have been mine. How slow of heart we are to understand that the dear Father wants to be good to us! We had a great day. I gave a little talk on 'Twenty-five Years in the Ministry,' in which I tried to show something of the joys of preaching the unsearchable riches of Christ—in seeing men and women turn to the Lord; in building up the saints in their holy faith; in being in the front rank of those who are pleading for civic righteousness and moral cleanness. Oh, what a glorious thing it is to preach Christ and him crucified! Had I a thousand periods of twenty-five years each to live, I would wish to give them all to this highest of all callings. My brethren surprised me by having the superintendent of our Bible-school walk towards the pulpit, just as I began to read my text, and, in a neat little speech, hand me twenty-five silver dollars! You see, it was my silver jubilee."

Let pessimistic croakers about the ministry, notice the joy and inspiration of this faithful minister of Christ. Young men thinking about the ministerial calling, might well make a note of this.

❀ ❀

Liverpool, England.

The church in Liverpool was organized by W. T. Moore soon after he began his work in England, and it was for this church that M. D. Todd gave his life. Three of my happiest years were spent as minister there, and I know of no better and, according to its numbers, more efficient church. It has sent out as preachers such men as James and Matthew Small, R. W. Abberley and W. R. McCrea.

That church is now struggling to free itself of a burden of debt, that it may be unhindered in its work for the Lord. Bro. Philip Pratly, the treasurer, has made an appeal to our general brotherhood for help. I know Brother Pratly. He is one of God's noblemen, and every dollar sent to him will be sacredly used for the Lord, and there are few, if any, places where money will do more good. Brethren, do not turn a deaf ear to this appeal. If you could only know the situation as one knows it who has been over the ground, this sacrificing and deserving people would be at once relieved. Every dollar you send to Philip Pratly, 67 Garmoyle Road, Liverpool, England, will bear interest for you in the bank of heaven. A. MARTIN.

Davenport, Iowa.

❀ ❀

A Comparison That Tells.

We have recently received a number of inquiries about the progress we are making with the new church at Hot Springs. We are at work doing all we can, though our progress is unsatisfactory. We have not received the aid we have expected from the outside. We were so crippled by the fire that it has been hard for us to keep up the work. There is one point though, in this work, of public interest; it reveals the need of missionary education.

Here is an illustration which makes it clear that we are weak in this particular: When the great fire on Feb. 25 swept away more than one hundred business and six hundred residences, an appeal went out from three different churches, including the Christian church, Cumberland Presbyterian and the M. E. church, south. The results stand thus: Central Methodist church has received aid to the amount of $13,650, Cumberland Presbyterian to the amount of $7,000, $4,000 being sent in as a result of sending out one circular letter. We made about the same effort they made, and, as a result, we received $80. "He who runs may read." T. N. KINCAID.

❀ ❀

Old-Fashioned Philosophy.

Scorn not the homely virtues. We are prone
To search through all the world for something new;
And yet sometimes old-fashioned things are best—
Old-fashioned work, old-fashioned rectitude,
Old-fashioned honor and old-fashioned prayer,
Old-fashioned patience that can bide its time,
Old-fashioned fireside, sacred from the world,
Old-fashioned satisfaction with enough,
Old-fashioned candor and simplicity,
Old-fashioned folks that practice what they preach. —*J. A. Edgarton.*

❀ ❀

Reading at Mealtime.

The morning newspaper, delivered at the door, or coming in the early mail, offers strong temptation to the man of the household to spread it before him as he sits at the breakfast table and to become absorbed in its contents. It has become the American fashion at hotels to glance at the paper while waiting for orders to be filled by the waiter. It is also considered excusable at the home table for a man to look into his paper for important news which he speaks of or reads for the interest of others at the table. But newspaper reading at the table should have its limits or it may become a vice. A man may allow himself to neglect and delay his breakfast and to become so selfishly absorbed as to leave his wife to her own thoughts, and he may form the habit of hastily reading without proper attention or remembrance. A very brief glance a the headlines should be sufficient at the breakfast table, and then he should be a sociable member of the family group, and make the time pleasant for others. If he perches his paper on the table, now looking, now eating, he is making a hog of himself, and if his wife has a tongue with a point he deserves all he gets.—*The Watchman.*

DEVOTIONAL LIBRARY
Comprised
IN THREE VOLUMES
Written by J. H. GARRISON
Editor of THE CHRISTIAN-EVANGELIST
Alone With God
The Heavenward Way
Half Hour Studies at the Cross
—PRICE—
Seventy-five cents a Volume, or Two Dollars for set of Three Volumes, Postpaid

These Books are well printed on good material and bound in substantial cloth. Thousands of them have been sold and are in daily use. For comforting and for adding to spiritual strength they have seldom been equaled.

Christian Publishing Co., St. Louis, Mo.

Church Supplies

Church Register and Record
With special rulings, headings and an alphabetical register. Printed on good paper and substantially bound. Size, 9x14 inches; cloth sides with leather back and corners.
160 pages, - $2.00 300 pages, - $3.50

Concise Church Record
A cheap and convenient book in which to record names of members, date of admission, how admitted, and remarks. Space for 960 names. Printed on good paper and strongly bound. Price, - - $1.00

Contribution Record
For use in connection with the envelope system. Designed expressly for keeping systematic account of weekly contributions. The most convenient record published.
Half leather, quarto, 40 pages, - - $1.00
Half leather, quarto, 80 pages, - - 1.50

Collection Envelopes
Made of good, strong manila paper. Neatly printed; 2 1-2x4 1-2 inches; satisfactory in every particular.
Per thousand by express, not prepaid, $1.25
Per thousand by mail, - - - 1.50

Church Letters
Bound in book form with stub for memorandum. The neatest and most convenient published.
No. 1, Fifty Letter Blanks, - - $0.50
No. 2, One Hundred Letter Blanks, 1.00

Baptismal Pants
We handle only the best grade. They are made in regulation sizes, based on the size of the foot. If an exceptional size is needed it can be made to order. In ordering send size of shoe worn. Prices quoted on application.

Christian Publishing Co., St. Louis

For the Busy Minister
A MOROCCO-BOUND COPY
OF THE
Minister's Pastoral Record and Memorandum.
FITS VEST-POCKET.
Price 50 Cents, Prepaid.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

College and Church.

The Christian temple is the most recently built church of the Disciples in this city, and only the chapel of it is completed. This, however, including the lot, has cost close on to $23,000. It was opened in January, and since then there have been eighty odd additions to the membership. This congregation has a history of about sixteen years. It started as a fully established church, and in their second year they built the Calhoun street church building, in which they worshiped until last January, and which is now being conducted as one of our branches. Bro. H. G. Spencer, son of Bro. I. J. Spencer, is pastor. Five years ago they built their first mission chapel, which is near the Twenty-fifth street church, and the next year they built another mission chapel, now known as the Randall street church. This church now is without a pastor. It pays $750 a year, and Bro. H. D. Mentzel, 117 Hopkins place, Baltimore, Md., may be written to regarding it.

But regarding the temple, among the very first features of its work is its seminary, which is a three years' course in the study of the scriptures. The freshman year includes a study in the Old Testament, the junior year is a study in the New Testament, and the senior year includes a brief study in a general review of the entire Bible, six weeks each in church history, Christian evidences and Christian missions. There are regular written examinations, and the students do much practica work outside. We have recently closed our first commencement exercises. Edward B. Bagby, of Washington, preached the baccalaureate sermon. The class day exercises consisted of two essays, "What is it to be a Christian?" by Miss Bernice Pratt; and "How do we know that the Bible is true?" by Miss Annette Saumernig. These papers would do credit to graduates from any theological institution. The day following was our graduating exercises. The young ladies already named, received diplomas, and the address was made by Dr. Duncan M. Buchanan, pastor of Lafayette square Presbyterian church. Our students wear mortar board caps, and have their colors—red, white and orange—and from September to June things are alive with Bible study. In the students' society, they have their recitations, essays, addresses and debates just as you see in any ordinary college, except everything bears on the Bible or Christian work. Members from other churches have attended our classes, and next September we are expecting a large number of students to matriculate. The course is not easy. Like all good things, it means work, but the work is so pleasant that it becomes a joy. We try to make it applied Christianity, and count that a student is not proficient except he practices what he has learned. After all, is it not as much the business of the church to teach as it is to preach? This work aims to be a small contribution to that end. Peter Ainslie.

Baltimore, Md.

◆ ◆

"What Is Your Life?"

Is the title of a recent book from the pen of W. J. Russell and published by the Christian Publishing Company, St. Louis, Mo. It contains seventeen chapters, and the purpose is to record aims and aids to su cess and happiness. The entire book is well written, and will prove a blessing to all who read it, especially to young people, to whom it is particulary dedicated by the author. The chapters on "The Value of Time," "Character Building," "Christian Citizenship," "The B ble," and "Golden Steps Heavenward," are of unusual interest. The publishers have done their part well, as they always do. There are 316 pages, good print, w ll bound. Postpaid, $1.00.—*W. G. Waters, in "Our Work."*

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

HOME STUDY BIBLE LESSONS—Genesis—Ruth. Twenty-five cents. Marion Stevenson: 2668 N. 41st Court, Chicago, Ills.

FOR SALE—Chicago Typewriter, in first-class condition, $12.50, purchaser to pay express. W. N. Briney, 9 Jefferson Terrace, Louisville, Ky.

PIANO and ORGAN—For sale, a piano and an organ. First-class make. Brand-new; will make low price on either or both for a quick sale. Address, W. D. CREE, 2712 Pine st., St. Louis, Mo.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

FREE A $3.00 FOUNTAIN PEN FREE

SOLID 14K GOLD
LEADER

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. Absolutely **FREE** with **THE CHRISTIAN-EVANGELIST** for two new subscribers, or the renewal of your own subscription for one year and one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer, renew your own subscription and secure new subscribers at once, as this offer may be withdrawn at any time. The Christian-Evangelist is worth more than $1.50 to any home.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

NEWS FROM MANY FIELDS

Kentucky State Conventions.

The following is the program for the Kentucky state conventions to be held at Maysville September 25-28:

Monday Afternoon—Workers' conference.

Monday Evening—Joint session: Welcome, R. E. Moss, Maysville; responses, R. M. Giddens, Mayslick, W. J. Thomas, Shelbyville; greeting, Maysville Auxiliary, Mrs. R. H. Markham; response, Mrs. Austin Finley, Lexington; The Egyptian Princess, "She had compassion on the child," Miss Iva Collins, Paris; The Shunamite Woman, "I dwell among my own people," Miss Nell Elliott, Sulphur; Esther, "I had held my peace," Mrs. E. W. McDiarmid, Morehead.

Tuesday Morning—Christian Woman's Board of Missions: Bible study, Miss Sue Sublette, Winchester; president's address, Mrs. Ida W. Harrison; reports; "The Chief Aim of the Junior Society," Miss Mary Finch, Mayslick; "The Neglected Continent," H. J. Derthick; appointment of committees

Tuesday Afternoon—Reports.

Tuesday Evening—Adress, Mrs. Anna R. Atwater, Indianapolis; address, "India," Mrs. Julia Gerould, Cleveland, O.

KENTUCKY CHRISTIAN MISSIONARY CONVENTION.

September 27—Home Mission study, W. J. Wright, Cincinnati, O.; president's address, H. C. Garrison, Danville; report of state board and treasurer, H. W. Elliott; appointment of committees; address, "Kentucky's demands upon us," Hugh McLellan, Richmond; introduction of state workers; "Fruits that Increase to Your Account," sermon by C. R. Hudson, Frankfort.

Afternoon—Address, "Foreign Missions," F. M. Rains, Cincinnati, O.; report, Anti-saloon League Committee; reports of committees.

Evening—"The Old Guard," H. D. C. MacLachlin, Shelbyville; sermon by E. L. Powell, Louisville; report of Committee on Obituaries.

SUNDAY-SCHOOL CONVENTION.

September 28—"The Teacher's Preparation of the Lesson," Geo. A. Miller; president's annual address, E. S. Jouett; reports and appointment of commitees; "The Program of Our State Sunday-school Work," Roger T. Nooe; "Some Problems of the Sunday-school superintendent," T. J. Legg.

Afternoon—"One Way to Gather Statistics," B. W. Trimble; business session, reports of committees; "A Pastor's Opportunity, C. J. Armstrong; "The Individuality of the Child," Geo. L. Sehon; "The Essential Elements of a Sunday-school," W. J. Hudspeth; "Some Snap-shots from our Mountain Sunday-schools," Miss Ruby Huffman; "What Manner of Child Shall this be?" J. W. Graham; "The Church as Teacher," Herbert L. Willett.

❀ ❀

Kentucky Convention Pointers.

Time—September 25 to September 28.

Place—Maysville is easy of access by both the L. & N. and C. & O. railroads.

Entertaiment—The Maysville people expect to entertain in their homes all who send their names prior to September 21. Dr. P. G. Smoot, Maysville, Ky., should be notified at once.

Railroad Rates—All roads have given us a fare of one and one-third plus twenty-five cents, on the certificate plan. You must get certificate on purchase of your ticket from starting point certifying that you have paid full fare, and this, properly signed at Maysville, will entitle you to return at one-third fare plus twenty-five cents. You can not get any reduction in return fare without this certificate. If the agent tells you that he has no instructions, insist that he give you the certificate. He has no right to refuse you at any time such a certificate. If you can not buy a through ticket, because you travel over one or more lines, get a certificate each time, and we can manage to get you back as per agreement. Absolutely, no certificate, no reduction. This rate applies only to points from which the fare going is seventy-five cents or more.

Our Finances—There are still strong churches on our list delinquent. I am sure that many of these will not be so when the annual report is read September 27. If your contribution is to be in the list of published receipts presented to the Maysville convention, it must reach me by September 20. Money reaching me later than that, and prior to September 26, will be read in a supplemental report on September 27.

One of Fifty—This good work is not completed as yet. We lack a considerable number of reaching the goal. Will you not be one of fifty to give $10?

Sulphur, Ky. H. W. Elliott, Sec.

❀ ❀

Tidewater, Va., Convention.

The Tidewater meeting has just ended, and though the attendance was small, owing to the excited condition of the state in politics, there was a great deal of work accomplished and the plans for the future were extensive, and the year upon which we have just entered is expected to be one of the best in the history of the district.

The C. W. B. M. had the field on the first day. Some admirable reports and addresses were given. The meeting was held with the Olive Branch church at Toano, Va. Seventeen churches and schools were represented. From the report in the regular convention the district was shown to be in a better condition than a year ago, having added $1,066 to the educational fund. During the past year the board aided J. T. Hoskins in his school work at Lexington, Ky. The coming year the fund will be able to aid more young men to secure an education for the purpose of entering the ministry.

The convention listened to E. A. Cole, of Washington, Pa., in presenting the cause of foreign missions.

The report of the churches was read, showing a net increase of 189 members during the year.

W. C. Wade made application for the admittance of the Portsmouth Christian church, a newly organized body of eighty members; also two other churches from Princess Anne county, all of which were admitted. A. J. Renforth presented the needs for the educational fund, and took up a collection of $246.25, to be paid during this year. This fund has assets amounting to $4,612.54. The membership of the district at the close of this year is 5,437, showing a total collection for all purposes of $33,525.19.

The closing event of the day was the address of Milo Atkinson, of Newport News.

The next convention will be held with Smyrna church, on August 7-9, 1906.

Nominations for board for next year were made as follows: P. A. Cave, president; J. L. Hill, treasurer; G. S. Crenshaw, secretary; G. A. Watson, superintendent of schools; A. J. Renforth, superintendent of Christian Endeavor; J. T. T. Hundley, B. H. Melton.

The Christian Endeavor reports showed fifteen societies in active work and a membership of 465. During the coming year an extra effort will be made to establish a society in each church in the district.

H. C. Combs represented Virginia state work, and in a talk of thirty minutes impressed his hearers with the excellent work being done by this board.

Owing to the absence of S. G. Sutton, superintendent of Sunday-schools, G. A. Watson was appointed to conduct this work. E. W. Thornton was appointed to represent the work, but being unavoidably detained at home, E. A. Cole represented this work.

❀ ❀

Wisconsin Conventions.

The following is the program for the conventions of the Wisconsin Christian Missionary Association and the Christian Woman's Board of Missions to be held at Grand Rapids, September 19-22:

Tuesday Evening, September 19—Address by Mrs. Laura De Lany Garst, of Des Moines, Ia.

Wednesday—Bible study in missions; formal opening of convention by President J. C. Thurman, Green Bay; appointment of committees; report of state board meetings; report of missionary pastors; discussion of reports by the convention; address by Mrs. Garst, "The Queenly Woman."

Afternoon—C. W. B. M. session: Appointment of committees; reports of secretary, treasurer, auxiliaries, secretary of young people's departments, orphanage work; discussion of auxiliary reports, led by H. F. Barstow; address by Mrs. Anna R. Atwater.

Evening—Praise service and Bible study in missions; sermon by Charles A. Young, of Chicago.

Thursday—Bible-class recitation, C. A. Young; reports of committees; report of corresponding secretary and treasurer; "Our Present Methods of Mission Work in Wisconsin—Their Strength and Weakness," C. M. Kreidler, Milwaukee; discussion of same, led by M. L. Cottrell, Hickory; "The Importance of Church Extension to Wisconsin Churches," G. W. Muckley, Kansas City; "Our Literature," J. H. Garrison, editor of The Christian-Evangelist, St. Louis, Mo.

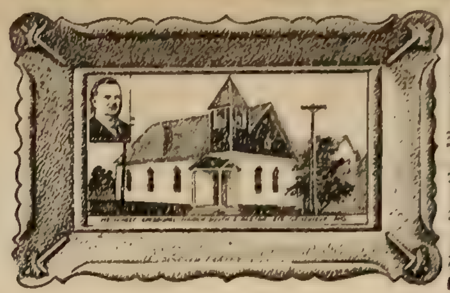
Afternoon—C. W. B. M. session: Reports of committees and election of officers; "The Importance of General Home Missions to Wisconsin Missions," B. L. Smith, Cincinnati; "The Anti-saloon League and Missions," J. H. Berkey, Monroe; memorial service, J. H. Garrison and Milton Wells.

Evening—Praise service; "Something definite for the Endeavor Societies to do for

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

HOW TO RAISE MONEY EASILY & QUICKLY FOR YOUR CHURCH

AID OR SOCIETY, any other SCHOOL, purpose. NO RISK



Size, 6½x4½, Plaque same.

Send us photographs (any size) of church and pastor or other subjects and we will reproduce together, in beautiful half-tone, on 200 SATIN ALUMINUM TRAYS, WALL PLACQUES, DESK BLOTTERS or CALENDARS, all of one or assorted names, etc., lettered as directed. Make beautiful, salable souvenirs. Yourself and fellow workers can quickly sell at 25c each.

KEEP $30.00, SEND US $20.00 any time within a month. We send Express Prepaid.

NO MONEY REQUIRED IN ADVANCE, but $18.00 accepted cash with order. Satisfaction guaranteed. One sample and booklet "How to Raise Money" ($10 to $100) free. Additional samples 10c each. Above articles as advertising souvenirs for merchants, etc., same price.

WISCONSIN MFG. CO., Dept. 87, MANITOWOC, WIS.

"Missions," P. A. Sherman, Rib Lake; sermon by J. H. Garrison.

Friday—Reports of committees; "What Should Wisconsin do for Foreign Missions?" Stephen J. Corey, Cincinnati; "The needs of Southwest Wisconsin," Willard McCarthy, Richland Center; "Our Benevolences," George L. Snively, St. Louis.

Afternoon—Bible-school session, Mrs. Goodnight, chairman; "The Relation of the Bible-school to the Church," Mrs. Goodnight; "The Bible-school, God's Kindergarten," Geo. F. Chandler; "The Relation of the Bible-school to Mission Work," A. M. Laird; "The Model Bible-school," T. H. Goodnight and others.

Evening—Address, "The Value of Systematic Bible Study"; report of Committee on Resolutions.

Send your name right away to C. H. De Voe, who will plan your free entertainment.

Any correspondence regarding programs should be addressed to H. F. Barstow, Ladysmith.

◆ ◆

C. W. B. M. in Missouri.

The convention of Scotland county was held at Azen, August 26 and 27, and was a most enjoyable one. The attendance was good, especially on Sunday, when the men, in some cases, had to take the outside of the building in order that the sisters might have seats. This, considering the membership of twenty-five, and a building surpassing many of the city houses, would indicate that the cause in Scotland county is in good condition.

M. J. Nicoson presided, in the absence of the president, J. M. Jayne, of Memphis. There are thirteen church organizations in the county, most of which have one-half time or one-fourth time preaching. Only one, Memphis, has full time. The county is well organized and in fine working order. No family is more than five miles from a church, and some buildings are but two miles apart. This splendid distribution of buildings is largely due to the efforts of Judge J. M. Jayne, of Memphis, who has had the county development on his mind for years. The one auxiliary at Memphis had a good report from its representative, Miss S. Johnson, and a few words of testimony as to the joy of the service from Sister Nicoson. We fully expect, before many months, to have organizations at Azen and Granger.

A great privilege was enjoyed by the secretary, that of a visit with the auxiliary at Canton, which was long looked forward to with hope, and was fully realized. The president, Mrs. J. F. Graves, was absent from the city, but other faithful officers and members managed meetings so that a most delightful time was experienced.

Also, another treat while there was much appreciated—that of visiting the grounds and buildings of Christian University, through the kindness of Mr. and Mrs. Graves.

How happy and gratified the friends of this university must feel, now, after the days of such earnest struggle, to see this monument to their faith and love before their eyes, and set upon a hill where it can not be hid.

Word comes from Mrs. Q. T. Hall, manager of the first district, of the organization of a new auxiliary at Old Union, Monroe County, of eleven members. This gives Missouri the two hundred auxiliaries asked for, including circles. Now, let us strive for two hundred auxiliaries, not including circles, before September 15. We can do it if each manager will be as faithful as this one, and we know they will. This means four new ones, still.

St. Louis. Mrs. L. G. Bantz.

◆ ◆

The Oklahoma State Convention, September 11-14.

A full program of practical themes has been prepared by the C. W. B. M., the C. E., and the church forces of our Zion of Oklahoma, for the state convention, which is to meet at Guthrie, Sept. 11-14. Oklahoma will show the marvelous record of growth of our cause for the early days of the century. This has been a year of church building. Scarcely a Lord's day goes by but a new building is dedicated for the worship of God, according to the simple Bible plan. Some of the churches, like Guthrie and El Reno, although but a little beyond a decade in age, are now on the living link list for home missions. Other churches, like Oklahoma City and Enid, are soon to clear themselves of debts incurred in erecting modern buildings that would grace any city of the middle west or older east. Bro. J. M. Monroe is the efficient corresponding secretary. A number of consecrated men and a few ministers constitute the territorial board. The Christian Clarion is the official organ of the territorial work, which is just in its beginning, being ably edited by C. W. Gould, of El Reno. Great numbers are moving into the territory and buying homes. The time seems to be at hand to be earnestly about the Lord's business, and in a few more years Oklahoma will be one of the strongholds of the restoration movement. Every church should send up a large delegation. The minister and some member of the official board at least should attend. We are assured that the good sisters of the C. W. B. M. and the young people of the C. E. are to have a large attendance.

El Reno. O. C. Smith.

◆ ◆

The Negro Missionary Convention at Hannibal, Missouri.

The convention of the Negro Christian Missionary Society of Missouri recently closed its thirty-first annual session at Hannibal.

The meeting was the greatest ever held among us. The crowds of delegates and visitors thronged the church on the first day of the convention.

The report of the president, J. B. Parson, covering a period of five years, shows a steady growth in all departments of our work. Churches, Sunday-schools and members have almost been doubled. Thirty-one churches are reported.

The district convention organized last year at Fulton proved to be a success. This year the convention recommended that a Sunday-school superintendent be appointed in each of the districts. The districts raised $75 during the year. Three Sunday-schools were organized and one church was built at Jefferson City. While this report is being written Bro. W. J. Berry and Bro. Moser Powell are laying the foundation for a church house in Lexington.

Mrs. J. L. Moore gave a stereopticon lecture concerning the work of the C. W. B. M., and at its close an offering of $6.02 was made to the mission in Mexico. I am anxious to know if this is not the first offering from a colored C. W. B. M. to any foreign mission station.

Many excellent papers, which space will not permit to be mentioned in this brief account, were read before the convention.

Next year the convention will be held at Madison, on Tuesday preceding the fourth Sunday in August. S. W. Scott.

3245 Roanoke St., Kansas City, Mo.

◆ ◆

Indian Territory.

Our midsummer campaign has been a great success. Following is a brief report of some of our August meetings: L. B. Grogan, Purdy, 34 additions; A. C. Parker, Davis, 45 added at last report; Couch-Allhands meeting at Roff, closed with 61 additions; Frank Brain, Thurston, 20 added; A. J. Williams, Kiowa, six added first week and meeting continued; S. R. Hawkins, Eylor, one week, church dedicated, eight added—making a total of 125 baptisms, 49 otherwise, one church dedicated and one organized. I am beginning a meeting at Duncan.

S. R. Hawkins, Cor. Sec.

◆ ◆

The Martin Meeting.

A successful series of evangelistic meetings by Bro. S. M. Martin, of Seattle, has just closed. Bro. Charles E. McVay, of Nebraska, had charge of the music. Thirty-eight were added to the church and a great deal of interest aroused. This town has been a free thought center for many years. A liberal university flourished for a time but was abandoned a few years ago. This meeting has sowed a great deal of good seed that will surely grow. Brother Albyn Esson who has been the minister of the Rodney avenue church in Portland the past four years, has been called to the work here. E. E. Washburn.

Silverton, Oregon.

ELIZABETH FLOWER WILLIS
School of Oratory and Dramatic Art
22 Dayton St., Worcester, Mass.
Send for Free Catalogue, terms, etc. Entertainments furnished for churches, clubs, etc.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine Street, St. Louis, Mo., on Tuesday Oct. 3, 1905, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, Pres.
W. D. Cree, Sec'y.

St. Louis, Aug. 28, 1905.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Oakland, Cal., Sept. 3.—Sixty-seven added in Scoville-Smith meeting in seven days; 24 to-day; crowds turned away.—T. A. Boyer, pastor.

ARKANSAS.

Fayetteville, Aug. 29.—There were three additions to the First church last Sunday—one by letter and two conversions.—N. M. Ragland.

De Queen, Aug. 28.—I baptized two the third Lord's day four miles from here, and last Lord's day received five here—one by statement and four by confession and baptism.—W. O. Breeden.

Jonesburg, Aug. 31.—Elder E. C. Browning, state evangelist of Arkansas, and the writer conducted a meeting at Mangrum, commencing on Saturday night before the second Lord's day in August, and lasting ten days, with 32 additions—22 baptized, four restored and four from other churches.—Wm. G. M. Wilkerson.

Evadale.—Just closed a ten days' meeting. There were a few brethren scattered about this place without any church organization. We had unfavorable circumstances surrounding us. A Methodist meeting about three and one-half miles had been running one week; a Baptist meeting on the other side and any amount of prejudice scattered about the neighborhood. One man positively refused to allow his wife to be baptized after she had confessed her Lord. The meeting resulted in six confessions, three from the Baptists, one from the Methodists and four reclaimed. We found quite a number of the faithful and organized a church of Christ with 32 charter members.—Elder J. A. Allen.

CALIFORNIA.

Oakland, Aug. 27.—Scoville and Smith are here. Twenty-two added to-day, third day of meeting. They have reached over fourteen hundred in first seven months this year.—T. A. Boyer.

COLORADO.

Trinidad, Aug. 25.—One baptism at Raton, New Mexico, Thursday, August 24. The church is doing nicely, but has not yet secured a minister.—David C. Peters, minister, Trinidad, Col.

ILLINOIS.

Waukegan, Aug. 24.—To date there have been sixteen confessions and one restored. One young lady about thirty years of age, both deaf and dumb, made the good confession and was buried with her Lord in baptism last night. Her confession was taken in writing. It was a very impressive scene. From here we go to Missouri.—Lawrence and Edward Wright, evangelists.

Detroit, Aug. 28.—The Asbell meeting closed August 27. O. P. Shrout, of Palmyra, Mo., did the preaching. Thirty-five confessed Christ. The meeting was dismissed and thirteen young men came forward and asked an opportunity to confess Christ. Brother Shrout held us the best meeting in the history of the church. The building has been remodeled and departments are progressing nicely.—John Meyer Asbell, pastor.

Moweaqua.—Evangelist H. A. Davis has begun a meeting. Seven added so far. Interest and audience good.

Normal, Aug. 31.—We have recently organized a local chapter of the Business Men's Association, and a Young Ladies' Missionary Circle, which promise added power to the church. We are preparing for a meeting in November, with John W. Marshall as evangelist. Ten added to the church during July and August. The Normal school opens September 11. Ministers knowing of young people coming from their community will do well to write to us. Robt. H. Newton.

INDIANA.

Indianapolis, Sept. 1.—One confession at Hillside church last Lord's day. Seven since last report. Work grows.—O. E. Tomes.

Center, Aug. 28.—Six added by baptism the first week.—E. L. Frazier.

New Albany, Aug. 30.—A thirteen days' meeting with the Chapel Hill congregation resulted in twelve accessions—eight by conversion, four by statement. Eighteen months ago I held my first meeting with this church, which resulted in twenty-four additions in ten days. Arthur G. Day, of the College of the Bible, Lexington, Ky., is their hard working minister.—B. F. Cato.

Rochester.—I recently helped Brother Givler, pastor at the Second church, Terre Haute, for a few days in a tent meeting. I go to Grand Rapids, Wis., August 31, to preach for the newly organized church at that place and help them make ready for the state convention, to be held there September 19 to 22. I will be joined there by my singer and helper, Brother H. K. Shields, who is now assisting E. B. Barnes in a meeting at Fredericktown, Ohio.—C. H. DeVoe.

INDIAN TERRITORY.

Broken Arrow, Aug. 28.—Three added to the membership here the last two Sundays, and one at Okemah the previous Sunday. I have never seen new work start off better than the Broken Arrow church. As another step forward we hope to have the Christian-Evangelist list soon enlarged here.—A. M. Harral.

IOWA.

Des Moines, Aug. 30.—Triumphant summer services. Great congregations. Twelve confessions and 26 letters received during July and August.

KANSAS.

Topeka, Aug. 28.—Aug. 20 Evangelists D. Y. Donaldson and Bert. I. Bentley closed a short meeting at Center Park church with three additions and the church much edified. Two confessions at regular services last night.—C. A. Polson, pastor.

Humboldt, Aug 29.—R. H. Tanksley is conducting a tabernacle meeting, assisted by J. J. Setliff, of Ottawa, and V. E. Ridenour, of Topeka. Two confessions and one by letter.

KENTUCKY.

Poplar Plains, Aug. 29.—Our meeting at Hilltop Christian church closed Sunday night, after ten days, with three confessions and baptisms. The field had been thoroughly worked of late. This community, much to its credit, is largely church holding and church going. The meeting was mutually helpful and enjoyable. Jos. R. Jones is their able minister.—Thos. B. Howe.

Owingsville.—I spent the week of Aug. 8-13 in Washington, D. C., whither I went to perform a marriage ceremony for my brother, J. Murray Taylor, and filled his pulpit Aug. 13. I began here Aug. 20 and have had 19 accessions the first week; will continue another week. Robt. M. Campbell is the beloved minister here.—J. J. Taylor, evangelist.

A CURE GIVEN BY
ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial. I will send it free Write right now. Address
MARK H. JACKSON, 59 James St., Syracuse, N. Y.

LOUISIANA.

Cheneyville, Aug. 28.—The church gave us a unanimous call to remain with them another year. Sixteen additions during our two weeks' meeting.—L. C. Wilson.

MISSOURI.

Canton, Sept. 1.—A two weeks' revival service, closing Aug. 24, resulted in nine additions to the congregation—eight by confession and baptism and one from the Baptists.

Warrensburg, Aug. 31.—I just closed a meeting at Kingsville, where my brother Phil is pastor, with five additions—three by obedience, two by statement. Since last report there have been nine additions at Rich Hill, four by obedience and one from the Baptists; at Lone Jack four, two by obedience.—King Stark.

Memphis, Aug. 30.—Two added to the church here last prayer-meeting night—one by obedience and one by letter. J. J. Taylor, a singer, is to assist us in a meeting in October. The Scotland county meeting was held at the Azen church Aug. 25 to 27. It was a splendid meeting; several hundred in attendance the last day. The speakers were M. J. Nicoson, R. G. Sears, C. A. Hicks, Paul Wright and Mrs. S. G. Bantz. Next meeting to be held at Arbela.—M. J. Nicoson.

Prairie Hill.—Have just closed a meeting of two weeks here. J. C. Creel, of

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

HIRAM COLLEGE
HIRAM, OHIO.
The College of the Disciples of Christ in Ohio.

Four College Courses. Also Ministerial, Music, Business and Preparatory Courses
Most healthful and picturesque location.
Faculty much strengthened this year.
Wholesome college life.
Much attention given to good food and healthful exercise.
Fall term opens September 26.
Write THE SECRETARY for further information.

Plattsburg, did most of the preaching. There were 17 additions to the congregation—eleven were baptized, four by commendation and two restored.—W. G. SURBER.

Lathrop, Aug. 28.—I closed a meeting at Bethel, six miles east of this place, on Sunday night. Enos Oatman, the beloved and efficient pastor, had the meeting well under way when the writer was called to assist him. Visible results were—12 baptisms, six by letter and one reclaimed.—J. G. CREASON.

Higginsville, Mo., Aug. 28.—I just closed a 12 days' meeting with the Macedonia church in Audrain county with 20 additions—17 by confession, two restored and one by letter. This is a strong country church. M. M. Shaw has been preaching for them one Sunday in the month for four years. They will have preaching half time next year.—J. H. COIL.

Cairo, Aug. 29.—I closed a few days' meeting at Salem, near Moberly, with two confessions and church strengthened. In a good meeting here. There have been five baptisms to date. This is my fifth meeting here and my sixth year as pastor. Bro. Willoughby Brundege, of Sturgeon, is the singing evangelist.—S. J. COPHER.

Kansas City, Aug. 28.—Six more additions at Louisburg Sunday—three by letter and three from the Baptists. The church tendered me a reception there Friday night. We have a successful work and a bright outlook.—C. L. FIFE.

Willmathsville, Aug. 28.—Meeting closed here last night resulting in 36 added and a church organized. One came to us from the M. E. church at the close. The day after the meeting closed one came from the M. E.'s, who will be received into church next Lord's day. The church has asked me to take up the work regularly; I have it under consideration.—W. T. CLARKSON, evangelist.

Freeman, Aug. 28.—Twelve to date in this meeting. A. O. Ishmael is pastor, and these good results are due to his devoted service. The meeting is in the second week. Our Yukon meeting closed with 27 added. The church is greatly strengthened and will succeed.—D. D. BOYLE, evangelist.

Ethel, Aug. 28.—I just closed a meeting with 33 additions—28 by confession and baptism, three reclaimed and two by letter. —J. M. RAMSEY.

Monett, Aug. 31.—Our meeting with Brother Harlow in command closed Lord's day evening with 50 additions—32 by confession and baptism, five by letter, 11 by statement and two from the denominations. There was much opposition.—ROBERT SIMONS, pastor.

Bethany, Aug. 22.—One baptism last Lord's day.—C. ORAHOOD.

Boydsville, Aug. 22.—Two by letter recently.—J. D. GREER.

Canton, Aug. 31.—A two weeks' meeting at Greensburg, with home forces, gave 28 added, 18 baptisms, nine by statement and one from the M. E.'s.—CLAUDE F. PEARCE, pastor.

Plattsburg, Sept. 1.—A meeting of 18 days at Highland, Livingston county, resulted in 15 additions—13 confessions and two reclaimed.—R. A. THOMPSON.

NEW YORK.

Buffalo, Aug. 21.—A young man responded to the gospel invitation last evening, and a man and his wife were baptized two weeks before. Four others also baptized not previously reported.—B. H. HAYDEN.

Buffalo, Aug. 28.—One added to our numbers yesterday. August audiences as good as during the winter season. Planning for a special effort in Sunday-school work. Mrs. Nettie McCorkle, our assistant pastor, is proving to be valuable help in this great field.—B. S. FERRALL.

NEW MEXICO.

Roswell, Aug. 28.—Two additions here yesterday, and one baptized who had previously made the good confession. During our vacation in the mountains 100 miles west of here, I preached twice; and as a result baptized three Presbyterians who were members of our camping party.—C. C. HILL.

OHIO.

Bellefontaine, Aug. 28.—One confession at the Bellefontaine, Ohio, church yesterday morning.—W. H. HEDGES.

Dayton, Aug. 28.—Three added yesterday at Central Church—one by confession, two by letter; twenty-three since last report.—I. J. CAHILL.

Sharon Center, Aug. 28.—I. H. Durfee is with us at East Granger in a splendid meeting, a week old, with three confessions. One added at Ghent by statement. —MEDARY GORSUCH.

Miami; Aug. Z8—The meeting at Macedonia church, which began August 6, closed on August 25—twenty days—with forty-three accessions to the church—thirty-two by confession and baptism, one restored and ten by letter or statement. W. F. Shearer, of Angola, Ind., did the preaching. The whole community was greatly stirred, and the church greatly revived and strengthened. An Endeavor Society will be organized at once.—J. A. ROBERTS.

Millwood, Aug. 28.—Evangelist E. B. Barnes, Noblesville, Ind., closed a four weeks' tent meeeting at Palmyra, August 27, with thirty accessions—mostly baptisms. He leaves church and pastor thinking more of one another than when he found them. The music was under the direction of H. H. Saunders and H. K. Shields, whose work was good.—A. E. MEEK, pastor.

OKLAHOMA.

Payson, Aug. 30.—A. B. Carpenter, of Apache, has held a two weeks' meeting and had 25 additions—17 by confession and baptism and eight by statement. The meeting will close to-night. Brother Carpenter will go to Frederick.—J. G. CANSLER, pastor.

PENNSYLVANIA.

Uniontown, Aug. 31.—Three baptisms last week. Our Bible-school completes its grading next Sunday. The prospect for better results is good. We shall have the primary, junior, intermediate, senior, young men's and young women's and assembly departments, besides the cradle roll and home class.—J. WALTER CARPENTER.

Canonsburg, Aug. 28.—Closed a three weeks' tent meeting here last night. It has been a time of seed sowing. Seven were added. R. G. White has charge of this work. Sister Metta Cooper, of Wheeling, W. Va., assisted as leader of song.—F. A. BRIGHT, evangelist.

Avis, Aug. 31.—Tent meeting growing in interest and enthusiasm; 13 added this week, and week but half gone. Meeting but 16 days old.—C. R. L. VAWTER.

TENNESSEE.

Shelbyville, Aug. 25.—Closed a ten days' meeting at Sylvan Mills last night. There were forty added during the ten days. H. H. Saunders and I commence here next Sunday.—E. E. VIOLETT.

Rheumatism
Cure
Free

John A. Smith, the great German scientist, whose photo appears above, cured himself of chronic rheumatism in its very worst form after suffering for years and will cure you. All you have to do is fill out the coupon below and mail to him. Every reader of this paper should send to-day.

FREE PACKAGE OFFER.

JOHN A. SMITH, 1944 Gloria Building,
MILWAUKEE, WIS.

I am a sufferer from rheumatism and I want to be cured. If you will send me a package of your discovery by mail, free, I will give it a trial. My address is:

Name...
Street No ....
City ....
State...

TEXAS.

Milano, Aug. 29.—Report of meetings for July and August: Summit, five by relation; Sand Grove, 14 added—five restored, three by statement, six by baptism; at Bryan Station four by baptism.—J. N. GIBSON.

VIRGINIA.

Petersburg, Aug. 25.—Great crowds attending the tabernacle meetings here. Brother Herbert Yeuell has aroused the people as they have never been aroused before. During the last three nights twenty-six have confessed Christ. About 800 people heard Brother Yeuell's lecture last night on "Ben Hur."—CHAS. B. RICHARDS, pastor.

WEST VIRGINIA.

Parkersburg, Sept. 1.—Two added—one from the Baptists and one by letter. Herbert Yeuell will begin a meeting for us in November, from which we are hoping for large results. I hope to help Brother Helm, of Hillsboro, O., in a meeting in October.—G. J. ASSITER.

* *

A Wonderful Tonic

HORSFORD'S ACID PHOSPHATE

Cooling, refreshing and invigorating. Dispels that dragged out feeling during spring and summer.

Midweek Prayer-Meeting.

By W. F. Richardson.

Sept. 13, 1905.

A MOTHER'S FAITH.—Matt. 15:21-28.

A Mother's Vision. Mark, in narrating this same incident, tells us that Jesus sought to keep his presence in the borders of Tyre and Sidon a secret, but that "He could not be hidden." It has ever been so. Jesus cannot be hidden when he enters any community, or home, or heart. The "Rose of Sharon" cannot bloom and not shed its fragrance abroad. But it was a mother's eye that first discovered him, or at least first sought a blessing at his hands. No vision is so keen as a mother's, and none can reach so far. She sees in the child possibilities that exceed the wildest dreams of others for him. She too, sees in the affliction or sin of her child the presence and influence of evil agencies, and would excuse his wrongdoing or minimize his fault.

A Mother's Prayer. "Have mercy on me, thou son of David." "Lord, help me." Thus does the mother ever identify her child with herself. The boon she asks is for her own heart, though the deed of healing must be performed upon her child. And why not? Has she not borne the child in her own body, nurtured it with her own blood? Is it not in truth a part of her very self? None but a mother can understand fully what this means. What is so sacred as a mother's prayer? How it follows after the wanderer, encouraging in time of trouble, rebuking in time of sin, cheering in the hour of repentance. Many a soul that otherwise would have been wrecked upon the rocks of temptation has found an anchor at the critical hour in the knowledge that mother was praying in his behalf.

A Mother's Faith. This incident stands alone in the life of Jesus as a seeming repulse to the cry for mercy. His language is almost cruel, as he reminds this Gentile mother that she and her people are but dogs in the estimation of the Jew, and that his mission is rather to the chosen people of Jehovah. But the tender pity of his face must have robbed his words of their keenest sting, or the poor creature could not have made the bold appeal that she might, like the dogs under the table, be given at least the crumbs, when the children have been fed. A mother cannot be easily discouraged in a matter that involves the life of her child. Pharaoh may command the slaying of every baby boy in Israel, and threaten direst penalty for disobedience, but the sweet face of Moses bids his mother and father to risk their lives to save his life (Heb. 11:23). The godly mother looks upon the life of her child as a gift from God, and she refuses no return that may be asked for this gracious gift. Like the mother of Samuel, she is ready to dedicate her child to the Lord.

A Mother's Reward. "Be it unto thee, even as thou wilt" Such is the answer to believing prayer. The daughter of the Canaanitish woman is healed. Hannah's son becomes the Lord's prophet and the righteous judge in Israel, because he early learns from the example of his mother's faith to reply to the call of Jehovah, "Speak, Lord, for thy servant heareth" (1 Sam. 1:11, 27, 28; 3:1-14, 19-21). Oh, for more mothers whose prayers for their children shall ascend to the Lord like sweet incense, while they linger in the memory as the echo of God's voice, calling the footsteps back from the winding paths of sin into the narrow path of righteousness. Great is the reward of such a mother, in the lives of her children.

Christian Endeavor.

By H. A. Denton.

Sept. 17, 1905.

THE GREAT SURRENDER.— Acts 9:1-22; Rom. 6:16-23.

For the Leader.

We are now in the period of revivals in the churches. The vacation period is past. Home from the mountains; the seaside left for another year's work; the summer school, or whatever work we took through the summer months, left behind; we now come to settle down to an even stretch of life for a number of months. Shall these months be the best ones we have ever put in? If you are a Christian, how can this be so unless you do more than ever in the past for the cause of the Master? If you are not a Christian, how can the best thing, the best deed, of your life be postponed beyond this season? More work must characterize the Christian. A fuller obedience must characterize those who have not yet committed themselves to the Way. May this meeting be one in which we will dispense with readings as nearly as possible, or if we use them, follow the reading with a few words of comment. Let us speak out to one another from the heart.

For the Members.

1. What do we mean by the great surrender? There are many surrenders one might make in this life. One might submit to some ruling of his friend that would call upon him for considerable sacrifice; one might surrender some bad habit; one might give up some pleasure in order that he might be in a better position to help someone; one might make a surrender in almost an infinite number of ways, but what do we call the greatest surrender one can make? The surrender of oneself to Jesus Why do we call this the great surrender? I think we thus style it because it embraces all one's powers. The true surrender of the soul to Jesus is unconditional. There can be none greater in this respect.

2. It is the great surrender because of what it means to the one who surrenders. The future is full of promise to the humblest of God's children who has made this surrender. In a physical way, he has much to gain Those habits that have weakened his body can now be broken, yes, have been broken in the step to Jesus. Those vices that have weakened both body and mind are past. The new life will heal the wounds. In a financial way, how much will he now have that was once spent upon that which was not bread, and for that which satisfieth not. Sin is the most expensive thing in the world. A young man became a Christian and married. What he saved in the way of money once spent for tobacco, treats, and the little things that the fast crowd look upon as all right, was more than enough to keep house for two:

INDIVIDUAL COMMUNION CUPS
Send for FREE catalogue and list of nearly 3,000 churches using our cups.
Sanitary Communion Outfit Co.
15th Street, Rochester, N. Y.

3. In our lesson to-night we have the case of Paul. Someone say, "It is no trouble for the boys and girls to become Christians, but for me it would mean so much." Well, consider how much it meant to Saul to make the surrender you are called upon to make. He was a grown man. He held official position as a Jew. All his education and training had been for the line he was following when he was halted and asked to surrender. When you think of surrendering, do you think of what those who have been your associates in sin would say? What do you think Saul thought the Jews would say? We know what they must have said, but Saul did not care for this more than he did for the things his Lord would say and think. He counted all the past loss, if it must be so, in order that he might obtain the future riches. In doing this Saul made a choice that did not lose him any good thing in the run of his whole life. He got in another kind far more than he gave up. But this did not appear so to him at the time of the surrender. He only knew then that he was injuring and grieving the Lord. He surrendered as one who had been doing wrong, as one who had been in a rebellion against the highest power. As we to-day look upon Paul's life we can see that he is known, and that his influence is felt to a far greater extent than it would ever have been had he continued in the old way. It would have been a losing battle as the years went on.

Quiet Hour Thought.

Am I giving all my powers to him to whom I surrendered?

DAILY READINGS.

M. The surrender of self will. Luke 22:39-42.
T. Of self dependence. Prov 3:1-7.
W. Of vengeance. Rom. 12:16-20.
T. Of ambition. Gal 1:10-17.
F. The great refusal. Matt. 19:16-22.
S. The great example. 1 Peter 3:17-22.
S. Topic—The great surrender. Acts 9:1-22; Rom. 6:16-23.

❖ ❖

CUTICURA SOAP SHAMPOOS

And Light Dressings of Cuticura Stop Falling Hair and Dandruff when All Else Fails.

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

THE VERY LATEST AND BEST
Christian Workers' New Testament
With marked passages so connected by references as to make
a complete study of any particular theme a very easy matter
Leather Binding. Divinity Circuit.
Prices: - - - 75 cents to $1.25.
Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

Sunday-School.

September 17, 1905.

DANIEL IN BABYLON.—Dan 1:8-20.

(*Temperance Lesson.*)

Memory verses, 16,17.

Golden Text.—Daniel purposed in his heart that he would not defile himself.—Dan. 1:8.

Daniel was one of the favorite heroes of the Jews of post-exilic times. As a young man of their own stock who had won renown and acquitted himself creditably in the most important circles in the court of the conqueror, his personality became the point about which there was a natural accretion of stories and hero tales. So, just as later times embellished the biography of Solomon with many fantastic and legendary incidents illustrating his wisdom and his magical control over men and nature, so there was an accumulation of episodes of which Daniel was the hero, illustrating his virtue and sagacity. Two apocryphal narratives are found in close connection with our book of Daniel. One of them, "Bel and the Dragon," tells how Daniel killed a terrible monster and delivered the people from the fear of it (rather a Greek motive, it seems,) while the other, "The Story of Susanna," relates how Daniel as a just and shrewd judge saved an innocent woman from undeserved punishment.

Daniel was carried into Babylon about 20 years before the fall of Jerusalem and perhaps ten years before the transportation of the first large body of exiles with the captive king Jehoiakim. Those who were taken at this time were youths of high rank and pleasing person, and the purpose was partly to hold them as hostages for the good behavior of Judah in relation to Babylon and partly to teach them the customs and language of Babylon so that they might return and spread these among their own people, to the end that the subject peoples might be amalgamated into one thoroughly Babylonian empire. The young men were to be made the instruments for winning their own people away from their peculiar practices. Such a task, in the case of the chosen people of God, would have a distinctly anti-religious significance. The conduct of these youths and the degree to which they allowed themselves to be conformed to the pattern of the heathen gentleman, as conceived at the court of Babylon, had a bearing far wider than their own individual fortunes and characters.

The temptation which was presented to Daniel came in a peculiarly subtle form. It was not a violent attack upon his faith. It was no threat of persecution, such as might rouse the latent heroism even of a dullard. It was temptation presented under the guise of hospitality and solicitude for his own welfare. Eating the king's meat does not seem a great offense. The worst that we can make of it is that it involved a possible eating of meats forbidden as unclean by the Jewish law, or of meats that had been strangled, or of meats that had been killed in sacrifice to some idol. But what the act stood for was a matter of greater significance. It was a part of a regime which was intended to win Daniel and his associates away from their own people and make good Babylonians out of them.

In considering this incident as the text for a temperance lesson, it will be well to point out the fact that some things whcih are not wrong "in themselves," as we say, may have relations and entanglements which make them dangerous and worth keeping away from.

There is no evidence that, as a matter of history, the scheme of instilling Babylonian ideas and customs into the Jews through the agency of young men trained in Babylon, produced the desired effect. Of course, the transportation of the mass of the people a few years later rendered the continuance of the first plan unnecessary, but even when the whole nation was in captivity in the very midst of its heathen conquerors, it resisted contamination surprisingly well. The example of such men as Daniel doubtless had much to do with it.

It is not necessary, in considering this lesson, to take up at any length the question as to the date of the book of Daniel. On its face, it purports to have been written during the early part of the captivity. A large part of the book is made up of prophecies of events which transpired between that time and the middle of the second century B. C. The prophecies of the events later than this are vague and general. For this and other reasons it is held by many that the book is a product of the Maccabean age, written probably between 167 and 165 B. C., when the Syrian rulers of Palestine were subjecting the Jews to every indignity, defiling the temple and attempting to paganize the rising generation. In this case the example of Daniel, who resisted the temptations of the court of Babylon, would be particularly pertinent and timely. Assigning the late date to the book also involved considering the prophetic passages of the book as history in the guise of prophecy rather than as genuine prophecy.

* *

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks,
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route
Beautiful Scenery
Fine Roadbed
Elegant Equipment
Everything New and Up-to-date
The Best Dining Car Service in the West
Daily Through Sleepers from
Chicago, Omaha and Denver to
Los Angeles
Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished
by any representative
J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, T. C. PECK
G. P. A. - Los Angeles - A. G. P. A.

ILLINOIS CENTRAL RAILROAD
CENTRAL ROUTE
WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO

Drake University,
HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year.
Fine location. Low expenses.
Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

A NEW BOOK
That is a satisfaction to us as its publishers
and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of
TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.
Brother Powell's reputation as a thoughtful and popular speaker
and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

THE KINGDOM OF INFANCY. By Marie Wardell. (Nunc Licet Press. Philadelphia and London.)

Here is a book that helps a man to see in a little child the angel in embryo, even the whole of God's universe in epitome. It is a delightful book of pictures for children presented in a literary framing.

❁

THE TRUE ESTIMATE OF LIFE AND HOW TO LIVE. By G. Campbell Morgan. (Fleming H. Revell Co., Chicago. Price $.80 net, 240 pages.)

Mr. Morgan is one of the sanest of preachers of the evangelistic type. He has the advantage of having had a good college education and of the discipline of a city pastorate. Hence there is more than usual of the literary finish to his sermons even when they have as their object and particular aim the winning of souls. This book is made up of nine chapters that are really sermons. They are practical and contain some admirable advice, while they do not lack in interest. Mr. Morgan has the happy faculty of saying things pointedly.

❁

THE CHURCH OF CHRIST. By a Layman. (Funk & Wagnalls Co. New York and London. 1905. 12 mo. Cloth. 336 pages. $1.00 net.)

The first impression one feels in reading this volume is the wish that more laymen would write religious books! This unknown author gets right at what he wants to say, and says it. He is evidently an independent thinker and his views of the church of Christ run directly across theological and ecclesiastical lots without so much as saying, "By your leave." He seems to have the old-fashioned idea that what Christ and the apostles say, on the subjects he treats, is an end of controversy. Whoever the author may be, it is manifest that he is a student of the Bible and especially of the New Testament, and that his ideas are derived from that book rather than from any theological treatises he may have read. The revolutionary character of his teaching may be inferred from the fact that he marks with clearness the dispensational lines, locates the beginning of the church on Pentecost, ascertains what he calls "the Law of Pardon" from an inductive examination of all the cases of pardon recorded in the New Testament, advocates the restoration of the ordinances to their original place, and would displace our present multiform ecclesiastical systems with the simple congregationalism of the New Testament. There is not a line or a sentence that indicates the author's ecclesiastical connection, except as it may be inferred from his fidelity to the New Testament. The closing chapters deal with Christian unity, which he believes is imperative in order to the conversion of the world, condemns denominationalism as contrary to the spirit and teaching of the New Testament, and the volume ends with a splendid eulogy on Christ, entitled "The Uniqueness of Jesus," in which the Author of Christianity is contrasted with other religious teachers. The author not only quotes scriptures freely but he states his positions mainly in scriptural language, and thus makes it very awkward for any religious gladiator to antagonize his positions. We note a few sentences here and there concerning the place of prayer and the work of the Holy Spirit which we would question or modify, but on the whole the work is a most valuable one and ought to have a wide circulation.

❁

OUR LIFE AFTER DEATH, OR THE TEACHING OF THE BIBLE CONCERNING THE UNSEEN WORLD. By Rev. Arthur Chambers, Associate of Kings College, London, Vicar of Brockenhurst, Hampshire, England. (Philadelphia, Geo. W. Jacobs and Co., Publishers. Price $1.25.)

The very title of this book is one that appeals strongly to a large class of readers. To know something definite concerning the life unseen whither we are going is certainly a natural as it is a most laudable desire. The theme offers a wide field for the speculative mind, but after all, we are shut up, as to actual knowledge, to what is revealed in the New Testament.

In the emphasis which this work gives to the intermediate state or the time intervening between death and the future resurrection, our author goes back rather to a phase of thought that has been passed by by most thinkers on this subject. This he does, however, in order to make room for certain views which he afterwards elaborates, ultimating in universal salvation. There is much in the book, however, to strengthen faith and quicken our hope apart from its ultimute conclusion concerning the salvation of the entire race. Such conclusions as that "there will be no break in the continuity of our existence in passing from the earth life to the Hades life," and that in Hades or the unseen world "we shall recognize and be remembered in the relationship with those whom we have previously known in the earth life," and that "there are different spheres of experience in the Hades life," and that "the work of perfecting and developing will go on in the Hades life," seem to be entirely warranted by scripture and by reason. His fifth deduction—"that there is a preaching of Christ's gospel in the intermediate life which warrants us in believing that the work of saving mankind is extended beyond the grave," is one that antagonizes the generally accepted or orthodox view on this subject. However, that Christ preached to the spirits in prison after his death is a clear affirmation of the apostle Peter, however much the passage may have been tortured to yield another conclusion. Our author, however, seems to base a larger conclusion on this fact than would seem to be warranted. If it be a fact that those having had no opportunity to learn of Christ or of his redemption in this life have such opportunity offered them after death, it does not follow, if there is any sort of analogy between human nature before and after death, that all will accept Christ who hear of him, and any dogmatic conclusion to that effect seems to us unauthorized by the scriptures and contrary to what we know of human nature. No doubt theologians have built arguments upon certain Greek words to show the everlastingness of punishment which cannot endure the test of sound criticism, and our author shows this in his dealing with the word *aionios* and its cognates; but the supremacy of the human will in the matter of determining one's destiny is a fact which cannot be ignored.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.

Rates of Tuition and Boarding Inexpensive.

Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

❁ ❁

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

Land Cheap-Rates Low

—USE—

Northern

Pacific Ry.

—WRITE US—

Address—for maps and pamphlets, C. W. Mott, General Emigration Agent, St. Paul; for time, rates, etc., D. B. Gardner, District Passenger Agent, 210 Commercial Building, St. Louis, Mo.

Family Circle

Labor Is Prayer.

What should I ask of God?
To come? He is here.
He is here and now in me. It is him that
I feel.
I, feeling, am that much God.
To give? He has given, is giving, gives.
The flow and the pulse of things,
Each step and quiver of life is full of God.
Should an egg pray to be given? Nay to
be hatched.
And will hatch, pray or not, if alive.
If it were ready, willing, only the shell not
broken
It had better peck than be praying.
What should I ask of God?
God, who pushes and pushes
With the tides of the whole creation.
He might ask me for something—
Namely, to get a move on—
To let him through and not hinder!
God is not slow or deficient.
He does not need a reminder.
He is strictly attending to business.
Still, things don't work as they ought to—
Something does ail the procession—
It wavers, sticks and drops backward.
Well, what ails the procession?
Some men stopping and waiting,
Some men wriggling backwards,
And praying—or urging to praying—
That God will move the procession!
Would you be wound up like a puppet?
Marionettes of high heaven?
Or like a recalcitrant baby,
Dragged by the arms—heels rebellious!
Pray to yourself—that you travel!
Or—without praying—just travel!
—*Charlotte Perkins Gilman, in Out West.*

◆ ◆

A Helpful Experience.

By Rev. Frank E. Sleeper.

James Gordon felt called of God to preach. He had a fine physique, was social, brilliant and popular. He was just completing his college course and must soon choose his life work.

His pastor, with whom he was very intimate, and to whom he had told his feelings, said to him, "I want you to deliver the sermon for me next Sunday evening. And in all probability the church will vote you a license to preach."

James entered the pulpit that Sunday evening with fear and trembling. It was announced in the weekly paper and in the church bulletin that he would preach. The news had gone like wildfire all through the large village where he was born, had grown up to manhood and had prepared for college at the academy, and the church was thronged.

It was a curiosity crowd. Not for many years had any young man from that community gone forth as a preacher of the gospel. It was a novel and exciting experience to hear one whom they had known from infancy deliver a message from God. Yet a great host of true friends was eager to encourage James in the success they felt sure would be his.

How the good old pastor, before the sermon, prayed for him that all embarrassment might be removed, that he might be filled with heaven's inspiration and that he should know that he was chosen as an ambassador for Jesus Christ.

"Well," thought James during the impressive prayer, "I am now face to face with my opportunity. I shall succeed or fail. I have my fully written manuscript with me, I ought to do well." He did not know that the Lord had an all important life lesson to teach him that evening.

The text was announced and James began his sermon. There was breathless stillness through all the large audience. He had prepared his discourse with the greatest care that there should be no weakness in it. Its every truth was made clear and burned to the deepest in his spiritual nature.

But what was the trouble with the written page before him? The lights were all right, shining brightly; but the lines he wanted did not meet his eye. Page after page it was the same. The discourse was delivered purely from memory.

It was a time of awful suffering for the young and inexperienced beginner. James thought "If this is preaching I surely am not called to preach. Am I talking sense or nonsense?" Yet the impressive stillness continued. The congregation was listening spellbound. They were delightfully surprised with such precious, thrilling truth phrased in glowing sentences with chaste rhetoric.

James did not know himself that evening. It was inward despair but outward victory. He felt humiliated in the dust, but his friends were rejoicing in his great success. The last hymn was sung. The pastor had pronounced the benediction. The audience was slowly going out of the church. But expressions were heard on every hand, "Wasn't that fine?' "How magnetic he is in the pulpit!" "What an eloquent and convincing preacher he will become!"

James hurried to the vestry sad and sore at heart. He felt unwilling to face anyone. He was tasting the dregs of bitterness. The good pastor who knew him so well followed him.

"What ails you, James?" he inquired. "One would think by your countenance that you were just at a funeral instead of preaching a most inspiring sermon."

"Oh, pastor, I made a perfect botch of that discourse!"

"You did not."

"I lost my place in mv manuscript more than forty times."

"Then I advise you to lose your place forty times every sermon."

"What do you mean, pastor? I do not understand you. This evening has been a time of the most awful suffering to me. I feel like hiding my head where no one will ever see me."

"James," the pastor said with great emphasis, "you are entirely wrong feeling that way. You had read that discourse to me, I knew what was coming; but what surprised and delighted me was your great freedom from the manuscript. Your eyes seemed on the people all of the time. This added very much to the effectiveness of your sermon. James, you are to thank God that in his great love he has bestowed on you the large gift of a wonderful memory."

As James bade the pastor "Good-night," thanking him for his kind words, and was passing out of the vestry door, he found at the outer door some young friends waiting to see him. "We could not go," they said, "without telling you how we enjoyed your sermon and how deeply it moved us. It was a feast to our souls. And, oh, James, what a splendid memory you have to give that fine discourse without reading your manuscript! We thought for quite a while that you had no notes until we saw you move some of the leaves. May God bless you in all your future life work." "And with a hearty handshake they left him.

The young preacher was in a strait betwixt two. He had been overwhelmed with sadness and discouragement. But the kind words of pastor and true friends were like sunshine. He could not disbelieve them. They were too honest to deceive him and too capable to be mistaken.

As he walked to his home he found a great question in his mind, "Do I know myself as well as others know me? Have I any right to be so cast down when true

HIMALYA
(THE KOLA COMPOUND)
The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that
HAY-FEVER
—AND—
ASTHMA can be CURED.

Mr. W. H. Kelley, 317 18th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Classen, 124 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905. I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

THIRTY-SEVENTH YEAR.
HAMILTON COLLEGE
FOR GIRLS AND YOUNG WOMEN.
Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-six Instructors representing Harvard, Yale, University of Michigan, Wellesley, University of Cincinnati, Dartmouth, and noted universities of Europe. Splendid commodious buildings, NEWLY FURNISHED, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Golf. Schools of MUSIC, ART and ELOCUTION. Exclusive patronage. Home care. Certificate admits to Eastern Colleges. For handsome Year Book and further information, address,
MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 11, 1905. Lexington, Ky.

friends utter such words of encouragement? Shall I not trust both my friends and God?"

After he had retired to bed that eventful Sunday night thought was busy. He could not sleep and did not want to sleep. He began in the darkness going over his discourse. All of the sentences of that sermon in their exact order came to him like so many glad angels.

As he was conscious of this fact he said in his heart, "Oh, God, I thank thee; I will make memory a part of my pulpit power consecrating it unto Jesus Christ."

The next few days as he met his friends honest compliments were showered upon him. He had every reason to be grateful. He said. "Out of the bitter has come the sweet: out of the darkness has come the snushine. I was utterly cast down but God lifted me up."

During James Gordon's course in the theological seminary he made a specialty of training his memory. He became a living incarnation of the books he studied and could give at any moment expression to the great thoughts he mastered. The other students envied him. He said, "Love memory as I do. Discipline and trust memory as I do and you will find it the best servant you ever had."

Since his ordination James has been pastor of two large churches. He carefully writes at least one discourse every week. He never carries his manuscript to the pulpit. As he stands before his audience every great truth comes to his mind with infallible assurance.

The people have said over and over, "What beautiful, spiritual, living sermons you give us! How can you think so finely on your feet when talking?" In reply he has told many times his experience that strange evening, how it led him out into one of the best acquirements of his life.

He soon learned to repudiate the strictly memoriter method finding that it was far better to hold clearly in his mind the thoughts rather than the words of his sermon. This afforded him wonderful spontaneity of manner with precision of language. He was not a slave to the written sentences but was entirely the master of his theme as he stood before his audience.

If more pastors would make memory their fully obedient servant it were far better. The theological seminaries at the present are sending out preachers who do not speak from the manuscript in the pulpit. They write with greatest care. They absorb and master the clear thought, and as the minister in the sacred desk is face to face with his congregation his soul is all on fire with heavenly inspiration. Such preaching is ideal. He is not a slave to the written page.—*The Watchman.*

❖ ❖

A New Atlas

of the Northwestern, Western and Middle Western states with maps of the island possessions, Japan, China, United States, and the World, has just been issued by the Northern Pacific Railway jointly with the Burlington Route and the Great Northern Railway. It treats of boundaries, history, population, statistics, school population, state institutions, families, farms, manufactures, railway mileage, postoffices, minerals and state governments of each commonwealth traversed by the railways mentioned. A mine of valuable information for $1.00. A. M. Cleland, General Passenger Agent, Northern Pacific Railway, St. Paul, Minn.

Most Effective Workers Do Not Hurry.

The task to which we devote ourselves may overwhelm us by its very growth, and the man may be swallowed up in his own success. The real failures in the industrial world are seldom recorded in Bradstreet; they are the cases of men whose revenues are advancing while their souls are shriveling; the men who are making money, but losing peace of mind, health of body, and love of home; the men who are driven through anxious days and sleepless nights by the interests and anxieties of their own creation. The restless Viking blood is in our veins, our climate acts like whip and spur, and "keep moving" is the direction posted at every corner of the modern city. Is the college man to be simply one more hurrying figure in the whirling crowd, or is he to take his place in the procession with the quietness and self-control of one who marches to a far-off goal, keping time to a celestial music? The most efficient workers of the modern world are those who will not be hurried. The most enduring results come not from nervous, frantic effort, but from calmness of spirit, from the play of great motives, and the vision of the "pattern in the mount." Precisely here is the great need of American life.

❖ ❖

What Happens in a Solar Eclipse.

In these days of popular astronomy for the million it seems scarcely necessary to describe at length what a solar eclipse means. Suffice it to say that it is a temporary blanketing of the sun by the moon, coming between it and the earth. Both the sun and the moon are of the same apparent size, but at times the moon, in her orbit, seems to be decidedly the larger and if then the moon passes exactly between the earth and the sun a total solar eclipse ensues and is visible as such at those portions of the earth within the shadow-track, and as a partial eclipse along a broad strip on either side of this.

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.
A condensed and accurate account of the life of the great
Religious Reformer
Written in Attractive Style
The Book for Busy People
234 Pages. Cloth Binding
PRICE, Postpaid, $1.00
Christian Publishing Co., St. Louis.

Make Your Own Ice Cream.
There has just been placed in all the grocery stores, a new preparation called
Jell-O
Ice Cream
POWDER
which is meeting with great favor, as it enables everyone to make ice cream in their own home with very little trouble. Everything in the package for making two quarts of delicious ice cream. If your grocer can't supply you send 25c. for two pkgs. by mail. Vanilla, Chocolate, Strawberry and Unflavored. Address, The Genesee Pure Food Co., Le Roy, N.Y.

The shadow thrown on a blank wall by any globular body held between a lighted lamp and the wall is a simple and homely illustration of an eclipse. The shadow will be seen to be much darker in the middle than at the edges, and the former is known scientifically as the umbra, while the lesser haze is termed the penumbra. If the observer now so stations himself that his eye views the globular body from the center of the umbra, the lamp is seen to be entirely hidden, but when viewed from the penumbra, part of the lamp is visible. Such is precisely what happens in a solar eclipse. For two or three minutes the moon completely hides the sun, and the light of the latter is shut off from the observers on this earth; but because of the distance the three planets are from one another, the shadow of the moon is cast on only a small portion of the earth's surface. Where the eclipse is total, or almost so, the light enjoyed at the greatest phase, or middle of eclipse, will be similiar to that of a bright moonlight night.—*American Monthly Review of Reviews.*

❖ ❖

Michigan Summer Resorts.

Among the lakes and rivers of the East Coast of Lake Michigan is the ideal country for a summer outing. Fishing, boating, bathing, sailing, golf, and above all, an ideal climate. Pure air and pure spring water. Health and recreation. Booklets descriptive of these resorts mailed on application to H. F. MOELLER, G. P. A., Pere Marquette Railroad, Union Station, Detroit, Mich.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small Country Town within easy reach of Saint Joseph and Kansas City.
DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers. We should like you to know our rates and advantages. For engraved catalog, write,
E. L. BARHAM, President,
Camden Point, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

"Unsung Heriosm."

To smile when the heart is breaking,
  Concealing inward pain,
To plow in the thorny pathways,
  Through sun and mist and rain.

To lighten a comrade's burden
  By whispering words of cheer,
Dispersing the clouds of sorrow
  That heaven may appear.

To learn to be self-denying,
  Unwilling to repine,
The soul ever upward striving
  To win the peace divine.

These noble earthly struggles
  With glory shall adorn
Their heroes—bequeathing memories
  To races yet unborn.

◆ ◆

He Can Save His Buttons.

A Pittsburg paper says: Nearly 500 persons, besides the regular congregation, heard yesterday morning's sermon preached by Rev. Dr. S. Edward Young in the Second Presbyterian Church, Pittsburg, by means of the junophone just placed therein and connected with the telephone service of Greater Pittsburg and the surrounding territory.

"Gee! That's great!" said a small boy whose mother has had much trouble in getting him to church, after listening to an anthem by the choir. "I wouldn't mind going to church if I could go over the telephone. And, say, ma, they can't pass the plate over the wire, can they?"

◆ ◆

Johnny's Composition on Tobacco.

Tobacco grows something like a cabbage, but I never saw none cooked. I have heard men say that cigars that was given them on election day for nothing was mostly cabbage leaves. Tobacco stores are mostly kept by wooden Injuns, who stand at the door and offer them a bunch of cigars, which is glued into the Injun's hand and is made of wood also. I tried to smoke a cigar once, and I felt like Epsom salts. Tobacco was invented by a man named Walter Raleigh. When the people first saw him smoking they thought he was a steamboat and was frightened. My sister Nancy is a girl. I don't know whether she likes tobacco or not. There is a young man named Leroy who comes to see her. He was standing on the steps one night and he did not know as she would like it, and she said, "I think the perfume is agreeable." But when my big brother Tom lighted his pipe Nancy said, "Go out of this house, you horrid creature, the smell of the tobacco makes me sick."

◆ ◆

About Taxing Bachelors.

The mere statement that there are 1,638,321 more men in the United States than women seems to be excuse enough for the bachelor; and yet some of the states have already introduced legislative bills taxing or fining bachelors for their "obstinacy," and others are threatening similar action. Very well, then, the bachelors may say, if you will have us married provide the brides. Where, may we ask, are 1,638,321 brides to be found? Must you go across seas for them and pick them from the blue-eyed and golden-haired German girls or the dark-orbed, raven-tressed girls of Italy? And perhaps they won't come. They prefer their own countrymen for husbands; and they don't want to come to America, anyway. The taxation of bachelorhood into matrimony may disorder our whole social system. If all the men and women in the country are paired off by law, there will still be 1,638,321 odd men who can't be paired. Some of them may get angry about it. If the state governments are going to run a marriage bureau all voters will demand their rights. Why should one man be married and not another? Why should the state foster happy wedded bliss for one citizen and pay no attention to another? There would be a revolution. Let the states go pretty slow aboout taxing bachelors. The bachelors can't help it. The statistics prove it.—*Globe-Democrat.*

◆ ◆

Modern Definitions.

Forgiveness—The noblest of all virtues.

Fool—One who is and does not know it.

Wise Man—One who is and does not show it.

Jealousy—The homage paid by failure to success.

Money—The wise man's convenience, the fool's necessity.

Success—To be perfectly satisfied with one's achievements.

Charity—That which should appear cold to the giver and not to the receiver.

Conversation—The idle man's business and the business man's recreation.

Ambition—Never to be satisfied with one's achievements.—*Chicago Journal.*

◆ ◆

Two Reasons.

An old Irishman is very fond of expressing his views on things in general, and if he fails to get a listener, he will talk to himself.

A man who was much annoyed at his mutterings one day said:

"Say, does it ever occur to you that your constant talk and muttering to yourself are a great annoyance to people who happen to be about? Why do you talk so much to yourself?"

"Shure, sir, I have two raysons for that."

"What are they?"

"Wan of thim," replied the Irishman, "is that I loike to talk ter a sinsible man, an' the other is that I loike to hear a sinsible man talk."

◆ ◆

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

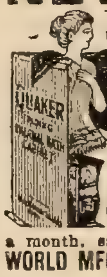
Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

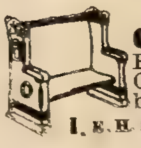
Christian Publishing Company
St. Louis, Mo.

NEW. INVENTION!



Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. **Everybody delighted.** Enjoy at home for 3c each all the marvelous cleansing invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. $100 to $300 a month, salesmen, managers, general agents. 100% profit

WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO



We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
I. E. H. STAFFORD MFG. CO., Chicago, Ill.

WASHINGTON CHRISTIAN COLLEGE

WASHINGTON, D. C.

Does a strong order of College Work. Next Session Begins the First of October.

The time has now arrived when you must decide what College you will attend. The young man who decides to go to Washington City will have the best general educational advantages the nation affords.

For Information Write to

DANIEL E. MOTLEY, - = = Washington, D. C.

"THE ONLY WAY."

ST. LOUIS to CHICAGO.

4—PERFECT TRAINS—4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

Quid Pro Quo.

Rear-Admiral Charles S. Cotton sat one evening at a dinner-party beside the Bishop of Durham, a clergyman noted for his wit. Near the bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who cracked, every little while, a stupid joke. One of these was leveled at the brilliant Bishop of Durham, whom he did not know from Adam. It was enough for him that the bishop's garb was clerical. Here was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began in a loud tone, nudging his neighbor and winking toward the bishop, "three fine lads. They are in trade. I have always said that if I ever had a stupid son I'd make a parson of him."

The millionaire roared out his discordant laugh, and the Bishop of Durham said to him, with a quiet smile, "Your father thought differently from you, eh?"

The Fifth Avenue Parade.

It is refreshing to find something in these days that does not bear a price tag. It is the fashion of our materialistic times to put it upon everything. "It costs so much to live," is the universal complaint of men and women who are spending all the money they can by any means make—and spending, too, powers far more precious than money—for the mere outward accessories of modern existence while misssing, too often, the realities of life.

For that is the sad part of the situation. It is forever "Pay! Pay! Pay!" and yet get nothing that is worth while. Contrast the prophet's terms of entrance into the best society—the society of the true, the pure and the noble—with the cost of indulgence in the fads and fancies of the "smart" set. These are very modern words which the prophet spoke: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Any one who has seen with discerning eyes the Easter parade on Fifth avenue, or that larger and more cosmopolitan one on the board walk at Atlantic City, is ready to quote the wise man's words, "Vanity of vanities, all is vanity," or those other words, "The whole world walketh in a vain show." It's an outward seeming which gives no inward joy. To-day everybody who can do so goes away on a vacation, and cynical observers often remark that the main object sought is not the pleasure or profit of the outing, but merely the empty vanity of being able to conform to fashion and of having the experience to brag about to less fortunate neighbors. The sheer foolishness and emptiness of much of the life of the times that is consuming much of the spirit's blood of people for whom their Maker planned better things, is enough to make the angels weep.

The Weather Man Saves Money.

In spite of the standing jokes about the weather man, it is probable that for every dollar spent on the weather bureau ten dollars are saved. At the time of the Mississippi flood of 1897 $15,000,000 worth of live stock and other property were saved as a result of warnings issued a week ahead. Signals displayed for a single hurricane have detained in port vessels valued, with their cargoes, at $20,000,000. The West Indian stations, established in 1898, inform us of hurricanes as soon as they begin. The Galveston flood was charted for a week before it struck our shores—for hurricanes move slowly. Eighty-five per cent of the forecasts now come true, and by the aid of rural free delivery 25,000,000 forecast cards were distributed last year to farmers, many of whom could not have had them five years ago.—*Country Life in America.*

College Opening, September 4, 1905.

Room, board and tuition a full college year of nine months at "Iowa Christian College," only $100. Forty more young men can be accommodated. Write Pres. Chas. J. Burton, Oskaloosa, Ia.

The Children Will Sing
if you put into their hands **Sunday-School Songs No. 3.** This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. **FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.**

A Much Needed Book
THE
Holy Spirit
—By—
J. H. GARRISON
Editor of the Christian-Evangelist
Price, One Dollar, Postpaid
Christian Publishing Co., - St. Louis.

For Over 60 Years
Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**
An Old and Well-tried Remedy

ROUND TRIP TO
PORTLAND
Burlington Route
$52.50
On Sale Daily--Return Limit 90 Days.
For Particulars Call at
Ticket Office, Cor. Broadway and Olive, and Union Station.
Or write W. A. Lalor, A. G. P. A., St. Louis, Mo.

DECIDEDLY THE BEST HYMNAL PUBLISHED
IMPROVES THE
Music One Hundred Per Cent
ENRICHES THE
Public Worship of the Church
GLORIA IN EXCELSIS
THE COMPLETE
Edition Contains 612 Pages
THE ABRIDGED
Edition Contains 400 Pages
Let us tell you about it. CHRISTIAN PUBLISHING CO., St. Louis.

With the Children

By J. Breckenridge Ellis.

Bedtime.

Last year my bedtime was at eight,
  And every single night
I used to wish the clock would wait,
  Or else stay out of sight.
It always seemed to me
The next half hour'd be
  The nicest time of all the day
If mother would agree.
But she always shook her head,
And she sort of jumped, and said:
  "Why, it's late—after eight—
And it's time you were in bed!"

That clock would always do its best
  To sit all quiet there,
Until I was my comfyest
  In some big easy chair.
Then its striking would begin,
And I'd tell my motherkin
  How I'd just begun a chapter, and
It was so int'restin'—
And the end was just ahead—
But she usually said:
  "No, it's late—after eight—
And it's time to go to bed!"

And now my bedtime is ha'-past,
  But yet that old clock does
The same mean tricks—it's just as fast,
  Or faster than it was.
Last night it seemed to me
The next half-hour'd be
  The nicest time of all the day
If mother would agree.
But she smiled and shook her head,
And kissed me while she said:
  "Why, it's late—ha'-past eight—
And it's time you went to bed!"
                    —*Harper's Magazine.*

❁ ❁

A Week with the Woodneys.

THE FIFTH DAY (CONTINUED)

At dinner Mace sat between Ed and Jennie. The young man did his utmost to make her enjoy the meal and only half his efforts would have insured success. In the warmth of his friendliness, Mace expanded like a bud exposed to the balmy airs of June. Not since she had come to the village had she been so bright, so happy, so attractive. Her mother seemed to increase an inch or so in stature when regarding her. Mrs. G. C. D. Woodney was just as proud, though in a different way, of Jennie. It is true Jennie scarcely spoke a word, and those she uttered might just as well have been left unsaid; it is true, she could not play, or paint, or draw, or embroider, or to speak largely, do anything but spell her name with a "y." But she was pretty and dainty, and her clothes were expensive and in the very best taste and in the latest style which had come from Kansas City. The meal was in full progress when Mr. G. C. D. Woodney entered hastily. He shook hands all around and took his place at the foot of the table. He was a large, heavy set man with a red face, a double chin, a flat head and shrewd eyes. He said how glad he was to meet his relations once more, regretted that he had been too busy to drop around to see them, and asked to be excused for not coming to the house sooner. "I never have a minute I can call my own, and that is a fact," he said. "The farm is so large and I am running so many interests on it at once, especially at this season, that I go without my breakfast nearly every day. We are up here at the dawn, and as soon as I dress I go out on the place. The family sees nothing of me till dinner time, and then my lunch is generally brought to me. Cattle and sheep and hogs and horses and the crops, and a very extensive orchard, and bees and fencing and draining—busy life, cousin Benjamin, busy life!" As soon as he ceased speaking Mr. G. C. D. Woodney dropped his head close to his plate and began to eat with marvelous expedition.

"Cousin George, you will break yourself down," remonstrated Mr. Woodney earnestly. "A man can't stand such a strain as that, year after year. It is fifteen years since I last saw you, but I remember you were even then going half the time without your breakfast and coming in at night after the birds had gone to their nests."

During this speech Mr. G. C. D. Woodney had disposed of a good part of the contents of his plate. He now disposed of a cup of coffee, apparently in one gulp, passed it up to be refilled, and said: "I know it, cousin Benjamin, and I'm going to rest in a few years. Everything is getting in shape now for a rest. But you see the result of my digging and toiling—a thousand acres of my own, well stocked. While other men were taking their ease, I have been building up a fortune for my family. There may be a way to make money on the flat of your back, but I haven't found out how to do it." Having thus spoken, he bent to his plate again, helped himself to more cymlings without loooking at the dish, and swallowed the rest of his ham. Mr. Woodney, fearing he would be done and gone before he could broach a subject dear to his heart, began rather hastily.

"But, cousin George, some things are not to be obtained by digging and toiling. Are you sure you are enjoying the best of life? I am greatly grieved to find no church in the village. I have set myself the joyous task of rebuilding the one that was burned."

G. C. D. Woodney raised his head, while his fork was poised for immediate use. "If you call *that* a joyous task, cousin Benjamin, how would you like to come out here and grub some of my weeds for relaxation?" He chuckled in a smothered fashion and fell hastily to work again.

"The church will never be rebuilt," spoke up Mrs. G. C. D. Woodney. "There is too much dissension. I would not bother about it. We are doing very nicely without it. People were always wrangling when they had it."

"I shall work to rebuild it," cried Mr. Woodney stoutly, "and I have already begun taking subscriptions."

"If you put up the kind of church I belong to," said G. C. D. Woodney, "I'm your man. But a union affair I won't stand. I'll not help support a church where other denominations are teaching their false doctrines. I'd consider it wicked."

"This is my plan," said Mr. Woodney; "a church where the scripture will be read, and prayers be offered, and sermons preached without attacks on any denomination. The word of God will be our standard, and each preacher will expound his text to the best of his ability and love. He will explain the Bible as he understands it, but just as if he did not know there were any denominations in the world. He will not have the idea of fighting other Christians, or hammering down false doctrines, or upholding a peculiar tenet of some creed. He'll just preach religion."

"That won't suit me," said Mr. G. C. D. Woodney. "I want my doctrines preached and wrong doctrines riddled with bullets. I like for a preacher to be somewhat of an Indian. I want fight in him; fight and craft. I don't believe you'll get your church built; I like pure, straight, strong religion; I've no use for a kind of religious Kentucky burgoo."

"But would you rather have no church at all?"

"That's just what I'd rather. Yes, sir! They were always worrying me like a dog does a rat about expenses, when the church was on its legs. Looked like it had to be nursed continually to keep it out of debt. Now you all will please excuse me, for I must run back to the hayfield."

"There is ice cream, George," suggested his wife.

"Ice cream!" retorted G. C. D. Woodney, contemptuously. "It would be dear ice cream to me to sit here eating it, and those harvest hands slacking in their work and telling anecdotes in a thousand words before coming to the point—so small it gets lost in the rubbish. Good-by, all of you, and come again whenever you can. Glad to have you here at any time." Mr.

Photography Simplified

—IF YOU USE THE—

AUTO-GRAFLEX CAMERA

You can see your pictures full size and right side up at the instant of exposure

The Auto-Graflex Focal Plane Shutter affords instantaneous exposures up to 1-1000 part of a second, and time exposures of any duration

The Majority of the **Winning Pictures** in the various photographic magazines are made with

THE GRAFLEX

The Graflex is used and recommended by this publication

Send for Catalogue

THE FOLMER & SCHWING MFG. CO..
Cor. Broome & Elm Sts.., = = New York.

G. C. D. Woodney hurried from the house.

"Cousin Benjamin," said Mrs. G. C. D. Woodney, "has anybody promised you any money on the rebuilding of the church?"

"I have just started into the enterprise," said Mr. Woodney, "but I am greatly encouraged. Yes, we have a hundred dollars promised by Mrs. Enderthorpe."

"Now, hear that!" exclaimed Mrs. G. C. D. Woodney, reddening with displeasure. "Those people have no *right* to give away a hundred dollars. They have no *right* to be keeping that orphan on her one crutch. They are as poor as church *mice!* Positively, it is a *crime* in them. They owe it to society to save something to keep them off of the county in their old age."

"David says he never saw the children of the righteous begging bread," remarked old Mrs. Woodney.

"Those Enderthorpes have only twenty acres in the world, and it's rented!" cried the other. "You oughtn't to let them *give* that hundred dollars."

"It is their privilege," said Mr. Woodney.

"Then we'll give a hundred dollars, too!" cried Mrs. G. C. D. Woodney, her eyes snapping. "If the Enderthorpes can give a hundred dollars we'd be ashamed not to give something."

"Then I have three hundred dollars, for Mr. Winterfield promised to give as much as cousin George."

"Oh, did he! I understand Mr. Winterfield—he knew George wouldn't give a cent," said Mrs. G. C. D. Woodney, "unless I made him. But I'll make him. The Enderthorpes, indeed! Put us down for one hundred dollars. And considering George's religious views and the expense we are at every day with this farm, I think that generous, don't you?"

"No," said Mr. Woodney mildly, "I do not."

"At any rate, it is not foolish—not reckless—not criminal like Mrs. Enderthorpe's giving!"

"Certainly it is not, cousin Lucy," responded the other, pleased to be able to agree with her. When supper was over, Mace was asked to play on the new piano. Ed got his mandolin to play with her, but in the middle of the first piece one of his strings broke.

"I'll run over to the store and buy another," he said. "It will take but a minute. Come on, Mace, don't you want the walk? Jennie, get your hat."

"Oh, no," said Jennie, looking down the road from her window. "It's too much trouble."

"They won't sell anything after six o'clock," Mace suggested.

"Nonsense!" returned Mrs. G. C. D. Woodney. "Just double your offer and you can buy out that store. Money'll do it! Are you going, Mace? Jennie, you'd better go, too."

"Oh, no, ma," returned Jennie, nestling back in her chair, "I'd get my white shoes dusty crossing the road, and besides, I don't like to go to the store. I don't like those Wrens. Mace can go."

"We'll just get a mandolin string," said Ed, "and be right back."

"It is so pleasant," said Mace following him to the porch, "I won't want my hat."

"Of course not. Come on. Mace, you're jolly!" He gave her a nod of approval and her heart danced. They started down the granitoid walk between the drives. The family came out on the porch to see them off, with the exception of Jennie, who watched from her window. "Let's run!" said Ed suddenly.

"Let's!" retorted Mace, her cheeks rosy, her eyes laughing. He caught her hand and they sped down the walk with increasing swiftness. They reached the gate panting and laughing. Mace caught the gate and hung upon it limply, Ed danced before her with a strenuous but futile attempt to maintain a solemn countenance. His efforts at solemnity increased her merriment. "Are you rested?" he asked, suddenly pausing. "Come on, then. Down past the Winterfields—no, don't let's go by there, Marcia and her sisters will expect me to stop and talk. Let's sneak across the road to the old church lot."

"Marcia Winterfield's sisters are in the yard watching us," whispered Mace.

"Don't look their way. They are *awfully* tiresome. When they begin to talk, they just bubble along without ever running dry, and you can't cork 'em up, it wouldn't be polite, you know. Here's the school house. By the way, pa is the president of the school board. He got a telegram to-day saying the new teacher won't be here for three weeks. Some kind of contagious disease. Isn't that splendid? You won't have to go to school till I start off to college. We'll see worlds of each other!"

"But I expected to start to school in a week!" cried Mace.

"Oh, come, now! Wouldn't you rather be with me?" He looked at her with laughing eyes, but Mace grew suddenly grave. "Cousin Ed," she replied, "you seem so nice and good and kind—"

"I'm just that nice," he declared.

"*Are* you? I can't help wondering if you really are. Let me tell you what I am always thinking about. Will you be offended?"

"I'll not be offended at you, Mace, whatever you say."

"Won't you? Thank you. I am always thinking about the evening I saw you go to the saloon."

"Oh—*bother!*" cried Ed ruefully. "Did you see me, sure enough? Now, that's my luck!"

Mace smiled in spite of herself, but she was very much in earnest. "It isn't because I *saw* you that I am troubled," she returned.

"Well, that's what troubles me," retorted Ed. This time she didn't smile, and the young man, observing it, continued, "Look here, Mace, you don't look at saloons as we folks do, so I hardly like to tell you why I went there that day. You won't like it. But after all, there was not the least harm in the world. If you could only understand it, you'd see it was all right."

"I am glad to hear you say so," said Mace, very much relieved. "I was afraid you went there to—"

"Just to get a drink," Ed assured her. "That was all."

"Oh, cousin Ed. That was what I thought!"

"But it was beer, Mace, nothing but beer. You see we fellows at the university sort of fall into the habit of a glass of beer to be sociable, and when I come down to this hole of a village—well, I keep it up—because I'm lonesome. Beer is just as good when you're lonesome as when you're with friends."

"I have something to say to you," said Mace, looking up into his face with her direct gaze, and her full, sweet mouth set with firm purpose, "before we go back to your mother's."

"Well, don't say it now," urged Ed. "I see it's unpleasant to you, so don't let's spoil our walk till we are nearly at the end of it." Mace did not reply and they walked on in silence.

(TO BE CONTINUED.)

....FIFTY-FIFTH YEAR....

CHRISTIAN COLLEGE

For the Higher Education of Young Women.

Affiliated with MISSOURI STATE UNIVERSITY, WELLESLEY COLLEGE and other Eastern Schools.

FOUR SPLENDID MODERN BUILDINGS. (1) Elegantly furnished Dormitory, accommodating 150 students; built 1899. (2) New Auditorium and Library Building, with Roof Garden, built 1902. (3) New sound-proof Music Hall, completed 1903. (4) Academic Hall.

Furnishings and equipment unrivaled. Rooms en suite; heated by Steam; lighted by Electricity; Hot and Cold Baths; Gymnasium; Art Studio; Library of 5,000 Volumes; Physical and Chemical Laboratories.

Prepares for advanced University work.
Academic Degrees of B. A. and B. L.
Schools of **Music, Art** and **Elocution**—Degrees conferred.
Schools of **Cookery, Sewing** and **Domestic Art**

Thirty-four Instructors of the best American and European Training.
Students from twenty-eight States and England.
Beautiful Park eighteen acres. Tennis, Basket Ball, Golf, Lake, Boating, etc.

A Christian Home and High Grade College.

NEXT SESSION OPENS SEPTEMBER 18, 1905.

Rooms should be engaged early. Many students refused for want of room the past two years. Limit 150.
For engraved catalogue address, MRS. W. T. MOORE, President, Columbia, Mo.

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.

E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

ST. LOUIS, MO.

Best of References. Correspondence Solicited

CONVENTION NUMBER

THE
CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. September 14, 1905 No. 37

1
2
3
5
6
7
8
9
10
11
Foreign Society
12
13
14
15
16
17
18
19

SOME CONVENTION SNAP-SHOTS.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

Living Praise

By Chas. H. Gabriel and W. W. Dowling

Sacred Songs Suitable for All Occasions

... Sacred Songs, a very large proportion of them new. The best collection of high class music ever produced among our people.

Three Styles of Binding.

PRICES:

$15.00, $20.00, $25.00 per hundred

CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

The Young Man From Middlefield

A Story of Christian Endeavor

By JESSIE BROWN POUNDS.

Cloth, 257 Pages, 75 cents Post-paid.

CHRISTIAN PUBLISHING CO., - St. Louis.

"FOLLOW THE FLAG."

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

"THE ONLY WAY."

ST. LOUIS to CHICAGO.

4—PERFECT TRAINS—4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

Professor Moran's

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By Chas. H. Gabriel and W. W. Dowling

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., St. Louis, Mo.

Praises to the Prince

A Choice Collection of

SACRED SONGS

for Sunday-Schools, Young People's Societies, Evangelistic Services, and all other branches of Church Work and Worship.

224 Pages. Responsive Readings. New Music. Handsome Appearance. Truly the Newest and Best Song Book on the Market. : : :

STYLES AND PRICES:

Cloth,	Per copy, postpaid . .	$ .30
Boards,	" " . .	.25
Limp Cloth,	" " . .	.25
Cloth,	Per dozen, not prepaid	3.00
Boards,	" "	2.50
Limp Cloth,	" "	2.00
Cloth,	Per hundred, not prepaid	25.00
Boards,	" "	20.00
Limp Cloth,	" "	15.00

Bound with Cap and Rivet if desired.

PUBLISHED BY

Christian Publishing Company
2712 Pine Street, St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. September 14, 1905 No. 37

CONTENTS.

Current Events 1178
Editorial—
  Some Things Emphasized at San Francisco 1180
  Some of the Acts of the San Francisco Convention 1181
  Easy Chair 1182
As Seen from the Dome. F. D. Power.. 1183
The Second Chapter of Church History. R. H. Crossfield............ 1184
A United Church and a Believing World. F. M. Dowling............ 1186
The Americanism of the Disciples of Christ. E. L. Powell............ 1188
Convention Notes and Sayings....... 1192
Our Budget 1193
THE CONVENTION—The Home Society. 1196
  The Session of the Foreign Society. 1198
  The Affiliated Interests........... 1199
  Report of the Statistical Secretary.. 1200
  Report of the Committee on Conference with the Free Baptists...... 1201
  Report of Standing Committee on Evangelism 1202
  Evangelistic 1203
Midweek Prayer-Meeting........... 1204
Sunday-School 1204
Christian Endeavor................ 1205
Family Circle 1207
With the Children.................. 1210

Current Events.

The Riots in Tokio. It is a pity that the Japanese at home can not conduct themselves as admirably as their fellow-countrymen in the field and the council chamber have done. The riots which broke out in Tokio on the announcement of the terms of peace, have continued for more than a week, with serious loss of life. The Japanese proletariat is convinced that their government was entitled to indemnity (and so it was) and to territorial concessions. It is drunk with pride over Japan's sudden entrance into the ranks of the first-class military powers, and it exhibits its pride and patriotism now by demonstrations which suggest that Japan is not so civilized as we thought she was. But let us be charitable. There have been riots even in this country. So there have been in Great Britain. It is a matter of credit that the people take a deep interest in the affairs of the government and would rather shed more blood and pay more taxes than make what they consider an unfavorable and unfair peace. We think they are mistaken in their estimate of the terms agreed upon, but their position is far more defensible than that of the Czar during the negotiations. He was determined to sacrifice thousands of other lives (not his own) and millions of money (to be paid by others) rather than make too dear a peace, while they are willing to pay the price of continued war rather than accept humiliating terms.

⁂

The Bishop's Saloon. The Subway Tavern, in New York, has gone out of business. The effort to establish a moral, and even religious, drinking-place, where pure and sanctified liquor could be obtained at all legal hours, succeeded only in arousing comment and drawing sight-seers. Bishop Potter, who had large faith in the scheme of uplifting the workingman by furnishing him stimulants and good company, opened the place with prayer. Curiosity-seekers came to see the strange sight of a saloon with texts and moral injunctions on the walls. But the bibulous, whose dimes should have paid the expenses and also a reasonable profit to the stockholders, failed to invest. In general, we surmise, a man who wants a drink doesn't care to become a participant in a sociological experiment or the object of too much interested observation. There was too much self-consciousness, as well as too much formal respectability, about the place. The bishop spoiled it. So the Subway Tavern goes into bankruptcy after losing $17,000 in one year and in its place there will be a real saloon—without family worship or texts. The Tavern probably did not hurt the bishop much, for his immediate constituency is not extremely punctilious about such matters. But the bishop's backing was death on the Tavern. The boozing public prefers to take its liquor without benefit of clergy.

⁂

Alvarado. One of the richest men in Mexico, probably by far the richest, is Pedro Alvarado. Not long ago he was earning fifty cents a day as a mine laborer. Then he made a rich strike on his own account and recently he has made another. He has millions of money, and he does not know what to do with it. He has twice offered to pay off the national debt of Mexico, but the government does not consider it in keeping with its dignity to allow this, though it seems to us it would be an excellent thing both for the government and for Alvarado. He seems to have some conscience about the matter, for he argues that since his wealth came out of the earth by no commensurate effort on his part, the country is really entitled to a share of it. Aside from this, he seems to have no idea of what can be done with money. Think of it, ye who would wish for a million if you could have one wish come true! Money means power, as office or position means power. But suppose a man with the training and capacity of a private soldier is given the authority of a general. How pitiable is the spectacle!

⁂

Federal Divorce Law. That the divorce problem is one of the most vexing questions of modern civilization, and especially of American civilization, is one of the truisms of the reformer. It is not merely that divorces are numerous, or that in some states the grounds upon which divorce may be obtained are too liberally defined—though both of these are true. It is the lack of uniformity among the several states that makes trouble. There is not only diversity in the causes for which divorce may be granted but, even more confusing, differences of legal process. For example, while most states require personal service upon the defendant, some states do not require this. The possibility of covering the field of marriage and divorce by federal legislation has often engaged the attention of jurists. It would undoubtedly be the ideal method of establishing uniformity and it is the only method unless the several states will, by agreement, enact identical laws on the subject—as they never will. The jurists say generally that federal legislation is impossible. The constitution leaves the matter with the individual states. One hates to question the wisdom of the fathers, but there are some matters in which we believe they would have given the federal government more power if they had framed the constitution with a full conception of the complexity of twentieth century problems.

Some Things Emphasized at San Francisco

Our annual convention on the coast has passed into history, and its plans and policies will affect, in some measure, the future of the cause it represents. Each national convention not only registers the progress that has been made, but indicates also the lines of future development. This is true, not only, nor chiefly, as relates to plans of work, but as to lines of thought and of spiritual growth, which are vastly more fundamental than the particular methods of religious activity which may be adopted. This is all the more effectually done because it is unprecedented and unconscious. No one thinks of setting any standard of thought or of life for others, but discusses the theme assigned to him in the light of his own best thought and experience in coming to a knowledge of God's will; but the sum total of the truths emphasized in the addresses and sermons of any given convention, together with reports of past and future work, is the best possible index of what we really *are* and of what we are *to be* in the future. Of the truths emphasized at San Francisco we mention only a few.

1. *The Lordship of Jesus.* This is, of course, an old truth, and one that has received emphasis among us from the beginning, but it is susceptible of new applications continually. The tendency at San Francisco was to bring this truth to bear on the things of daily life, in affairs called secular, in the political, social and industrial life of the nation, in the work of missions, in the use of wealth, and on the whole spirit and temper of the church as relates to its life and work. This creed of the church, it was shown, calls for daily and hourly corroboration in our conduct, in our choices and in our attitude to all the moral and religious questions of the times.

2. *Christian Liberty.* Many of the addresses sounded this note of liberty clear and distinct. It was the atmosphere in which our religious movement had its origin, and it is the only atmosphere in which it can live and accomplish its mission. While there must be no swerving from steadfast loyalty to Christ's teaching and authority, we must, on the other hand, permit no man to bind us where Christ has left us free. This gives free scope for that progress in thought, in methods of work and in adjustment to new issues as they arise, which is essential to the progressive development of any religious movement. Not only must we remain free from the man-made creeds of the past, but free from the bondage of our own traditions, and from the opinions and dogmatic utterances of those who would impose their authority upon us by an implied, if not expressed, claim of infallibility.

3. *Christian Unity.* This is no new note, but never in any of our conventions did it receive any more splendid emphasis than at San Francisco. The special phases of the question that received new emphasis were: 1. That Christian union is the child of liberty and loyalty, joined in holiest wedlock; 2. That Christian union is a means, not an end, and that the end to which it looks is the conversion of the world, it is primarily, therefore, a missionary problem; 3. That the best thought in Christendom today, and particularly as represented in the foreign field, is with us as to the advisability and necessity of Christian unity in order to the Christianization of the world; 4. That we cannot be loyal to our great mission, as advocates of Christian unity, without co-operating, as far as possible, with all religious people in all movements which look to the conversion of men or to the moral betterment of mankind.

4. *Enlargement.* No one note was oftener struck than that we are only in the beginning of things as respects our missionary, educational and benevolent work. The sense of our responsibility to God in view of the truth with which he has entrusted us is only beginning to dawn upon the minds of the great majority of the churches. We must enlarge our gifts, our conception of our duty and of our obligations to the world, our sacrifices, and our personal labors. The idea of doubling our membership and our offerings before the coming centennial of our movement in 1909, was kept before the convention.

5. *Deepening the Spiritual Life.* In a former article we referred to the fact of the unusual interest in the devotional Bible studies at the beginning of the sessions of the convention. This indication of a hunger and thirst after spiritual things found abundant corroboration in the spiritual tone of the addresses. No utterance of the convention, perhaps, met with more general or hearty approval than the statement, in one of the Sunday morning sermons, that no greater calamity could befall our cause than that we should so present the gospel of Christ as to be regarded as the champions of the external in religion, at the expense of its spiritual character. To make the external the vehicle and expression of the internal or spiritual, and not a substitute for it, was commended as the true method of presenting Christ's gospel, and the only way, it was urged, to maintain and perpetuate the ordinances of Christianity was to fill them with the spiritual content which they originally possessed, and which alone can give them value and significance.

6. *A Wise Distribution of Emphasis.* Such a false conception of our position as above mentioned is possible only when there has been unwise and disproportionate emphasis. What seems to us a striking feature of the addresses and sermons at San Francisco was proportionate emphasis. No one phase of Christianity was so accentuated as to eclipse another. One extreme often begets another, and an over-emphasis of the external in Christianity has not seldom resulted in an under-estimate and neglect of the internal. It seems to us we have had this action and reaction, and that the pendulum has at last swung to the center on this subject. Both the inward and the outward have their legitimate place in Christianity, but we should never forget that the inward is the antecedent and the outward the consequent. This truth, it seems to us, had recognition in the San Francisco convention.

7. *Unity of Our Work.* More than in former conventions as it seemed to us, there was a disposition to give proper emphasis to every department of our work. No speaker's zeal for the particular interest he represented was allowed to blind him to the fact that there were other interests deserving the consideration and support of the brotherhood. Every worthy interest among us had a hearing, and a sympathetic hearing. Lopsidedness is no longer a characteristic of our missionary conventions. We are learning that our work is one, and that the different organizations represent different phases of this one common work. The more this truth is realized, the more impossible will it be to produce any friction between these different organizations.

On the whole, therefore, the recent convention was, in our judgment, one of the best balanced conventions we have ever held, being marked by a wise and proportionate emphasis and a breadth of vision that sees all sides of the questions at issue. On this account it is a prophecy of a steady and healthful growth in the future.

Some of the Acts of the San Francisco Convention

We have reported what seemed to us some of the leading ideas emphasized at San Francisco. Now we call attention to some of the actions of the convention, and other measures will receive attention later.

Some of the most important measures relating to our mission work are now discussed in the annual board meetings held just preceding the convention. In the meeting of the Foreign Board, this year, the two most important measures adopted were: The appointment of a committee to consider the question of the salaries of our missionaries during their furloughs in this country, and to report on the same one year hence; this committee has an important task assigned to it and will, no doubt, give the subject careful attention. The other action was the adoption of a resolution instructing the executive committee to take steps at once looking to the establishment of a home for the children of our foreign missionaries, probably in connection with one of our colleges, where they could be cared for and receive their education while their parents are prosecuting their work in foreign lands. In a verbal report to the board President McLean mentioned this enterprise as one deserving attention, and subsequently included it in his annual report to the convention. This action had been urged in The Christian-Evangelist as demanded imperatively in the present stage of our mission work. It will be a source of gratification to our missionaries to learn that such action has been taken, and that their brethren at home have at heart their welfare and the welfare of their children.

The appointment of Stephen J. Corey as an additional secretary, by the executive committee, was not only approved, but the committee was instructed to add other men to the force as the work demanded, assigning them special districts. This means that neither the executive committee nor the brethren have any idea that we have reached the limit of our ability in world-wide evangelization. The presence of so many missionaries in the convention, some returning on furlough and still more going out, added interest to the proceedings. Their introduction to the convention and their short addresses created great enthusiasm. A more modest, capable, and consecrated band of missionaries it would be impossible to find among any people. We were all proud of them, and felt that they were worthy representatives of a great cause and of a great brotherhood in the foreign field. Our foreign work was never in so healthy and vigorous a condition and never had so deep a hold on the hearts of the brotherhood. Its officials have the confidence and love of the brethren.

The General Board of the American Christian Missionary Society heard with no little pleasure the gratifying reports from all departments of its work, and discussed, at some length, a motion to appoint a committee to consider the advisability of consolidating the work of ministerial relief with that of the National Benevolent Association, but the motion was voted down. The objection that seemed to have most weight was that there is a fundamental distinction between the work of the two boards, one being a work of charity, the other a matter of justice, the discharge of a debt due to the old preachers. The Christian-Evangelist does not believe this distinction will hold good. Paul felt himself debtor to Greeks and barbarians, simply because he had intrusted to him that which they needed. When we come to a worthier conception of charity we shall see that it, too, is but discharging a debt of obligation to those in need of what has been committed to us, and that we can not justly withhold help from the fatherless and the widow who are in need. However, the combining of the Board of Ministerial Relief with the Benevolent Association need not interfere with such distinction. But the time has not arrived, in the judgment of the officers and Board of Ministerial Relief, for such unification, and several able and good brethren sympathized with that view. If it be the proper thing to do, it will be done later. No one seemed to doubt that the funds for the old preachers would be greatly increased by the union, and that seemed to some of us the very end in view.

The matter of consolidating the offering for the American Christian Missionary Society with that for state missions, thereby eliminating one "day," was discussed by the secretaries in a meeting of their own, and was decided by them to be inadvisable at present. The question was not brought before the general board, nor before the convention, although this action had been advised by two of our state conventions at least. A little discussion of this question in our religious papers might serve to clarify the atmosphere. The matter of unification and simplification of our missionary machinery has not yet been carried to its limits, in the interest of economony of administration and greater efficiency.

The centennial committee recommended, and the convention approved, the employment of a first-class man to devote himself wholly to stimulating liberality toward all our general interests—missionary, educational and benevolent—and to solicit special bequests and contributions as centennial offerings, between now and our centennial in 1909. It was also recommended that the National Business Men's Association make it its special task to provide for the salary of such man. The Editor was not present at the closing session of the convention when the business men had their session and can not report their action in relation to this recommendation, but we are sure they will at least heartily co-operate in this matter. In this way only, it was felt, can we realize our aim to double our offerings by the time of our centennial.

The love for "things as they were at the start," and the fear of any change, especially by some officials, was illustrated in the discussion of a motion to change the time of holding our national conventions from October to a season of the year that would accommodate a much larger number of the brethren. This matter had been discussed in The Christian-Evangelist during the past year, and informally in groups of brethren here and there, and especially on the way to San Francisco, and the almost unanimous sentiment was in favor of changing the time to the vacation season, either at its close, the first week in September, or at its beginning, the last week in June. But the motion to change the date to the first Tuesday in September for the Buffalo convention was voted down, on the appeal of the officials that it was too sudden, that it would disturb the missionary year, that it would kill the September offering for Church Extension, etc. But on motion a committee was appointed to consider and report upon a constitutional change of time at Buffalo next year. And so we meet at Buffalo next year, and our college men and business men and many pastors will have to do the best they can until we have time to "consider" the question.

We may move slowly, but we generally move in the right direction when we do make up our minds to change. We will, sooner or later, move right on all these questions, for there is a momentum to our movement that will carry it forward to larger and better things.

Editor's Easy Chair.

When the "Easy Chair" closed its last installment we were flying through the great state of Montana, threading its valleys, with mountains on either side. When we reached Livingston, where the road branches off to Yellowstone Park, it was a great temptation to go with the party who were bound thither, as we had never seen that most attractive piece of natural scenery which the national government has taken under its care. But duties ahead deprived us of that pleasure. The Yellowstone Valley, through which courses the Yellowstone river, we followed from Livingston to Billings, a distance of 115 miles. It is a beautiful valley, irrigated from the Yellowstone, and seems very productive. We were surprised to see the people harvesting in September, while several fields of ripening grain were still standing. Nothing is raised here without irrigation. That part of the country without water is barren and desolate: but under the magic influence of the irrigating ditch it becomes like a beautiful garden. What water is to this country, the water of life is to the parched and thirsty world—the river of God, the streams whereof make glad the waste places of humanity.

MOUTH OF BIG GOOSE CANON.

◆

We reached Billings at 12:30, Saturday, about four hours behind schedule time, where we had agreed to dedicate their new building on the Lord's day following. Bro. W. W. Clarke met us and took us to a good hotel, where we were entertained. This church was organized in April, 1904, by Brother Rozelle, state evangelist, Brother Clarke, who had just arrived a few months before from Seattle, taking the initiative in gathering a few members together. They organized with 32 members. In September following they secured Bro. J. T. Webb, the present pastor, who, in the year of his pastorate, has doubled their membership and built them a new and comfortable house of worship. The building and lot have cost them $4,500. Of this amount the Church Extension Board has granted a loan of $2,500, and by doing so has made possible this undertaking. As the property is on one of the principal streets of this growing city, near its business center, it is bound to become very valuable. The other $2,000 was provided for by pledges made before and at the dedication. Brother Webb, having been a carpenter before he was a preacher, has not only been overseer of the building, but has worked with his own hands. He has rendered the church substantial service, but feels that the altitude there is too high for his health, and that he will have to change his field on that account.

◆

There was, in addition to the forenoon and evening service, at which we preached, raising the money in the forenoon and dedicating the church in the evening, an afternoon service, at which the Lord's supper was observed and brief addresses were made by local pastors of other churches, conveying their congratulations and good wishes. The spirit of brotherhood in these speeches was very admirable, and it was evident that Brother Webb and the young church had won the respect of the community. To these speeches Brother Webb appropriately responded in behalf of the church. It was a good piece of missionary work to plant this church in a thriving city like Billings. It has good material in it already, which assures its permanence. Billings has a population of over 8,000, and is growing steadily. It is the largest primary wool center in the world, it is claimed, and its bank deposits excel those of any other town in the United States of 10,000 population and under. It is located at the junction of the Burlington and North Pacific, is watered by the Yellowstone river, and is the center of a fine stock and farming country. A great irrigating ditch, with which Brother Clarke is connected, is bringing about 30,000 acres of land in the valley into cultivation. P. B. Moss, a Missourian from Paris, and a liberal contributor to our church fund, is president of the First National Bank, the chief bank of the city, and a strong believer in the future of Billings. The church there, we believe, has a fine field and a promising future. We shall not forget its kindness to us.

◆

At this writing the "Easy Chair" is located for two days in one of the green valleys of Wyoming, known as the "Big Goose Valley," about five miles from Sheriden, which is a thriving little city of 5,000 on the Burlington Route, 143 miles east of Billings. We are at the home of Geo. W. Garrett, brother of the Editor's wife, who located in this valley three years ago. Big Goose creek, a mountain stream, runs through his place, and waters all the fertile valley. The mountains lift their snow-clad sides and summits close by on the west, but summer dwells in the valley below—at this season. Peace seems to rest on the valley and foothills, and it does seem that one could live here, nearer to the heart of Nature, and to the heart of Nature's Author, than in the turmoil of the city. Here the "Easy Chair" and his wife are resting for two or three days, when our journey will be resumed. We find Missourians here, as everywhere in the West. One would think the grand old state would be depopulated by the number of people it has supplied to build up these great commonwealths of the West. But it, too, is growing in population, and has a warm place in the hearts of its children who have come west to seek their fortunes.

As Seen From the Dome

By F. D. Power

Simon Peter, on a visit to Joppa, sojourned at the seashore. He was taking a brief breathing spell before resuming his missionary travels. "For he lodgeth with one Simon a tanner, whose house is by the seaside." What did he find to do at the seashore? Nothing is said about bathing, or boating, or fishing; but Peter was human, exceptionally human, and no doubt enjoyed recreation; and Peter was a fisherman, and would delight in trying his hand at a line or a net, or in launching a boat in the sea as he had so often done in the lake from his boyhood. Relaxation, recreation was necessary to Peter. It was not unholy. It did him good. It prepared him for more effective service. The sea, the symbol of restlessness, is to most people a source of complete rest. It affords serene and quiet repose, opportunities for calmest and closest communion with self and with God. And Peter has a vision here, the greatest of his visions, a vision which changes the whole aspect of primitive Christianity when, as he looks toward the sea, a voice comes saying: "Rise, Peter, slay and eat!" The whole Christian world today needs this seaside vision, which comes with rest by the sea and the thought of the regions beyond the hazy horizon and the breaking billows and the wide, trackless waste of waters.

Weneeda Rest is a very simple lodging place, somewhat after the order of Plain Dealing, the President's cottage at Piedmont, Va., a story and a half, with six rooms, unplastered and unceiled, and just a hundred feet from the surf. The sea rolls in and breaks near the door, and breathes through every opening and sings its lullabies in our ears all through the day and night, and brings health and contentment and food and comfort and cleansing and well-nigh every good thing. The President ate his first meal in the old Virginia cottage, cooked by his wife on an oil stove, and so did we. There was more real satisfaction in that outing, I am sure, than in Sagamore Hill, wrestling with the Mikado and the Czar; or in the three-million-dollar White House, which costs fifty thousand a year to keep it up, where it takes twenty-five thousand to buy a new set of china, and required five hundred and fifty thousand to construct those wing-like terraces which remind us of car-sheds.

I took a week off from the Beach to run out to Zionville, Indiana, and address a little Chautauqua. It is in the midst of a prosperous rural community near Indianapolis. For twelve years it has been running, and is a great resort for the country people. Wonderful is it what the summer assembly and rural free delivery and interurban lines are doing to make life more interesting and varied for the farmer and his family. Here I met with Uncle Si, and Steve, and Aunt Maria, and Bill Hayrick and his best girl, and a host of little Ben Harrisons, Lew Wallaces and Whitcomb Rileys. How much less veneer on these country folks than on city people! One typical Hoosier, of the lank, lean, long-drawn-out kind that remind one of an extension fire ladder, said, after the three long services, with the thermometer at 95 degrees: "You stood it purty well for a man of your years." "How old do you think he is?" asked some one. "Wall, I reckon he is a leetle over seventy," said the Hoosier. I stopped with that sterling good man, J. A. Hussey. A severe thunder-storm came up and burst with all its fury on the town while at supper. There was a terrific crash, and we rushed to the front windows and looked out to see a splendid sugar tree, across the street from the door, split all to pieces by the electric fluid, torn and humiliated and utterly laid low. We resumed our places at the evening meal, and in an instant another sharper and more startling detonation, as if Oyama or Togo had let loose all his guns in one tremendous explosion, and the lightning bolt struck the corner of the roof and then the wall of the room where we were sitting, sent shingles and boards flying in the air, filled the room with light and a crash of timbers and glass and odors of brimstone, and we were on our feet in a moment. It seemed almost a miracle that we escaped. Who, after all, knows anything of this mighty agency which drives our street-cars and sends our messages and illumines our streets? One thing the ancients knew four hundred years before Christ—how to protect their houses from its bolts, and in 1753, in his "Poor Richard's Almanac," Ben Franklin tells how to do it, and in his honor the French struck the medal with the words. *"Eripuit Coelo fulmen,"* but we think we have learned better, and the lightning rod man is a thing of the past. Put up your lightning rod and trust in Providence.

The assembly at the beach is over, and we have a chance to study the natives and watch the sea and enjoy the birds and fish, the beach blossoms and the tides, the gorgeous sunsets and the magnificent storms, and the society of the beach family. It is wonderful to see the interest of visitors who never before viewed the ocean. Tom Reed used to tell of a young countryman who was advised to take sea baths, and went to the beach of a little fishing village. Spying a grizzled old fisherman mending his nets beneath a sign informing the public that he had boats and tackle to let and bait for sale, he accosted the veteran and asked if the water were for sale, also. On receiving an affirmative answer the countryman bought a couple of buckets, and, having paid the price asked, filled them and returned to his room to carry out the doctor's instructions. On the following morning, going to the beach when the tide was out, and contemplating the broad, receding beaches for some minutes, he approached the fisherman and remarked: "My! but you must have done some business last night!" So, the old lady, who had never in all her life had quite enough of anything, when she first caught sight of the ocean, pathetically exclaimed: "Thank the Lord! Here is something there is plenty of!" We have it—enough to supply all the unwashed in the ranks of the brotherhood—"much water," "a certain water," no uncertain water, but a great pond stretching all the way over to Lisbon in Portugal, which is just opposite to our resort. We see the ships and the great liners going in at the capes, or sailing away on their long voyages. We watch the sails drop out of sight over the rounding sea, a gleam of white, a far-flashed farewell. Yet the helmsman at the wheel, the passengers on the decks, see only the broad, level waters stretching before their gliding keel, and mark not the horizon line. So men vanish, as the distant ship, as the summer passes, peacefully on level seas, and mark not the unknown bound. "We call it death —to them it is life beyond." We turn our faces homeward and think of the song the children used to sing:

Out on an ocean all boundless we ride,
We're homeward bound, homeward bound;
Toss'd on the waves of a rough, restless tide,
We're homeward bound, homeward bound.

Far from the safe, quiet harbor we rode,
Seeking our Father's celestial abode,
Promise of which on us each he bestowed;
We're homeward bound, homeward bound.

Wildly the storm sweeps us on as it roars, roars,
We're homeward bound, homeward bound;
Look! yonder lie the bright, heavenly shores,
We're homeward bound, homeward bound.

Steady, Oh, pilot! stand firm at the wheel,
Steady! we soon shall out-weather the gale,
Oh, how we fly 'neath the loud-creaking sail;
We're homeward bound, homeward bound.

Into the harbor of heav'n now we glide,
We're home at last, home at last;
Softly we drift on its bright silver tide,
We're home at last, home at last.
Glory to God! all our dangers are o'er,
We stand secure on the glorified shore,
Glory to God! we will shout evermore,
We're home at last, home at last.

The Second Chapter of Church History[*]

By R. H. Crossfield

The book of Acts is a record of three distinct epochs at the beginning of the Christian religion. The first of these has to do with the inauguration of a new institution known as the church on the day of Pentecost, and its operation in the city of Jerusalem; the second, the evangelization of the home field, covering the territory in which Jesus preached; and the third, the extension of the kingdom into the remoter Gentile world.

As a people, we have very properly emphasized the first of these eras, and have found the former chapters of Acts a fine arsenal from which to procure the equipment necessary to defeat the enemies of a pure Gospel. This accent placed on the beginning of the church has saved the disciples of Christ from many unscriptural teachings and practices, and has given us the strong calcium light of truth while others see as yet through a glass darkly. The study of this beginning era has yielded many valuable results, among which are the following: A scriptural, and therefore infallible, answer to the question, What must I do to be saved? The elimination of infant baptism and church membership; the fact that the Holy Spirit does not operate directly on the heart of the sinner in conversion, but that the Gospel is God's power unto salvation; that "Chrstian experience" has no place among the prerequisites of church membership; the catholicity of the creed of the church, and the organic union of the children of God. The success of this movement for the restoration of the primitive Gospel has been largely due to our insistence on a return to the faith and practice of Jerusalem, the mother of us all.

The third epoch in church history has to do with its foreign activities. Saul of Tarsus, a bright and shining light, now fills the religious heavens. He enters the field of conquest for Christ and demonstrates what a single man can accomplish when led by God's spirit and wholly consecrated to his service.

But in making the transition from the Jewish church at Jerusalem to the world work of the disciples, we are prone to neglect a most important epoch—the establishing of a working basis in the home land.

The Dispersion. In those days of great prosperity in the Holy City "there arose a great persecution against the church at Jerusalem; and they were all scattered abroad throughout the region of Judea and Samaria, except the apostles."

On the death of Stephen, there was a still greater outbreak of fanaticism against the church. As Jesus had said on one occasion, "When they persecute you in one city, flee to the next," the disciples summarily leave Jerusalem. This was indeed the "passion period of the church," the "Holy Inquisition" of Judaism.

They Preach the Gospel in the Home Field. Now comes a statement that we will be slow to believe without due reflection. However, it must be remembered that these refugees were *men,* large hearted and manly; men who would join "the chorus and prolong the psalm of labor and of love." They would have immediately put the cynicism of Diogenes to blush, and ended his search for a man.

R. H. Crossfield, Owensboro, Ky.

What did they do? Nothing more than duty required, and yet that which has echoed their praises down the corridors of time. I would that I might write this sentence in letters of glorious light across the sky of every American Christian: "And they that were scattered abroad went everywhere preaching the Word." While Jesus had said formerly to the twelve, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans," these disciples went throughout the whole land preaching the Word because the Master had left as his dying message, "Ye shall be witnesses of me both in Jerusalem, and in Judea, and in all Samaria, and unto the uttermost parts of the earth."

Philip hastens down to Samaria. Only a little while ago the inhabitants of one of the Samaritan villages would not receive the Savior, and in retaliation James and John inquired, "Lord, wilt thou that we bid fire come down from heaven and consume them?" Philip, who was the companion of Stephen in the work of the Gospel, even went to the capital city of the country and "proclaimed unto them the Christ," with the result that "multitudes gave heed with one accord to the things that were spoken by Philip . . . . and there was much joy in that city." The kingdom of God was indeed to them "righteousness and peace and joy in the Holy Spirit." And as at Jerusalem a great company of priests became obedient to the faith, Simon the sorcerer, a noted sinner, was brought to the Lord.

This preacher now starts toward the south in the direction of Egypt. "Ethiopia stretches out her hands to God," and the secretary of the treasury of Queen Candace is gloriously saved, insomuch that he goes on his way rejoicing and doubtless becomes a missionary among his own African people.

At Azotus, Philip resumes the work and "preaches the Gospel to all the cities, till he came to Cæsarea."

But the Gospel must be preached from Dan to Beersheba; the entire home field must be evangelized. Laymen from Jerusalem essay to proclaim it—men who did not so much as hold an office in the church, "except that they belonged to the universal priesthood of believers." An unknown disciple converts Ananias of Damascus, and the latter forthwith begins the evangelization of the oldest city of the world. Whatever may have been his victories for Christ in Damascus, these pale before the conversion of Saul of Tarsus, the blasphemer, the persecutor, the injurious. These lay preachers went "as far as Phenicia and Syria," covering the entire territory the Lord had prepared. The storms of persecution only served to fan the flames of their zeal and activity. They were compelled to desert their home, but not their duty.

Peter preaches at Lydda, Joppa, and Cæsarea. In Joppa, "many believed," and "all that dwelt in Lydda and Sharon turned to the Lord." Barnabas of Cyprus, John Mark, Silas, and Cornelius were converted. "The word of God grew and multiplied." To every disciple the Gospel was good news—too good to keep—and they "could not but speak the things which they saw and heard." As Andrew and Philip when they found the Lord ran to a brother and a friend, saying, "We have found the Messiah . . . Jesus of Nazareth," so these disciples, even when retreating from Jerusalem under the fire of persecution, were constrained to preach Christ to all.

---

[*] An address, slightly abbreviated, before the American Christian Missionary Society at San Francisco.

1. Their Motive. Do you ask for a motive great enough to lead to such wonderful activity? I give you their answer in the words of Paul, "The love of Christ constraineth us." Of all the motives that have dominated the actions of men, "the greatest of these is love." Every great effort for Christ in all ages has been a triumph of love. So great was this affection for him that they wanted to "win for the lamb that was slain the reward of his suffering." Like Zinzendorf, they had but one passion, that was Christ.

Much has been said in these sordid days about lack of men for the ministry. The falling off in the number of young men who enter theological schools has been acounted for largely by the fact that more money can be made in business or at some other profession. Is it the love of money and what money means that has wrought this change? God forbid! It has been my observation that the man that enters the ministry of the Gospel primarily for the loaves and fishes is an egregious failure as a soul winner. On the other hand, have we forgotten to pray, "Give us this day our daily bread"? Is the righteous to be forsaken and his seed to be found begging bread? Let the preacher first of all be righteous, and that means provident of material things as well as possessed of the other virtues, and God's word for his support. The love of Christ should be the determining factor in the choice of a profession rather than the love of money.

Of course, the love of Christ involves obedience to Christ. If we love him, we will keep his commandments. Like the Crusaders, to know that "God wills it" is enough. When Peter was challenged to justify his preaching to Cornelius, a Gentile, he answered, "He charged us to preach unto the people.'" Others said, "We are witnesses of these things," and can not be disobedient to the heavenly vision. Like Judson, the "last command" came to them direct from heaven. Like Grace Darling, they belonged to the rare sect of the good Samaritan, and wanted to do good unto all men.

2. The Significance of Their Home Missionary Efforts. These men were wise above their generation. Every movement was sanctioned or directed of heaven.

(a) They built on the foundation that Jesus had laid by teaching and miracle. It was the ambition of Paul to preach where Christ had not been named, but to have undertaken this before the home field was evangelized would have been to invite comparative failure. Nowhere in the world could the same results and prestige have been achieved as in Palestine. The soil was already prepared and awaited their sowing and reaping.

(b) Their efforts were among their own people, men and women of like passions. No foreign language, customs, and peculiarities to master. Each sower knew well the soil.

(c) Their efforts in the home field furnished a base of operation and supply for world-wide evangelism. As the Japanese victories in the present war have been largely due to the state of preparedness at home, so the great work among the Gentiles was made possible by and depended on the church in Palestine.

(d) These missionaries furnished the men for the foreign field. Paul, Silas, Barnabas, Mark, and others, were converts of these faithful missionaries.

Our Duty to the Home Field. What shall I say of our Judea, Samaria, and Galilee, the home field, America? As in the evolution of the early church Palestine lay between Jerusalem and the Gentile world, so today between the local congregation and the "nations of the night" is America. I desire to emphasize the need of the Gospel here at home, the doors wide open for its reception, and the part that we as a nation must play in the ultimate salvation of the world.

Only to lift your eyes is to witness need. No country is so rapidly becoming a nation of cities as America, and the city has ever stood in direst need of Christ. As the early church sought out first the centers of population for their labors, why should not we follow their wisdom and achieve their success? After their flight from Jerusalem, they went first to Samaria, Damascus, Joppa, and Cæsarea. Why should we not first of all evangelize New York, Boston, Philadelphia, St. Louis, Chicago, New Orleans and San Francisco?

How important to the cause of Christ are these cities It is true that in the past the rural districts have furnished our preachers and presidents, but this will not be the case in the future. The Arcadian simplicity of our country life is rapidly giving way before the complexity of our modern civilization, and the cities are growing as never before. An observant Japanese has recently said that nothing remained of his country as it was thirty years ago "except the natural scenery." In many particulars, but especially in reference to our population, this statement will apply equally well to America. The very best blood of our rural communities has been pouring into the cities at a fearful rate. In a single decade Chicago doubled her population, while during the same period forty per cent of the country districts lost in population.

Again, emigration is coming our way at the rate of over one million a year, and it is most significant that ninety per cent of these immigrants settle in our cities. While thousands are begging bread in these cities, our harvests are going to waste in the middle west for want of labor.

It has been said that "God made the country, but Cain made the city," and the statement contains a norm of truth. While our cities contain only one-third of the population, they furnish two-thirds of the crime. The saloon, the gambling hell, the haunt of the scarlet woman are nearly all in the city; and closely related to these is the venal politician and the party boss. Is it not time for men in Israel to arise? If we would save America our cities must be saved. If the gospel is the cure for impending perils, as we believe it is, why not give to these cosmopolitan cities the good news?

The coolie at our doors should engage our prayers and means and efforts as well as the "heathen Chinee" in the "Celestial Empire." The Black Belt of our own fair southland should weigh as heavily on our hearts and conscience as the Bushman of Africa and the Igorrote of Samar. The time for sentiment in missionary work has passed. The question is not, Where will I get the most good out of my going or giving? but, Where will my means and service do the most good? Let us not neglect the foreign field; rather, enlarge our efforts for the millions beyond the sea. But let us greatly multiply our endeavors to save America. What we are now doing is but a bagatelle of the requisitions that duty makes upon us. Send one hundred men at once to New York, half as many to San Francisco and to the scores of other great cities of the land, and then shall the Master begin to see the travail of his soul and be satisfied.

Finally, would you girdle the globe with the message of God's salvation? Convert the Sauls, the Silases, the Barnabases, the Marks here at home. Who of all the religious bodies can accomplish this as can the Disciples of Christ? We have the same gospel that the dispersion preached, and its power has greatly increased with the roll of the centuries. The hour of opportunity has already struck in the belfry of time. Men of Israel, help!

A United Church and a Believing World*

By F. M. Dowling

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one, even as thou, Father, art in me, and I in thee, that they may also be in us; that the world may believe that thou didst send me."

It is now generally known among the well informed that the special plea of the people who desire to be known simply as Christians or Disciples of Christ is for the union of all believers on the basis and in the spirit of the New Testament church. Our fathers sounded out this plea and to it devoted their lives, their fortunes, and their sacred all. We, their children, have seen the dawning of the day whose full noon will bring the answer to our Lord's prayer, that all who believe on him might be one. We have lived to hear the apologies for divisions in the family of God grow fainter and fainter and in multitudes of instances die away, and to hear sectarianism and even denominationalism arraigned in unexpected quarters in language as bold and uncompromising and withering and trenchant as was employed by any of the "fathers." We have heard multitudes of God's children expressing themselves as weary of the weakness and isolation and sinfulness of sectarian divisions and hungry for fellowship and union in Christ; and we have seen springing up here, there, and yonder, movements looking toward the reunion of Christendom.

Brethren, if today the believers in Christ everywhere should put aside their human names, and creeds, and practices, and come and stand together not only in an outward, visible union, but in a deep, spiritual, scriptural union, would you be ready to sing your hallelujahs and doxologies and declare that the desire of your hearts had been accomplished? Take time to answer. Is Christian union the consummation devoutly to be wished? Is Christian union the one far off, or near, divine event toward which the whole creation moves? Is Christian union the end in view, or a means to the end? Is Christian union the goal toward which we have been pressing, or incident, necessary and glorious, on the way?

I fear we forget a part, and the main part, of our Saviour's prayer, "that the world may believe." That was the great, crushing burden on the heart of our Lord; the union of all who should believe on him a means to that end. How it lifts the subject of Christian union into dignity and importance to realize that there is a vital connection between the unity of Christians and the faith of the world!

Divisions in the church of God are being recognized today by men at the front of the missionary movement as mighty hindrances to the Christian conquest of the world.

Before the Fifth Conference of the Foreign Missionary Boards of the United States and Canada S. L. Baldwin, D.D., uttered these strong words:

F M. Dowling, Pasadena, Cal.

"It is very apparent that the time has come when it ought to be possible for the missionary authorities of different denominations of the Christian church to come together with reference to the speedy occupancy of the whole field, and so to plan in regard to it as not to waste the Lord's money or distribute the workers in the Lord's vineyard in such a way as to hinder rather than promote the great object we have in view.

"Now, of course, this implies that we are more anxious that the people of China shall become Christians than we are that they shall become Presbyterians, or Baptists, or Episcopalians, or Methodists. This may be shocking to some of our brethren who are great sticklers for denominational peculiarities; but, really, when we find ourselves a mere handful confronting four hundred millions of people, it does seem that we ought to be able to sink denominational ambitions sufficiently to seek only for that which will most speedily give the Gospel of Christ to the millions who are in need of it."

At the Ecumenical Missionary Conference Ex-President Harrison, as temporary chairman, said: "Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission field, where ecclesiastical divisions suggest diverse prophets."

One of the speakers at the conference, J. T. Gracey, D. D., spoke these mighty words: "What tasks there are for united Christendom! It is not a Methodist problem, and not an Episcopalian problem; not a Baptist problem; not a British problem; not an American problem. It is a problem for solid Christendom."

The strongest words uttered on the subject were spoken by A. J. F. Berends, of the Central Congregational Church of Brooklyn. This speech has been called his swan song. "The time has come when Christian comity fails to meet the urgent demand. We must come to terms among ourselves. History is rapidly laughing our comities and compromises out of court. Hardly had Porto Rico come under the American flag when there was a rush of the denominations for the occupancy of the little island, and we began to parcel out the territory. That was comity. Shame on us, I say! What an object lesson it would have been, if we had had co-operation as our watchword, and had left our denominational banners behind us. I like not the word comity. It is veneered selfishness. You can not enforce it. It will collapse under pressure, and it can not collapse too soon, for it is wrong in principle and unworkable in practice. Fusion is what we need. Co-operation is what we must have. I believe that our present day methods are utterly inadequate, and I can not evade the conviction that foreign missions carry in them the swift doom of our petty sectarian divisions. I do not know how this co-operation is coming, but it must and will. Let it come, whoever is crowded to the wall! Our rituals and our creeds must not stand in the way of the massing of Christian forces for the world's redemption."

D. D. Gregory, D. D., LL.D., has been writing some vigorous articles for the "Homiletic Review" on "The Forward Movement." In a trenchant article on "Why Are We Accomplishing So Little?" he gave this as a part of his answer: "The work waits for the spirit of union to rouse all of the churches and bring them into line, under the leadership of the Spirit of God, in one common plan that shall take in all the Christians and all the world, and men who feel that there is death in the waiting, cry out, 'How long, oh Lord!' "

---

*An address delivered at the International Convention at San Francisco.

Such testimony becomes more clear and strong and abundant when the mission fields have been visited and the situation studied at first hand.

Mr. John R. Mott, in his "The Evangelization of the World in this Generation," says: "The want of unity among the different branches of the church at home, as a result of denominational pride, jealousy and misunderstanding, is a serious hindrance to the work on the mission field." In his later book, "The Pastor and Missions," he puts in italics as a division of a chapter these words: "The marked movement in the direction of unity and co-operation among the Christian forces on the mission fields has prepared the way for a triumphant advance." He adds this comment: "It is of large importance that the native Christians on each field be united, as far as possible, those of the same denominational family joining their forces, and even those of different denominations, so far as is practicable, uniting in one great church, adapted to the conditions obtaining on that field, thus avoiding on the mission field all accidental and unnecessary or unessential differences which bulk so largely in the sectarianism of western lands."

Francis E. Clark, after his tour in the interest of world-wide Endeavor, wrote this: "The most pitiable sight which I saw in foreign lands was that of churches which had been gathered out of heathenism or Mohammedism rent in twain by the sectarian jealousies which had been introduced from a so-called Christian land. To see, as is occasionally seen, a Christian missionary, or teacher, trying to build up a church, not from the foundation, not out of the ruins of heathenism, but by building on another man's foundation, and tearing away the converts from the truth around which their minds have freely begun to twine, in order that some sect or ism may be built up—this, indeed, is disheartening."

Dr. John Henry Barrows lectured on the foundations of Christianity in many of the intellectual centers of the non-Christian world. At the Ecumenical Conference he spoke on "The Iniquities of Christendom as Hindrances to the Christian Conquest of the World." He classed the divisions of Christendom as among these iniquities and as explaining in part why Christianity was compelled to apologize for Christendom.

A few years ago we sent President A. McLean, our apostle of Foreign Missions, on a circuit of the globe to study the conditions and needs of the heathen world and to report the triumphs of the Gospel in the regions beyond. From Japan he sent us this message: "The Disciples of Christ stand for precisely the same thing in Japan as they do at home, namely, the union of all believers to the end that the world may be evangelized. It is true that most Protestant missionaries co-operate. Still there are differences in faith and practice that cannot be hid. If all who call upon the name of the Lord could unite, the chief hindrance to the spread of the Gospel would be taken away."

Soon after our war with Spain the Government sent a Commission to the Philippine Islands' Presidency of Mr. Schureman. Mr. Schureman took a deep interest in the religious condition of the inhabitants of the islands, and as a statesman having at heart the highest interests of the people so lately gathered beneath the folds of our flag, recommended the sending of missionaries in large numbers to the islands, and suggested that the various denominations contemplating the conversion of the Filipinos first agree among themselves.

Naturally and significantly the strongest arraignment of our divisions as a block before the car of Christian conquest has been made by the missionaries themselves.

Dr. George E. Post, Presbyterian missionary in Syria, addressed this language to the churches of America: "There comes an emissary from the Christian church in America and tells him (the heathen convert), 'Sir, you have joined the Church of Christ, as you think, but that is not the Church of Christ. Come to me and I will introduce you into the Church of Christ.' This is something inflicted on us by your divisions here. We stand on the picket line. We stand at the front. We stand at the post of danger. We are lifting up the banner of the cross in the face of the uncivilized and unbelieving world, and when we have succeeded in convincing them that Christ is the Savior, then there come emissaries from you who tell them that it is all wrong and that they must begin all over again."

Before the Fifth Conference of the Foreign Missionary Boards of the United States and Canada Dr. Farnsworth said: "With us in Turkey that there should be different sorts of Protestant Christians is a shock to our people. They say, 'What does this mean? You come together and then we will talk about it. You come to us to preach to us evangelical Christianity, and here are two or three three kinds of you. What does this mean?' And they can not understand it, certainly in Turkey, and we have had trouble. We go to preach Christ crucified. Is Christ divided? I would say, hold out a danger signal. We want to do it for the sake of the conversion of the world to Christ."

At the World's Parliament of Religions George T. Caudlin, of China, an English Methodist, exclaimed: "These two things must go together—the union of Christians and the conversion of the world."

The obstacles to Christian work in China caused by the presence of so many denominations have so impressed themselves upon the missionaries that forty-eight representatives of nearly all the boards working there have lately issued a notable document aiming to counteract the deadly effect of their divisions.

(TO BE CONTINUED NEXT WEEK.)

STRONGER THAN MEAT

A Judge's Opinion of Grape-Nuts.

A gentleman who has acquired a judicial turn of mind from experience on the bench out in the Sunflower State, writes a carefully considered opinion as to the value of Grape-Nuts as food. He says:

"For the past 5 years Grape-Nuts has been a prominent feature in our bill of fare.

"The crisp food with the delicious, nutty flavor has become an indispensable necessity in my family's everyday life.

"It has proved to be most healthful and beneficial, and has enabled us to practically abolish pastry and pies from our table, for the children prefer Grape-Nuts and do not crave rich and unwholesome food.

"Grape-Nuts keeps us all in perfect physical condition—as a preventive of disease it is beyond value. I have been particularly impressed by the beneficial effects of Grape-Nuts when used by ladies who are troubled with face blemishes, skin eruptions, etc. It clears the complexion wonderfully.

"As to its nutritive qualities, my experience is that one small dish of Grape-Nuts is superior to a pound of meat for breakfast, which is an important consideration for anyone. It satisfies the appetite and strengthens the power of resisting fatigue, while its use involves none of the disagreeable consequences that sometimes follow a meat breakfast." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

The Americanism of the Disciples of Christ[*]

By E. L. Powell

I deem it a very high honor to represent, at this time, the American Christian Missionary Society. Born in the early days of this great religious movement—the oldest organization among us—it can properly claim a peculiar dignity and position. It is modestly proud of its history, but its gaze is toward the future. It does not dwell in the land of memories—thrilling and splendid though they be—but, occupying its position in the front of our "far-flung battle line," it sounds the clarion call of every progressive enterprise: "Let us go up and possess the land." I shall not speak of its achievements or its present prosperity, but would rather call your attention to its name, as indicating its aims and the character of its work. It is American. It is Christian. It is missionary. My subject, therefore, may be appropriately styled, "The Americanism of the Plan and Position of the Disciples of Christ."

1. Let us think for a moment of what is essential Americanism. What do we stand for among the nations of the earth? Growing out of and involved in the inherent rights of man concerning which the Declaration speaks are the principles which are elemental in Americanism, viz.: Liberty, authority, democracy and union. These constitute the gospel of Americanism, and these are the principles for which the people known as the Disciples of Christ, or Christians, stand in the religious world. Our movement, in its comprehensiveness, harmonizes with the sweep and majesty of this great continent. We stand for liberty—that liberty which is the very life of Protestantism, and without which Protestantism has no excuse for being. The movement represented here tonight had its birth in the reaffirmation of Protestantism—the right of the soul to seek truth for itself; the invitation of the open Bible to whomsoever might read its pages; the sacred duty and privilege of the individual to study the great revelation for himself, and to act under a solemn sense of individual responsibility. When Thomas Campbell promulgated his now famous Declaration and Address, a new Declaration of Independence was affirmed. It was high time, for the religious world at that moment was under an ecclesiastical and theological tyranny which was as marked as that which in our political world called forth the war of the Revolution. The war of the Revolution represents Protestantism in political life; the reformation of the sixteenth century represents the resistance of the soul to arbitrary ecclesiastical authority; the movement of the Disciples of Christ represents that Protestantism which means resistance in religious affairs to all authority which does not find its source and utterance in the character and will of Jesus Christ. We stand for the liberty of the New Testament—that liberty which consists in the removal of all arbitrary restraints upon the soul's privileges and rights and the recognition of that authority alone whose commands mean the setting of the soul free to realize its life—in a word, liberty through casting off entangling alliances and liberty through obedience to the divine will as expressed in Jesus Christ.

E. L. POWELL.

2. But the movement is no derelict, out on the open sea with no directing will to guide and govern. We stand for liberty within the limitations imposed by the authority of Jesus Christ:

No other Lord but thee we'll know,
No other name but thine confess.

We require no other faith than faith in Christ. We ask subscription to no other creed than that creed which was incarnate in the divine life. No ordinances have any meaning apart from his authority—no terms of fellowship not of his appointment. The church ceases to speak with authority when the voice of Christ does not issue the commands. We plead, therefore, for liberty through law. We are free, and yet subject; we find our liberty in obedience to him who knows the soul. It is not within the province of this address to discuss the grounds of this authority—the authority of knowledge, the authority of character, the authority of suffering love, the authority of proven primacy, the authority which the soul of man can not do other than approve, however much the obedience may be refused. We stand for liberty safeguarded by law, and that law the living will of the living, present Christ.

3. We stand for democracy as opposed to special privileges and honors in the kingdom of Christ. We hold that all are kings and priests unto God. Alexander Campbell antagonized clerical arrogance and presumption on the ground of Paul the Apostle: "Who is Paul, or who is Apollos, but ministers by whom you have believed?" The only pre-eminence is that of character and service and the intellectual ability which combines them. "All things are yours." There is no room among us for popes

❖ ❖

LUCKY MISTAKE

Grocer Sent Pkg. of Postum and Opened the Eyes of the Family.

A lady writes from Brookline, Mass.:

"A package of Postum Coffee was sent me, one day by mistake.

"I notified the grocer, but finding that there was no coffee (the old kind) for breakfast next morning, I prepared some Postum, following the directions very carefully.

"It was an immediate success in my family, and from that day we have used it constantly, parents and children too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage. My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

"Noting the good effects in my family, I wrote to my sister, who was a coffee toper, and after much persuasion got her to try Postum. She was prejudiced, against it at first, but when she presently found that all the ailments that coffee gave her, left and she got well quickly she became and remains a thorough and enthusiastic Postum convert. Her nerves, which had become shattered by the use of coffee, have grown healthy again, and today she is a new woman, thanks to Postum." Name given by Postum Co., Battle Creek, Mich., and the "cause why" will be found in the great little book, "The Road to Wellville," which comes in each pkg.

---

[*] An outline of the President's address.

or prelates or priests—for superior or inferior clerical judicatories—for lordships, little or great. We are a republic, subject to an invisible Monarch.

4. We stand for Christian union. When this movement came into existence there was silence on this great question. The church was satisfied with denominationalism. We are pioneers in this cause. It was the vision of a united church that smote upon the hearts of our fathers—union based upon the authority of Christ and his apostles, union demanding for its realization that which is essential Christianity in doctrine and structure by simple faith in Jesus Christ and obedience to the simple ordinances of his appointment—the union, in a word, of the New Testament church, with its simplicity and dignity. And this is what we are pleading for today. Now a thousand voices are proclaiming its desirability. The signs of the times are propitious. This is the age when emphasis is placed on love, rather than dogma or organization, and love is the precursor of union.

Our ideals grow out of our principles. The ideal church exemplifies these principles. We find such a church on the pages of the New Testament. Our ideal in doctrine, organization and aim is found in the first Christian century, for this ideal, as we believe, was heaven-born. The life of the church is the development under present conditions and inspirations of the old program. If Christ is the goal of humanity, then the past for us holds all that the future shall yield in moral and spiritual advancement. What, then, is the ideal church, as based on the principles enunciated?

1. It is a church in which Christian character is the end and aim of all requirements, observances, ordinances and service. All these cease. Character alone abides. No magic in the Bible or the church or the ordinances. Their value is but as the scaffolding for the building. A church, therefore, with the right *emphasis*.

2. A church in which conscious loyalty to Jesus Christ and obedience to his authority shall be the only test of fellowship. Orthodoxy a thing of the heart and life, rather than the acceptance of propositional statements.

3. A church in which *simplicity* shall forever divorce essential Christianity from a complicated theology, thereby making accessible to all men the gospel which was given for all men.

4. A church that shall be Protestant in its defense of Christian liberty, but equally insistent that the liberty shall be Christian. Christian liberty—its certificate is loyalty to Christ. Be loyal to Christ—then think as you please.

5. A church that shall be missionary from center to circumference—having as its motto: "Not to be ministered unto, but to minister."

6. A united church—its captain, Jesus Christ; its lawgiver, Jesus Christ; its exemplar, Jesus Christ; united on him and in him. Once again, we plead for a Christ-enamored church.

❖ ❖

Our Illustrations.

Some Convention Snap Shots.

In this number will be found grouped together a great many snap shots made by the assistant editor at the San Francisco convention and during the travels of The Christian-Evangelist Special. The front page group represents people at the convention; they are as follows: 1. The widow and granddaughter of Dr. Hobson and H. A. Denton. 2. Two Joplin pastors—J. W. Baker and W. F. Turner. 3. R. S. Robertson, Dean Hiram Van Kirk, R. H. Shepherd and C. E. Moore. 4. J. A. Lord. 5. A prominent evangelist, J. V. Updike, and a rear view of the editor of "The Christian Standard." 6. John Shackleford, J. J. Morgan and A. C. McKeever. 7. Secretary Benjamin L. Smith greeting a friend. 8. Three from Missouri—Secretary George L. Snively, Paul Moore and T. A. Abbott. 9. Pres. A. McLean hurrying to make a speech. 10. C. W. B. M. session in Pilgrim Church. 11. Foreign Society, President McLean standing behind Miss Mary Rioch and the white vested secretary an interested listener. 12. "What are we stopping here for?"—Secretary F. M. Rains. 13. A newly wedded pair—Dr. and Mrs. Gordon, of India. 14. T. J. Legg talking to J. H. O. Smith, and J. H. Allen talking to Paul Moore. 15. W. W. White, James Small and R. H. Waggener in foreground. E. R. Ford, of San Francisco, and Grant Lewis, state secretary of southern California, behind R. H. Waggener. 16. H. S. Earl, the man of the silk hat. 17. Mrs. H. Atwater and other C. W. B. M. workers. 18. The only man from Canada—J. A. L. Romig. 19. State Secretary F. E. Billington and wife, of Oregon, and J. H. Hazell, of California.

The two groups of photos illustrating the trip of The Christian-Evangelist Special consist of "life" pictures and nature views. Those in the first group are: 1. Joining the "Special" at Kansas City. 2. "All aboard." 3. The Editor taking a picture. 4. The totem poles at the Portland Exposition. 5. "Auld Lang Syne" on the dried-up sea in the Nevada desert. 6. Bathing at Catalina. 7. Viewing Cripple Creek. 8. A group of preachers "discoosin'." 9. Wharf at Catalina. 10. Big fish—one weighing 300 pounds was longer than a member of our party standing beside it. 11. A Mormon's house at Salt Lake with six apartments adjoining for his wives. 12. In the lock on the Columbia river. 13. Our first Indian and papoose. 14. Trolleying in Salt Lake City. 15. Hanging out the standard—T. A. Abbott, the Editor (in shirt sleeves) and G. A. Hoffmann. 16. Returning from a trolley ride at San Bernardino. 17. Our fishermen—J. H. Garrison and E. F. Daugherty, Wabash, Ind. 18. A tallyho at Denver. 19. A glass bottomed boat at Catalina. 20. Leaving San Pedro. 21. Approaching Avalon. 22. Mrs. G. A. Hoffmann has a good laugh. 23. Divers at Avalon. 24. A drive through Salt Lake City. 25. The Editor and his wife see Riverside. 26 and 27. In Chinatown, San Francisco. 28. A merry party in the Salt Lake. 29. "Who are they?" 30. The big woman on the Trail. 31 and 32. Fruit venders. 33. At Saltaire.

The second group pictures: 1. Over the Shasta route. 2. Plain and mountain in Nevada. 3. The heart of the Rockies. 4. Up Mt. Lowe. 5. A Los Angeles home. 6. A salmon wheel on the Columbia. 7. The Divide—the Pacific end, showing snow-sheds, of the two-mile tunnel. 8. The Palisades of the Columbia. 9. The Temple and statue of Brigham Young, Salt Lake City. 10. In northern California. 11. Mt. Shasta. 12. St. Peter's Dome and the "Short Line" Road. 13. A salmon cannery. 14. Avalon Bay. 15. At Santa Monica. 16. Market street, San Francisco. 17 and 18. On the Columbia. 19. Magnolia avenue, Riverside. 20. At the Portland Fair. 21. The rapids of the Columbia. 22. Seals at Catalina. 23. The Antler's Hotel and Pike's Peak. 24. In Red Rock Canon. 25 and 26. At the Portland Fair. 27. Shasta waterfall.

Under "Our Budget" will be found a statement about obtaining these photographs.

❖ ❖

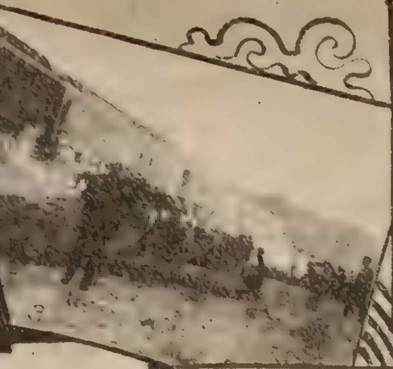
Texas Christian University.

The educational institution of the Disciples of Christ for the great southwest located at Waco, the central city of Texas and the Athens of the south. Value of school property $200,000.00. Enrollment last session 470. Number of teachers employed in the various schools twenty-five. The University embraces the following schools and Colleges: I. Add-Ran College of Arts and Sciences. II. College of the Bible. III. Normal College. IV. College of Business. V. College of Music. VI. School of Oratory. VII. School of Art. VIII. Preparatory School. Strong courses in Biblical languages, English, Modern languages, mathematics, sciences, history and the classics. The equipment consists of a good Library which is being enlarged every year; four laboratories, chemical, physical, biological and psychological; a good supply of maps, globes, charts; an ample number of recitation rooms. The musical department is equipped with 21 pianos, two of them being concert grand and one parlor grand. A new pipe organ has recently been installed. We have on our music faculty persons that have enjoyed the best European training. Our teachers have all of them specialized for their work by post-graduate courses. Our Art teacher was trained in one of the best German schools.

Expenses exceedingly moderate considering the advantages offered. Send for catalog to E. V. Zollars, President, North Waco, Texas.

1

2


3

4

5

6

7

8

9

WIN TOLAND
BOATMAN
10

11

12

13

14

CHRISTIAN-EVANGELIST
15

16

17

18

19

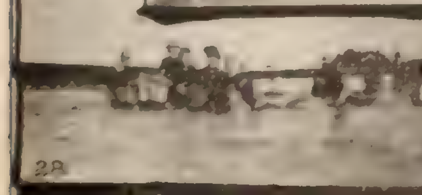
20

21

23

24

25

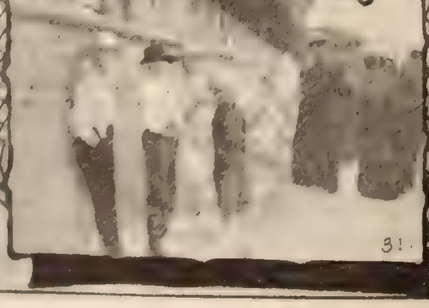

28

26

27

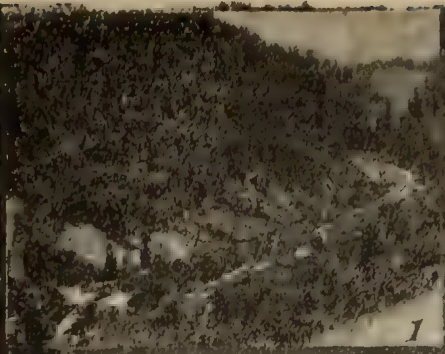
29

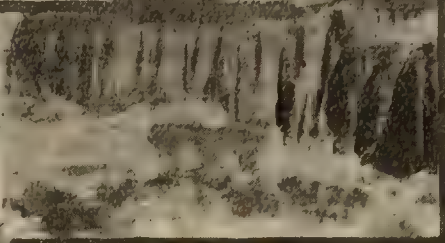
30


31

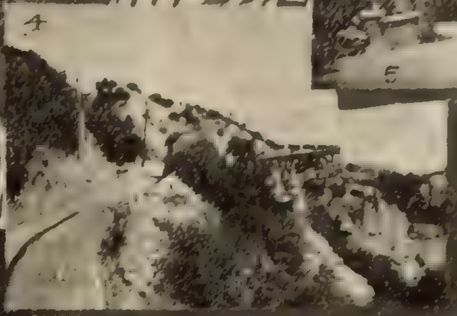
32

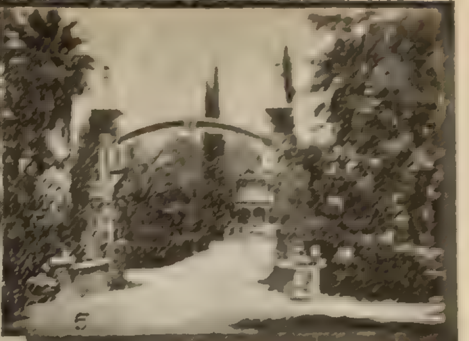
33


1

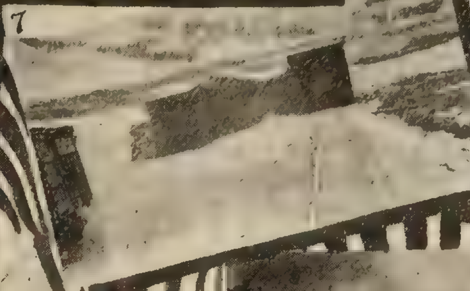

2

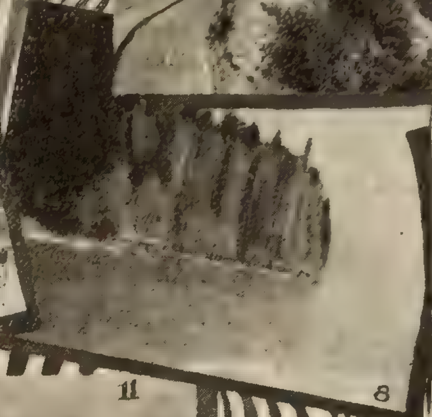
3


4


5

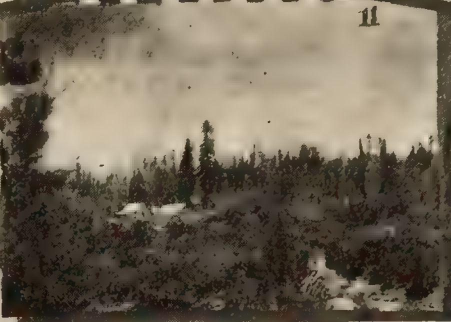
6

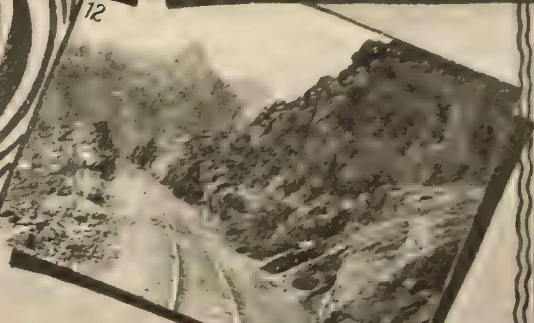

7


8

9

10


11

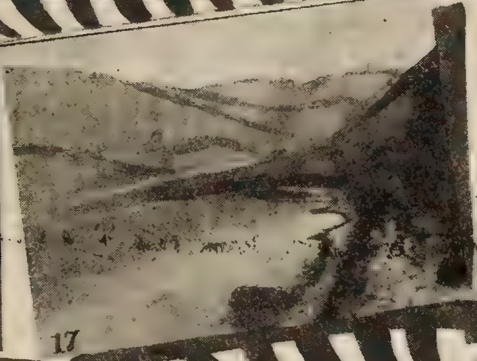

12

13

14

15

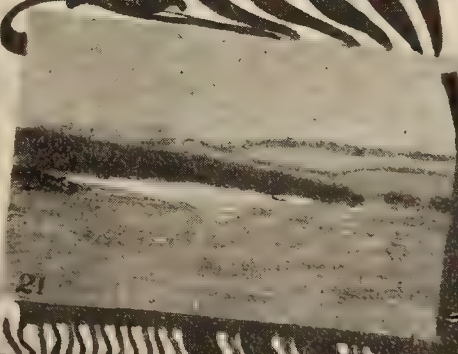
16


17

18

19

20

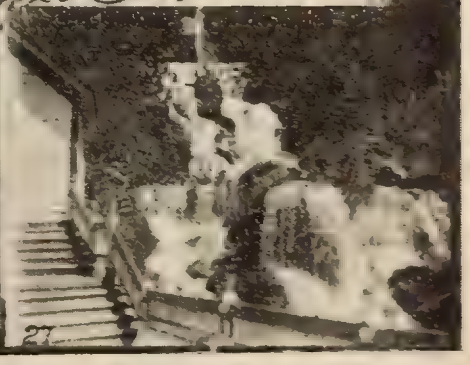

21

22

23

25

26


27

Convention Notes and Sayings

The convention was admirably located in the central part of the city, convenient to hotels, restaurants, street cars, etc., and the First Congregational Church made an ideal audience room for all the sessions of the convention. The Native Sons' Hall served admirably the purpose of a headquarters of the convention. It would have been better, perhaps, to have used these two audience rooms for the communion service, instead of Woodward's Pavilion, but that could not have been known so well beforehand.

Referring to the communion service, it is due to say that Chairman W. M. White, of the West Side Church, presided with quiet dignity, and managed everything in an orderly manner. The address of T. W. Pinkerton was admirable, both in matter and manner, and the music, led by Brother Nesbit, was tender and appropriate. Only the ill-adaptation of the place itself to this sort of service marred the effect of this occasion, and this was overcome as far as possible by good management.

The San Francisco papers were very liberal in the space given to the convention, both in pictures and reports of the proceedings. If the people of that city and of the state do not know more about the Disciples of Christ than ever before, the newspapers are not to blame for it. The Sunday edition contained articles by different brethren, setting forth some of the things for which we stand, and the history of our cause in California, etc. Western papers can usually be relied upon to recognize the presence of a religious convention and pay it proper respect. What the Associated Press dispatches have done for the convention we have not yet fully learned, but so far as we have, the news service seems to have failed.

The Editor of THE CHRISTIAN-EVANGELIST arrived in San Francisco in time to attend the closing session of the Northern California State Convention, in session at the West Side Church, and he was almost embarrassed by the hearty reception accorded him by the California brethren, when called upon to make a brief speech. The Golden State is not one whit behind any of our states in the number of able leaders in proportion to its membership. The report of the Berkeley Bible Seminary, by President McAneney and Dean Van Kirk, was most cheering, and the brethren were unanimous and enthusiastic in its support. That institution is doing much for our cause in California.

The convention had many climaxes of enthusiasm. In an "Echo" meeting at Portland, C. M. Chilton, of St. Joseph, Mo., said the climax of the convention came on Monday night at the close of F. M. Dowling's great address on "A United Church and an Evangelized World." We think many would agree with this judgment. The able, scholarly address by Professor Calhoun, of the Bible College, Lexington, Ky., on "Missions the Supreme Apologetic," had laid the foundation for a new and higher appreciation of missions. Then came Dowling with his soul aflame with Christian union as the condition of successful, world-wide missions. He lifted the great audience to heights of holy enthusiasm, as he massed the facts and arguments, and the testimonies of missionaries on the field and leading thinkers, showing our denominational divisions to be a supreme hindrance to the work of missions. When he closed his address with the tragic recitation of "Men of thought and men of action, clear the way!" the audience broke forth into spontaneous and long-continued applause, showing that the speaker had touched the center of a great plea, in the judgment of his auditors, and tapped the deepest reservoir of their enthusiasm. The speaker has not been well for a year, but he summoned all his energy and vital force for the occasion and threw himself with *abandon* into his great theme. Those who heard him and all who know him will pray for his complete restoration to health and strength.

No set of men appeared to better advantage and spoke more to the point than the devoted band of home missionaries introduced to the convention by Secretary B. L. Smith. If the whole brotherhood could have seen them and heard their earnest pleas for the fields they represented it would certainly greatly increase their liberality toward home missions. We are sure that those of us who were privileged to see and hear them, could but have prayed, "God bless our faithful home missionaries who are holding up the banner of New Testament Christianity in destitute fields, and who often endure an opprobrium that many of us do not understand!"

E. L. Powell made a good presiding officer, and his address on Tuesday evening was another climax, following a strong address by R. P. Shepherd on Church Extension. Covering a part of the same ground that Brother Dowling had covered, Brother Powell eulogized, in glowing terms, his brother's address, and in his own masterly way emphasized the three words, *American*, *Christian*, and *Missionary*, in the title of the society he represented, as equally characteristic of the religious movement with which the society is identified. The address elicited frequent and hearty applause and stood out prominently in a convention of great addresses.

W. J. Wright's report on the Bureau of Evangelism showed him to be a man of wise discrimination and well fitted for the position he occupies, as superintendent of evangelism, and J. M. Rudy's address, following, on "Ideals in Evangelism," was unique, able, marvelous in its insight, its power of characterization, and in the speaker's gift of rapid utterance of things worth saying. The evangelists would not all agree with some things he said about methods, but in the main his address was heartily received. We are ahead in evangelism, but we are not beyond improvement.

The splendid report of the acting board of managers of the A. M. C. S. presented through its untiring secretary, B. L. Smith, with the forceful presentation of the report of Church Extension by its indefatigable secretary, G. W. Muckley, with the clear, able address of R. H. Crossfield on "The Second Chapter of Church History," which was the evangelization of Palestine, made a splendid session for Home Missions, and helped to bring that interest still further to the front.

Dean Van Kirk, of Berkeley Bible Seminary, was not much in evidence at the front, but behind the scenes, in his quiet way, he was oiling the machinery and helping in every way to make things run smoothly. He presided at the First Congregational Church Lord's day morning and evening in the absence of its pastor, Dr. Adams, introducing the speakers and in behalf of the church welcoming them, while in behalf of the convention he thanked the church for its Christian hospitality. The Editor of this paper spoke at the morning service and C. McPherson, of Texas, in the evening. The great auditorium of this historic church was filled at both services, as it was indeed at every session of the convention.

It would be interesting if the enrollment committee at San Francisco could furnish us the number enrolled from the different states, to show which was the banner state in its attendance east of the mountains. We hope they will do this yet. It would serve to show how general is the attendance at our national convention, and measure, to some extent, the degree of missionary interest in the several states. Of course the location of the convention this year was a severe test of our missionary zeal, but on that account, perhaps, all the truer test. No one now doubts the wisdom of carrying our convention to the coast.

Two of the youngest men on the program were E. W. Allen, of Fort Wayne, Ind., and W. S. Goode, of Youngstown, O., and their addresses were marked by a maturity of thought and literary finish which made us thank God for the trained young men that are taking up the work that some of us must soon be laying down.

The committee on union with the Free Baptists made report of progress and asked for reconstruction of the committee with a view of locating its members nearer together so that they could hold meetings without too great expense. This report was adopted and the committee so located. The report held out no prospect of immediate union. This is not to be expected. The educational process must have some time to do its work. While some of the leaders are ready for action now, the Free Baptists of New England are more conservative and less inclined to any practical unification. Time and the divine leading will do the work.

Much praise is due to the California brethren in general, and to the San Francisco churches and those about the bay in particular, for the labor they bestowed on the convention and for the admirable arrangements made for the convenience and comfort of delegates. The Editor regrets that he was deprived of the pleasure of attending the reception on Thursday evening on account of arrival of train too late, and of attending the closing session on Wednesday night following on account of departure of the Special too early. A severe cold prevented attendance at the Christian Endeavor session Saturday evening. With these exceptions we "took in" the convention pretty thoroughly.

The "affiliated interests" had a good hearing Thursday, though some of the

(CONTINUED ON PAGE 1195.)

Our Budget

—This is our Convention Number.

—We believe it will be found to contain more about our Inter-national Convention than any number that has ever been issued by any of our publishing houses.

—Of course, in giving so much space to the convention we have had to curtail or hold over many articles and news items, but we hope next week to get back to our usual variety, and as we thus start in for another year's campaign we invite the co-operation of every reader to make The Christian-Evangelist more helpful and more interesting than ever.

—We have spared no expense to endeavor to give our readers who were not able to travel on our "Christian-Evangelist Special" an idea of some of the things which we saw and did. In the "Easy Chair" the Editor has described some of the incidents of the journey, and in this issue will be found a large number of pictures made from photographs taken by the assistant editor.

—In another column is some descriptive matter pertaining to these photographs. A great many of those who enjoyed the convention trip have asked whether they could get copies of the photographs taken by Mr. Moore. We may say that he has arranged with a professional photographer to make copies of these for any who may desire them, on the following terms: The large pictures of the "Christian-Evangelist Special" group and the communion service will cost 30 cents each. The small pictures which are of the 4 inches by 5 inches size in the photograph, will cost 10 cents each. In order to save Mr. Moore undue trouble, those, ordering should please send the money with their order and enough stamps to cover postage, and clearly indicate what pictures they desire, if they have any individual preferences, or state what portion of the trip they would rather their pictures should represent. Further, they should indicate whether they want their pictures mounted on cardboard or whether they intend them to be placed in albums. If no preferences are expressed Mr. Moore will make a selection. Those wishing the pictures should send in their orders just as soon as possible, as it will take a little time to have the pictures made.

—Simpson Ely is beginning a meeting at Minden Mines, Mo.

—Baxter Waters has taken up the pastorate at Duluth, Minn.

—John Munro is now permanently located at Grand Valley, Ont.

—Marshall G. Long has resigned after three successful years' work at Markle, Ind.

—Thomas Martin has resigned at Sandy Lake, Pa., and will take the evangelistic field after Nov. 12.

—Levi Marshall and daughter, of Hannibal, Mo., have just returned from a two months' visit in Europe.

—D. W. Connor, of Savannah, Mo., has accepted a call to the pastorate of the Christian church at Edinburg, Ill.

* *

"The Original"

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends." The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

—L. C. Wilson, Cheneyville, La., has so far recovered from a two months' sickness that he is able to be in the pulpit again.

—The church at Carthage. Mo., has called Brother Sims, of Indiana, to succeed J. T. McGarvey, who went to Warrensburg, Mo.

—The brethren at Webb City, Mo., have called W. E. Reavis, late of the Broadway Church, Pueblo, Col. He began work September 1.

—J. W. Famuliner, who recently resigned at Bentonville, Ark., where an $8,000 building is being finished, preached at Neosho, Mo., September 3, where a similar house will soon be erected.

—W. F. Turner, of the First Church, Joplin, Mo., who was called home from the national convention by the illness of his little son with typhoid fever, reports the son as convalescent.

—The brethren at Gallatin, Mo., have had a bonfire and burned a note of $725 which has been with them for six years. C. W. Comstock, their pastor, reports one addition by reinstatement.

—Brother McLean announced at the San Francisco convention that the Foreign Society will issue Mrs. Rijnhart's book for 50 cents—the cost of production—in order that it may have a wide reading.

—The offering for the Ministerial Relief Fund at the communion service in California amounted to $378.45. This was small compared with last year, but satisfactory, all things being considered.

—We have received a communication from the officers of our church at Rolla, Mo., reflecting upon the character of Troy O. Barrett, who represents himself to be a Christian minister, and who, it is stated, still holds ordination papers.

—T. J. O'Conner has finally accepted a call to Eldora, Ia., which he first refused to consider, owing to his contract with the New Sharon church. The brethren at the latter point finally agreed to let him go and his call to Eldora is for two years.

—Edward O. Tilburn closed his work at Warsaw, Ind., September 10, having accepted a call to Mishawaka, which offers a larger field. A successor has not been chosen. Letters should be addressed to Geo. W. Dresser, Warsaw, Ind.

—The work on the new church building and parsonage at Woodbine, Ia., is progressing. The old church has been sold and the members are now meeting in a tent. There have recently been six additions. B. F. Hall is pastor.

—H. S. Saxton and wife have charge of the music in the meeting just begun at Neodesha, Kan., where E. E. Lowe is doing the preaching. Those desiring their services during October and November can write them there until October 1.

—F. L. Van Voorhis, who was appointed general superintendent of Christian Endeavor at the last Indian Territorial Convention, urges every church to follow the recommendation of the committee on future work to organize a young people's society at once.

—James M. Miller, of the Bible College, Lexington, Ky., who will graduate next June, supplied the pulpit of the First Church, Joplin, Mo., during August to the entire satisfaction of the church. There were a number of additions to the church during the month.

—The church at Tacoma, Wash., through its pastor, W. A. Moore, extends a most cordial invitation to all Disciples to attend the Western Washington Christian convention, which is to meet in Tacoma, Oct. 25, 26. "Our homes will be open," writes Brother Moore.

A Christian
—OR—
Church Member—Which?
Thousands of copies have been sold at 50c. each
Reduced now to 25 cents, Postpaid.
Every church member ought to read this book. Ministers, doctors and lawyers give testimony regarding its great value. GET A COPY AT ONCE.
Dr. JNO. G. M. LUTTENBERGER,
5104 Morgan St., St. Louis.

—On Oct. 1 a beautiful new church building will be dedicated at Scottsburg, Ind., with F. M. Rains in charge of the services. The public is and all ministers who formerly served the church are especially invited to be present. M. H. Jacks is the minister, and Dr. G. F. Cline, president of the official board.

—While J. W. Baker, minister at South Joplin, Mo., was on a vacation in the west, M. R. Ely, of New Orleans, very acceptably filled the pulpit. At the same time he conducted meetings through the week at Jackson schoolhouse, five miles south, with about twenty added up to September 5, and the meeting continuing.

—A telegram from Oakland, Cal., announces that $13,600 have been raised for a new church, and that 24 were added that day to the membership, the total additions for fourteen days of the Scoville meeting being 117. T. A. Boyer is the pastor. Brother Scoville was to preach one more evening and then go to Kansas City.

—The First Church, Mansfield, Ohio, has been newly decorated, carpeted and lighted. A men's club-room has been built and the magnificent plant will be reopened on September 24. The cost has been provided for. Bruce Brown writes that it is the best church he has ever served.

—W. A. Fite is now supplying for the church at Windsor, Mo., until they can call a preacher. This is the home of Brother Fite's boyhood and where he was ordained to the ministry. It will be remembered that Brother Fite resigned at Amarillo, Tex., just before his wife's death. He expects to locate in Missouri again.

—The laying of the corner stone of the new Christian church at Liberty, Mo., where R. G. Frank is minister, took place on Sept. 7. W. F. Richardson, J. H. Hardin, A. B. Jones, Rev. R. E. Dickerson, pastor of the Liberty Pastors' Alliance, and E. F. Allen, a prominent Mason of Kansas City, were on the program.

—The new building at Murray, Ky., is nearly completed, and Z. T. Sweeney has been engaged to dedicate it October 8. The auditorium will seat about 275 people and the Sunday-school room 175. The building is of pressed brick and stone, with two towers, and the cost will be about $30,000. The basement, when finished, will contain kitchen, lecture room, etc. A handsome organ has been purchased. Naturally the brethren are rejoicing in this success and looking forward hopefully to the future. G. H. Cashel Stoney is the minister.

* *

For Feeble Children

HORSFORD'S ACID PHOSPHATE

A pleasant-tasting, effective tonic for sickly, fretty or feeble children with weak digestion.

THE GREAT COMMUNION SERVICE in Woodward

—Sumner T. Martin writes that the church at Pasadena, Cal., had the privilege of hearing George B. Ranshaw, Miss Mattie Pounds, Miss Mary Kingsbury and T. W. Pinkerton just after the convention, and were both delighted and inspired by their speeches.

—The outlook for the work at Norwood, O., where Joseph Armistead is now minister, is very bright. This congregation will join the big campaign planned for Cincinnati next month. H. D. Smith will conduct their meeting. This church contributed over $100 this summer to assist a weak church. Their Extension offering was $20.

—Next Lord's day the building which our brethren erected to represent the Disciples of Christ at the World's Fair will again be dedicated, this time as a permanent church building at Old Orchard, St. Louis. Some changes have been made, but the former design has been kept in view. R. L. Wilson, late of Chicago, has taken up the work as pastor.

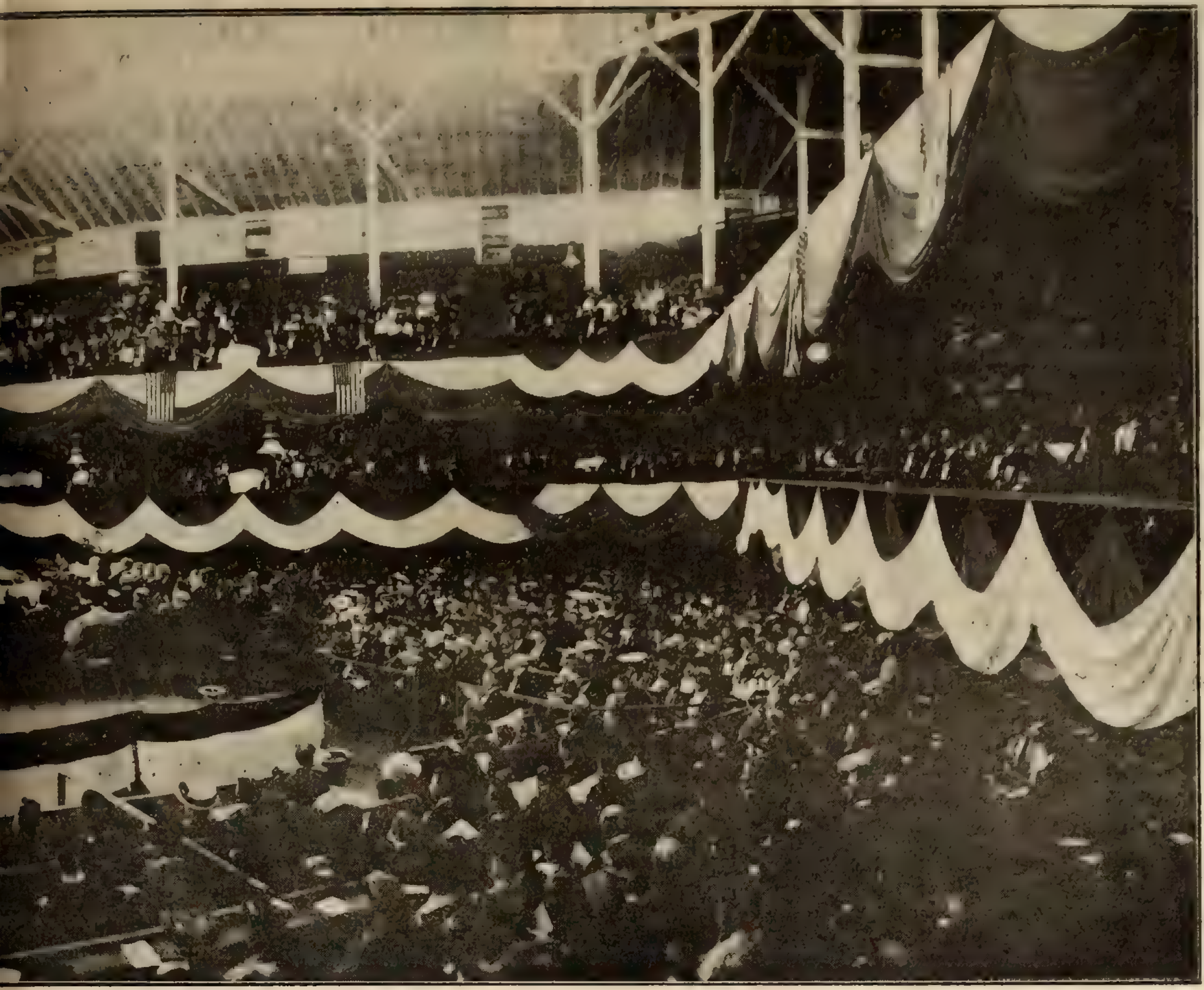
—A telegram from H. G. Angle, Unionport, O., announces that the anniversary week of this congregation has developed into a revival in which there have been 34 additions to date and the community stirred as never before. Clarence Mitchell is the evangelist. He just closed the seventy-fifth anniversary week at Hopedale, where there were several baptisms.

—G. H. Cashel Stoney, has returned to his work at Murray, Ky., after an absence of three months, during which he studied in Boston and attended the lectures of the Summer School of Theology at Harvard University. He had the pleasure of meeting several old friends and many new ones, and enjoyed the delightful fellowship of a number of the churches in Massachusetts.

—C. H. DeVoe is at Grand Rapids, Wis., for a few days preaching for the newly organized church and helping them to make ready for the state convention, which meets there September 19-22. Although this church is only four months old, it has undertaken to entertain the convention. It has extended a unanimous call to Brother Dean, of Colfax, Ill., to become its first pastor.

—O. L. Hull, who will finish his studies at Hiram this next year, has been laboring faithfully for the church at Chesterland and Fowler's Mills, O., for the last few months until they could secure a resident pastor. Brother Hull is highly commended by the official board of the first church mentioned, which has called A. M. Jenkins, of Holmesville, O., to take up the regular pastorate October 1.

"WITH THE CHRISTIAN-EVANGELIST SPECIAL"—This photograph was taken at a point in the Nevada desert where the Indi
rocks. Not all of our party left the train, but most of them are represented in the photo, the most notable absentee being the Editor
his associate, for something he had forgotten.



Francisco. There were some six thousand persons present.

—A promising meeting has begun at Little Rock, Ark., where J. N. Jessup is pastor. Twelve additions are reported and there is growing interest. R. H. Fife, of Kansas City, is doing the preaching, and Edward McKinney, of Illinois, conducting the music. A newspaper report indicates that Evangelist Fife is preaching the right kind of sermons, and that there is hardly standing room in the church building.

a number of pictures and hieroglyphics on the
AN-EVANGELIST, who slipped back, unknown to

—A. F. Hensey sails in a few days for Bolengi, Africa. He goes as a missionary of the Foreign Society. He will spend some two weeks in England on the way. Mr. Hensey is a graduate of Kentucky University.

—Miss Mary Rioch, one of the missionaries of the Foreign Society, to Tokio, Japan, is now enjoying a much-needed vacation with her friends in Canada. Her enthusiasm over her work in the Sunrise Kingdom is boundless.

—Mark Peckham, of Hiram, Ohio, has just gone to Havana, Cuba, in the service of the Foreign Society. His special work is that of teaching, but he will do general missionary work as opportunity presents itself. He is supported by the students of Hiram College.

—The Foreign Society has received $5,000 from R. A. Long for the Female Christian College, Tokio, Japan. The receipts of the Foreign Society for the first six days of September amounted to $6,205. The amount now needed to reach $250,000 by September 30 is $23,309. It would be a real misfortune to fail now when victory is so near.

—B. B. Tyler has just completed forty-four years of uninterrupted service in the ministry, he having been ordained at Eureka, Ill., Sept. 4, 1861. He asserts that he was never happier than he is in the South Broadway Church, Denver, which, according to reports in the little church paper, seems to have been well educated in the matter of giving, for we note that the total amount deposited on the plates during July and August averaged $111.13 per Sunday.

❁ ❁

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

—The dedication of the new church at Kansas City, of which Brother George H. Combs is pastor, is announced for September 17. The offering on this occasion will be for missions, as the church "owes the world nothing save service," says its pastor. Z. T. Sweeney is engaged to preach the dedicatory sermon, and in the evening a series of evangelistic services under the leadership of Scoville and Smith will be begun.

—H. R. Ford writes that the work of the East Dallas church is rapidly growing. "The inspiration from the Scoville-Smith meeting remains and within a few months we expect to begin the erection of a very handsome church edifice. Since the close of the meeting, Aug. 6, 13 have been added. During my vacation the church called me for another year, beginning Jan. 1, at a handsome increase in salary. We constantly keep before the church 'the tithing system,' and that accounts much for the large giving of this people."

❁ ❁

Convention Notes and Sayings.

(CONTINUED FROM PAGE 1192.)

appointed speakers were absent. We hope to be able elsewhere, or later, to make fuller reports of the action of some of these important interests. The Benevolent Association had a fine hearing and awakened a deep interest. Its allied interest, the Ministerial Relief, had its innings at a previous session in which the report of Brother Orcutt was followed by a very able address by I. J. Spencer. The address by Brother Mohorter on the work of the Benevolent Association on the last night of the convention is said to have been a strong plea. The Business Men's Association was represented by its president, J. H. Allen, of St. Louis, whose sentiments concerning the responsibility of men of affairs toward the interests of the kingdom of God were heartily applauded. The meeting at night is reported elsewhere.

"If all Christians were Christians," according to the suggestive address of Brother G. L. Bush, of Texas, what could we not accomplish along all the lines of our activity? But we are becoming *more* Christian, and that is our hope. We go to Buffalo next October, and S. M. Cooper is the president-elect, an honor worthily bestowed.

"The Christian who makes his life conform to the purpose of God is antedating heaven and reaches the heights at once the broadest, freest, happiest."—E. W. Allen.

"Bacchus is a great god in our age."—C. M. Chilton.

"I have grown up in the church, was reared by a Christian mother, and it is my conviction to-day that the church is not equal to meeting the issues of the hour. There was in Jesus and the apostles a power that is not in the modern church. We are willing to give ourselves to Christ up to a certain limit, but few men are willing to abandon themselves to Jesus Christ."—C. M. Chilton.

"Shall America go out on missions of mercy or only on mercenary missions?"—J. H. O. Smith.

"We look in the mirror and brush our hair and hug ouselves when we give a little to missions."—F. M. Rains.

"You know, brethren, where anything in very small, we say it looks like 'thirty cents.' Our missionary offerings average twenty-nine cents."—A. McLean.

THE CONVENTION

The Home Society

The sessions of the American Christian Missionary Society were preceded by three Bible studies on "the Holy Spirit," led by J. H. Garrison.

After the opening study S. M. Martin, on behalf of the ladies of the Pasadena Christian church, presented the president of the Society with a gavel, after which G. W. Muckley presented the report of the Church Extension Society. This, as he pointed out, is not a complete report, but it was full of hope. While the receipts for the ten months were short by $4,555 compared with the same period last year, yet there was assured a further amount of $10,000 which will more than make up this deficiency. The secretary further announced that he had received a telegram from the Church Extension office announcing that nearly 1,400 contributing churches were then on the list. He pointed out that a large number of the best preachers had not seemed to think it necessary to announce that their churches would take the offering, so that Brother Muckley felt certain that the number of churches that would take the offering would very closely approach the aimed at two thousand. The total receipts of the society had been this year $96,061, including returned loans and in all work they had lost only $563. The secretary asked whether the time had not come for a "square deal" and pleaded that churches that took the other church offerings should give the Church Extension work a place. In conclusion he jubilantly hinted that there were some "big things" to be made known later. "We've got things coming you don't know of now," he said.

Benjamin L. Smith following presented very briefly a resume of the American Christian Missionary Society's report. This has already appeared in the columns of The Christian-Evangelist, and shows that this past year has been the best in the history of the society. The secretary pleaded that the offering for home missions should not be smothered by the other offerings because it was sandwiched in between them. In conclusion he announced that he had completed ten years of service and in that period $715,000 had been raised, 799 churches organized, 47,611 converts baptized, while to-day there are in its permanent funds $137,000. He intimated in conclusion that there were good prospects of some reasonably large gifts in the near future for the cause of home missions.

After the reports had been referred to the proper committees, and a song, R. H. Crossfield, of Owensboro, Ky., made a fine address on the theme, "The Second Chapter of Church History." Brother Crossfield has a good presence and pulpit style. His speech was listened to with greatest interest, for its theme was close to the hearts and consciences of his auditors, independent of the effective way in which it was presented. He accented the need of the gospel in the home land. His query why this convention should not send one hundred missionaries to evangelize New York was received with applause. The question now is, Where will service and means accomplish the greatest results for Christ?

The introduction of home missionaries was the next item on the program, and it was a very attractive one to the large audience. Speeches were limited, and Brother Handsaker, working in East Oregon, was the first man called on. He said he felt like a converted heathen when he found himself a missionary to his native state, and then he told us how vast that state was and how few churches making our plea there are in it. In the southern part of the state there is a vast tract of territory where we have no church at all, while in the northeastern section there are but a few small congregations.

Charles E. Smith, of Charleston, S. C., said that the nearest church building for primitive Christianity to his location was fifty miles distant. L. E. Scott, formerly of St. Paul, but now on the sunny slope of San Francisco, and H. J. Loken, of Richmond, across the bay, followed. At the latter location, which is rapidly becoming an oil and railway center, we have the only church, which was started two years ago with twelve people, and which has been enlarged twice. The only way now for growth, said its pastor, is by removing the paper from the walls.

Grant K. Lewis made a rousing speech in the interests of Southern California, where there has been a twenty per cent increase in the churches and twenty-five per cent increase in the membership during the past year. J. A. L. Romig, the only man from Canada in attendance at the convention, emphasized the vastness of the territory to which he was sent three years ago. Four other congregations have been established from his congregation. P. C. MacFarlane, from the Patmos of the new Mediterranean, told the origin of the church at Alameda. It was started by women and had "no elders or deacons." During the past year he had been down into the baptistry forty-seven times, and believed that at no distant date he will be able to report that he has been down 470 times. T. W. Pinkerton spoke of the loneliness of being 500 miles from any other preacher, and pictured a Jerusalem we may have in Utah. He started in to tell us about two things that, as a brotherhood, we ought to do to make any headway in the Mormon state; but he only had time to dwell on the importance of schools when he was cut short by the chairman's bell. Incidentally, he mentioned that the Presbyterians are putting $40,000 a year into schools in Utah. Brother Kirchstein, of Nebraska, showed what wonderful opportunities we have in that state, where is the smallest percentage of illiteracy and waste land, and whose representation at the convention was very large. R. N. Davis, of Santa Cruz, spoke beautifully of the work there. O. P. McGaughey, of Washington, pictured the wonderful growth and opportunities in that northwest state. E. W. Darst, of Berkeley, spoke of the plans that were being formulated for increasing the work in that beautiful suburb.

B. L. Smith appealed for double the amount of means, and the report of the statistical secretary followed. This report will be found in another column. Then came the report of the union with the Free Baptists, which was read by S. H. Bartlett and referred to a special committee with the suggestion that it should be made a standing committee.

The report of Clinton Lockhart, H. L. Calhoun, J. H. Allen, W. G. Conley and S. H. Bartlett, the committee to which was referred the report of the Committee on Conference with the Free Baptists, recommended that the Committee of Twelve be known as the Committee on Union with the Free Baptists and that it be a standing committee empowered also to confer concerning union with like committees of other religious bodies, and further, that this committee be empowered to raise funds for its expenses by private solicitation and to adopt its own by-laws and rules of order, to fill vacancies that may occur, and invite to its assistance such other persons as it may deem wise. The committee is to report annually to the national convention and be always subject to its direction. The committee is to be named annually by the regular nominating committee of the American Christian Missionary Society and that appointed at this convention was constituted of the following: E. B. Wakefield and B. S. Dean, of Hiram, O.; Robert Moffett, W. B. Ryan and S. H. Bartlett, of Cleveland, O.; C. A. Freer, of Painesville, O.; George Darsie, of Akron, O.; J. G. Slayter, of Pittsburg, Pa.; T. W. Phillips, of Newcastle, Pa.; C. J. Tannar, of Detroit, Mich.; J. M. Van Horn, of Worcester, Mass., and M. E. Harlan, of Brooklyn, N. Y. The committee making these recommendations expressed their confident belief that there is no insurmountable obstacle to our union with Free Baptists and that such union ought to be consummated as speedily as circumstances will permit, and they therefore recommended that the committee should use every means to its accomplishment.

The afternoon session was opened with a continuation of the Bible study by J. H. Garrison, after which came an "Hour of Evangelism," with the report of W. J. Wright, the superintendent. Following this was a fine address by J. M. Rudy, of Sedalia, Mo., on "Ideals in Evangelism." The length of Brother Rudy's paper necessitated his reading it with great rapidity, but the matter was so excellent and thought-provoking that he was followed with the greatest interest, and from time to time interrupted by both laughter and applause. We hope to present the address in fuller form in a later issue of The Christian-Evangelist.

Reports of committees then followed, all of them being adopted. F. M. Dowling, of the Nominating Committee, presented the following names as officers:

President, S. M. Cooper, Cincinnati; vice-presidents, C. C. Chapman, California, E. C. Sanderson, Oregon, A. B. Kellogg, Kentucky; recording secretaries, W. W. Sniff, Indiana; C. J. Armstrong, Kentucky; S. M. Bernard, Colorado; corresponding secretary, B. L. Smith, Ohio; treasurer, C. J. Neare, Ohio; auditor, L. C. Fillmore, Ohio; acting board, S. M. Cooper, C. J. Neare, B. L. Smith, A. M. Harvout, W. F. Smith, J. H. Filmore, H. C. Dalton, H. T. Loomis, P. Y. Pendleton, B. Sebastian, L. C. Fillmore and B. W. Wasson.

R. H. Waggener was re-elected superintendent of Christian Endeavor, and the officers of other boards were re-elected.

The Committee on Recommendations called on the preachers and ministers to increase their efforts to impress the brotherhood with Home Missions as the only basis on which the work can be effectively carried forward. They called on the National Benevolent Association not to include the churches in its appeal for funds on Easter Sunday, emphasized rally day being more observed, and called upon all the churches to take an offering for Church Extension in September. Of course, it expressed appreciation of the work of the secretaries and field men. E. W. Elliott, of Kentucky, presented the report on the place of meeting, which was Buffalo, N. Y., October, 1906.

The Joint Committee on Resolutions, through R. H. Crossfield, made the usual expression of thanks to all who had made the convention so successful, and sent greetings to some of the leaders who were absent, and asked that the watchword should be, "A Forward Movement."

The standing committee on the centennial made its fourth annual report through J. H. Garrison. It spoke of the encouraging progress and increased liberality, and the spiritual growth among our people. It recommended the appointment of a capable man who will devote himself to secure a centennial fund, and further recommended that the National Business Men's Association should assume, for the present, the special responsibility of providing the support of such a man. It also recommended that a special committee of seven, to be located in or near Pittsburg, should be appointed to co-operate with the standing committee, which shall have the right to add any one.

The only difference of opinion manifested in the public sessions of the convention was when J. H. Garrison brought up the matter of changing the time of the convention. He suggested that it might be wise to go to Buffalo next year during the first week of September. Some of the secretaries seemed to be alarmed at such a suggestion. Brother Muckley took the position that it would kill the Church Extension offering. Miss Mattie Pounds thought such a movement would work injury to the C. W. B. M. President McLean doubted the advisability of discussing such a change out on the Pacific coast. F. M. Rains brought up the practical objection that, according to his understanding, the buildings had already been engaged for the Buffalo convention for the month of October, and it might not be possible, even if it were desirable, to make any change. T. J. Legg, as a state worker, believed in the change and accepted the suggestion of A. C. Smither, who was in the chair, that the change should be made if it were possible to get the halls in September. J. A. Hopkins believed in an earlier date. J. H. Garrison said he had made the motion to test the matter, and that he would now move that a committee of five be appointed to take the subject under advisement and report at the next convention. This motion prevailed.

The Christian Endeavor Committee's report commended the work of the officers, and expressed satisfaction with the remarkable growth, recommended that $300 and expenses be allowed the national superintendent, and desired the various boards to designate the several boards to which the Christian Endeavorers should contribute, and asked that special attention should be given to the development of proper material for the pulpit and mission field. They also asked that our young people should take no second place in the increase and betterment campaign.

The rest of the session was taken up in five-minute talks on missions by Chas. R. Scoville, S. M. Hunt, J. B. Boen, J. V. Updike and J. H. Garrison. These were enthusiastic, and were received very favorably by the audience. Brother Hunt called attention to the fact that we had no church in New Hampshire, and this was the only state in which such a condition exists. J. H. Garrison proposed to guarantee the support of an evangelist who should go to plant a Christian church in New Hampshire. It was announced that W. L. Gaines, of Long Beach, Cal., will support a preacher. At the suggestion of J. B. Boen, a resolution calling upon the Senate and House of Representatives to suppress the sale of intoxicating liquors in Oklahoma for twenty years, upon its entrance to statehood, was passed.

The two addresses of the evening were fine deliverances. That of E. L. Powell, the president of the year, is given in outline on another page. It was delivered with all the fire and abandon of a southern orator and made a great impression, not only upon the delegates, but upon those who are not familiar with our plea. Brother Shepherd's address on Church Extension was also a strong speech, put forth in language that pleased.

The continuation of the Home Society's session was held on Wednesday, J. H. Garrison again leading the Bible study on "The Holy Spirit."

The first address was by George L. Bush, of McKinney, Tex., on the subject, "If all Christians were Christians." We hope to give a fuller report of this in a subsequent issue of The Christian-Evangelist.

The report of the Board of Ministerial Relief showed that a little over $2,000 in excess of the amount of the ten corresponding months of last year had been received up to date. But as only 263 churches had contributed this year, it would seem that, as a brotherhood, we have failed to realize the importance of helping those who have become worn out in their labors for the gospel.

I. J. Spencer, of Lexington, Ky., was the speaker on behalf of the subject, and made a strong plea for ministerial support, as well as ministerial relief. "What God hath ordained," was the title of his speech. We hope to give it in fuller detail as we have space.

Dr. B. G. Long, was introduced, representing Buffalo; he told the convention what our churches in that city are planning to do in regard to the holding of the next convention. They have the finest hall in the United States, with a seating capacity of 5,000, and another banquet hall is near by.

With the announcement of the names of the Committee on the Centennial at Pittsburg, consisting of W. R. Warren, R. S. Latimer, J. G. Slater, W. H. Graham, Geo. H. Oliver, T. E. Cramblet and Wallace Tharp, and the singing of "God be with you till we meet again," the sessions of the Home Society were concluded.

WINTER CLOTHING OFFER.

FREE SAMPLE and TRIAL PROPOSITION.

If you would have any use for a heavy or medium weight all wool Suit, Overcoat or Ulster, then DON'T BUY ELSEWHERE at any price, under any circumstances until you cut this advertisement out and mail it to us. You will then receive by return mail free postpaid the Grandest Clothing Offer ever heard of. You will get FREE a big book of cloth samples of Men's clothing FREE an extra [illegible], [illegible] tape measure, paper measure, FREE a book of Latest Fashions, descriptions and illustrations of all kinds of clothing for men. We will explain why we can sell at prices so much lower than were ever before known, a mere fraction of what others charge. We will explain our simple rules so you can take your own measure and how we guarantee a perfect fit. You will get our Free Trial Offer, our Pay After Received Proposition. With the free outfit goes a special sample order book for ordering, return envelopes, etc. You can get a whole Suit, an extra pair of Pants and an Overcoat under our offer for about ONE-HALF what some Chicago tailors would charge for one single pair of pants. The offer you will get will astonish and please you. Prices on the best clothes made reduced to next to nothing compared with what you have been paying. DON'T BUY CLOTHES until you cut this ad. out and send to us, and see what you get by return mail, FREE, POSTPAID. Address

SEARS, ROEBUCK & CO., CHICAGO.

Bright, Interesting, Enjoyable

A BOOK OF

Chinese Illustrations and Stories

A Chinese Story-Teller

Written by WM. REMFRY HUNT

Missionary to China.

167 Pages in Yellow Cloth Binding.

The Young Folks Enjoy Reading It.

75 Cents Postpaid.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

A Cure for Epilepsy.

Out of deep sympathy for epileptic sufferers I desire to make the following statement: Our son suffered with this disease from childhood, had attacks daily. All medicine and doctors failed to cure. His case was considered hopeless. By accident we heard of a doctor who devoted his life to the study of this one disease. I wrote to one of our ministers who knew of many cases the doctor had cured. We put our son under his treatment. The first five weeks he had but one spell a week, then followed weeks in which he had none. The last two spells he had occurred two years ago. Thanks to God! I will gladly give further information to those interested. Address, Rev. E. R. Irmscher, 522 Capital Blvd., St. Paul, Minn.

ELIZABETH FLOWER WILLIS
School of Oratory and Dramatic Art
22 Layton St., Worcester, Mass.
Send for Free Catalogue, terms, etc. Entertainments furnished for churches, clubs, etc.

From 1611 to 1901

For nearly 300 years the Bible was not re-translated. The language of the 1611 or "King James" edition had all these years remained unchanged, while the English language itself changed so much that at least twenty-five different dictionaries were necessary.

For these reasons

THE AMERICAN STANDARD

Revised Bible

is welcomed by all English-speaking people. It gives the Scriptures in plain modern English, easily understood by every reader. Bible scholars worked 29 years to produce it.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices, 35c to $[illegible], according to size and binding. We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, with the name of your bookseller, will get you this booklet.

THOMAS NELSON & SONS
37 Y East 18th Street, New York

The Session of the Foreign Society

The opening session of the Foreign Christian Missionary Society began on Monday morning in the Pilgrim Congregational Church with devotions led by Harry D. Smith, of Kentucky. There followed a report of progress, presented by Pres. A. McLean, which has already appeared in THE CHRISTIAN-EVANGELIST. The platform was noted for its absentees, only two members of the board—S. M. Cooper and W. S. Dickinson—supporting the president and senior secretary. The following committees were announced:

Missionary Intelligencer—W. E. Crabtree, of California; F. F. Bullard, of Virginia, E. S. Muckley, of Ohio; M. A. Hart, of Missouri, and L. O. Knipp, of Pennsylvania.

Committee on Africa—T. J. Legg, of Indiana; L. J. Marshall, of Missouri; C. McPherson, of Texas; S. M. Bernard, of Colorado; George C. Ritchey, of Oregon, and P. J. Rice, of Indiana.

Committee on Nominations—W. F. Turner, of Missouri, W. P. Aylesworth, of Michigan; J. P. McKnight, of California; George P. Townsend, of New York; A. L. Chapman, of Washington, and T. P. Ullom, of Michigan.

As the record was for only ten months of the year and the reports from the field had not been received, the statement presented at this convention was necessarily of a general character, but it was one picturing victory for the society, and the most notable year in its history. There has been the largest number of contributing churches, Sunday-schools and Christian Endeavor Societies and also the largest number of individual gifts. There has been an unprecedented increase in the amounts given, as also in the percentage of increase. Sixteen new missionaries have been appointed and all are to sail during the month of September. New stations have been opened at Bo Cheo and Tung Chow, China.

F. M. Rains in his characteristic way presented a few figures which show that $1,000 in excess of the $15,000 necessary to secure R. A. Long's gift of $5,000 for the college at Tokio had been raised. The general gain has been the largest in the history of the society from every source. The total amount received in the ten months was $207,800, but the $250,000 aimed at will be raised. Brother Rains believed that the churches, as churches, will give $100,000 this year and that the Sunday-schools will total over $60,000 before the year shall be closed. He emphasized especially the gain—26 new ones—in living link churches. There are now 71 of these and the secretary expressed the wish that there should be 100 at the end of the society's year. It was noted that two California churches have become living links. Brother Rains felt that we must secure $50,000 for missionary homes and concluded by quoting the testimony of some prominent demominational leaders as to the growth and forcefulness of the missionary work of the Disciples of Christ. The report was adopted.

E. W. Allen, of Fort Wayne, Ind., then delivered a very fine address on the purpose of God as revealed in the New Testament, a pretty full report of which appeared in last week's CHRISTIAN-EVANGELIST. The central idea of the discourse was that it was God's purpose that his kingdom shall be established on earth in every human heart, and that this is advanced by every heart made to conform to the divine will. There followed what is always the most interesting hours of a convention. A number of the missionaries who have been on furlough or who are going for the first time to the foreign field were presented, several of them making brief addresses. Among them were Bruce L. Kirschner and his wife, who go to the Philippines; J. C. Ogden and wife, of Kentucky, who go to Tibet; H. C. Saum and wife, of Ohio, who go to India (a pleasing little incident occurred when their four-year-old boy, in response to the calls of the congregation was lifted in his father's arms); D. O. Cunningham and wife, of Ohio, who also go to India; Miss Griffith, of Nebraska, and Miss Stella Lewis, of Kentucky, who go to India and Japan. Among the returned missionaries were Miss Oldham, of Kentucky, and Miss May Rioch, of Canada, from Japan.

The principal business event was the change in the Constitution, recommended at the board meeting. This was presented by George Miller, and adopted. It altered Article 4 of the Constitution by adding three members to the board, so that this now consists of one president, seven vice-presidents, one recorder, two secretaries and a treasurer. Another change was in Article 10, where the phrase, "The general Missionary Convention," was made to read, "The American Missionary Society." As indicated in our editorial, it was voted by the executive committee that an additional secretary should be employed; that the question of the salaries of missionaries while at home on furlough be referred to a committee to report one year hence, and that steps be taken to establish a home near one of our educational institutes for the children of missionaries.

In the afternoon the president of the society called on some of the audience for their impressions of the morning session. Brother McLean gave a short talk explaining some of the charts that hung around the building and showing the value of these to the churches in inspiring missionary enthusiasm.

W. F. Turner then presented the report of the committee on nominations, which was adopted. This recommended the re-election of the present officers of the society, with the addition of Stephen J. Corey as an additional secretary, and W. P. Rogers, of Cincinnati, and A. B. Philputt, of Indianapolis, as additional vice-presidents. There was a lengthy report prepared by P. J. Rice and read by T. J. Legg, on the subject of our work in Africa where there are ninety-five millions of pagans and seventy-seven millions of Mohammedans. The report gave a bird's-eye view of our missionary station and its methods of work. There has been a steady advance, the buildings have been repaired and new ones erected, and an increased interest is reported. The needs of the field require at least one man to be sent out to open a new station, and if possible an unmarried lady to assist in the station already established.

W. E. Crabtree read a report on the "Missionary Intelligencer," which commended a wider circulation of that periodical. "Preparation for the March Offering," a symposium, proved to be one

New Missionaries of the Foreign Society Who Went to Their Respective Fields in September.

Miss Olive Griffith, of Pawnee City, Neb., who goes to India.

Mr. and Mrs. H. C. Saum, of Prairie Depot, O., who go to India.

Mr. and Mrs. Alex. Paul, of Hiram, O., who go to China.

Mr. and Mrs. Bruce L. Kirschner, of Martinsburg, W. Va., who go to the Philippine Islands.

Mark Peckham, of Hiram, O., who goes to Cuba.

Miss Stella W. Lewis, of Stanford, Ky., who goes to Japan.

Mr. and Mrs. J. C. Ogden, of Carlisle, Ky., who go to Tibet.

Mr. and Mrs. D. O. Cunningham, of Findlay, O., who go to India.

Prof. C. T. Paul and wife, of Hiram, O., who go to China.

Master Justus Paul.

of the most attractive features of the Foreign Society. It embraced thirteen three-minute speeches. F. M. Rains, who conducted the symposium, called these speakers "rapid firing guns," and so they were. Not one of the speeches was tame, but all bristled with inspiring facts and most favorable suggestions. The topics were as follows: Advertising the Offering, by A. C. Smither; Making Announcements, by R. P. Shepherd; Preparing the Official Board, by I. J. Spencer; The Preacher's Preparation, by J. H. Mohorter; Reading Missionary Books, by W. G. Conley; Missionary Sermons, by Geo. C. Ritchey; Using the "Missionary Voice," by W. A. Moore; An Offering from Every Member, by G. A. Miller; Pastoral Letters, by J. P. McKnight; Use of the March Offering Envelope, by M. D. Clubb; Preparing for a Great Day, by R. L. Cartwright; Prayer in the Preparation, by W. E. Crabtree; Going Beyond the Apportionment, by C. W. Dick. These speeches will all be published in a booklet by the Foreign Society and sent to the churches in due season.

"The Need of More Giving" was the title on the program of the address to the convention which was given by W. S. Goode, of Youngstown, Ohio. This address appeared in last week's Christian-Evangelist under that more striking title of "Missing Links." It was received with great favor.

While both the morning and afternoon sessions of the convention were very well attended, the evening session was an overflow meeting, every part of the large church being crowded. H. L. Calhoun, of the Bible College, Lexington, Ky., was the first speaker, his subject being "Missions the Supreme Apologetic." It was a fine, polished presentation of the theme and appealed to the intellectual side of a big audience. The best argument for the members of the Christian religion is Christianity itself and it is in missions that we find a supreme apologetic of Christianity, said Brother Calhoun. Apologetic is that devision of systematic theology whose aim is to prove the divine origin and character of Christianity as the one religion for the human race. "Actions speak louder than words," "A tree may be known by its fruits." The best way to prove to a thirsty man that pure water will quench his thirst is to get him to drink the water.

The work of missions is the clearest and strongest manifestation of a life of Christianity. It is for this reason that we are justified in saying that missions constitute the supreme apologetic, for the work of missions shows the superiority of Christianity as it is shown nowhere else. It is by our practice rather than by our preaching that we shall some day see our religion triumphant. What India and China and other heathen lands need most of all to win them to Christ is not so much verbal argument as the spirit and character of Christ manifested in the lives and character of those who are his representatives. It was not verbal argument, but the medical missionary touching with his merciful hands the needs of men, that won the way for Christianity in Siam, Korea and Cashmere. When the church at home shall be filled with the Holy Spirit and power, then may missionaries, full of the Holy Spirit and power, be found, for a church cannot give what she does not possess. And spiritual agents for spiritual work is an absolute requirement in order to succeed. Let us embody in life what we have for so long sung in words, "I love thy kingdom, Lord," etc., for then, and not until then, shall we see the cause of Christ triumphant. We shall hope to present Brother Calhoun's address in fuller form in a future issue of The Christian-Evangelist.

The closing address of the Foreign Society's session in the opinion of many was the most striking address delivered during the convention. It was keyed to the pitch which inspires any assembly of Disciples of Christ, for its theme, "A United Church and an Evangelized World," has, in effect, been the war tocsin of all our aggressive work. It was a fine presentation of the historic position of our brotherhood on the subject of Christian union. We print on another page a portion of this address and hope to conclude it in our next issue.

THE AFFILIATED INTERESTS

Two, among many, delightfully memorable features of this assembly were: First, The people came with a convention conscience—in justice to all our many enterprises, they remained till the pronouncement of the final benediction; second, the continuously rising tide of interest and enthusiasm from the beginning till far into the night of the last day, when President Powell in dramatic language declared the sessions ended.

Vice-president A. C. Smither presided during the afternoon of the last day. W. K. Berry, of the "Pacific Christian," conducted most helpful devotions. Secretary Geo. L. Snively had charge of the National Benevolent Association hour. Mrs. J. K. Hansbrough, who has been identified with this movement from its beginning, read the report of receipts and disbursements and of the status of its eight homes and hospital for the months ending August 1. This showed $60,000 in money and $8,000 in realty had been given for this sacred purpose during that period. A general expression of opinion concerning this ministry was then called for and the effect was magical from the moment Peter Colvin, of Santa Rosa, Cal., uttered the first word of appreciation till the next order of business was called. Chas. Reign Scoville never spoke more eloquently. Miss Mollie Hughes, of Independence, Mo., and other sisters, Brothers Wilhite, Jopson, Patterson and many others, so spoke as to enkindle unbounded enthusiasm, and when A. C. McKeever, of Fresno, Cal., announced himself as a convert to this cause, promising to take up the next Easter offering for its benefit, and asked all others who would help make it the largest in its history, to rise, the great audience arose as one person.

It was moved and carried that the chair appoint a committee to arrange with the association for the establishment of a home in California.

T. J. Legg, of Indiana, had charge of the National Christian Bible-school Association's session.

After presenting interesting reports and a resolution providing for the re-election of the existing board of officers, including W. H. McClain, of St. Louis, for president, he introduced Secretary W. A. Moore, who delivered one of the most effective addresses of the convention on "The Rights of the Child." Surely all who heard it will attach greater consequence hereafter to our Bible-schools and labor more zealously to improve their opportunities for the redemption of the race. It is gratifying to know Brother Moore will continue his present relations with this great cause.

James H. Allen, president of the Business Men's Association of the Christian Church, made a stirring appeal to men to identify themselves more helpfully with the progress of the kingdom of heaven. He called attention to the pathetic condition of the "neglected rich." He urged preachers to greater efforts to enlist business men in church work and to institute local auxiliaries to the national association. Brother Allen's remarks were received with a hearty and continuous applause prophetic of the early magnification of his most important mission.

Great credit for the success of these meetings is due to the tact and felicitous expressions of acting President Smither.

An important meeting of the members of the Business Men's Association was held prior to the public meeting. The President, J. H. Allen, read part of a report which had been prepared by W. D. Pittman, the corresponding secretary, and explained the reasons for Brother Pittman's tendering his resignation of that position. The work has been carried on chiefly by correspondence, Brother Pittman not finding it possible to do as he had hoped, and get around among the churches in person. But the correspondence method has not been a success, for only about 9¾ per cent of the ministers written to have made any attempt to reply; so that any failure in the matter of aggressive work must, in considerable measure, be put upon the ministers of the brotherhood. An interesting discussion followed, in which it was the unanimous consensus of opinion that there should be no going back. E. W. Darst voiced the sentiments when he said that it was a new work, and the preachers had to be educated as well as the business men. J. H. Allen stated that other denominations were taken with the idea. J. H. Garrison thought we ought to complete the organization, and that there could be a combination of the work by making the man who is to undertake the special centennial work the secretary of the Business Men's Association. George Ringo, of Riverside, Cal., who believed his church had the only chapter on the coast, thought the association was one of the best things suggested for some time, and he had found it of great advantage in the work of his church. C. H. Winders believed that there was no way to reach men so effectually as through this men's organization. C. A. Young believed that the leaven is working, and he expressed the hope that a note be struck at the convention to encourage a large number of business men to be present at Buffalo. Geo. Muckley believed that we were on the eve of one of the most tremendous works ever done, and that we must not get impatient; and he thought the association must employ the very best man possible—a man of driving force. W. S. Dickinson moved the re-election of officers, and that the matter of a secretary be left to the Executive Committee. This was carried. Geo. Snively said that the secretary must be a man who had money, hope and ability. C. C. Chapman said there must be "drive" from the very start; he believed the societies would be doing wisely to put in the money necessary to employ a first-class man, and he made a motion that a request should be made to the four societies to make a contribution to start the work of the Business Men's Association, which motion was adopted. Paul Moore moved that the by-laws be so amended as to allow the Executive Committee to elect from one to five vice-presidents and from one to twenty-five directors in each state, as they can find suitable men to take hold and push this work, and that those attending the regular meetings should constitute a quorum. This was approved. The whole spirit of this meeting and of those held at the public sessions was that the work should be pushed as vigorously as possible. It was thought to be in no sense in conflict with any of the organizations now operating in the churches, and that it would ultimately have a greater effect for the good of the church and the cause than the auxiliaries of the C. W. B. M.

One of the most interesting moments of the convention was when Benjamin Ide Wheeler, President of the University of California, was introduced by Dean Van Kirk and made a most happy address of welcome and congratulation. He said he felt very much at home among us at once. He had been present at some of our little chapels and met the men who are doing the work. He had wondered at our energy, which possibly was due to the fact that we had unloaded many of the things that had in the past weighted down other organizations. He congratulated us because we had not spent our time in worrying about differences of opinion, but had put our energies into the things that are all important, and that meant the saving of human society. Things, he said, that divide are, when viewed in the perspective of the great whole, very small things. After a fine tribute to the Bible and an emphasis on the necessity of experience, he congratulated the Disciples of Christ on their adaptability to human needs and on their good cheer. He declared that the purpose of the university was to make men rich in fruit for God and humanity, and that no church has been a source of greater strength and help to the university over which he presided than the Christian Church. It is needless to say that the introduction of Dr. Wheeler was one of the most pleasing incidents of the convention.

President E. L. Powell presided over the closing sessions. The large auditorium and galleries were again packed with eager listeners. C. C. Chapman, president of the Southern California Board of Missions, edified all through the devotional period. "Nearer, My God, to Thee," and "Lead, Kindly Light," by a male quartette, were most inspirational.

President Powell most happily presented J. H. Mohorter, of Pueblo, as the special advocate of the National Benevolent Association. The address was entitled, "Christian Benevolence—First in the Heart of God, First in the Heart of Man." It was one of the masterpieces of a convention distinguished for the learning and eloquence of its speeches. We commend to all its perusal in an early issue of this paper. The association is to be congratulated on such advocacy.

J. H. Allen, again, in a telling speech presented to the consideration of the audience the subject of the organization of our business men for church service. His remarks were ably supplemented by C. C. Chapman, F. M. Dowling, L. H. Porterfield, of California, S. M. Hunt, of Massachusetts, and other prominent brethren, representing the farm, store, bank, bar and bench. It was the unanimous sentiment that this board should secure a general secretary, perfect its organization, and vigorously endeavor to enlist every brother in the church in the Lord's work.

The closing exercises were indescribably tender and beautiful. One octogenarian testified to residence in California as the only "Christian only" in the state and was inexpressibly happy to be but one now of more than 20,000 brethren. The venerable Brother Durham was once the only located Christian minister on the coast. He felt now as did ancient Simeon when he beheld the Lord. John Shackleford's words were a benediction. Space forbids quotations from the sweet farewells by Brothers Smither, Ford, White, McKeever and others and the closing sentences by Brother Powell, to whom was presented the gavel, as he thanked our hosts for their countless courtesies and invoked divine blessing on all the work done by the convention and all the hopes it had inspired. "God be with you till we meet again."

Report of the Statistical Secretary

Bro. G. A. Hoffmann pointed out that the work of the Disciples of Christ and the growth of the churches continue with unabated interest. The fields in which our growth seems to be most clearly marked are Oklahoma, Indian Territory, Louisiana, California, Oregon, Washington, Idaho and Pennsylvania. The gain in these states seems to be from four to ten per cent per annum. There are single congregations and districts of churches in other states where the gains are fully as good, but taken as states the reports from these are most encouraging. In some eastern states every church is expected to have a minister giving his time and attention to pastoral work. In some western and southern states where once a month preaching largely prevails, from ten to fifty per cent only have adequate pastoral care and training. As many of these members from country churches move to our cities, and as they are untrained in church life and undeveloped in spirituality, thousands are annually lost to our cause. Were it not for this great leakage as well as other shrinkages in our membership, our gains would astound the world. We have the greatest recruiting officers among men. Many thousands are continually converted from sin to the army of our Lord. But the number of officers who are to drill this immense and growing army of new recruits is insufficient to prepare them for battle. And yet it must not be forgotten that while the membership in the churches of Christ gained 90 per cent since 1890, the students in our colleges studying for the Christian ministry have gained 117 per cent. While among some of the denominations there is great drouth of young men entering the Christian ministry, the Disciples of Christ have this remarkable gain. In order to show these and other gains we present to you the following table:

	1890	1895	1900	1904
Churches	8,096	9,169	10,101	10,985
Ministers	4,039	4,929	5,737	6,417
Members	641,000	889,019	1,120,000	1,233,000
Students studying for ministry	468	690	807	1,017
Amounts contributed to national missionary societies	$146,243	$208,616	$413,641	$532,717
Amounts contributed to state missionary societies	$132,155	$148,000	$126,075	$208,082
Number of churches contributing to national Christian missionary societies	1,564	3,156	4,075	4,615
* Number of churches contributing to state, and not to national, societies	1,200	1,400	1,400	1,800
Whole number of churches contributing to missions	2,764	2,764	3,556	6,415

* Partly estimated.

These figures on the gains of ministerial students in our colleges should be approached with the following considerations: *First.* The number of ministers who labored acceptably for churches fifteen years ago without college preparation was much larger than now. *Second.* The time spent in school in the preparation for the Christian ministry is at least twenty per cent longer now than fifteen years ago. *Third.* The growth and demands of our churches are localizing the labors of hundreds of our ministers and making of them scriptural shepherds of a single congregation where formerly they were the great preachers of a district or state. These and other reasons might be given to indicate that if our growth in the ministry were even fifty per cent larger than it is at present, there would be no difficulty in readily adjusting and utilizing such a gain. Such an increase in our ministry would double our net gains in membership; it would deepen the spirituality of our people and even more rapidly increase our offerings for missions.

This report does not endeavor to present the annual statistics. In matters of education we have made the most rapid progress in our history. The attendance of students has been larger, the buildings constructed more numerous and costly, and the amounts added to our endowment funds more benevolent than that of any previous year. Our missionary offerings thus far also show more than the normal average gains. A single congregation gives more for missions now annually than the whole brotherhood gave in the year 1872 to our only National Society.

This report called attention to the fact that we are not utilizing the personal in missions as we should. Hence the great need of city, county and district missions, where you can put men's lives at work as well as their money. The southern and western fields are only a blessing if you will follow your brethren with the home missionary to plant churches at their doors. The home missionary board should have the means to support the greatest preachers and best organizers in the American cities.

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

Report of the Committee on Conference With the Free Baptists

To the American Christian Missionary Society, in convention assembled, San Francisco, Cal.:

Dear Brethren: We refer you to the last annual minutes for particulars concerning the formation of a Committee of Twelve from this body, to consult with a similar Committee of Twelve, selected by the general conference of the Free Baptists, "on all questions relating to the union of the two bodies." The persons appointed to serve on these two committees are there given. The Free Baptist committee is "a standing committee on conference with other Christian people, to meet similar committees which may be appointed by other bodies, and consult respecting doctrinal and other grounds of union, and report to the next session of the general conference." Note that the Disciples' committee is limited to consultation with Free Baptists; but the Free Baptist committee may hold consultations with any Christian people desiring conferences on union. The Baptists and Congregationalists have invited these conferences and appointed committees accordingly. The Free Baptists, in their general conference last September, declared their readiness "to form such alliances with other Christian bodies as may promise larger results in advancing the Lord's kingdom." They "regard loyalty to Christ and the Bible, and the independence of the local church, as the basis on which closer relationship may be obtained." They do not favor a union which will not "conserve all moral and legal obligations of the church as a corporation and safeguard all vested rights;" nor do they regard any movements desirable that do not promote the union of the whole denomination as a body;" and therefore, "commend the brethren to refer all proposals and plans of union to the general conference, the denominational head, that action, when taken, may be the action of the whole and not of a part." It will be seen that nothing final can be undertaken by the Free Baptists until their committee shall have reported to the next session of the general conference in 1907; and that many complicated matters must be considered before they will be ready to report. Moreover, the union must be "the union of the whole denomination as a body." Even one local church, adhering to the denominational doctrine, name and polity, would be able to hold denominational property, and would succeed to all vested rights. This is not a problem of easy solution.

It will be recalled that the Free Baptists and Disciples have had this subject under discussion before. At the annual convention of this society in October, 1888, W. L. Hayden, chairman of a similar committee, reported the result of a joint meeting held at Worcester, Mass., in September, 1888, as follows:

"It was unanimously agreed that the last commission of Christ, interpreted by the teachings and acts recorded in the New Testament, is the true basis of the union or consolidation of Christian bodies."

It was further agreed that a union of Free Baptists and Disciples on this basis involves:

"1. The adoption of a name that honors Christ as the sole Head and authority of his church. . . .

"2. The creed basis that 'Jesus is the Christ, the Son of the living God.' . . .

"3. Conformity of the worship to the model of the New Testament church; weekly communion, practiced by the Disciples, may be adopted by the several congregations of Free Baptists as they shall see that apostolic teaching and practice require it.

"4. The recognition of the independence of the congregation in local affairs and methods of Christian work; and the duty of Christians and congregations to associate for mutual counsel and help in all general interests, and to co-operate for the advancement of the cause of Christ."

They further recommended an immediate co-operative union as follows:

"1. By mutual recognition of the approved ministers, and the congregational acts of both bodies.

"2. By free exchange of pulpits and pastors.

"3. By uniting in evangelistic services, and other Christian work.

"4. By uniting in one congregation where financial and numerical strength does not warrant two congregations."

This agreement was signed by all five of the members of the Disciples' committee, and by the chairman of the Free Baptist committee, who alone was present. Doctor Ball signed it later. Our convention of that year passed resolutions "heartily approving of this action," and recommending "that the different congregations do all in their power to accomplish the proposed union along the lines indicated by the conference committee." It does not appear that this joint report was ever presented for consideration to the general conference of the Free Baptists.

Your committee met in Cleveland, Feb. 21, 1905, and organized by electing E. B. Wakefield, chairman, and R. Moffett, secretary. We also appointed S. H. Bartlett as assistant secretary, with the privileges of a member of the committee. W. F. Cowden, of Washington, sent his resignation, with request that T. W. Phillips, of Pennsylvania, be elected in his place, which was done, and W. F. Cowden retained as advisory member. E. B. Wakefield, R. Moffett, L. L. Carpenter, J. S. Gray, T. W. Phillips and L. M. Sniff were appointed an executive committee, three to constitute a quorum. The secretary was authorized to open correspondence with the Free Baptist committee and ascertain: (1) Whether the committee would give their sanction to an immediate co-operative union, as suggested by the report of joint committee of 1888, without waiting for the action of general conference. (We believe that co-operative union is the only practicable union for many years.)

(2) Whether they desired a joint meeting any time during this year, and if so, when and where?

To these inquiries no response has been received.

Late in May we were informed that the Free Baptist committee would be in session at Ocean Park, Me., July 14, and that the Disciples' committee, or any part of it, would be received for a short conference. Accordingly we sent J. M. Van Horn, of Worcester, Mass., and S. H. Bartlett, of Cleveland. They report that they were cordially received and accorded the privilege of addressing the committee along lines that would advance the cause of union between the two bodies. They left the meeting with assurance that the committee would report after the meeting had adjourned. No report has been received from the secretary, but we learn from the Morning Star that in view of the fact that the Baptists and Congregationalists, as well as Disciples, had requested conferences on union, "the Free Baptist committee decided to hold a meeting to meet representatives of these bodies at some mutually convenient time and place, possibly in connection with the National Church Federation convention to be held in New York city next November." There will therefore be nothing for this committee to do until the Free Baptist committee shall have notified us of the time and place of their next meeting.

It is well known that the Disciples have been pleading for nearly one hundred years, for the union of all Christian people by a return to the doctrine and practice of the church of Christ as found in the New Testament. We have believed that a return to the church of the first century is the way to the union for which Christ prayed. The keynote of this plea was given, and expressed by Thomas Campbell in 1809: "That we may come fairly and firmly to original ground, upon clear and certain premises, and take up things just as the apostles left them, that thus disentangled from the accruing embarrassments of intervening ages, we may stand, with evidence, upon the same ground on which the church stood at the beginning."

The Disciples believe that they stand on this ground, and will not consent to union upon any other. And it is because the Free Baptists are reported as standing substantially on the same ground, that we have hope that these conferences and discussions will make this fact clear to both bodies, and show that union is already an accomplished fact. Between the Disciples and the Pedobaptist bodies there is too little in common to encourage the same hope for a speedy union.

It will take time. It may take much time, but all the signs of the times point clearly to a coming union, and we trust it will be the union for which Jesus prayed. His people are praying for it, and growing into it, and the more so as they come to recognize that they are "workers together with God."

We submit herewith a special report by the secretary to which we call the attention of the committee to which the report may be referred.
R. Moffett, Secretary.
E. B. Wakefield, Chairman.

P. S. The supplemental report deals with the business interests of the committee, and recommends that some provision be made to meet necessary incidental and traveling expenses. Also that the committee be reconstructed "with a view to locating the members near some central point, and comparatively near places where regular meetings and joint meetings may be held."

A Modern Plea
for Ancient Truth

By J. H. GARRISON

An epitome of the plea for a restoration of primitive Christianity in doctrine and in life.

94 Pages—Bound in Pretty Oxford Gray.

Price, 35 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Report of the Standing Committee on Evangelism.

The work of this committee has been the not easy task of putting into practice an untested theory, the giving of form and activity to an idea, the clothing of dry bones with flesh, and the breathing of the breath of life into a new body.

The superintendent did not assume the duties of office until November, 1904; hence the reports for but nine months of the first year's endeavor to organize our evangelism.

Our first aim has been to awaken a deeper, more widespread, more practical and abiding interest in evangelism; to make soul-winning the passion of every preacher and Disciple, and so to direct this passion as to save the waste, both of effort and result, in former years. This we have sought to do in various ways.

In order to get our work fully before the preachers and churches we prepared a special evangelistic number of the "American Home Missionary," which was wholly given to the work of this committee: we sent out circular letters and folders, concerning our aims and methods, to all our preachers and many others. We have set forth in these our own views of an organized evangelism; we have sought to obtain from all the brethren, through these mediums, suggestion, advice and friendly criticism, and have conscientiously sought to make our organization an agency to help every preacher, increase his efficiency as a soul-winner, and save his ministry from ruts, dry rot and formalism, changing in many cases the pulpit from a lecture platform into a life-saving station. We have tried to increase the preacher's power and efficiency, multiply his workers by enlisting his entire membership in the work of soul-winning, and thus extend more rapidly the borders of the kingdom of God.

A department of evangelism has been conducted regularly in the "American Home Missionary."

We are slowly and laboriously organizing an evangelistic bureau or an intelligence bureau concerning evangelists and singers. Many churches desire the services of these workers, but do not know how to go about securing them. They are unacquainted with the persons who do evangelistic preaching and singing. We are slowly making up lists of evangelists and singers, and pastors who can hold an occasional meeting; we are seeking to obtain such accurate information regarding these persons as to enable us wisely to assist the congregations in selecting workers from these available sources. We are aiming to get the workers into those particular fields for which they are best adapted, and are advising them against going to the places where, in our judgment, they may not reasonably hope to succeed. Our excessive congregationalism results in a great waste of energy. Numbers are seeking the evangelist, and evangelists fields of labor, but they miss each other, and the would-be workers are too oft idle. In seeking to remedy this defect, we have brought together about 110 evangelists and congregations, and have likewise secured an occasional singer for a church desiring one.

We have encouraged our brethren in cities where we have two or more congregations to conduct simultaneous campaigns, with a view to impressing these cities much more deeply than is possible when revivals are held separately. Kansas City, Cincinnati and Pittsburg are among the cities planning for simultaneous campaigns in the early autumn. It is thought that the campaign in and about the last-named city will result in 50 of our congregations beginning meetings on October 29. A fund of some $12,000 is being raised in advance to guarantee the expenses of the campaign. Never in our history have the daily papers shown such eager desire to get the news concerning our movements as concerning this evangelistic campaign.

In Marion, Ind., in July, was held a simultaneous campaign, which is unique in our history. Some of its fruits were about 150 conversions, one new congregation organized in a good part of the city, good will and co-operation brought about between our two old congregations, which had not been working harmoniously.

We have conducted two schools of evangelism—one in Chautauqua, N. Y., and the other in Bethany Park, Ind. Those who attended received instruction and inspiration which delighted them and equipped them far better for the work of soul-winning. We expect to have at least a half-dozen schools next summer.

Rallies and conferences on evangelism are being arranged for a number of our cities and strategic points for next autumn and winter. We are planning to visit all our colleges and address the students who are preparing for the ministry, with a view to giving the evangelistic spirit to all their work, making them from the beginning of their career successful soul-winners. We hope to point out to them the best methods of procedure, and so interest them as to make them avoid many mistakes and increase their power and the fruitfulness of their work.

Your superintendent was permitted to work in two great union revivals during the winter. He fully believes that these meetings are the key which will admit both him and many of our preachers to the ranks of union evangelists. We urge our brethren to turn toward this kind of evangelism, and to prepare themselves rightly to do it. We further urge them everywhere not only to enter into the union campaigns, but to stand lovingly and firmly for a full and fair representation on the preaching forces in all campaigns of which they are a part.

With a view to building up self-supporting churches by a single great evangelistic effort instead of by the longer process of pastoral care, we have tried a few meetings. The results thus far justify the conclusion that, while this may occasionally be possible in villages and towns in the south and west, it is not possible, unless very rarely, in large cities in any part of our country. The expense of such campaigns in cities apparently is out of proportion to the results gained. As an occasional method it might be wise, but in the light of our present experience it is the exception and not the rule.

Hundreds of churches, many preachers and some evangelists have written us asking for instruction as to conducting successful meetings. As far as possible we have furnished the desired information. In order the better to answer such calls, we are writing and publishing articles and tracts on various phases of evangelism. We are compiling a general literature of evangelism, and have taken some steps toward creating such a literature of our own. We hope ere long to publish a book on evangelism and a book on methods.

We are encouraging all pastors to be evangelists, not only in the service of their own congregation, where every sermon aims at turning people to our Lord, but likewise are seeking to have them released from their congregations once or twice during the year to hold evangelistic meetings for other churches. We are persuading an occasional man of education, ripe Christian culture and marked ability as an evangelist, to resign his pastorate and do evangelistic work.

We are arousing an evangelistic sentiment in our Sunday schools. We have made some small progress toward making the Society of Christian Endeavor more largely an evangelistic force.

Your committee has a vision of a great work. It is a rule that the hosts of the Lord can be but slowly impressed with the idea of a new service such as we have in mind. We are earnestly attempting great things for God, and through the responses of the brethren, whether immediate or long deferred, hope for great things from God.

Wm. J. Wright, Supt. of Evangelism.
H. O. Breeden, Chairman.

H. O. Breeden, Des Moines, Ia.; C. M. Chilton, St. Joseph, Mo.; I. N. McCash, Des Moines, Ia.; Chas. S. Medbury, Des Moines, Ia.; J. B. Burton, Des Moines, Ia.; Ed. A. Nye, Des Moines, Ia.; D. F. Givens, Des Moines, Ia.; C. S. Payne, Omaha, Neb.; F. J. Stinson, Cedar Rapids, Iowa.

❁ ❁

REPORT OF THE BOARD OF CHURCH EXTENSION.

The receipts from the corresponding secretary, for the ten months, are $24,504.12, which is a falling off of $4,555.93, compared with the same months last year, due to a falling behind in annuity receipts. This falling off in annuities will be more than made up by annuity gifts of $10,000 that are promised for August and September.

At the board meeting on Aug. 1 the funds were so low that the board will not be justified in making any more promises of loans until after the September offering. The board has granted $100,000 more than we have money on hand to pay, and this does not include loans promised last year which are not yet closed. It is hoped that the brotherhood will realize the necessity of making a great effort to supply this deficiency during the annual offering, so that, with returns on loans and individual contributions, the board may be able to meet its obligations. Unless the September offering is more liberal than usual it will be many months before the board can grant any more loans. During the last two months the board paid out on loans over $40,000. Over forty churches applied for loans during June and July.

The total new receipts were $38,125.49, while the entire receipts, including returns on loans, were $96,061.51. The amount in permanent fund, July 31, 1905, was $457,332.17.

HOME DEPARTMENT AND CRADLE ROLL SUPPLIES.

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ILLINOIS.

Pekin, Sept. 4.—We closed our tent meeting last night, with fourteen added; thirteen by baptism, one by statement. Chas. H. Altheide, of Bloomfield, Ia., singing evangelist, was our leader of song and soloist. The music was led by a large chorus. The meeting was successful in every respect and we feel that we have won a victory for the Lord and the primitive gospel. The tent was pitched a half block from the court house square. We competed with band concerts, boat excursions, street fakirs and numerous other attractions, and our pulpit was within twenty feet of the rear door of a saloon and billiard hall which was in full blast every night, but we drew good audiences and preached them the simple gospel and were rewarded by seeing souls born into the kingdom.—J. A. Barnett.

Saybrook, Sept. 3—There was one confession yesterday. We observed Church Extension day and raised more than $17.—James N. Thomas.

INDIANA.

Fowler, Sept. 9.—I begin here to-morrow, Sept. 10, with the pastor, S. F. Rogers. Will assist him also at Boswell at the close of this meeting.—Vitallis E. Ridenour, singer.

Indianapolis, Sept. 9.—Closed a 19 days' meeting at Bluff Creek with 27 added—seven by letter, one from United Brethren, one reclaimed and 18 made the confession. Fourteen men came by primary obedience.—Clay Trusty.

Mooresville, Sept. 5.—The Clark family closed a meeting of twenty-one days, with sixteen additions to the church. Brother Clark saw that the elders and deacons were selected and left the church in fine condition.—E. B. S.

IOWA.

Kalona, Sept. 4.—I am in a meeting for the Frank Pierce church, a country point, and the prospects are good. Sister Van Kirk, the pastor's wife, is the leader of song. I have one or two open dates for those desiring an evangelist. My temporary address is Kalona, Ia., permanent address, Villisca, Ia.—S. M. Perkins.

KANSAS.

LeRoy, Aug. 30.—Martin family is having a great meeting, with 51 additions to date.

KENTUCKY.

Latonia, Sept 4.—One addition at Latonia yesterday.—H. C. Runyan.

Latonia, Sept. 4.—Seven persons made the good confession at Bank Lick church on Sept. 3.—P. H. Duncan.

Bedford, Sept. 9.—G. W. Nutter, of the Parkland Church, Louisville, is in a meeting here. Three confessions the second night of the meeting. Prof. H. F. Cappa is in charge of the singing.

MASSACHUETTS.

Everett, Sept. 4.—During the month of August, we had seven additions—four by letter and baptism, three by confession.—A. T. June.

The Bethany Books

Christian Endeavor Reading Course

—SUBJECTS—

(1) The Plea and History of the Disciples of Christ
(2) The English Bible : (3) Christian Missions
Three Cloth-Bound Books on each Subject.

This course of study if followed as outlined by the authors will give the student a thorough and most helpful knowledge of the people who are pleading for simple, primitive Christianity, and of the Bible which they exalt as the Book of books. Note the titles and authors below:

Concerning the Disciples.—B. B. Tyler.
Bible Doctrine for Young Disciples.—F. D. Power.
Life and Teachings of Jesus.—H. L. Willett.
A Hand-book of Missions.—A. McLean.
Sketches of Our Pioneers.—F. D. Power.
A Guide to Bible Study.—J. W. McGarvey.
Prophets of Israel.—H. L. Willett.
Heroes of Modern Missions.—W. J. Lhamon.
Missionary Fields and Forces.—W. J. Lhamon.

PRICES:
Any one book prepaid, 35 cents : Three books, $1.00
The entire course of nine books, $3.00

CHRISTIAN PUBLISHING COMPANY
2712 PINE STREET, ST. LOUIS, MO.

MISSOURI.

Columbia, Sept. 4.—We closed a two weeks' meeting with home forces at Mt. Pleasant church, in Howard county, September 1. This church has not done any good for several years. But God blessed our labors. The visible results were twenty-three added. The meeting closed full of interest and large audiences. There were four added to the church at New Hope, at the regular morning service last Lord's day.—B. F. Goslin, pastor.

Richland.—We closed a two weeks' meeting at Crocker. Joseph Gaylor began with me on the third Sunday, but we both had to leave for regular work on the fourth Sunday. Brother Gaylor was not well, and did not come back. I continued the meeting. We closed with sixteen accessions—nine confessions, three reclaimed, one by letter, two from M. E. and one from the Baptists. A prayer-meeting will be started there this week. Sister Watkins' Junior band is doing nicely. The work at Dixon is doing nicely. They raised more than their apportionment for Church Extension, also paid their county pledge of $5.—J. R. Blunt, pastor.

St. Louis, Sept. 4.—One confession and baptism at Bonne Terre, on last Lord's day.—J. G. M. Luttenberger.

Aullville, Sept. 5.—Meeting here four days old, with four accessions.—L. B. Coggins.

Fayette, Sept. 6.—Had a good meeting, with forty-five additions.—W. H. Dollard.

Brunswick, Sept. 4.—One baptism yesterday. Revival begins September 17 and closes October 8. We will teach the gospel, and Frank M. O'Neal, Springfield, Mo., will be leader of song.—E. H. Williamson.

Belton, Sept. 4.—Four added by confession and baptism. C. E. reorganized. We begin meeting here October 1 with home forces.—W. H. Scrivner.

Kansas City, Sept. 5.—One more baptism at my regular appointment at Fairview. Our work is much stronger there.—C. L. Fife.

Canton, Sept. 5.—Our meeting at La Grange closed recently with fourteen added; nine by primary obedience, one from the U. B.'s and four were reinstated. The preaching was done by G. W. Buckner, of Macomb, Ill. The La Grange church has passed through many trying experiences, but is on the top grade once more. Bro. J. E. Yokley takes the work after September 15.—R. M. Dungan.

Why Experiment?

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

The Favorite "Effervescent"
Sold on merit more than 60 years.

Does away with **CONSTIPATION** and **BILIOUSNESS**; Stops **HEADACHES** and **INDIGESTION**; Expels *Rheumatic* and *Gouty* poisons; Relieves *Morning Sickness*; in so satisfying a way as to make it

THE IDEAL FAMILY REMEDY

At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

Tipton, Sept. 5.—Six young men made the good confession in our meeting here last night.—H. A. Northcutt, evangelist, J. H. Crouch, pastor.

Republic, Sept. 4.—We began a meeting yesterday. We look for a good meeting.—The Wright Brothers, general evangelists.

Armstrong, Sept. 5.—Elder E. M. Richmond and myself have just closed a fine meeting here with 45 additions.—Arthur N. Lindsay.

Tipton, Sept. 7.—Our meeting has been in progress a little over two weeks, 30 additions to date; 20 of them are young men.—H. A. Northcutt, evangelist; J. H. Crouch, pastor.

Minden Mines, Sept. 9.—There were eight additions here yesterday—33 to date. Meeting is two weeks old. Three of the four public school teachers are now members of the church here. We hope for more additions.—Simpson Ely.

St. Louis, Sept. 9.—Closed a fine meeting last night with 42 additions, and $9.69

(*Continued on page 1206.*)

25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Midweek Prayer-Meeting.

By W. F. Richardson.

Sept. 20, 1905.

UNION OF CHRISTIANS IN LOCAL AND GENERAL WORK.—John 17:20,21; 1 Cor. 3:1-9.

Union the Supreme Desire of our Lord. Under the very shadow of the cross our Savior pours out his heart in pleading for the union of all who shall believe on him through the testimony of his apostles. This includes all Christian believers, for only through the apostles' testimony have they come to faith in the Son of God. If, therefore, we regard the earnest longings of our Redeemer, we will be united in faith, in love and in service. The Disciples of Christ may rest assured that in pleading for the unity of Christians they are in perfect harmony with the divine will.

Union the Natural Condition of the Church. The church is called the body of Christ, the house of God, the bride of the Lamb, the temple of the Holy Spirit. (Eph. 1:22, 23; 1 Cor. 12:12, 13; 1 Tim. 3:15; 2 Cor. 11:2; Rev. 19:6-10; 21:9-11; 1 Cor. 3:16, 17; Eph. 2:19-22.) All these figures of speech involve the unity of the church, and show the fatal effects of division to be destructive of the divine purpose. In seeking to restore primitive Christianity, therefore, we are endeavoring simply to return to the normal state of the early church.

This Union Must Characterize the Local Church. The local church is the representative, in its community, of the whole body of Christ. When there is strife and division in the local congregation, the cause of the Master suffers shame before the whole world. And those responsible for this strife are accounted carnal, wicked, unchristian. (See 1 Cor. 3:1-4; 1:10-15.) It is one of the sad ironies of our history as a people that some of the loudest talkers for Christian union have been the worst sinners in the matter of disunion. Over questions of expediency in work and worship have risen wrangling and bitterness that grieved the heart of God, and alienated the hearts of brethren. Preachers have headed parties in the congregation, each claiming to be "the Church," and have scandalized the cause of the Lord in the community. Such sins ought to be repented of, and such unholy strife put away from the body of Christ. Some sin against the unity of the church by being indifferent to its needs, and taking no part in its work or its financial support. Union in the local congregation demands that every member shall do his own duty in all the affairs pertaining to that local body of Christians. Such union would make every church among us prosper and grow.

This Union Must Characterize Our General Work. There are some duties belonging to the church of Christ which cannot be fully discharged by the local congregations, independently of one another. The evangelization of destitute parts of our country; the building of houses of worship for new and weak congregations; the proper care of aged and destitute preachers and widows and homeless little children; the preaching of the gospel of Christ to the heathen nations afar off; these are obligations that can only be discharged by the co-operation of all our membership. This necessity is the reason for the existence of our various missionary and benevolent societies. Through these all our churches may share in the great work of making Christianity the very life of all men, in all nations. To refuse to co-operate in these holy enterprises because of indifference, is to sin against the world's needs, and the Savior's express commands. To refuse from "conscientious objections" to organized methods of doing the work, is to sin against reason, which can find no other way to accomplish any of the larger tasks in behalf of humanity, in business, education or religion. The fact that those who fail to unite in our co-operative work do little or nothing for the salvation of the world at large is sufficient proof that their theory is unwise and their course doomed to failure. The union for which our dear Lord prayed will not be fully realized until all believers wear his name, and seek his will alone; until the members of every local congregation live and work together in beautiful harmony, and all these congregations bear their share in the larger enterprises through which the world is to be brought to Christ.

Sunday-School.

September 24, 1905.

THIRD QUARTERLY REVIEW.

Golden Text.—The Lord is thy keeper. —Psalm 121:5.

The lessons of the past quarter cover a period of about 125 years, including something over a century preceding the final conquest of Jerusalem by Babylonia and a few years of the captivity.

Beginning with Sennacherib's invasion of Judah, in 701 B. C., we find Isaiah the dominant personality of the kingdom and Hezekiah the reigning king, by turns weak and reckless, self-willed and devout. Under Isaiah's influence, Hezekiah brought about a religious reformation. From the time of the separation of the kingdoms (937 B. C.) Judah enjoyed periodical reformations, which usually took the form of a more or less emphatic protest against worship at high places and the use of pagan and immoral rites in the service of Jehovah. Asa and Joash had been among the reformers. Hezekiah's reform was much more sweeping—evidently too sweeping to be popular, for it was followed by a reaction under Manasseh. It was during Hezekiah's reign that Sennacherib led his expedition against his rebellious vassals in the west. The time was not ripe for Judah's fall and the Lord prepared destruction for Sennacherib's host (Lesson I).

Hezekiah's career was in danger of being cut off by sickness and he prayed for deliverance. It was especially necessary, in that crisis of the nation's affairs, that he who controlled the policy of the government should be wholly convinced of Jehovah's protecting care. The constant temptation was to seek safety for the country by military measures or by foreign alliances. The message of the prophets was that the only safety lay in trust in God. Hezekiah's remarkable cure, through the agency of Isaiah, must have been intended to impress this upon him (Lesson II).

The sufferings of the chosen people at the hands of their conquerors were intended to be remedial rather than punitive. They had sinned and they must be punished, but the prophet always spoke a note of hope. He told of salvation through suffering, of perfection through punishment, of redemption through sacrifice. So the sublime messages of the latter part of Isaiah (Lessons III and IV), whether composed before or during the captivity, must be conceived as bearing an intelligible relation to the needs of the time in which they were spoken, while in the light of God's larger redemptive plan for the race, as disclosed in the revelation through Jesus, their meaning becomes vastly richer and more spiritual.

Manasseh, who succeeded Hezekiah, lent himself to a reactionary movement which undid the reforming work of his predecessor and reduced Judah almost to the level of a heathen nation. The danger of corruption through the absorption of pagan rites from the neighboring races around and even within Palestine, was now augmented by the danger of corruption through the overwhelming influence of Assyria, whose increasing political ascendency of necessity gave new prestige to her civilization and her paganism. Manasseh fell into this current of corruption. The record mentions briefly that he was carried captive to Babylon and after his return turned from his evil ways. But his reputation was already fixed by his former wickedness and the book of Kings mentions neither his captivity nor his repentance (Lesson V).

With Josiah the pendulum swung back to the side of reform, the influence of the prophets revived, and the law in regard to the centralization of worship (whether newly codified or only newly discovered) was for the first time firmly enforced and established. It was probably the reformation under Josiah more than anything else that prepared the nation to retain some degree of faithfulness and purity under the hard trial of captivity (Lessons VI and VII).

The death of Josiah, in a vain and unnessary attempt to resist an Egyptian expedition, ushered in a brief period of Egyptian domination over Judah's affairs. Jehoiakim was an appointee of Pharaoh. Jeremiah the prophet is now the great figure in the nation's religious life. The fate of the nation was already sealed. The crash could not be prevented. It could only be predicted and interpreted. This Jeremiah did. As a prophet of evil, he was accused of disloyalty. When it became unsafe to preach, he wrote. The king showed his contempt by destroying the manuscript. Later the prophet's life was in jeopardy, but the then king, Zedekiah, protected him while keeping him in prison (Lessons VIII and IX).

The fall of Jerusalem before the power of Babylonia in 588 B. C. was but the culmination of a long period of practical vassalage in which the independence and dignity of the nation had been wholly lost and its fate had been a mere matter of administrative detail for an oriental monarch to decide. It was more than conquest. It was intended to be national annihilation by the transportation of the people and their amalgamation with other races. It had worked out so when Assyria had carried away the people of the northern kingdom after the fall of Samaria in 721 B. C. But the result was somewhat different in the case of Judah. God's plan included a restoration through which all the nations of the earth were to be blessed (Lessons X and XI).

The captivity developed heroes of faith whose exploits strengthened the courage and hope of the captives and in similar crises in the later history of the nation, furnished inspiration and encouragement. Daniel was one of these favorite heroes, whose upright example during the early days of the captivity was scarcely more potent than his increasing fame in Maccabean times when the nation was confronted by similar perils (Lesson XII).

Christian Endeavor.

By H. A. Denton.

Sept. 24, 1905.

OUR HOME MISSIONARY WORK.—Matt. 9:35-38; 10:1-15.

For the Leader.

Our Home Missionary work. If any people in the land are loyal to the fellowship and work of which they are a part, that people must be the Disciples of Christ. Our home missionary work means the work we are doing for home missions.

Home missions are first in order. Jerusalem was the starting place of the gospel work. Judea and Samaria was the first extension of that work. Antioch and the ends of the earth came next.

Antioch and the ends of the earth were not possible until Jerusalem and Judea and Samaria were taken as a base of operations. To hold to either home or foreign missions, the one as a preference over the other, is to miss the point altogether.

We do one that the other may be possible. The one for the sake of the other, and both for our sake and the will of the Lord.

It will help us to look up and give the meeting some of the definite things we are doing in the home field.

For the Members.

1. Helping the cities. The work of our home board that commends itself to us is the help to the cities. Missions in the neglected parts of the great cities are of the first importance. Some one has said that we must either save the cities or be saved from them. We have missions in the cities of Halifax, N. S., Montreal, Can., Winnipeg, Man., Brooklyn, N. Y., Syracuse, N. Y., East Orange, N. J., Charleston, S. C., Tampa, Fla., Mobile, Ala., Atlanta, Ga., El Paso, Tex., Galveston, Tex., Albuquerque, N. M., Salt Lake City, and many other cities. What these churches will be able to do when they become themselves the foster parents of missions no one can estimate. It will be no mean work.

2. Helping the state boards. Our general home mission board helps many state boards of missions. Where the combined efforts of the churches of a state are not enough to keep a strong man in the field to lead the work, or where help is needed for other purposes, an appropriation is made. This brings the touch down to the nearest point to home. It allies all our home missionary interests more closely. The following state boards have been helped: Alabama, Arkansas, California, both North and South, Florida, Georgia, Indian Territory, Kansas, Louisiana, Maryland, Michigan, Minnesota, Mississippi, Nebraska, New England, New York, North Carolina, Oklahoma, Ontario, Oregon, Pennsylvania, both east and west, South Carolina, South Dakota, Texas, Virginia, Washington, West Virginia, Wisconsin.

3. Porto Rico is one of the new fields of our home missionary effort. We were obliged to follow the flag into this new territory. Here is a condition most trying. The health conditions are a dreadful trial for the American missionary. In fact the condition in this respect of the natives is anything but desirable. The listlessness and languor of the natives, owing to a malady peculiar to that region, make life a long drag and a tiresome task to many. Then the religious preparation has been bad. It is a Catholic country. Not of the American type, but a Spanish Catholic country. Superstition still holds sway here. The priest and the bishop rule. They have not passed the age of charms and relics. Bits of paper blessed by the bishop are sold and guaranteed to keep the devil within a certain distance of the holder; that is, he cannot come nearer than a certain distance of the one who has said piece of paper. It is a harder field than India or China.

4. Our home mission work is also among three foreign peoples within our borders. The German work, the Scandinavian work, the Mexican work. Here is a work with the Mexicans that is not lacking in the picturesque, if any one has been given to the view that home missions are not interesting, that they are dry and monotonous. Brother Taylor who was our missionary to Porto Rico—and many heard him at Omaha—has gone into the work with the Spanish and the Mexican people of the southwest. A missionary is supported among the Germans of Cleveland, Ohio. Wm. Kraft is the missionary. Our home board also supports Julius Stone among the Scandinavians of the middle northwest. Our work has just begun among these foreign people. It is a great field. There is room enough here for a whole board to give its energies and plans to carry forward. Only money is lacking. Men could be found. The plea is rich and powerful unto the saving of these people.

Quiet Hour Thought.

Do I make an effort to inform myself upon what we as a people are doing?

DAILY READINGS.

M.	Home missions at heart.	Rom. 9:1 7.
T.	Working for them.	2 Cor. 6:1-12.
W.	Giving for them.	2 Cor. 8:1-6.
T.	Village endeavors.	Mark 6;1-6.
F.	Neighborhood missions.	Mark 5:15-20.
S.	For our country.	Matt. 4:23 25.
S.	Topic.—The home mission work of our denomination.	Matt. 9:35-38;10:1-15.

❁ ❁

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write to her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

A Complete Line of

BAPTISMAL SUITS

Guaranteed Best Quality.

Write to us for Prices.

CHRISTIAN PUBLISHING CO.,
St. Louis. Mo.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.

Rates of Tuition and Boarding Inexpensive.

Next Session Begins September 11.

For other information address,

J. W. McGARVEY, Pres.

HIRAM COLLEGE

HIRAM, OHIO.

The College of the Disciples of Christ in Ohio.

Four College Courses. Also Ministerial, Music, Business and Preparatory Courses
Most healthful and picturesque location.
Faculty much strengthened this year.
Wholesome college life.
Much attention given to good food and healthful exercise.
Fall term opens September 26.
Write THE SECRETARY for further information.

Do You Know Reuben?

You ought to read his interesting and amusing experiences at College and abroad. You will enjoy it.

Just send $1.00 for

Reuben's Book

—TO—

CHRISTIAN PUBLISHING CO.,
St. Louis.

LIFE OF

ALEXANDER CAMPBELL

By THOS. W. GRAFTON.

A condensed and accurate account of the life of the great

Religious Reformer

Written in Attractive Style

The Book for Busy People

234 Pages. Cloth Binding
PRICE, Postpaid, $1.00

Christian Publishing Co., St. Louis.

Drake University, HILL M. BELL, Pres. **Des Moines, Iowa.**

1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.

Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

WASHINGTON CHRISTIAN COLLEGE

WASHINGTON, D. C.

Does a strong order of College Work. Next Session Begins the First of October.

The time has now arrived when you must decide what College you will attend. The young man who decides to go to Washington City will have the best general educational advantages the nation affords.

For Information Write to

DANIEL E. MOTLEY, - - - Washington, D. C.

Evangelistic.

(*Continued from page 1203.*)

for Church Extension, eight added recently at Red Top church; also five at Antioch church.—W. H. KERN.

Bolivar, Sept. 6.—I assisted C. W. West, of Knobnoster, in an 18 days' meeting at Mount Zion church near Dunceberg, Pettis county, resulting in 27 additions to the church—24 by confession and baptism and three from the Baptists; 26 of the additions came the last week. Brother West is their faithful pastor and the people love him for his works' sake.—J. H. JONES.

Springfield, Sept. 8.—I am in a meeting here with our church on the corner of Broad and Division streets. Miss Anna Gray is the singer and soloist. Prospects fine. Please announce to the churches needing able, consecrated ministers and evangelists to write me at once. I also can receive invitations for one meeting in October.—JAMES SHARRATT, general evangelist, Room 4, Y. M. C. A. Building.

NEBRASKA.

Douglas, Sept. 4.—At the meeting with Austin and McVey, last night, the seating capacity was inadequate. Twenty-three to date. Eighteen baptisms. The interest and other things point to a lasting good to the cause of Christ here.—C. W. LONGMAN.

NEW JERSEY.

Plainfield, Sept. 4.—Closed meeting at Brookston, Ind., July 27. Organized church of twenty. Three confessions. Raised money to buy lot. Hope to build next year.—PHIL. A. PARSONS, pastor.

OKLAHOMA.

Chandler, Sept. 4.—Two more baptisms at our last evening service.—J. E. DINGER, minister.

PHILIPPINE ISLANDS.

Vigan, Ilocos Sur, July 17.—Five young men were baptized last week at Magsinggal, inaugurating the church there. The Bible College at Vigan has six resident students.—HERMON P. WILLIAMS.

TENNESSEE.

Bristol, Sept. 5.—The campaign under the Virginia state board, lasting eleven weeks, six at Portsmouth, five at Petersburg, closed last week, and I am now with Wm. Burleigh, at Bristol, Va.-Tenn., for September. We organized at Portsmouth, with seventy-six, after which twenty-four more were added, making one hundred in all. Bro. W. C. Wade, the supply pastor, and several others write enthusiastically of the young church. A party came over on special excursion from Portsmouth to Petersburg. H. C. Combs, secretary state board, was with me nearly all the meeting. He is a big, broad, brotherly man, a fine preacher withal, a born secretary and man of affairs. The Portsmouth meeting went far beyond our most sanguine expectations. The Petersburg meeting was held in a large tabernacle, a mile from the church. The main effort was to encourage a feeble, discouraged band and solve several delicate problems. It was to be the last effort to save the cause there. For three weeks only two or three additions, although crowds were great; then confessions began in earnest; one night twelve, another twenty-four, until seventy-two stood out for Christ; seventy being adults. Brother Richards continues the good work.—HERBERT YEUELL.

TEXAS.

Garland, Sept. 6.—Closed meeting at Tripp last Thursday night. We had no organization there. I left a congregation of 21 members; two from the world and one from the Baptists, a young man studying for the ministry. They will have preaching once a month. Meeting at New Hope resulted in eight additions.—CHAS. CHASTEEN.

Austin, Sept. 1.—We have had during the warm summer months 29 additions to the church, of whom 14 were by confession and baptism. The work has kept up well during the hottest summer we have ever had.—J. W. LOWBER.

VIRGINIA.

Newport News, Sept. 2.—Just closed a short meeting at Lebanon church, Lee Hall, with sixteen additions; eight by baptism and eight by letter or statement. W. F. Tray is the regular minister at Lebanon. Two additions here at Thirtieth Street Church at regular services since last report.—MILO ATKINSON.

Bristol, Sept. 9.—Evangelist Yeuell began a four weeks' campaign here Sept. 3. There were five added the first day, and the attendance and interest is great on the start. A Chautauqua in full blast with celebrated speakers day and night does not detract from the interest of the meetings.—WILLIAM BURLEIGH.

WEST VIRGINIA.

Beckley.—Beckley is a growing town of 1,500 people. Three years ago the Christians built a house and organized a congregation of twenty-four members. The congregation had grown to about 130 members, when Bro. W. S. Buchanan, of Marion, Ind., reached us about three weeks ago, and began what has proved to be the greatest meeting in the history of Beckley. Every member was put to work. There were 102 additions—six confessions, thirteen reclaimed, seventeen by statement, seven from the Baptists, two from the Methodists, one from the Holiness church, one from the Lutheran church. God was extolled.—G. W. PYLES, pastor, G. W. OGDEN, minister.

❁ ❁

SUFFERED 15 YEARS

From Itching and Painful Humor, Affecting Head and Body. Cured in a Week by Cuticura.

"For fifteen years I had eczema all over my head and body. Words cannot express how I suffered from the itching and pain. I had given up hope when a friend told me to get Cuticura. After bathing with Cuticura Soap and applying Cuticura Ointment for three days, my head was as clear as ever, and to my surprise and joy, one cake of soap and one box of ointment made a complete cure in one week." (Signed) H. B. Franklin, 717 Washington St., Allegheny, Pa.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

Brand-New Upright Piano
FOR SALE CHEAP
First-class Make—Guaranteed
For a Bargain Address
C., care Christian-Evangelist

Good Literature

treating of the great Northwest in its scenic, historic, industrial and commercial aspects, may be obtained for almost nothing from A. M. Cleland, General Passenger Agent, Northern Pacific Railway, St. Paul, Minnesota.

Wonderland 1905

An annual publication, beautifully illustrated in color and half-tone. This issue covers particularly the Lewis and Clark Exposition, Portland, Oregon, June 1–October 15, and Yellowstone National Park. Send six cents.

Lewis and Clark Exposition

A profusely illustrated fifty-page booklet, descriptive of the Lewis and Clark Centennial Exposition, Portland, Oregon, June 1–October 15, and of the events which are to be commemorated. It contains maps, directory of the grounds, etc. Send four cents.

Yellowstone Park Folder

A new and complete folder with maps and illustrations, giving full details of the trip thru Yellowstone Park, including rates, hotel and transportation facilities, and all important items of information. Send two cents.

Panoramic Yellowstone Park Picture

A large panoramic picture 48 inches long by 32 inches wide, done in fifteen colors. It shows the topography of the Park, the location of the hotels, geyser basins, canons, roads, lakes and all features of the national reserve. It gives a connected idea of the region and is a valuable picture and map combined. Framed it is ornamental as well as useful. Send thirty-five cents.

Wild Flowers from the Yellowstone

A book of pressed wild flowers from Yellowstone Park, showing the real flowers in their natural colors. A dainty and beautiful souvenir, twelve specimens of flowers and six full page illustrations of park scenery. It also contains a brief description of the park. Send fifty cents.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine Street, St. Louis, Mo., on Tuesday Oct. 3, 1905, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
W. D. CREE, Sec'y.

St. Louis, Aug. 28, 1905.

A Modern Plea for Ancient Truth

By J. H. GARRISON

An epitome of the plea for a restoration of primitive Christianity in doctrine and in life.

94 Pages—Bound in Pretty Oxford Gray.

Price, 35 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

HOME STUDY BIBLE LESSONS—Genesis—Ruth. Twenty-five cents. Marion Stevenson: 2668 N. 41st Court, Chicago, Ills.

FOR SALE—Pipe Organ. One Manual Kilgen Organ in good repair and tone. Twelve stops. Pedal style. Width, sixteen feet. Address "Pipe Organ," care Christian Publishing Co.

PIANO and ORGAN—For sale, a piano and an organ. First-class make. Brand-new; will make low price on either or both for a quick sale. Address, W. D. CREE, 2712 Pine st., St. Louis, Mo.

CHORISTERS and PREACHERS— Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

Family Circle

The Enjoyment of Home.

By Grace Farrington Gray.

There are many Marthas in the world. Our modern men and women are, in the vast majority of cases, "cumbered with much serving." Many-sided civilization makes infinite demands upon the individual. There are so many things to be done, and so short a time in which to do them, that we are unconsciously drawn into the rapids of manifold routine duties. We are whirled from one interest to another, each more pressing than the last, until life is swallowed up in waves of haste and excitement.

We have "no time"—no time for ourselves, no time for our friends, no time for our books, no time to enjoy, no time to live. So inured have we become to this unnatural life that we dream of nothing better. We prefer to drift with the current. It requires a man of strong purpose and strong character to stem the tide and strike out for himself.

At the utmost we can not, in this day and age of the world, experience all sides of life. We must choose. He who would accomplish worthy things, he who would live a happy and successful life, must select his part and, shutting out all antagonistic interests, cling only to his ideal. Few there are who are able to do this. The mass of society ebbs and flows with the sea of humanity.

Scheming for our remote welfare, we forget our immediate happiness. Absorbed in a multiplicity of formal duties, we trample over the very things we seek—the moments of leisure, the days of peace, the refinements of life, the acts of love, which constitute the happiness of which we dream, and which we vainly hope to attain through those remote ends of fame, fortune, and position, to which we consecrate our best efforts.

As one who walks through the sweet sunrise mist of a spring morning, intent upon the dusty highway, and senseless of the greenness of the fields, the fragrance of the apple blossoms, and the chirps of the birds, so man walks through the good things of life, intent upon the mere mechanical feat of getting over the ground, and senseless of the higher things, the dearer things, of enjoyment, culture and love.

The devoted mother is a typical Martha, "careful and troubled about many things." Thinking only of the interests of her family, she, nevertheless, sacrifices the good times of the home, which are their richest inheritance, for a myriad of household duties. Some of these duties make for happiness, but many of them are immaterial—mere pride, or affectation, or indulgence in some pet occupation. Meantime the family starves for "the good part" in the face of abundance. They are scattered. Only the insatiate monster of household machinery remains.

The father, zealous for prosperity and advancement, sells his birthright for a mess of pottage, and finds when his life is lived that the silent papers in his desk or the clattering mills on the river are but small interest upon the investment of mind and heart and soul. They but mock that happiness which is now as far past as it once seemed in the future.

What men need for happiness is not more opportunities, but more ability to enjoy. They need that broad-minded judgment which puts all things in their proper relation and discriminates, moment by moment, between the immaterial and the important. They need the perception and the force of character to seize hold upon "the good part, which shall not be taken away."

Work has necessarily a large place in the practical world. It is the great benefactor of mankind. But it should be the servant and not the master. When men yield themselves wholly to the treadmill of the commonplace and the utilitarian, they become mere machines. They should remember that there are things which are not measured in the coin of the realm. And in the end these are the things which count. There are bonds that are better than government bonds. Daily peace, serenity and pleasure are more to be desired than a hypothetical happiness in some more prosperous future.

Choose, then, "the good part, which shall not be taken away."—*From "Dreams and Ideals."*

* * *

The Spirit of the Northwest, Where Men Laugh Equally at Success and Failure.

Joseph Blethen tells in the August "World's Work" "What the Northwest Is." His conception of it may be briefly told in this quotation:

There has been a similar transition in character from westerner to American. The horseback era followed the navigation of the streams, and then the railroad came to hang the great spaces of the west with cities like long circuits of electric lights waving along a boulevard. With the railroad the westerner passed away, leaving the American citizen proud of his section. With the railroad came the period of town building and town booming, wherein the men from the east, traveling westward in a Pullman, endeavored to make fortunes overnight in real estate gambling. It took the collapse of the boom and the awful years that made Kansas bleed and populism prosper to teach them that they had found a new empire. In these men are now blended the traits of the cowboy and of the real estate man, of the vigilante and the student of law; but added to all these is the conservatism of the capitalist and the responsibilities of success. They "plunge" less now, since they have more to risk; they fight harder now, since they have more to protect. But they are the same adaptable, energetic, optimistic spirits who pushed the pioneer ahead and created for themselves great wealth where only opportunity awaited their coming. They are still pushing. These are the men who have made that three-fifths of the nation which lies west of Chicago so fat that the cliff-dwellers of Manhattan have grown richer by selling them their wares—from steel bridges to magazines, from life insurance to Massachusetts state bonds. Their one care is a constant watch for opportunity and their rule of honor is respect for every other man's right to try. They laugh when they win, because success in a successful country need not be taken too seriously. They laugh also when they fail, because failure amid so many opportunities is ludicrous. They are crude and they meet their social problems in their wives' names. Their optimism is the optimism of plenty; their conceit grows out of their achievements. The New Yorker scornfully says: "Why should I go west?

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

HELPFUL COMMENTARIES
ON THE
NEW TESTAMENT

CONCISE PLAIN
EASILY UNDERSTOOD

VALUABLE AID TO ALL BIBLE READERS

MATTHEW AND MARK
By J. W. McGarvey.
LUKE
By J. S. Lamar.
JOHN
By B. W. Johnson.
ROMANS
By Moses E. Lard.
HEBREWS
By Robt. Milligan.

Splendid books. Good, substantial cloth binding.
$1.50 per volume, postpaid.

CHRISTIAN PUBLISHING COMPANY
St. Louis, Mo.

A NEW BOOK
That is a satisfaction to us as its publishers
and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker
and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

I have everything that is worth seeing right here in New York." To this the American replies: "Yes, everything except the United States of America."

"You think you are the whole nation," says the New Yorker.

"No," says the American. "I'm only a part owner. But I know my country and my partners. You don't."

* *

Church Manners and Courtesies.

For the last month and more we have taken part in a little drama which has been enacted in almost every church—and over and over again—a little scene which might well be called the first act of "the cold polite."

We came back from our summer's rest by the shore or among the hills, having in the long months of our absence seen none of the familiar faces which greet us each Sunday in our own place of worship.

In the country—if we were not too near the city—we had, mayhap, met much courtesy and friendliness in the church we attended. After each service the pastor made a special effort to greet us—the "leading members" held out welcoming hands and in true country fashion inquired as to our health, our pleasure and our comfort—even going to the length of asking our opinion of the sermon.

It was all so pleasant and cordial and seemed a part of the breeze, the trees, the simple life and the unconventionality of the season and the place.

When we reached home in the autumn and went back to our own church, and into our accustomed pew we brought with us some of the genial glow we had found elsewhere.

But alas! Few are the city churches where the glow can linger and illumine the winter days. Unless the position and prominence of the church-goer is such as to make him a marked personality he receives scant attention from any one not known to him in circles outside the church. In some cases this is carried so far that the men and women accustomed to sit in plain sight of each other for years do not, after the summer separation, acknowledge each other's presence by so much as a bow—much less by any cordial handshake and inquiry as to what the months of absence have wrought.

This is true of many Protestant churches, at least, and particularly so of those which draw their congregations from a rich and fashionable neighborhood.

There seems to be some secret dread lest a church acquaintance should wickedly aspire to become a social comrade as well, and unless one is sure of the standing and claims of such an acquaintance we act as if no greater misfortune could befall us, and we present to all who have not been introduced a stern front which seems to say, "Speak to me at your peril!" —or, at the best, we pass the aspiring one with a gaze of complete indifference.

Now we know that in every organization there must be people of widely differing positions—that there must be social gulfs which it would be most unwise to attempt to bridge, even if the attempt be made in the ordinary way in which we meet those lower in the social scale than ourselves.

So this is not a plea for the social unity of any body of workers or worshipers, but it is a plea for the abolishing for one day of all class distinctions between people engaged in the worship of God. If our worship has been done in the true spirit it has brought to us the remembrance of a common brotherhood, which is one of the closest ties humanity knows—and in the light of this memory the richest, the most gifted, of mankind could not pass quickly by, indifferent to the little courtesies due from him to those around him.

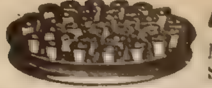
It is not necessary to seek out the lowly washerwoman to dazzle her with our gracious condescension; the greeting to her is well in its place, and we must admit that it is usually given with tact and cordiality; it is the quiet little body in the next pew—quite as much of a lady as you are—who slips in and out of her place just as she has done every Sunday for six years quite unnoticed, who needs and would appreciate your cordial smile and kindly greeting. She would resent your condescension, and there is no question of that, but what is courteous would meet with a quick return from her.

Or, it may be that close to your place sits a young woman who has almost grown up under your eyes—you know each other perfectly well by sight, if not by name, why should you wait to know more before offering each other the commonplace courtesy of a cordial handshake or an inquiry which betokens the sense of the other's existence?

Our city is too big and its population too varied to make it possible that a church friendship should often be much closer. Yet even the danger of a possible effort of the other side to make it so should not be sufficient reason for our forgetting that in this particular house and in this service we are all equal, and that here no failure in politeness and friendliness can be excused, especially to strangers. We would not fail in the ordinary walks of life. Given the usual amount of gentle breeding, we endure heroically the boredom of tedious people and the society of those we consider our inferiors; yet week after week we carefully avert our eyes from the "unintroduced" in the next pews, and walk down the aisles shoulder to shoulder with them, but quite blind to their presence.

The smile and bow of casual acquaintances would be a simple politeness—and merely that—in nowise insisting upon a recognition which shall lead to an attempt at friendship.—*Public Ledger.*

* *


Individual Communion Service
Made of several materials and **in many designs** including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

ST. FRANCIS VALLEY LANDS
Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.
E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

GET MONEY-I DID-GOT $301.27

In 2 weeks doing plating, writes M. L. Smith of Pa. (used small outfit), **Start as Smith did**—that's easy—hundreds already started—new ones daily—money coming in—goods going out. People everywhere have tableware, watches, jewelry, etc., for the **"Gray Plating Man."** Practical outfits, all sizes, heavy plate, **guaranteed**, pure gold, silver, nickle metal plating, equal to new goods, latest process, taught free quickly. **experience unnecessary**, all easy, secrets exposed. **Own and Boss a business at home** or **travelig all or part time** that **pays $15 to $50 weekly**—you can. Write today for new offer, sample, and hundreds letters from successful agents—free to all. **Gray & Co., Plating Works, 82 Miami Bldg, Cincinnati, O**

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Photography Simplified
—IF YOU USE THE—
AUTO-GRAFLEX CAMERA
You can see your pictures full size and right side up at the instant of exposure
The Auto-Graflex Focal Plane Shutter affords instantaneous exposures up to 1-1000 part of a second, and time exposures of any duration
The Majority of the **Winning Pictures** in the various photographic magazines are made with
THE GRAFLEX
The Graflex is used and recommended by this publication
Send for Catalogue
THE FOLMER & SCHWING MFG. CO..
Cor. Broome & Elm Sts.. - - New York.

Setting Sail.

Tomorrow I have wastes of sea to ride,
Long wastes, beneath the blue and boundless dome,
And wild the wind, and white the breakers comb,
But yet I fear not shoal or swelling tide—
Home lies the other side!

Some other morrow I shall sail a tide
Vaster and darker. But in farther skies
Through breaking mists what shining heights may rise—
And in great quietness I shall abide,
With home the other side!

—*Harriet Prescott Spofford, in Harper's Magazine.*

* *

Why He Cried.

A small boy who lives in Independence, while running through the yard the other day, stumbled and fell, causing an old hen nearby to cackle loudly. The boy arose slowly and went into the house crying. "Did you hurt yourself?" asked his mother. "No-o," he replied between sobs, "but tha-that ole hen laughed at m-me an' I don't like to b-be teased."

* *

Pointed Paragaphs.

Culpability is about the only ability some men possess.

There is plenty of room at the top for the hair tonic manufacturer.

When a man gets the matrimonial fever he catches it from some woman.

No matter how bad a thing is, you should be thankful that it isn't any worse.

Perhaps some people are descended from monkeys, while others merely dress differently.

Some men are born great, some achieve greatness and some remain little to the end.

Few men can be intensely interested in anything without letting their neighbors know it.—*Chicago Daily News.*

* *

Stopping the Paper.

Benjamin Bigguns, the leading citizen of Punkville, rushed into the office of the "Weekly Banner," and, shaking his fist under the editor's nose, indignantly cried:

"I want you to stop my paper at once. Your miserable sheet shall never be permitted to enter my door again!"

"Wh-what's the matter?" the editor gasped.

"There!" the great man snarled, "look at that! You asked me last week to give you a list of the maxims I have made for myself—a list of the rules that have aided me to win success! There! Look at that! I wrote that my first and greatest rule was this:

"'Always make a friend whenever you can.'"

"Yes," assented the editor, "I remember it."

"Look! Look! There it is! 'Always work a friend whenever you can!' And my name signed to it!"—*Record-Herald.*

MAKE A START

The first thousand dollars is hard to get. After that it is easier. No better way of saving exists than through good life insurance. A few years and you have it; if you die, your wife gets it. Write for free particulars to

PENN MUTUAL LIFE
921-3-5 Chestnut St., Philadelphia.

English Walnuts

AN EXCELLENT, SAFE INVESTMENT

Builds a home and maintains it, and in the finest climate in the world. The walnut is not a perishable product, but grows better each year as the trees grow older. Trees are thrifty; growers and records show them to live and bear for a thousand years.

Do You Want a Safe Investment—

one that is not only safe, but will earn you a large per cent? It is an investment in land and water—26,628 acres of land near San Diego, Cal.

Of this, 16,628 acres are rich Mesa land, good for grape-growing, wheat and barley raising and cattle ranches, worth $25 an acre.

Ten thousand acres is rich valley land, suitable for English Walnut culture, and is now being sold in ten-acre ranches for above purposes at $150 an acre.

Within twenty-two miles of the best harbor on the Pacific Coast, and one of the finest resorts in the world, "Coronado Beach."

We are incorporated for only 720 shares at $100 per share, and the land is worth double that price as it now stands.

The development of a placer mine of 100 acres, owned by this company, by patent. This mine makes a good showing on the surface, and all experts perdict a fine income.

The development of a town site, wherein the land will yield from $500 to $1,000 per acre, also a lumber yard for the building of homes for the land buyers.

"This is one of the favored spots of the earth, and people will come to you from all quarters to live in your genial and healthful atmosphere."—PROFESSOR AGASSIZ.

"San Diego has the most equable climate in the world."—GENERAL GREELY, chief signal officer (at the time, the head of the government weather service.)

"One who has ever breathed this atmosphere would want to live here always."—EX-PRESIDENT HARRISON.

The natural growth of the surrounding country will pay a handsome profit in itself, but adding our development of the land, it will pay a far larger profit—at least $200 a year for six years.

This is not a stock deal; the 720 shares own the ranches and each share gets its proportion of the profits. (The company planting and caring for the ranches until they come into bearing, is a pretty good proposition in itself.)

We have 150 shares not yet subscribed for at $100 per share. Write at once for descriptive matter. Do it now. You may be too late. Principal office, San Diego, Cal.

For convenience we have opened a temporary office in Salt Lake City, Utah, where all communications should be addressed.

SAN ISIDRO LAND AND DEVELOPMENT CO.,
432-3 D. F. Walker Bldg. W. A. Wight, Sec'y. Salt Lake City, Utah.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo

BEST THING ON WHEELS

FREE RECLINING CHAIR CARS
ON THE
Henderson Route
(ALL TRAINS)
BETWEEN
ST. LOUIS
LOUISVILLE
AND KENTUCKY POINTS
SPECIAL RATES.
One-Way Colonist
AND
Round-Trip Homeseekers

When you travel, why not be comfortable?

The up-to-date equipment, the safe and convenient train schedules offered by the HENDERSON ROUTE and the direct connections made in St. Louis Union Station with all trains from the West and Southwest solves the problem.

If you contemplate a trip, take the time to write us.

Insist on your ticket reading via St. Louis and the Henderson Route. This will insure you comfort in travel.

ASK FOR RATES

F. G. CUNNINGHAM, - T. P. Agt.
W. C. LINDSAY, - - G. Agent.
206 N. Broadway, ST. LOUIS.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

(THE FIFTH EVENING.)

As they passed the blacksmith shop they observed that the great double-doors were closed. A broken wagon-wheel leaned against one of them. "That's the first thing to be done in the morning," said Ed Woodney, nodding toward the wheel. "Worth Acre's a great old chap. I tell you, it tests a man's religion to do a good act when nobody expects it, and half the town thinks less of him after his doing it."

"I shall always think more of him for taking his poor old grandfather out of the asylum," said Mace. "I'd think anybody would!"

"That old grandfather is pretty expensive," returned Ed. "Worth might have several thousand more dollars if he'd left him alone, besides expecting to inherit a good slice of property. The whole family has cut him off their correspondence list since he interfered. They say, what right had he to meddle when old Mr. Acre's own wife and children are alive and flourishing? And of course if he had more money and more expectations, people would think more of him."

"Would they?" returned Mace. "Do you think people really think more of a person because he has property, or isn't it that they just think more of the property? If I owned a hundred dollars, would you like me any better?"

"But, say!" returned Ed, "you have got that much, you know, haven't you, now?"

"Certainly not!" laughed Mace, amused by his rueful astonishment. "I couldn't afford to own a hundred dollars in the present financial state of the family."

"Oh, mercy!" cried Ed. "Would you mind telling me?"

"Of course not. I own an organ that Mr. Tumbleton ruined in moving, and some clothes, and books, and three dollars and twenty-five cents, and a street car ticket, but it isn't any use unless I go to Jefferson City."

Ed laughed and declared, "I don't believe I'd like you any better, Mace, if you owned that street-car track! I'll admit I never met a girl like you before, so open and frank, and ready to do things, you understand. I believe one reason the world is inclined to look down on poor people is that the poor people are themselves so desperately ashamed of being poor, and instead of enjoying themselves in their surroundings are straining every nerve to appear like rich people."

"That's it!" cried Mace. "The very term 'poor person' is insulting to most poor people. It's not so with us. We're poor and we know it, and we don't care anything about it—at least father and mother don't. Sometimes grandmother and I pull a little hard," she confessed. They had reached the store. No one was to be seen, but from the open upstairs window issued three or four mingled voices, apparently rehearsing the words of a quartette without the music. Ed knocked on the store door. Maria Tucker, the "mutual" child of thirteen, came down the outside stairs and invited them up. "It isn't worth while," said Ed. "I've broken my mandolin string and I came to buy another."

"We don't sell anything after six o'clock," said Maria Tucker.

"But I must have the string," said Ed. "We have invited company. I'll pay just any price you want. Name it, Maria Tucker, and don't be afraid of big figures. Surely you won't spoil our concert!" Before Ed had finished his persuasive entreaties, Helen (Mr. Wren's daughter) and Puss (Mrs. Wren's daughter), each of sixteen, joined the group.

"But you don't understand, Mr. Ed," interposed Puss. "It isn't that we wouldn't accommodate you if we could. But we haven't any strings to sell, because we are not keeping a store."

"It's true the store's here, right in front of you," Helen explained, "but we have nothing to do with it. We don't mention it after six o'clock."

"We can't sell anything," Maria Tucker corroborated, "because we're not in the selling business." These remarks were not spoken one after another as set up here in type, but all together. A few words from each contributor could be gleaned from the general clamor, enough to convince Ed that the future was doubtful, to say the least. At this time, old Mrs. Wren caught sight of them from the upstairs window and began calling to them to come up. "Come on!" said Ed to Mace. "Let's go up; I must have that mandolin string." They filed up the outside stairs: Ed, Mace, Helen, Puss, Maria Tucker. At the head of the steep stair-case was a little square platform, but as it wasn't large enough to accommodate so many at once, Ed and Mace went into the hall and followed the old lady's voice, which had never ceased for a moment. It lured them into the front room, where Mrs. Wren lay in bed, and Mr. Wren sat reading a newspaper which had come on the daily hack. Peter, the "mutual" son of twelve, was seated in a corner, talking to no one in particular, while old Mrs. Wren, leaning upon the open window-sill, turned her head from one to the other in addressing her remarks, which bore upon the past when she used to live in Lexington, Kentucky.

"You are not well!" cried Mace, going to the bedside, while Ed explained his errand to Mr. Wren.

"Yes, I am quite well," said Mrs. Wren dolefully. "But I had a dreadful spell early this morning; it is needless to say of what nature, since I recovered in a few hours. But I had the worst luck! While I was in the severest throes of my malady—to be neighborly with you, I will say it was cramp colic—Miss Susie Day and Mrs. Winterfield both came to visit me, not together, but in close succession. I was so intensely engaged, so vitally absorbed, that it was quite impossible to see them. Now, the last time Mrs. Winterfield was here, I was too ill to have company. So, although I am quite well, I dare not go out of the house, or even be seen at the window, for fear they will be mortally offended. It would be useless to explain to them that I feel as strong and well as an ox at this moment, but that some ten hours ago my stomach—"

"Ma," interposed Annie, who, in a sense, was the mentor of the family, seldom speaking herself, and keeping an eye upon all the others, "I would not speak about stomachs to Miss Woodney."

"Quite right, Annie," said Mrs. Wren cheerfully. "Well, Miss Mace, you see how it is. I'd dearly love to be sitting out on our front porch, but it's out of the question; and all the family are keeping me company, except Reginald. He's in the country."

"Never mind about Reginald," said Annie.

"Quite right, Annie," returned Mrs. Wren. "I am always wandering, Miss Mace, and it's well I have Annie to bring me to the right path again." Mrs. Wren beckoned to Mace to bend down to her, then whispered, "That child is the smartest member of the family, but she simply *won't* talk! But if you *ever* find her out, you'll see how deep she really is!"

All this time old Mrs. Wren had been telling Mace and Mrs. Wren and Annie a tale about the great funeral of Henry Clay, while Peter had been asking old Mrs. Wren for particulars relative to tobacco-raising. Mr. Wren replied to Ed Woodney thus: "It isn't to be thought of, Ed. My wife simply will not have business after six o'clock. The last time I broke the rules was sneaking into the back window and getting nabbed for a burglar. It was on Mace's account, too—wasn't it, Mace?"

Mace heard her name and turned in be-

HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

THE KOLA PLANT.

The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific.

Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay Fever and Asthma, by Himalya after 15 years' suffering. **Mrs. J. E. Nordyke,** of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. **Mr. D. L. Clossen,** 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. **Mr. W. F. Campbell,** Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. **Rev. Frederick F. Wyatt,** the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write to-day to the Kola Importing Co., 1162 Broadway, New York

MISSOURI CHRISTIAN COLLEGE
◁ FOR GIRLS AND YOUNG WOMEN ▷
FIFTY-SEVENTH SESSION OPENS SEPTEMBER 12, 1905.
In small **Country Town** within easy reach of Saint Joseph and Kansas City.

DEPARTMENTS—English, Ancient and Modern Languages, Science, Music, Art, Elocution, Cooking and Sewing. Thorough Instruction. Home-life kindly and refined. Health record unsurpassed. **Numbers not so large but each Student receives the Personal Association and Attention of Her Teachers.** We should like you to know our rates and advantages. For engraved catalog, write,

E. L. BARHAM, President,
Camden Point, Mo.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. V .

wilderment from Mrs. Wren to old Mrs. Wren, and then to Peter and then to the big merchant.

"What is it, Mr. Wren?" shouted his wife.

"My dear," answered the little fat gentleman, hollowing his hands about his mouth and trumpeting back like a ship signalling in a fog, "Ed Woodney has come to—to get—to see if he could obtain—or—or procure a mandolin-string. They have company at his house and—and he broke his—"

"The largest crowd you ever could imagine, Mace," called old Mrs. Wren, her shrill voice gaining the mastery. "I was in my carriage, and the Clays—"

Mrs. Wren beckoned to Ed, and said, "You know, of course, that we don't sell merchandise. We are retired. But Reginald has some strings. I will go hunt them for you." She threw back the cover and revealed the fact that she was fully dressed. "Mr. Wren," she called, "pin that red shawl across the window while I pass and repass so Miss Susie Day can't see me from her house."

"Where is that there shawl?" shouted Mr. Wren.

"Pa," Annie reproved, "*that there* is not correct. You should say *that* shawl, and not *that there* shawl."

"Well, if anybody has saw it," cried the other desperately, "quit talking long enough to say so; and if I can make myself heard by saying *that there* shawl, let them be correct what has a clear deck to hisself!"

Annie was alarmed to find that in his excitement all her father's grammar threatened to fall to the ground. She hastily sought the shawl and pinned it across the telltale window. Then Mrs. Wren sneaked like a criminal from her bed and went after the strings. "I am lending you these," she explained on her return. "They are Reginald's private property and do not belong to any stock-in-trade. You will receive them as a friend of the family. Now take down the shawl, and pull this bed a little more east, so I can be seen propped on my pillows from the second story window of the Days." Ed accepted the strings with graceful courtesy, and he and Mace departed, their ears humming.

"Come across the street," said Ed, "I want a look at your place. Really, I feel a wonderful interest in this cottage since you've moved there."

"We can't get up on the sidewalk from the road," said Mace. "We'll have to go up as far as Horseshoe House. Isn't that romantic, to have a sidewalk like a suspension bridge?"

"It's fine!" said Ed. "But do you know, I never imagined anything in this village was romantic."

"Oh, there are many things!"

"Then will you come and show them to me?" asked Ed.

"That depends on you," said Mace gravely. They were standing in the road, under the sidewalk.

"Oh, I forgot you had a sermon laid up for me!" exclaimed Ed. "Please put it off a little longer. Look, Mace, somebody has been digging under your sidewalk-bridge! Perhaps it was Tumbleton's big St. Bernard. Oh, you ought to see his dog, Pup!"

"I've seen him," exclaimed Mace promptly. The young man had picked up a stick and was idly prodding at the loose earth. "They tell me," he said, "that dogs bury their bones—instinctive misers, dogs are. Wonder what Pup has here?"

"Feathers!" exclaimed Mace suddenly.

Ed dug. "A chicken!" he cried. "Look. Why, this is a fine, young rooster!"

"It must be the Winterfields' dorking!" Mace said, bewildered.

"And buried under your sidewalk," said Ed with a tragic air, holding his stick above his head and pointing at the unwas scratching in your grass early this mean? What had that rooster done to you?"

Mace laughed. Then she grew serious. "It's very strange," she murmured. "One was scratching in your grass early this morning. Maybe it was this one!"

"Let us hope so," said Ed, "and that retribution came swift and sure. I'll bury the vandal—no, let's tie it to this stick and carry it to the Winterfields'. It's on the way home, and if anybody is looking it will attract attention and make village news."

(TO BE CONTINUED.)

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route
Beautiful Scenery
Fine Roadbed
Elegant Equipment
Everything New and Up-to-date
The Best Dining Car Service in the West
Daily Through Sleepers from
Chicago, Omaha and Denver to
Los Angeles
Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished
by any representative
J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, G. P. A. - Los Angeles - T. C. PECK A. G. P. A.

ILLINOIS CENTRAL RAILROAD
WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO NORTHVILLE, MICH.

FREE A $3.00 FOUNTAIN PEN FREE

LEADER

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. Absolutely **FREE** with **THE CHRISTIAN-EVANGELIST** for two new subscribers, or the renewal of your own subscription for one year and one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer, renew your own subscription and secure new subscribers at once, as this offer may be withdrawn at any time. THE CHRISTIAN-EVANGELIST is worth more than $1.50 to any home.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

Christian Publishing Company

2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

Business Notes.

The Cradle Roll, needs seeing after in a nice way and we have just the things you need for its successsful prosecution. Order samples.

The first edition of "The Holy Spirit," by J. H. Garrison, is nearly exhausted and another must soon be on the way. The price is $1.00.

The Subscription Department reports having made the largest gains in 1905 of any year in the history of the Company, The Christian-Evangelist now being at "high water mark" in its circulation.

Of the American Standard improvements there is no end, and now we have an excellent New Testament in divinity circuit, full leather, at 75 cents. It is one of the prettiest, handiest and most convenient books.

Now that the forces are taking up their work after a pleasant vacation, do not forget the Home Department, so important and helpful, and do not forget that we have everything needful to make it a success. You can have all the samples by asking.

This fall will see many "Rallies" in our schools, and for these we have prepared some handsome rally souvenirs at $1.50 per hundred, postpaid, but the supply is very limited and we advise early orders, for you may call to mind how many were disappointed last year.

Do you wonder what number they are singing now, when you come into church a little tardy some Sunday? We have prepared a hymn register for all the hymns of any one service to be put before the congregation, so that without embarrassment any one can turn to the number and join in this delightful feature of the worship. Write us.

"The Victory of Faith," by E. L. Powell, is meeting with no more cordial reception than we expected, but the commendations coming in are somewhat more enthusiastic; all knowing the author would expect a fine list of eloquent discourses, and they are not disappointed. The book is listed at the popular price of $1.00, postpaid.

The little booklet used in drilling Juniors in Bible schools and Christian Endeavor societies by H. F. Davis in his work in Missouri is now ready, with an exact reproduction of the chart used in his work and we are putting it on the market at five cents each, or 50 cents per dozen, postpaid. Order one, and you will order more for drill work in your school and for interesting your societies.

The abridged edition of "Gloria in Excelsis" in boards is put on the market at 55 cents postpaid, or by the dozen, $5.00, not prepaid, and by the hundred, $40, not prepaid. The cloth abridged is 65 cents prepaid or $6.50 per dozen not prepaid, or $50 per hundred not prepaid. The abridged in leather back is 80 cents each, postpaid, by the dozen, $8.00 not prepaid, and by the hundred, $60 not prepaid. The abridged has 400 pages, the responsive readings, and is a first-class book with fewer songs.

Have you been keeping in touch with our new song books? Gloria in Excelsis is par excellence, but among the cheaper books, Praises to the Prince; Popular Hymns No. 2; Living Praise; Silver and Gold; Gospel Call No. 1 or No. 2, are each 25 cents prepaid, in limp or boards; $2.00 per dozen, not prepaid, or $15 per hundred, not prepaid. By the dozen in boards they are $2.50 not prepaid; they are $20 per hundred, not prepaid. In cloth, by the dozen, they are $3.00, not prepaid, or by the hundred $25, not prepaid. There are no "Gospel Call," either part one or two in cloth. The Gospel Call combined is not bound in limp at all, but in boards and sells at 50 cents prepaid, or $5.00 per dozen, not prepaid, or $40 per hundred not prepaid. In cloth it is 65 cents prepaid; is $6.50 per dozen, not prepaid; is $40 per hundred, not prepaid. We have the song books and song book business of the church.

❀ ❀

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

The Only Strictly First-Class Church Hymnal

Published by the Disciples of Christ

Gloria in Excelsis

The superior of any hymnal now in the market. A postal card will bring full information.

Christian Publishing Co., St. Louis

DEVOTIONAL LIBRARY

Comprised

IN THREE VOLUMES

Written by J. H. GARRISON

Editor of The Christian-Evangelist

Alone With God

The Heavenward Way

Half Hour Studies at the Cross

—PRICE—

Seventy-five cents a Volume, or Two Dollars for set of Three Volumes, Postpaid

These Books are well printed on good material and bound in substantial cloth. Thousands of them have been sold and are in daily use. For comforting and for adding to spiritual strength they have seldom been equaled.

Christian Publishing Co., St. Louis, Mo.

VACATIONS.

SPEND THEM IN

COLORADO

No other place provides so much at such little cost. President Roosevelt says; "Passing through your wonderful mountains and canyons, I realize that this state is going to be more and more the playground for the entire Republic and made as much of a holiday place as Switzerland is in Europe."

LOWER RATES NOW THAN EVER BEFORE.

Burlington Route

For particulars call at

TICKET OFFICES: Cor. Broadway and Olive and UNION STATION

Or write to W. A. LALOR, A. G. P. A., St. Louis.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 38. September 21, 1905. $1.50 A Year

One of the Buildings of Drake College, Tokyo, Japan, H. H. Guy, President.

This institution is growing in power. Here young Japanese men are trained for the Christian Ministry.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; not by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events....................1215
Editorial—
How the Holy Spirit Reaches Unbelievers....................1217
A Message from the Pew to the Pulpit....................1217
Notes and Comments....................1218
Editor's Easy Chair....................1219
Contributed Articles—
A United Church and a Believing World. F. M. Dowling....................1220
After a Great Congress. William Durban....................1222
As Seen from the Dome. F. D. Power....................1223
Will the Japanese become a Christian Nation? W. E. Griffis....................1224
The Illinois Conventron....................1226
Our Budget....................1228
News From Many Fields....................1231
Evangelistic....................1234
Midweek Prayer-Meeting....................1236
Christian Endeavor....................1236
Sunday-School....................1237
Marriages, Obituaries....................1238
Family Circle....................1239
With the Children....................1242

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

SUNDAY-SCHOOL SUPPLIES

Edited by W. W. DOWLING.

Our Series of Sunday-School Helps Consists of the Following Graded Quarterlies and Weeklies.

QUARTERLIES

The Beginners' Quarterly
The Primary Quarterly
The Youths' Quarterly
The Scholars' Quarterly
The Bible Student
The Bible Lesson Picture Roll

WEEKLIES

The Little Ones
The Young Evangelist
The Round Table
Our Young Folks
Bible Lesson Leaves
Bible Lesson Picture Cards

If you are not using these excellent Supplies in your Sunday-School send for FREE SAMPLES, to

Christian Publishing Co., - St. Louis, Mo.

A Modern Plea for Ancient Truth

By J. H. GARRISON

An epitome of the plea for a restoration of primitive Christianity in doctrine and in life.

94 Pages—Bound in Pretty Oxford Gray.

Price, 35 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Living Praise

By Chas. H. Gabriel and W. W. Dowling

Sacred Songs Suitable for All Occasions

267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.

Three Styles of Binding.

PRICES:
$15.00, $20.00, $25.00 per hundred

CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

LIFE OF ALEXANDER CAMPBELL

By THOS. W. GRAFTON.

A condensed and accurate account of the life of the great

Religious Reformer

Written in Attractive Style

The Book for Busy People

234 Pages. Cloth Binding
PRICE, Postpaid, $1.00

Christian Publishing Co., St. Louis.

HOME DEPARTMENT AND CRADLE ROLL SUPPLIES.

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. September 21, 1905 No. 38

Current Events.

The Need of Manhood.

The "Chicago Journal," a strong Republican paper, has enough of the true spirit of manhood in its management to stand for what is right and good rather than for its own political party when this is corrupt. For instance, it argues that while we loudly bemoan Russia's need of manhood, America's own need of manhood cries out from every page of every newspaper every day. "Philadelphia," it says, "needs manhood to support and carry through the fight begun against exposed political chicanery and crime; Missouri needs manhood to sustain Folk in his efforts to rescue the state from its long tolerated defiance of law, and Wisconsin and Kansas need manhood in their contest with entrenched monopoly. Ohio needs manhood to dethrone political bossism that, like a gigantic spider, has entrapped the state government in its web." When a political paper can thus commend the work of a Democratic governor in one state and throw the weight of its influence into dethroning Ohio bossism, which is allied with the paper's own political party, it shows that there has been a great awakening. Every editorial writer feels free to castigate poor Russia in its benighted condition, but altogether too many newspaper writers can find little in their political party that seems to them to need the whip.

⁂

The Government of Ohio.

The state of Ohio has for many years been strongly Republican and it is possible that at the next election the party in power may still hold the reins of government, but this will not be without a strong effort on the part of the good people of that state to overthrow the ring-rule that now controls the state which has prided itself upon supplying so many of our presidents. The coming election is one of more than ordinary interest for, like the recent election in Missouri, the question at issue is not so much a political one as a moral one. Those who are familiar with the situation in Ohio know that the liquor interest of the state is doing all in its power to re-elect Governor Herrick. That gentleman is, no doubt, in many respects a very admirable man, and his attitude toward the gambling interests has been on the side of morality. But he has fallen short in other respects, and we believe that the reasons which have prompted a great many of the best men in the state to withdraw their allegiance from him are good ones why he should not be elected when so admirable a candidate as Mr. Pattison, who stands four-square for the advancement of every moral question, is presented in opposition.

⁂

A Russian Concession.

Moved by an entirely natural and commendable gratitude to the United States for its part in bringing the war to a close, Russia has yielded a point that has been in dispute between the two countries for several years. The announcement was made by M. Witte at the farewell conference between President Roosevelt and the Russian envoys. The Czar has ordered a reduction of the tariff upon certain important classes of American manufactured goods by the removal of a discriminating and retaliatory charge which had been made against products from this country. The trouble arose out of a dispute over the sugar bounty. Our present tariff law authorizes the collection of a differential upon imported sugar which has received a bounty in the country of its manufacture. Russia does not pay a cash bounty on exported sugar, but it imposes an internal revenue tax upon sugar manufactured in the country, and refunds or remits the tax upon sugar that is exported. Our government held that this was equivalent to paying a bounty, and collected the additional duty. Russia resented this, and by way of retaliation imposed a higher rate on certain classes of American goods than upon similar goods from other countries. There was a chance for a tariff war, but it never came to that, though there were friction and mutual accusations of failure to comply with the terms of the "most favored nation" agreement. Russia now yields the point so far as to cancel her retaliatory tariff and admit all American goods on as favorable terms as those from any other country.

⁂

A Revised Opinion.

The "tainted money" question will not down. During the past week there have been two or three interesting contributions to the discussion. First came the publication of Dr. Washington Gladden's revised opinion on the subject—or perhaps it was a revised statement rather than a revised opinion. The gist of this is that an institution may properly receive funds from any source, even from an oil magnate, without investigating the moral status of the contributed dollars, but that gifts ought not to be solicited from parties who may reasonably be suspected of having acquired their money in objectionable ways. The distinction here is between accepting voluntary gifts and asking for them. It is worth making. Some objectionable elements are eliminated if the representatives of charitable, missionary and educational institutions do not put themselves in the position of suppliants before the possessors of ill-gotten gain. Even a trust magnate must do something with his money, and Dr. Gladden admits that it may be allowable for him to offer it, modestly and voluntarily, to a good cause. The distinction, however, weakens the force of some of the arguments which have been used. For example, it breaks up the parallel between receiving "tainted money" of the sort that has been under discussion and receiving stolen goods from a common thief. A church would scarcely like to receive a gift of stolen goods from a burglar, even if he brought it to the altar voluntarily. Perhaps we shall have to admit, after all, that there is some sort of moral distinction to be made between the house-breaker and the monopolist.

⁂

The Care of Public Money.

It is announced that the state auditor of Indiana has been found to be a defaulter to the amount of about $145,000. This, in a commonwealth which is virtuous even to the extent of an absolute anti-cigarette law, and which has a governor who is one of the three great gubernatorial reformers, is certainly startling. The discovery was made by the diligence and zeal of the governor. The facts in the case are, that the auditor, whose duty it is to keep certain moneys belonging to the state and to make periodical settlements and reports, has invested the amount mentioned in certain securities which appear to be of the most obviously insecure and speculative sort. The law requires that the auditor shall be required to account for the public moneys received by him, and also for the interest accruing on the same while they are deposited in bank. The supreme court has decided, however, that public officers who are charged with the custody of public money cannot be required to account for interest on it during the time it is in their possession. From this decision has grown the custom, on the part of such officers, of investing such public money for their own benefit. This would be a wholly vicious and indefensible system even if there were some provision for guaranteeing that the funds would be conservatively invested as trust funds should be. But more than once officials have succumbed to the obvious temptation to invest in speculative enterprises in the hope of large and quick returns. Judging from the amount of mining stock purchased by the late auditor and held by him as security for state funds, it is evident that he had fallen into this habit in its worst form. He has become a defaulter by accident and bad judgment rather than by intention. He deserves his punishment, but the chief fault is with a system which furnishes an open door and a standing invitation to such aberrations. It is palpably absurd to tolerate for a moment an arrangement under which public officers are allowed to invest public moneys for their own benefit and at their own discretion.

◆

A Naval Disaster.

The accidental explosion of Admiral Togo's flagship, Mikasa, resulting in the total destruction of the vessel and the loss of 599 lives, adds one more to the long list of costly naval accidents in time of peace. A complete list of even the serious accidents which have occurred on battleships in times of peace during the last ten years would be appalling. One recalls at once a few of our own misfortunes. There was the destruction of the Maine, which marked the beginning of our war with Spain, as this marks the end of Japan's war with Russia. There was the explosion in the turret of the Missouri not a great many months ago; still more recently, and still under inquiry, the explosion of the Bennington's boilers. Probably few of us realize what constant peril lurks in the mechanism of a modern battleship. The greatly increased size and power of her guns and the explosiveness of their projectiles, and the heavy demands made upon the boilers to secure the necessary speed, both augment the risk. It seems to be a law of nature that destructive devices shall be dangerous to those who use them. The man who uses a steel trap has to take the chance of getting his own foot caught in it. The man who has a gun has something with which he may kill or which may kill him, depending on the care and skill with which it is handled. Dynamite is more dangerous than powder. Increased peril to the user is the price of every increase in the efficiency of a destructive agent. So it is with battleships. It does not mean that we must accept these awful accidents as a matter of course, or that we must go back to bows and arrows because big guns are sometimes destructive at the breach as well as at the muzzle. But it does mean that we must have ever-increasing skill and care. And perhaps it should serve to remind us, even in time of peace, that war is essentially a bloody and fatal business.

◆

The Armistice Signed.

The armistice between Russia and Japan has been signed. By it the representatives of both powers in the field agreed that on and after Sept. 16, all hostile and inimical acts should cease. A neutral zone four kilometers wide was established between the armies. Thus the peace which was negotiated at Portsmouth becomes a reality on the field. The conditions of the armistice, which were discussed at great length and with much care by both parties, will govern the relations between the armies during the period pending the formal ratification of the treaty of peace. The army takes nothing for granted. While the general public has already counted peace as an assured reality, speaks of the war in the past tense and is rapidly forgetting all about it, the armies remain just where they were, prepared for the improbable exigency of a resumption of hostilities in case either government should fail to ratify the treaty. But for practical purposes we may still feel safe in saying that the war is over.

◆

Insurance Revelations.

The legislative investigation committee which is probing into the records and methods of the great insurance companies in New York, is unearthing some interesting and not altogether reassuring facts. It is becoming pretty evident that we might as well have saved some of the indignation which we were so recently lavishing upon the Equitable and its managers so that there might have been a more just distribution of it among those who are equally entitled to it. The search-light happened to fall upon the Equitable first, but it is doubtful whether any just charge has been brought against the Equitable which could not be made with equal propriety against the other companies of the first class. The righteous wrath and indignation of the American people are always short-winded, and it is not likely that any revelations that may be made will create much of a sensation now, but it is just as well to know what has been going on. For one thing, it seems that they have not been above resorting to the boldest fictions to make their books give a false impression of their dealings. For example, when it was advantageous to make it appear that certain stocks or bonds were not owned by the companies, they could be sold to some office boy or clerk (drawing a salary of perhaps ten dollars a week), and his note for several million dollars accepted. The transaction would not be so risky as it might seem, for the company would merely keep the bonds in its safe as collateral for the notes instead of keeping it upon the books as an asset of the company. The purpose of this shrewd device, which honorable business men of national reputation have been using, is to make what is appear as if it were not. There are several names for this kind of an act, and some of them are very harsh. The dealings of the insurance companies with their allied trust companies and with syndicates of bankers and prominent financiers, are still undergoing investigation. It has already been shown that the New York Life would apparently rather receive 2 per cent interest from a favored trust company than 4 per cent in the general money market, the security being equally good, and that it has been a practice to go into stock and bond deals with friendly bankers and brokers on terms under which the insurance company furnished all of the capital and received half of the profits. None of these things can shake the faith of the thoughtful man in the fundamental principles of well regulated life insurance. But more and more it is borne in upon his mind that, in so far as the protection feature and the investment feature can be separated, he would like to buy protection at the cheapest rate from a good insurance company and make his investments through some other channel where he can receive a little larger proportion of what his money earns.

◆

Dr. Gladden at Seattle.

The American Board of Commissioners for Foreign Missions has been in session at Seattle, and Dr. Gladden, as was expected, made a strong speech in support of a resolution against soliciting tainted money. Dr. Gladden supported his resolution with an address which was as earnest and eloquent as any of his former deliverances on the subject, and considerably more convincing by reason of the limitation of his thesis. Especially did he condemn the stand of those who would make the decision of a moral question depend upon our need of the money. A similar disposition to avoid a definite commitment was exhibited at a meeting of a Methodist conference in Indiana. A church in Whiting, Ind., had decided to ask Mr. Rockefeller to aid in the erection of a building, the town being virtually owned by the Standard Oil Company. A resolution approving the appeal was voted down, the chief reason for the action apparently being a desire to avoid going on record on either side of the question.

How the Holy Spirit Reaches Unbelievers.

There is evidence that the wild theories which once prevailed in evangelical Protestant bodies concerning the method of the Holy Spirit in convicting men of sin are no longer endorsed by thoughtful leaders in these churches, and that new light is breaking forth from the Word of God. The view once so popular among revivalists practically dispensed with the Gospel as the power of God unto salvation, and taught the direct conversion of men by the Holy Spirit without the intervention of the truth. The correction of this error is likely to lead to a widespread interest in evangelistic work throughout the world, and is indeed now having that result.

In an article in the "Missionary Review of the World," by the editor-in-chief, Dr. Arthur C. Pierson, on "God's Chosen Vessels," he is led to say:

> It is possible that there is a common misapprehension as to the chosen modes and methods of the Spirit's highest activity in the believer and the church, and through believers upon a dying world. If this is true, then by correcting and removing wrong conceptions we may open the way for intelligent and efficient co-operation with the Spirit in the work of conversion. All missions, at home and abroad, may be awaiting such new impulse and impetus to assure their highest results. More than this, a new era of power and progress may be even now dawning, and we need to be on the alert to catch God's signals and follow them.

The example of the Welsh revival is cited, in which, as soon as any church put itself right with God and with men, it became a vessel of God to bring salvation to the unsaved. The Lord wants human instrumentalities with which to carry on his divine work, but these human instrumentalities must be meet for the Master's use. Otherwise he need not have called Paul or any other "chosen vessel" into his service. Again we quote Dr. Pierson:

> It was some such course of study as this that led the late Dr. A. J. Gordon to the conviction that, during this present dispensation, the Spirit's method is to teach the unsaved, not by directly working on their hearts, but always through the *believer* as his chosen *vessel*—the medium of communication.

It was a fresh and original study of the New Testament that led the leaders in this Reformation to see that truth nearly a century ago. Not only did they see it and proclaim it as God's method of reaching and converting men, but for doing so they were misunderstood and misrepresented, being charged with denying the very existence and work of the Holy Spirit.

If there came to be, through the correction of this error, a lack of proper emphasis of the work of the Holy Spirit in the believer to prepare him to be a medium of communicating divine truth to the world, on the part of many among us, there is not wanting abundant evidence that this fault is now being corrected, and the position which has always been held in theory is now coming to be a vital experience and an essential condition of all successful evangelization.

Now that our religious neighbors are coming to see that the Spirit's convicting power is mediated by the truth in men who believe it and live it, and proclaim it, and the Disciples of Christ, who have always held to this truth, are realizing as never before that this preparation for the mediumship of God's power unto salvation is the personal work of the Holy Spirit, who was promised to the disciples for this very purpose, are we not coming into an understanding of the truth that will make possible such a wave of evangelistic power as the world has not known since the apostolic age? God grant that it may be so, and that we who plead for New Testament Christianity may seek that fullness of the Spirit which alone can enable us to exemplify, both in our lives and in our achievements, the supreme excellency and unconquerable power of that faith and zeal which characterized the apostolic age. The world is convinced of the correctness of the theory, but it awaits a practical demonstration of the beneficent *power* which transformed the early disciples from timid, hesitating, worldly-minded followers of Jesus into the spiritual giants they became, and brought the proud Roman emperor to bow at the foot of the cross for pardon and peace. We have an omnipotent Gospel when preached by Spirit-filled men. It is an impotent Gospel in the hands of a worldly-minded, mammon-loving, self-seeking ministry.

* * *

A Message from the Pew to the Pulpit.

In a series of articles in the "Saturday Evening Post," by Senator Albert J. Beveridge, on "The Young Man and the World," he devotes one to "The Young Man and the Pulpit," which contains some good advice. It is well for ministers, and especially for those beginning their work, to know how the mass of men who occupy the pew regard their calling. Senator Beveridge gives the preacher of Christ's Gospel the very highest place, but he wants him to be a *preacher of the Word,* and not a mere lecturer or entertainer. Hear the senator on this point.

> First, then, young man aspiring to the pulpit, the world expects you to be above all other things a minister of the Gospel. It does not expect you to be primarily a brilliant man, or a learned man, or witty or eloquent, or any other thing that would put your name on the tongues of men. The world will be glad if you are all of these, of course; but it wants you to be a preacher of the Word before anything else. It expects that all your talents will be consecrated to your sacred calling.
>
> It expects you to speak to the heart, as well as to the understanding, of men and women, of the high things of faith, of the deep things of life and death. The great world of worn and weary humanity wants from the pulpit that word of helpfulness and power and peace which is spoken only by him who has utterly forgotten all things except his holy mission. Therefore, merge all of your striking qualities into the divine purpose of which you are the agent. Lose consciousness of yourself in the burning consciousness of your cause.

He tells of a friend of his who, on returning from church, said: "I am tired and disappointed. I went to hear a sermon and listened to a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man, and his address was an intellectual treat, but I did not go to church to hear a professional lecturer. When I want to be merely entertained I will go to the theatre." This objection, too, is most apt to come from intellectual people, who feel the need of a spiritual tonic and go to church for that. It is a hint well worth heeding by preachers, whether young or old. In this age of intense living, when the material things of life are pressed so continually on the minds of men, they go to church that they may see, through a rift in the cloud, a glimpse, at least, of the infinite blue of heaven, a vision of spiritual realities. It is to wrong one's hearers, if the man of God fails to lift the veil that hides from men's views the higher things of life; he can do this only as he preaches the Gospel of Christ. Only this Gospel can set men in right relations to God and to each other, and enable them to look at this world in the clear light that shines out of the world to come.

Another wise suggestion to the young man in the pulpit is to preach what he *believes.* "The world is hungry for faith." It wants to hear a man who will help them to believe. "More men and women today would rather believe in the few fundamentals of the Christian religion than have any other gift that lavish fortune could bestow upon them." This is not the ordinary impression concerning men of the world, but we doubt not the senator is right. Men want to believe in a hereafter, whether or not they are willing to conform their lives to the standard of living which such a faith imposes. They need to be shown that the way to live hereafter is to live *now* the higher, the real life.

In a word, Senator Beveridge says in effect to the young preacher, "Stick close to your business, and be sure you believe what you preach."

Notes and Comments.

September 30 is a very important day for our church this year, for then will be ended the records of the fiscal year and the books closed. Every interest we have sends out an exigent cry. We are so near the mark set by some of the societies that it would be a great pity if, for any reason, the goals aimed at should fail to be reached. Our Church Extension Board, to which we must give precedence, seeing that September is the special month for the collections in its behalf, is facing a crisis. During the past two months it has granted no new applications for aid. "Can we pay the loans promised?" is the question before the board. Applications continue to come, asking to be filed for future granting. As it looks now the board will be compelled to use all of the September offering to pay loans already granted, but no new grants can be made for months to come unless the churches come bravely and quickly to the help of the Church Extension Society. By reason of rains, no doubt, the secretary's report on another page shows no gains. There remains yet one Sunday in September and every church should see to it that it has part in the offering to house the many homeless churches that are crying for just a little help to enable them to help themselves. There are hundreds of churches who could build at once and do a good work if our Church Extension treasury could grant them a small loan.

◆

Then the American Christian Missionary Society needs only $8,000 to complete the offering for this year of $100,000. There are men among us who could easily give $5,000 to this work and be the richer for it; hundreds could give $1,000. We only wish they could see the great wide-stretching, ever-multiplying fields of waiting opportunity. How can the people hear, without a preacher? Is not $100,000 a very small sum for our brotherhood of a million and a quarter people to raise for mission work in the home land? There remain but seven more days from this date to raise the needed $8,000.

◆

We started in to raise the sum of $250,000 for foreign missions. Up to September 16 nearly $237,000 had been secured so that only $13,000 are needed, and about $8,000 of this are reasonably secured, according to Brother Rains, leaving $5,000 to come from some unknown source within the next week. Surely this money will not be lacking. With victory in sight, there must not be failure now.

◆

We are interested in a correspondence started by John S. McConnell, representing the Methodist Board of Church Extension, and the secretary of our own Extension Board. Dr. McConnell had been perusing "Business in Christianity" which he found full of interesting facts, but for his personal information asked some questions about our Church Extension work. He evidently, from the nature of these questions, believes that our methods are superior to some of those employed by his own church. Among other things, he says: "I was much interested in the rather unique way you have of reporting what each state has given and what Church Extension has done within the bounds of that state. Your Board is certainly doing a good work, and you are to be congratulated." Brother Muckley had a conference with the secretary of the Methodist Board of Church Extension last November, a year ago, and was informed on that occasion that the Methodists have over $400,000 in outstanding loans that they never expect to collect. As contrasted with this, note that our own Church Extension Board has lost only $563 in the course of its work.

◆

The treaty of peace signed at Portsmouth, N. H., between the envoys of Russia and Japan is a victory at which the whole world should rejoice. It honors both nations and it honors our Christian civilization. The part our own nation has taken in bringing about this peace is highly creditable to us, and especially to the president whose courage and tact in this delicate business has given him first place among the world's diplomats and peacemakers.

◆

We have said it is creditable to both nations. It is creditable to Russia, because out of a very discouraging situation her envoys have won an honorable peace, better than the world dared hope they could win. It is particularly honorable to Japan, because she moderated her demands in response to the world's desire for peace and in harmony with her own desire for peace. In doing so, she has shown herself to be as magnanimous in victory as she was brave in war. What most Americans, and perhaps most people of other nations, feared about Japan, was that she would "lose her head," as the saying goes, and carry a chip on her shoulder ready to fight all creation. But instead of that she has abandoned demands which the civilized world did not, under the circumstances, deem extravagant, for the sake of peace. This fact ought to give her, and will give her, in the eyes of the nations, greater prestige than any single victory of the war.

◆

The rioting which is reported as going on in Tokio must not be supposed to represent the sober, second thought of the nation; it is a temporary expression of disappointment on the part of the populace whose expectations had been raised too high, and who have not had time to weigh calmly the advantage to Japan of her magnanimous terms of peace. She was in a condition to be generous and has shown herself great enough to bear with moderation the victories she has won on land and sea.

◆

The result of the war means, not only an "open door" for commerce in Manchuria and China, but an "open door" for the gospel as well. It means the advancement of Japan to the rank of a first class nation, and the awakening and development of China to a great future. It means the moderation of Russia's ambition in the east and more attention to her domestic affairs, with a freer and stronger government. All this is in the interest of human progress.

◆

Judging by the reports in our contemporaries, some of the scribes supposed to be representing these, spent more of their time in sight-seeing or chatting with the brethren than in attendance upon the San Francisco convention. THE CHRISTIAN-EVANGELIST is the only paper that has given anything like an adequate account of the proceedings, and a good portion of what has appeared in two papers, rather noted for their critical spirit, has been in the nature of criticism rather than information. In one of them appears nearly a whole page which must give anyone who reads it the impression that the writer is a born "kicker." He seems to be angry because he had to pay his own board bill at the convention. Then he thinks the churches in the west accommodate themselves to please the whims of sectarian worshipers; following which he spends nearly two columns in belaboring the convention and its managers because he was not allowed to make a prohibition speech. Sane criticism has its place, but some editors seem to prefer to deal out criticism rather than news. THE CHRISTIAN-EVANGELIST has sought to give its readers the news about the convention, and it has done this very fully, and in its editorial columns it has attempted to point out the significance of some of the things said and done at the convention. There may be occasion to criticise some things. We take it that the members of our churches are in the first place more interested in what is helpful and inspiring than in any efforts we may make to change for the better things that are not especially vital.

Editor's Easy Chair.

We were tarrying in Big Goose Valley, five miles southwest of Sheridan, Wyoming, when the Easy Chair closed its last record. We tarried yet another day after that narration and made a trip twelve miles distant to Big Goose Canon—we four, the Easy Chair and wife and Brother George W. Garrett and wife. The mouth of this canon is known as "Absaraka Park," and this name is printed above the narrow rocky defile that constitutes the entrance to the canon. The road thither up the valley is a gentle incline, through green fields of alfalfa and golden fields of shocked wheat, with the irrigating ditches marking the hillsides and threading the fields, until farms and orchards and homes give place to the grandeurs and sublimities of nature. The granite walls of Big Goose Canon may not be quite so high as those of Cheyenne Canon, but any lack in this respect is overcome by the smooth granite boulders, varying in size from a cannon ball to a small dwelling house, through which and over which and under which roars and rushes and flashes and splashes Big Goose Creek, as crystal a stream as was ever brewed in the mountains, and performing in its downward plunge toward the valley all the gyrations ascribed to the Falls of Lodore, in Southey's classic poem. A photograph of it appeared in last week's issue of The Christian-Evangelist. What a home for the mountain trout in this cold, clear, dashing stream, with its rapids, darting between huge granite boulders, like "shafts of polished velocity," as Ruskin says of the rapids above the Rhine Falls! And the trout are there, too, but wary, bait-wise, and up to all the tricks of the professional angler. But it was a part of our business up there to test their sagacity, and sample them as food. We captured a few, not many, but enough to gratify our ambition, if not to satisfy our appetite. The actual catching of the trout soon becomes, to a lover of nature, a secondary consideration in such surroundings.

◆

Of course, the women had prepared a lunch for the noon hour. It seems almost a profanation to call a meal consisting of fried grouse—which we had shot the day before—fish, pies, cakes, jams, etc., a lunch! And then the table and dining room were such as kings and queens seldom, if ever, enjoyed. A huge granite boulder, large enough to build a house on, located in the middle of the stream, which at that time flowed under it, was the table. The canon itself, with its towering walls of polished granite, roofed with the blue sky, was the dining room. Music was furnished by an orchestra of a thousand pieces, blending into a sound as of many waters. A deep pool of snow-water was our finger bowl. The All-gracious Father, whose hand reared these majestic walls, and furnished these bounties, was our host. If one wishes to know how many muscles he has, and where located, a few hours of trout fishing along this boulder-filled stream will give him the desired information. Of course, one is expected to slide from one of these slippery boulders once or twice during the day, and take a cold foot and leg bath with his shoes and stockings on; but a little thing like that will not disturb a genuine disciple of Izaak Walton. After three hours of this sort of experience the Editor felt the need of his "Easy Chair," but the best substitute for it was that same table transformed into a bed, with the aid of some wraps, on which he rested his weary limbs as if it had been a bed of down, while gazing upward at the fleecy clouds crossing the patch of blue sky like sails on a distant sea.

◆

On the morrow, after a drive over Sheridan Heights, looking down upon the aspiring young city spread along the valley, and through some of the principal streets, with their solid business buildings and tasty residences, we bade our kinspeople good-bye, and took the east-bound train for Chicago. A sleeping car berth for this particular train to be taken at this particular town had been engaged five days before at Billings. On inquiring for it the conductor informed us that nothing was reserved, and that he could give us neither a lower nor an upper berth. We asked to see his diagram, and showed him our name recorded on it and a line drawn across it, and demanded to know by whose authority the erasing was done. He laid it on the conductor who preceded him, who was new to the business and had gotten "rattled"—another case of "the wicked partner"! Telling him we intended to find out who erased our name, and why, if it took the balance of the fall, we sought where to lay our heads in the tourists' sleeper, and finally secured two upper berths. We soon found that several others had been similarly disappointed. Of course, there is unusual travel west this fall, and the demand for sleeping car berths is great, and some allowance must be made for that; but that fact is no justification for duplicity, reselling of berths and failure to observe contracts. The journey eastward was rapid and pleasant, except Nebraska struck us hard again with an attack of hay fever, as we crossed its fertile plains. On the train we got acquainted with Brother Settle, of Sheridan, coming east; and Brother McCoy, of Allerton, Ia., returning home from the coast, who gave us a first-hand account of the Iowa state convention, "the best in the history of the state," and the glowing prospects of Drake University. How refreshing to meet with a business man who knows something about, and is deeply interested in, something besides his own business! Lincoln, Omaha, Chicago were passed as so many commas, for we were hastening on to Pentwater for a period.

◆

At 10 o'clock Saturday night two travel-worn, dusty pilgrims landed at Pentwater, passed along the winding walk that leads across the narrow peninsula to Lake Michigan, and then south along the banistered sidewalk to "The Pioneer" cottage. The half-full moon was shedding a soft light over wood and lake, and the latter was sleeping so quietly that not even its breathing reached our ears. In a few moments we were sleeping, also. And here we are resting a while, after our long journey of between six thousand and seven thousand miles. It was just a month from the morning we left St. Louis to the evening we landed in Pentwater. It has been a month of rich and varied experiences, well worth the time, expense, weariness and whatever discomforts were incident to the journey. That no accident occurred to mar the happiness of the expedition west and return, so far as we have heard, is cause for thanksgiving to Him who neither slumbers nor sleeps. The men and women who made up the company of "The Christian-Evangelist Special" were a part of the salt of the earth and the light of the world. Their fellowship was delightful, and the memory of our happy association together during the long journey across mountains, plains and deserts will linger with us after many of the humdrum experiences of life have been forgotten. . . . It is delightfully quiet and restful here at Garrison Park. Only one cottage besides our own is occupied on the Lake Michigan side, and that will be vacant in a day or two, leaving us the sole occupants. But we still have the music and majesty of the lake, the society of the woods, and the visits of golden and crimson sunsets. We are not lonesome. There is a note of melancholy in the autumnal anthem the lake is singing today, which means separation soon—too soon—from these loved scenes and associations.

Garrison Park, Pentwater, Mich.

A United Church and a Believing World*

By
F. M. Dowling

(*Continued from last week.*)

A Reunited Christendom the Preparation for a Christianized World.

And now, my brethren, before God I charge you to hear the conclusion to which we are driven by the premises involved in the statements that have been made: We, as a people devoted to the reuniting of the dismembered body of Christ to the end that the world may believe, ought to be the foremost foreign missionary people of Christendom. For, hear me, present indications and accomplished facts compel the belief that the problem of Christian union is to be solved chiefly on the foreign field.

Dr. Barton, one of the secretaries of the American board, made an extended tour of the mission field, and when he returned home, said: "The missionaries are in advance of the home churches in fraternal co-operation for the promotion of the kingdom of Jesus Christ in the world in ways that are Christian before they are denominational. I assume no unusual prophetic vision when I make bold to declare that this position of leadership will be maintained in the foreign work until the churches in the United States are compelled to fall into line."

At a conference of the Foreign Missionary Boards of the United States and Canada, Robert E. Speer, a secretary of the Presbyterian board, said: "I know the views that many hold, that the denominational lines are providential gifts to the children of men. Some missionaries hold that they are sent out for the propagation of denominational differences. I have heard missionaries antagonize the matter of self-support because, they said: 'If we press this matter the Christians now organized under many different names will get together all **IN ONE BIG CHURCH UNDER ONE NAME** and we won't have them any longer under our doctrinal control.' I think they would, and I think that one name is above the other names."

Mr. Mott notes the tendency in the mission field toward an organic union of the various branches of each denominational family, and then remarks: "This plan is the first stage in the union of the Christian forces." His second stage is not quite what he leads us to anticipate, and yet it is almost that, for he says: "The sentiment in favor of this movement toward a closer union is far stronger on the mission fields than at home. Even greater progress in this direction would have been made on the mission fields had not the missionaries been hindered in their plans either by denominational ambitions or by the lack of vision of the home churches. Without doubt the church in non-Christian lands has important lessons to teach the church in Christian countries. Face to face with the vast and powerfully entrenched forces of heathenism, with its ignorance, superstition, and sin, they clearly see that nothing short of a union in spirit, plan and effort on the part of all true disciples of Jesus Christ will prevail. In the presence of a world that is unbelieving to an extent and to a depth which those living in Christian lands can not fully realize, they long to be in a position to present that mightiest apologetic—the one for which Christ prayed—that the world may believe in the divine mission of their Lord." A little while ago I quoted the saying of Dr. Behrends: "I can not evade the conviction that foreign missions carry in them the **SWIFT DOOM OF OUR PETTY** sectarian divisions." In the same address follow these burning words: "They [the foreign missionaries] have fought their way through to a simpler theology than have we. They have ceased to tithe the mint, anise, and cummin. They have learned that Japan and China will never utter the shibboleths of our schools. They have concentrated upon fundamentals. They listen with silence and wondering eyes to many of our disputations. They know what kind of gospel the great world needs, and I have sometimes thought it might be well if they should draw up a creed binding upon us who stay at home. At all events the simplicity which experience has forced upon them must master us. Nor is it difficult to state what that ultimate simplicity of doctrinal conviction must be. It must be the primitive simplicity. There can be no other. We must come back to the New Testament. Our religion must centralize in personal devotion to the personal Christ. He is our Master; he alone. We shall never conquer each other. But I hope that we are all willing that Christ shall conquer us all."

PRESIDENT M'LEAN WROTE THIS back to us as a part of his message from Japan: "The Japanese want the very thing for which we plead. They want the Christianity of Christ, and not the creeds, or dogmas, or theologies, or customs of men. One of the ablest men of Japan says that there are hardly any of his countrymen who are loyal to the creeds and dogmas which constitute the foundations of the several denominations. Common believers, he adds, have been ignorant from the beginning of sects and denominations; but never before have these been so coldly disregarded by the ministers and officers in the churches as now. One prevailing current throughout all denominations is church union, and this current is growing stronger, and higher, and swifter.

LEADING MEN IN THE CHURCHES pay most diligent attention to the practical question of church union, and utterly none to the preservation of the denominations. All are waiting anxiously for the time and the man to take the final step toward a glorious reformation in Japan. The Japanese desire and pray for what we desire and pray for, that there may be one flock, one shepherd. Now is the time for us to publish far and wide the truth which we hold, and thereby help the Japanese to realize that which they so devoutly wish."

One of the greatest and most perplexing questions that came before the last general conference of the Methodist Episcopal Church pertained to the sending of a missionary bishop to Japan. The committee on the Episcopacy recommended the appointment of such a bishop. The opposition to the report, representing some of the most prominent men in the conference, urged with tremendous earnestness and power that such a step would hinder the proposed union of the seven branches of Methodism in Japan. I was waiting in prayerful expectancy for some one to get **A LARGER VISION OF UNION** than merely the union of Methodism in Japan. That vision came to Emory Smith, of Des Moines. He said: "Mr. Chairman, it is not my desire to make a lengthy speech. My aim is, rather, to repeat what one of our brightest and best Japanese ministers told me in a conversation recently. Rev. Takesha Uki, a graduate of Simpson college, Iowa, and now pastor of our principal church in Tokio, told me and told others but a few weeks ago that they do not wish to have a missionary bishop in Japan, for the reason that it would be against a prospective union of the Christian churches now being very hopefully in contemplation in that Empire. I know that, as a Methodist, I might oppose that, but as we are all Christians first, and Methodists secondly, I presume that we will all agree that anything that tends to Christian union on a pure basis, into which Methodism can enter, of genuine Christianity, is to be preferred even to the predominance of our own denomination."

---

*An address delivered at the International Convention at San Francisco.

A conference of the Protestant missionaries of Japan was held in 1900 in Tokio. This proclamation was issued: "This conference of missionaries proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

WE DO NOT NEED TO TALK SIMPLY about prospective union in Japan, for behold, actual beginnings have been made! Congregations of different denominations have united, calling the resultant body "The Japanese Church of Christ."

At the Ecumenical Conference G. W. Knox, D. D., of Union Theological Seminary, said: "Missionaries in Japan of different denominational names have proved that union can be effected. Four Presbyterian bodies with two Reformed bodies united in organic union. It is possible to unite those that stand so near together on the foreign field, if the church at home will only say, Amen! Then beyond that it is possible to unite every branch of the Christian Church in a great federal union. Comity is too weak, far too weak; we must have more than that. Our faith is too weak for the unity of the Christ; too weak for the organic union which will come when the Christian's prayer is answered." The situation in other fields is similar to that in Japan.

Dr. Farnsworth, of Turkey, says that Methodists have said to him, "We don't come here to preach Methodism, we come here to preach Christ." He tells of the "good Father Dwight" who was under the Presbyterian banner when the Presbyterians and Congregationalists were working together. Some of the friends in the homeland feared that the denominational fences were being neglected, and sent out a circular to stir up the Presbyterians to look after their denominational interests. Dr. Dwight wrote back: "I really don't **KNOW WHETHER I AM A PRESBYTERIAN** or not. I wish you would ask my brethren with whom I have been at work these forty years."

John G. Paton, the veteran missionary to the New Hebrides, said at the Ecumenical Conference: "Though our mission is supported by Presbyterian churches, our converts do not know that there are Presbyterians in the world."

Now, brethren, supported by this array of testimony and this presentation of facts, let me reaffirm that the problem of Christian union is to be solved chiefly in the foreign field, and let me reiterate with tenfold, and more, emphasis, that the first conclusion to be drawn from the premises by the Disciples of Christ is that we ought to be the foremost foreign missionary people of Christendom.

I prepared myself to answer with statistics the question of our real interest in the union of Christians as shown by our contributions to the work on the foreign field where the problem is chiefly to be solved. But figures do not always tell the truth. They would not in this instance—certainly not the whole truth. All things considered, our history in this matter has been natural and logical. Professor Guyot, of Princeton, says that progress in the world is like the development of plant life. It has three periods of growth: The first growth is in the soil—growth by the root—and is very slow. The second is more accelerated—growth by the stem. The third is the most rapid of all—growth by the blossom and fruit. Our missionary development is passing out of the period of slow growth by the root. We are entering the period of more accelerated growth by the stem; and may God, by favoring breezes, and dews, and sunshine, and showers, hasten the period of rapid growth by flower and fruit.

I lately read this incident of travel. On June 23, 1861, Sir Samuel Baker and his party were sleeping in the dry bed of the Atbara, a tributary of the Nile. They had traveled all day in the dry river bed. On this night they were aroused by the terrified cry of native attendants,

"THE RIVER! THE RIVER!"

As they cried, they rushed for the dry and sandy shore. The mighty river, which had been gathering its waters from the melting snows of the mountains of Abyssinia rushed by, a torrent fifteen hundred feet wide and twenty feet deep, rolling on to satisfy the thirst of innumerable palm trees and transform the barren fields of Egypt into a garden of beauty and plenty. Brethren, the waters of our interest and enthusiasm in the divine enterprise of the evangelization of the world by the reunited church have been gathering on the hills of God, and, although we may still be camping in the dry river bed of indifference and inactivity, with my ear toward the mountain I catch the sound of distant thunder, and raise the shout, The river! the river! This is the river, the streams whereof make glad the city of God.

And, now, my friends, I want you to ascend with me for the mountain top vision. Christian union is coming! The evangelization of the world is coming! There is a connection between these coming events. Christian union is coming!

Dr. Behrends is right: "We are nearer each other than our fathers were, and our children will keep up the converging march." The skirmishing that precedes the decisive battle has begun.

SECTARIANISM IS IN ITS LAST DITCH.

While some things can be done by the multitudes of Christian union recruits pouring in from all quarters which, we admit, can not be done by us, nevertheless there can be no question that there is a place in the forefront of the battle for "the old guard." As for myself, I want to be in the final charge, and on the hilltop, when the signal gun is fired and the last saber thrust is sent home, and see the white flag of surrender run up to signal to the world that sectarianism and disunion in the family of God are dead forever; and, if it be not too optimistic even for the dreams of faith, I want a place in the United Army of the Kingdom when heathenism and unbelief take their last stand, and who would not want to see the day when no banner but the flag of faith floats in the skies of God!

The evangelization of the world is coming! The word of the Lord has spoken it—and it can not fail.

The night is far spent and the day is at hand. The mountain peaks are pink with promise. There are no more hermit nations. The last door has been opened and we have our missionaries standing there on the "roof of the world." The loneliest and most isolated of the isles of the sea now belongs to the Society Group. If Africa is not the only dark continent, Japan is not the only sunrise empire:

"Out of the shadows of night
The world rolls into light;
It is daybreak evermore."

Dr. Marsh makes a world-wide tour of investigation and finds abundant material for his book, "Morning Light in Many Lands." Harlan P. Beach studies the situation in China and writes his book, "Dawn on the Hills of T'ang." John H. DeForest makes a like study of Japan, and writes his

(*Continued on page 1224.*)

After a Great Congress

By William Durban

The first Pan-Baptist Congress has come and gone. In many respects it reached the ardent expectations of its promoters. I had the pleasure of "assisting," in the French sense of the word, at some of the functions by being present. One of the most enjoyable sessions was a meeting "al fresco" at Stockwell Orphanage. On the great, verdant, sweeping lawns, fringed by brilliant flower-beds, some hundreds of the delegates gathered in an informal assembly. In the bright summer weather a large English garden is a lovely sight. Fresh-looking boys and girls, the orphans so sedulously cared for, fluttered about with refreshments. Others of the children sang like birds on their raised platform under noble trees. Americans, Germans, Canadians, black preachers, Hindus, South Africans, Italians, and of course many English delegates mingled in long conversations. I met old fellow students from far-off lands. Having been myself a Baptist minister for many years, and being still a Baptist in the sense in which all genuine Disciples of Christ are such, I felt myself in congenial company. But I was, nevertheless, a phenomenal personality, for I could find no other representative of the Disciples of Christ. Now, as my beloved old Baptist friend, Rev. Vernon Charlesworth, master of Stockwell Orphanage, had warmly invited me to attend this social gathering as his guest, I accepted the invitation.

TOO MUCH LONDON.

For the 4,000 delegates from all parts of the world there was one stupendous difficulty. The majority had never visited England before. And of course they ardently desired to make acquaintance with the monster modern Babylon, which sprawls for thirty miles along both sides of the Thames, and runs back for many miles north of the river, and many miles also from the south bank. Accordingly these eager visitors were constrained to miss some of the many meetings that made up the crowded program. They had to solve the problem of surveying the wonders of the world's biggest city and also of appearing at the various sessions of the congress. I am afraid that the appalling dimensions of this metropolis not only overwhelmed many of the sight-seers, but eclipsed the meetings. At any rate, some of the assemblies were much smaller than they ought to be. The reason is obvious enough. The fascinations of London were too much!

THE GRAND OLD MAN.

Dr. Alexander McLaren was considered by the congregation at Manchester, to which he used for many years to minister, to be the greatest of living preachers. But I have known several of these greatest living preachers, all living at the same time. I have been emphatically assured by admirers of Spurgeon, Parker, McLaren, Liddon, Beecher, Talmage, that each of these was the incomparable pulpiteer of the time, while all of them were still alive. Only Alexander McLaren survives. He is still a wonderful speaker, but he wisely retired when his strength began to ebb. He was naturally the hero of the congress. Every time he appeared or spoke he received a splendid ovation. One thing is certain concerning him. His great influence is all on the right side. He has never been known as either narrow or broad. McLaren's long ministry among the Baptists corresponded in quality with the far briefer service of Frederick William Robertson, of Brighton, in the Anglican Church. It has never been concerned with mere criticism, with questions of doctrinal controversy, with social problems, or with political entanglements. All his sermons have been eagle-winged, soaring in the firmament of Christological truth far above sectarian squabbles, even the squabbles of his own sect. Indeed, Dr. McLaren is the prince of purely expository preachers; but his strength has also lain in the charm of his style. Every sermon is a prose poem as well as a learned, yet simple and popular exposition.

SPURGEON! CLARUM ET VENERABILE NOMEN.

Perhaps Dr. McLaren was at his best on the most pathetic occasion of the congress—the dedication of the statue to C. H. Spurgeon. I have in years gone by often seen Spurgeon and McLaren together. The former was considerably younger than the latter, and should in the natural course of things not have been the first to depart from earthly scenes. I recollect hearing two racy speeches from Spurgeon and McLaren at a Baptist dinner. No two men could have been more unlike in their personal characteristics. They diverged in almost every respect. But they loved and admired each other immensely and each took every opportunity of paying fraternal tributes to the other. But McLaren is a born patrician, while Spurgeon delighted to pose as a plebeian. Each was a supreme leader in his own sphere. McLaren's sermons have been textual, and exegetical, and expository. Spurgeon's were doctrinal, hortatory, and evangelistic. McLaren has always aimed at the conscience, through the intellect; Spurgeon used to storm the conscience right away, and illumine the intellect afterwards, though usually only by doctrinal disquisitions. Knowing both these men so well, these

❁ ❁

"THERE'S A REASON"

That's All Right, But What Is It.

A lady teacher in South Dakota says:

"I was compelled to give up teaching for nearly 4 years because of what the physicians called 'nervous dyspepsia.' Nor was I of any use in the household economy. I was in many respects a wreck.

"I had numerous physicians, one after another, and took many different kinds of medicine, but they did me no good.

"Finally, 5 years ago, I began to use Grape-Nuts food. I grew stronger in a very short time on the new diet, and was soon able to resume and am still teaching. I no longer use drugs of any kind, my dyspepsia has disappeared and I am a hearty woman—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason. Brain work and worry take strength from the stomach and bowels. They become too weak to handle the fried meat, eggs, bacon, coffee and white bread, so, partly digested they decay and cause all sorts of trouble which will become chronic if continued. Then the nerves and brain grow weary for they are deprived of the rebuilding elements the food must furnish to replace the soft gray filling of nerve centres and brain which is partly used up each day.

Now comes the mission of Grape-Nuts to supply the "Reason." Made in a peculiar and scientific way of the selected parts of Wheat and Barley this famous food contains natural phosphate of potash with albumen which combines with water in the body and makes that gray matter quickly and surely. Then when nerves and brain feel the power of new made and properly made cells, the strength returns to stomach as well as other parts. "There's a reason." Anyone can prove it.

See the little book "The Road to Wellville" in each pkg.

memories and reflections naturally coursed through my mind. Dr. McLaren's eulogy of his old friend will never be forgotten.

NOTABLE MEN.

As the largest contingent of delegates from outside Britain was from America, so the most noted of the delegates were from that country. Naturally the greatest personal attraction was Dr. Prestridge, the real originator of the congress, who appropriately presided at some of the most important sessions. His noble features and splendid voice, with his admirable management of his great audience, won for him profound admiration. Dr. Burdette—that genius known in his own country as "Bob Burdette"—the famous refined humorist, was another very interesting figure. But I have not space to dwell on the various personalities who created special interest. Bright women did their part. Colored delegates were in striking evidence. A conspicuous visitor was a young Siamese Christian.

RUSSIA AND JAPAN EMBRACING.

The most sensational incident of the whole congress was undoubtedly the episode which took place in a session of delegates from the near and far east. A Russian and a Japanese embraced each other in public. I afterwards, in an interview with the Russian in question, Baron Uixkiull, listened to his joyous reflections on the opportunity of showing how the Gospel brings peace. Those two Baptists greeted each other as Christian brothers, even though their two countries are at war. Baron Uixkiull is a wealthy Russian nobleman, who became a Baptist some years ago and has built three churches on his estates in Esthonia.

London, England.

As Seen From the Dome

The Fine Art of Living.

By
F. D. POWER

Living is a fine art. A man's life is measured, not by the years he has lived, but by the way he has lived them. When we consider life simply on the score of years, how enormously it is exceeded in the vegetable world! According to Humboldt, among the trees the ivy lives 450 years, the chestnut 600, the olive 700, the cedar 800, the oak 1,500, the yew 2,800, and the banyan 5,700. An elephant will live to be a thousand years of age. Thomas Parr, the oldest man of modern times, whose tomb one may see in Westminster Abbey, at 120 married his second wife, at 130 worked on the farm, and at 152 died, but not of old age. A poor farm servant, he was summoned to court by the king, and the change to too liberal a diet killed him, as it has killed many a good man before him, and since. Life consists not in years. "He lives most who thinks most, feels the noblest, acts the best."

A wise word is that scripture: "What man desireth life and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good. Seek peace and pursue it." Here we are taught not only the art of living, but the elixir of life. David knew all about the secret which Brown-Sequard and the old alchemists before him sought so diligently to discover. Ponce de Leon, who so long and so earnestly hunted among the Bahamas for the verification of the old tradition of the fountain of perpetual youth, need only have turned to the thirty-fourth psalm, or Peter's first epistle. To him who would live long and live happily and prosperously there is an unfailing prescription in the Word of God. We love life. We ought to love it. We desire to live as long as God ordains it. We can never lift our hands to take life, or profane it, or waste it, so long as the fear of God is before us. We wish for good days while we do live, and where shall the secret of long life and good days be found except with Him who gives life and prolongs it, and rewards the virtue of high and holy living?

What, then, is the fine art of living? The first condition is that a man "refrain his tongue from evil." Evil speaking, lying and slandering must be put away. All excess of passion tends to the shortening of life, and nothing preys on the constitution more than disorderly passions; and of the passions that destroy peace, what is more hurtful than malice? He is a foolish man who sets fire to his own house. What of him who sets his heart on fire and burns himself up with anger, revenge, malevolence? This is misery. This is the mind of Satan. To cherish it is to be an enemy of all peace, at outs with God, angels and men; hateful and hating and utterly unhappy. Evil speaking devastates life. Clear and round dealing is the best system of hygiene. Falsity and perfidy, envy and ill-will, malignant and malicious feelings demoralize and abbreviate life, while truth and fair dealing, justice and nobleness, kindness, forbearance and patience sweeten, beautify and lengthen it. Hatred is hell; love is heaven.

Then the lips must "speak no guile." Men have little joy in living who live double, whose hearts and lips deal out poison, who are full of flatteries and deceits and dissimulations and treacheries. The fine art of living is found in living honestly and truthfully. Winding and crooked courses are the goings of the serpent. False dealing makes misery. Speaking guile shortens and embitters life. The whole existence is tainted, made wretched, abbreviated, when the soul is treacherous toward men. Those who deal in craft and duplicity have not learned the secret of long life, or the first rudiments of the art of living. Honor, integrity, high-mindedness, honesty, candor and truth are paid in God's own coin. A clear conscience, a pure mind, rectitude within and

❁ ❁
HONEST PHYSICIAN
Works with Himself First.

It is a mistake to assume that physicians are always skeptical as to the curative properties of anything else than drugs.

Indeed, the best doctors are those who seek to heal with as little use of drugs as possible and by the use of correct food and drink. A physician writes from Calif. to tell how he made a well man of himself with Nature's remedy:

"Before I came from Europe, where I was born," he says, "it was my custom to take coffee with milk (cafe au lait) with my morning meal, a small cup (cafe noir) after my dinner and two or three additional small cups at my club during the evening.

"In time nervous symptoms developed, with pains in the cardiac region, and accompanied by great depression of spirits, despondency—in brief, 'the blues!' I at first tried medicines, but got no relief and at last realized that all my troubles were caused by coffee. I thereupon quit its use forthwith, substituting English Breakfast Tea.

"The tea seemed to help me at first, but in time the old distressing symptoms returned, and I quit it also, and tried to use milk for my table beverage. This I was compelled, however, to abandon speedily for while it relieved the nervousness somewhat, it brought on constipation. Then by a happy inspiration I was led to try the Postum Food Coffee. This was some months ago and I still use it. I am no longer nervous, nor do I suffer from the pains about the heart, while my 'blues' have left me and life is bright to me once more. I know that leaving off coffee and using Postum healed me, and I make it a rule to advise my patients to use it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

without—these are the fountains of joy and eternal youth.

Another element is, "Eschew evil," or, as the Greek expresses it, "Keep going away from evil." We tempt the devil when we expose ourselves to all the allurements of sin. Oh, I have no fear; a glass is no peril to me. A small sum from my employer will not be missed. Just this one lark, this good time, this indulgence will not hurt me! But evil begins by taking hold of us by little degrees. "Eschew evil." Be shy of it, shun it, flee from it, keep yourself clear of it if you would have long life and see good days.

And the best way to escape is, "Do good." A man must walk in the way of righteousness. Negative goodness is not enough. Active, practical, personal, unwearied continuance in well doing is a condition of long life and good days. He that does good to another does good to himself, will be protected from doing evil. He that does all the good he can, in all the ways he can, to all the people he can, at all the times he can, as long as ever he can—in whatever other arts he may be lacking, has learned the art of living. The luxury of doing good is the greatest of all luxuries; and when once people get a thorough taste of it they will never give it up. That life is long, blessed and well-lived which has a great purpose; and there can be no higher end than to go about doing good. It is the best life ever lived among men.

Finally, this art demands that we "seek peace and pursue it." To seek peace when it is lost, restore it when broken, pursue it when it seems flying away, is an essential part of all true living. "Blessed are the peacemakers" is a beatitude which has recently crowned this nation. Peace makes good days, and length of days. Peace with God, with your own soul, with your household, your neighbors, with all men, with your own heart, throws a perpetual glory over human life. The prescription for a long and happy life, then, is a very simple one. The art of living is a fine art very easily learned.

❦ ❦

A United Church and a Believing World.

(*Continued from page 1221.*)

"Sunrise in the Sunrise Kingdom." James W. Jack masters the facts and figures relating to the evangelization of an important part of Africa and we have his "Daybreak in Livingstonia." James Stewart sweeps over the whole field and we have his "Dawn in the Dark Continent." John R. Mott seems to have left unnoticed no factor in the missionary problem. He sets the forces and resources of Christendom over against the stupendous task and challenges the church to "the evangelization of the world in this generation."

Time and again this convention should break out in thanksgiving—

> "For the city God is rearing,
> For the new earth now appearing,
> For the heavens above us clearing,
> And the song of victory."

Brethren, it is coming! The union of Christians is coming; the evangelization of the world is coming!

> "Men of thought, be up and stirring,
> Night and day;
> Sow the seed—withdraw the curtain—
> Clear the way!
> Men of action, aid and cheer them
> As you may!
> There's a fount about to stream,
> There's a light about to beam,
> There's a warmth about to glow,
> There's a flower about to blow,
> There's a midnight blackness changing
> Into grey—
> Men of thought and men of action,
> Clear the way!
> Once the welcome light has broken
> Who shall say
> What the unimagined glories
> Of the day?
> What the evil that shall perish
> In its way?
> Aid the dawning tongue and pen;
> Aid it, hopes of honest men;
> Aid it, paper—aid it, type—
> Aid it, for the hour is ripe,
> And our earnest must not slacken
> Into play—
> Men of thought and men of action,
> Clear the way!"

Will the Japanese Become a Christian Nation?

By William Elliott Griffis, D. D.,
Author of "The Mikado's Empire," Etc.

Discerning between the simple religion of Jesus and what state churches and popular tradition associate with it, we are not at all concerned with the question, "Will the Japanese 'adopt' Christianity?" The very worst thing that could happen to genuine religion would be for the emperor and his ministers to proclaim "Christianity" as the state religion. Ever since Pilate and Caiaphas planted the cross to kill a truth speaker, the world has had enough of that kind of business. Today in Russia, we have awful examples both of what a political religion is, and of the crimes of which a ruling class in a united state and church are capable. The union of church and state is a satanic device for shifting responsibility. When the state sheds blood in persecution and war, magistrates lay responsibility on "the church." The church as torturer and hangman points to "the state" as giving the order. It is a perpetual case of guilty Adam charging upon the helpmeet his own crime. One of the great, deep, underlying causes of the Russo-Japanese strife is the preaching of a crusade against the Japanese "pagans," and the procurator's hounding on the czar to "do God's will" in murderous war.

No, except to learn the difference between the divine simplicity of Jesus and later corruptions of the faith, we hope the Japanese

WILL NOT "ADOPT" CHRISTIANITY.

Nevertheless we trust they will receive and adapt the truth in Christ, which must needs come to them in this twentieth century through accidental channels. Then, further, may they become adepts in pure religion and undefiled.

This order of first adopting, then adapting, and finally becoming adepts is the order (not only in voweling and alliteration, but) of that New Testament arrangement of apostolic letters which tells of the growth of primitive Christian life among the "Romans," "Galatians" and "Ephesians." The order is first that of right doctrine and practical morals developing under the divine Spirit, not as a strange thing, but out of the national history, as seen in Paul's letter to the Romans; then of revolt against tradition and freedom in the liberty wherewith Christ makes free; and finally growth in knowledge of our Savior and in Christian graces of fruitful character. Happily, this has been, and is, the order of development in the nascent Christian nation of Japan.

An "adept" is one proficient with natural as well as acquired aptitude. When first coined, the word described a persevering student who had won "the great secret" (of the transformation of metals into gold and of the elixir of life, or the philosopher's stone). Is not the promise of the risen Christ for the Japanese also—"I will give him a white stone, and upon the stone a new name written which no one knoweth but he that received it"? In that promise is written the right philosophy of the future religion of Japan.

TRUE CHRISTIANITY IS FIRST

of all a personal matter between the believer and his Savior.

In becoming Christians the Japanese will do what every Christian nation and civilization has already done. They will hear the message of Jesus, heed it, read it for themselves, and think it out. Then, expressing it in the forms of thought and life best suited to their inheritance and environment, their task and their calling will be to make it the vital and purifying spring of their civilization. Japanese "Christianity" will not be of the Greek, Roman, German, British or American type, nor of the Russo-Greek, Roman Catholic, or state church Protestant order. It will grow by the divine fructification out of their national history and development. "To every seed a body of its own." Let us see what this means.

We declare that the Japanese will be Christians, yet not after our sort. We ourselves, inheritors of the Græco-Roman culture, with an open Bible before and the Reformation behind us, are not Christians like the Russians, or southern Europeans. Holding with them much of the same historic heritage, we reject much of what they hold. So, also, the Japanese will follow us indeed, but only as we follow Christ.

It is a commonplace, both of Christian eloquence and of church history and propædeutics (or the preparation of the ancient world for Christianity) to show what God had done not only through Hebraism, but through Greek language and culture, and Roman law and government, for the reception and spread of the Gospel. It would be absurd then to neglect the (divine) preparation for the Gospel in Japan through the ages of culture, ethics, philosophy, and art in the Chinese world during centuries when our fathers, clothed in wolf and bear skins, were eating acorns in the forests. God has many ways of lifting up a race from savagery into civilization and Gospel light.

Critically perusing Japanese history, we behold these islanders, once the lowest of savages, gradually trained in manners, morals and deliverance from selfishness. We note an ever-deepening hunger for the infinite, and a desire to know God, even as the wrestling Jacob, the storm-confronted Elijah, the inquiring Job and the smitten Saul of Tarsus, desired to know him.

THE HISTORY OF THE JAPANESE SPIRIT is that of inquiry, of progress, of humility before the Eternal, of self-conquest, of desire for the best. Now, in this twentieth century, having adopted, adapted, and becoming adept in the very best of things mechanical, which the Occident could offer, can the Japanese in spiritual things be satisfied with anything less than Christ in truth? To answer that question in the affirmative would be to ignore their long and glorious story.

We must agree with Dr. W. G. Aston, the consummate scholar in Japanese literature, that "the previous religious history has prepared Japan for the acceptance of a higher form of faith. . . . But none of the three [Shinto, Buddhism, Confucianism] sufficed by itself to meet the heart, soul and mind want of the Japanese nation. . . . They have already accepted European philosophy and science. It is simply inconceivable that the Christian religion should not follow."

At the dawn of history we see the conquerors blending with the conquered, all holding one simple rudimentary form of theology; for this is exactly what Shinto means. Just as *theos* originally meant what a "heathen" means by the word "god," but being infused with truth *theos* became in European language the highest word for Jehovah in the Old, and God in the New Testament, so Admiral Togo's *Ten-yu* (Grace of Heaven) will become "Abba Father."

Shinto taught reverence for the Divine Powers which created and govern the universe and man. Despise it we may, even laugh at it, with contempt that we may imagine to be Christian, but the student of religions, and especially that in the Old Testament, will see how the Divine Father trains his children. He is patient because he is eternal. Not in a day, but through the ages, he leads men up from merely animal life into thought, devotion and communion with him—as they are able to bear it. Shinto today, though next to nothing as a formal, visible system, is, on its nobler side, as influential on the daily life of the Japanese as is the atmosphere upon our own feelings and health. Though seemingly invisible, it contains within itself the principle of all things.

WE CAN NOT AFFORD TO DESTROY Shinto, but Christ's gospel will fulfill it.

Buddhism, coming to a land and people living in barbaric simplicity, possessing only rudimentary virtues, without codes of ethics, formal ritual or high ideals of holiness or humanity, did a wonderful work. With writings and symbols, patient teaching and many a rare instance of self-sacrifice and beautiful example, its missionaries opened roads, drained swamps, healed disease and developed food supplies, thus doing something besides preaching. After a thousand years of work, Buddhism has taught the Japanese gentleness, kindness and detachment from worldly things, while rich in comfort and consolation for the people. Nevertheless, like Shinto, besides many a shadow and defect, it could not satisfy the intellect of the nation's most earnest thinkers. Though the people's friend, scholars disdained it.

Confucianism came in to furnish ideals for the state, for society, and for the individual, inculcating a high code of morals, providing also what every orderly thinker must have, a comparatively rational system of philosophy. It trained the Japanese gentlemen.

In this article we are not pointing out all the dark shadows in Japan's ethnic faith, nor the abominable results which follow, when any one or all of these systems are made substitutes for the whole truth. No more than the pretexts and excuses of the covetous business man or the secret fraternity devotee among us, may the Japanese excuse himself from personal religion or holy living, because he is Shintoist, Buddhist, or Confucian, or from the logical alternative of seeking the highest truth. Today in Japan, as in other lands, men hide "behind the trees of the garden," or stop their ears, or retreat to caves of philosophy and science so-called, so as not to hear the voice of God and conscience, but there as here this is vanity. Yet steadily and surely the Japanese seekers after God discern that in Jesus Christ are hid all the treasures of wisdom and knowledge.

Christianity, without destroying, is fulfilling in a higher school of truth the preparatory training given lower down during the ages. Even before foreign missionaries came to Japan, Bible Christianity had a subterranean history and some martyrs. Now there are many more than a hundred thousand Christians enrolled in the churches. The signs of promise, forecasting the ultimate triumph of Christ in Japan, are visible on all sides.

THE CASTING OFF OF EUROPEAN-MADE CREEDS, or rather the desire for a simpler Christianity, instead of being a dangerous, is a good, sign. The strenuous effort for self-support and independence of foreign boards or corporations augurs well for the future. Already Buddhism is heavily discounted because the priests raised the cry for war against Russia, because, said they, "The Russians are Christians and the Japanese are Buddhists"—which the government and intelligent classes denounced and silenced. The Mikado has already decorated three American missionaries, Verbeck, Hepburn and Harris; given $5,000 out of his own purse to Y. M. C. A. work in Manchuria and as much more to Christian orphanages; sent Dr. DeForest as his guest and at the imperial expense to visit the camps of his soldiers, and thus clearly recognized the good done to his people by Christians. It takes a long time for "the heathen" to understand either metaphysical and sectarian "Christianity," or the sort which drunken sailors or ungodly men and women from "Christian" countries bring to Japan. Yet while the Japanese are puzzled at thorn grapes or thistle figs, they know the fruits of the genuine Christ life at once.

"What hath God wrought!" When I first stepped upon Japanese soil I saw the name of Yasu (Jesus) outlawed in the government edicts, and found that it was popularly synonymous with demons and sorcery. There was no Christian church, and but half a dozen hidden Bible Christians. Some Roman Catholics, in the red clothes of the criminal, roped together, were being led as banished prisoners to mountain crater-prisons. Today freedom of conscience is the law; missionaries' lives are in no danger; the churches are counted by hundreds, and besides an enrollment steadily approaching 200,000, there are as many more who are influenced by Christian ideas and customs. The whole trend of the national literature, thought and life is towards that "one flock, one Shepherd," by which Jesus described himself and his people.

Yes, the Japanese will become a Christian nation. I read in the Bible (Isaiah 9:7, last clause) in their own tongue the promise, "Bangun no Iehoba no nesshin kore wo nashi tamobeshi."

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth - - $1.50
Key to the Reporting Style of Shorthand. Cloth - - - - - - 2.00
The Shorthand Primer. 32 pages - .25
The Sign Book, 47 pages, limp cloth .25
Shorthand Dictionary. Cloth - - 1.00
One Hundred Valuable Suggestions, Cloth - - - - - - - 1.00
Student's Shorthand Manual. Cloth 1.00

Christian Publishing Company
St. Louis, Mo.

* * *

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

The Illinois Christian Missionary Convention

Decatur is a fine convention city. No place in Illinois is quite so accessible to the large body of our people. To see and enjoy a series of services in the magnificent new church is worth something of a trip. The hospitality and generous treatment by the Disciples in Decatur is excelled by no people. F. W. Burnham, the pastor, and his talented wife are royal entertainers. He is a general in the management of a great convention. Gratitude is due and was well expressed for the generous treatment which we all received. Under such circumstances it was easy to have a great convention, which we did. The large auditorium was constantly crowded and other available space occupied. The many apartments in the church gave ample opportunities for the good work of committees, for social purposes and for the representatives of our publication houses. The splendid program had been carefully prepared and was carried out with few exceptions.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

We always expect good things from our sisters and they never disappoint us.

The president, Miss Annie E. Davidson, who was still in California, was greatly missed. But Miss Lura V. Thompson, the state secretary and organizer, is equal to any emergency and had a general supervision of all the work.

The opening address by H. G. Williamson, the missionary to Porto Rico, was thoroughly enjoyed, as was his second address the following day, on that beautiful but strange land. He presents it as an open field, with opportunities far more than we can occupy. Indeed I think I never attended a convention in which throughout, was so manifested the wonderful possibilities open to us. Oh, for the men and money to extend the kingdom of God to the ends of the earth!

Mrs. Geo. Agnew, of Chicago, presided over the morning session on Tuesday, and Mrs. G. W. Buckner, of Macomb, in the afternoon.

The Young People's Work, under the efficient management of Miss Irene Ridgely, of Eureka, has steadily grown and prospered. But she has just resigned this service to become Mrs. B. H. Sealock and to preside over the parsonage at Polo.

Miss Clara D. Griffin, of Carthage, who succeeds her as superintendent of Young People's Work, read the report and awarded the banner to the Junior Society at Rock Island, which had raised for missions $2.61 per member, with Jacksonville a close second. The summary of the report showed 107 mission bands and Juniors, with 2,801 members; "Junior Builders" taken, 970; amount contributed to the C. W. B. M., $892.70. The great needs in this department are efficient local superintendents, and closer insight and interest by the auxiliaries.

The report of the organizer, Miss Thompson, who succeeded Miss Annie M. Hale, when the latter resigned to become Mrs. C. E. Evans, was an excellent paper. The summary shows that in the eight districts, there are 177 auxiliaries with 3,996 members, who contributed for state development $1,719 03 and to the general treasury, $10,470.58, making the past the banner year for the C. W. B. M. The church at Paris has the largest number of members—135—who take 110 copies of the Tidings. Twenty-six auxiliaries were on the roll of honor and forty-four missed it by one point. The fourth district has the largest number of members—798—with the fifth a close second with 788. The second district has the largest number of auxiliaries in proportion to the number of churches. For the most part the district secretaries remain the same as last year. Miss Annie E. Davidson is still to be president and the other state officers were re-elected. Mrs. Crawford gave a fine summary of the state funds, showing a good balance on hand. The ladies publish a quarterly that is very helpful in their work. Their motto for the year is, "Workers together with God." They propose to push the building institutes, to increase the special offerings to $3,600, or if possible, to average one dollar per member, encourage the forming of local unions, the printing of auxiliary programs, more careful reporting and special effort to increase the number of auxiliaries in the state. The work of C.C. Smith in the state was spoken of in highest praise.

THE ILLINOIS STATE MISSIONARY SOCIETY.

Tuesday evening Bro. George A. Campbell, of Chicago, president of the society, delivered the annual address. It was a strong appeal to loyalty to Christ as Lord of all. It was a great address, putting the keynote of the convention at exactly the right pitch.

S. S. Jones, of Danville, had charge of the music, aided by Guy B. Williamson, a splendid choir and the fine new pipe-organ. This part of the service was a great factor in the success and pleasure of the convention.

After the appointment of committees, C. A. Burton delivered an eloquent address on, "The Place of State Missions." The convention sermon, supposed to be the great sermon of the convention, was delivered by S. E. Fisher, Champaign. His theme was, "Primacy in the Kingdom." He reasoned that primacy consists, 1. In the apprehension of the truth, the Christ, the gospel. 2. In being possessed of a great spirit, possessing a great spirit. 3. In being of service. It was a great theme, handled in a masterful way, and was thoroughly enjoyed by all.

The business sessions had much to do with figures which stood for a hard but perhaps the most successful year's work in the history of the society. After all the tabulating possible, the greater part remains untold. The secretary, J. Fred Jones, read the report of the board, giving in detail the various items too numerous to repeat here. It is very difficult to get at the facts, as only 246 churches out of 810 reported at all. These showed a total membership of 43,340, with 4,412 additions during the year. It is supposed that during the year there were in all the churches at least 7,456 additions and a total net gain of 4,603. The society aided seventy churches, organized ten churches and re-organized eight. Sixty-two men were employed by the board, who labored 1,644 days. The society raised in all ways $11,336.44. There are three living link churches paying $200 each, Bloomington, Second church, Central at Peoria, Central at Decatur. Our total membership in the state seems to be about 91,509. There has been about $100,000 spent erecting and repairing buildings. Thirty-nine parsonages have been built at a cost of $73,150. Through the generous will of Mr. Thomas E. Bondurant, of De Land, the society expects to receive about $75,000, to be added to its permanent fund, which now amounts, according to the report of P. Whitmer, of Bloomington, to $24,134.42. Suitable resolutions concerning Mr. Bondurant's liberal offering were passed.

The report of the treasurer, J. P. Darst, of Peoria, accorded with the secretary's report with the addition of the report on the students' aid fund. There had been loaned to students in Eureka college $465 from this fund, which has blessed so many young men in their struggle for an education. Any young man properly endorsed and with proper security, preparing for the ministry, can borrow of this fund.

There was an attendance from outside of Decatur of about 400, one hundred and seventeen of whom were preachers.

G. W. Buckner, of Macomb, gave a fine address on "Practical Christian Union." He is an able speaker and gave a great summary of opportunities to manifest the union spirit, as well as encouraging signs of the growth of union sentiment. He also pointed out misconceptions and false views concerning the ultimate union of God's people.

A. McLean, of Cincinnati, gave a delightful address on "The Grace of Giving." He is always heard gladly and with profit.

The next convention goes to Paris the first week in September, 1906.

F. W. Burnham was chosen president; Finis Idleman, vice-president; M. L. Pontius and J. P. Givins, recording secretaries. Brief changes were made in the constitution to make it articulate better with the law and particular conditions.

The obituary committee had an unusually long list of the departed. This is the touching part of our great conventions. Blessed is the memory of the faithful departed.

THE ILLINOIS CHRISTIAN EDUCATIONAL ASSOCIATION.

Mrs. S. J. Crawford, of Eureka, president of the association, presided over the business session. She introduced the session with a brief history and purpose of the association. It has been organized about eight years and has brought into the college treasury some $15,000. The constitution states the purpose to be to "secure the co-operation of the Disciples of Christ in Illinois in the enlargement and maintenance of Eureka college, by disseminating a knowledge of its work and needs throughout the state, by increasing the attendance and by providing financial support." The payment of one dollar annually constitutes a regular member. Twenty-five dollars makes a life membership. The latter has been recently begun and but 23 are life members, while in the regular membership there are 2,000.

The treasurer, Miss Clara L. Davidson, was absent in California, but her report for 11 months, read by the secretary, showed that from membership dues she had received $1,474; life memberships, $105; Coleman fund, $825, Calendar improvement fund, $5,126.07; Education day, $304.46; otherwise, $227.28; Total $8,086.81. It is expected that a complete report for the year will be printed soon and, with the auditor's report, will be sent to any desiring a copy.

Field Secretary J. G. Waggoner made

his report, showing that he had visited 154 churches, delivered 71 addresses, secured 171 new names to the I. C. E. A., received in cash and pledges $7,484.40. The beautiful souvenir calendar had been well appreciated and widely purchased. A part of the edition is yet on hand. High appreciation of the donors was expressed and gratitude to our good Father for his care. The efforts to have "Education day" observed resulted in about 50 churches observing the day, as many sermons delivered and $304 46 in cash received. It is hoped that a larger effort and more general observance will characterize the third Lord's day next January. The secretary pleads for a closer fellowship and more co-operation in building up Eureka College until it shall stand well in the front rank of the great educational institutions of the west; that there be a closer connection between the college and the people through literature supplied by the college and information supplied by the people. Aid for the college may be given by becoming either a life or regular member of the Educational Association, by paying to it cash, or making a pledge, an annuity, or by leaving a bequest in the will. The college will always be glad to get the names of young people going to college, or to have its friends speak a word of encouragement to attend Eureka College. Our great need of more preachers behooves us to use every available means to enlarge the college and its influence until this supply is fully met.

Finis Idleman spoke briefly of the loyalty of the ministry to this institution that has done such a great service for the churches and which is largely to furnish our successors and the men that are to carry the gospel to the ends of the earth. Mrs. G. W. Buckner, of Macomb, spoke briefly of what the women can do. These talks were brief, to the point, and highly enjoyed. The evening session was presided over by Pres. R. E. Hieronymus. Mrs. Crawford gave the first address, which was full of great truths and inspiration for still larger achievements. The address will probably be published, the subject being the "Purpose of the Christian College to Develop the Moral and Spiritual Nature and Powers as well as the Intellect."

W. F. Shaw, of Charleston, gave the final address of the evening on some of the "Problems" that confront us in our work of training our young people for larger service in the kingdom of God. It was a very strong address dealing with radically important questions.

Mrs. Crawford was re-elected president of the association; Mrs. H. N. Herrick, of Chicago, and Mrs. Ida M. Darst, of Peoria, vice presidents; Mrs. R. E. Conklin, corresponding secretary; Mrs. J. A. McGuire, recording secretary; Miss Clara L. Davidson, treasurer, and Prof. Silas Jones, auditor. The association covets a generous co-operation that this year may be its greatest.

Old students of Eureka college, with their friends, about 75 in number, enjoyed a splendid banquet at the St. Nicholas Hotel Wednesday evening. We all regretted that the time was too short for speech-making. But the occasion was much enjoyed.

Marion Stevenson has been selected by the state board of missions as Sunday school evangelist. He is eminently fitted by scholarship, nature and ability for such an important field. He gave a masterly address on the mission of the Sunday school. The trustees have arranged for him to deliver a course of lectures in Eureka College during the winter. These will be of great value to all students who expect to be teachers in Sunday schools, preachers, or missionaries.

W. H. Harding, Blue Mound, gave a helpful address on "The Possibilities of the Village Church." O. C. Bolman, Mason City, discussed, in a very thoughtful address, "The Widening Influence of the Local Church." G. H. Brown, Lexington, spoke eloquently of the "Ripening Fields." The need of laborers was everywhere apparent.

Mr. W. H. Anderson, of Anti-Saloon League fame, gave a telling address on the liquor traffic and its ways, especially in its management of legislation. But he gave many examples of the growth of temperance sentiment and progress in legal enactments.

The Christian Endeavor Society, representing the state organization, held a short session. Its support has been given to the mission at Savanna, and doubtless it will continue its service in that direction. It expressed a desire for closer relationship with the state board and a purpose to crowd the work with more vigor. The new officers elected for the year are, Guy B. Williamson, Jacksonville, superintendent; F. A. Sword, Walnut, assistant superintendent; R. H. Newton, Normal, secretary and treasurer; Miss Griffin, Carthage, superintendent Juniors; H. H. Peters, Rossville, superintendent good citizenship.

Finally, but not least of interest, was the presence of Bro. Vernon Stauffer, of Angola, Ind. He gave two great addresses. The last was on "The Ideals of the Christian Pulpit." This he discussed in three sections:

I. The Preacher and Pastor in one light. 1. The over-sermonizer; 2. The excessive pastor. The best can only obtain by the proper proportion of these.

II. Self-effacement. 1. Mannerism; 2. Sensationalism. Both unworthy and permanent injury to the cause.

III. Consciousness of the Worth of Souls.

This sermon formed a fitting climax to a great convention, with a crowded house at the last session. I think we all went away after the "God be with you till we meet again," each determined to do a better and a more unselfish service for the Master than he had ever done before.

Eureka, Ill. J. G. WAGGONER.

A Last Appeal.

The American Christian Missionary Society makes this last appeal to a generous and loyal brotherhood. We are within $8,000 of the $100,000 mark. The year closing has excelled all other records in work accomplished in the field and in the office.

Vast plans necessitated by pressing conditions demand a vaster income. The time is passed when we can think of doing anything more than an elemental work upon an income of less than $100,000. To-day we face this dilemma: We must retire from fields entered in a small way, confess defeat in strategic points seized, permit other religious bodies to pre-empt territory and seize what we have built; or we must place in the hands of our acting board a fund adequate to the maintenance of our present lines, and sufficient for the conduct of an aggressive campaign. The latter policy is the only winning one. To-day we need $100,000. We ask our loyal brotherhood to heed an appeal for this amount. A close intimacy with the field, covering a period of ten years, forces upon us the necessity of laying the burden of Home Missions upon the hearts of the brotherhood. We appeal to the generous givers. We appeal to those who have not yet known the joy of sacrificial giving. We appeal to preachers, to church officers, to churches, to Sunday schools, to all, everywhere, who love the Lord Jesus and his glorious gospel, to come up to the help of the Lord—to the help of the Lord against the mighty. Send in an offering before September 30, that we may sweep victoriously over the line, set a new mark for our forward going, and enter with thanksgiving upon a new era of home missionary victories. Shall our appeal be in vain?

Faithfully your servant,
BENJ. L. SMITH, Cor. Sec'y.
Y. M. C. A. Bldg., Cincinnati, O.

The Church Extension Plea.

There remains yet one Sunday in September that our stronger churches should use to good advantage in raising large offerings for Church Extension. Most of the money must come from our older or stronger churches. This does not mean that the smaller churches shall not help. All the churches should have part in this work of housing our worthy homeless brethren. Last year at least 2,000 churches had no fellowship in this good work and all of the 2,000 believe in missionary work. Why this neglect of so important a work? for it is simply a neglect. The work is so necessary and the plan so excellent that no worthy soul can refuse it aid except for the reason that lack of knowledge creates a lack of interest and therefore the offering in September, appointed by the brotherhood, goes by default.

Let us make a record this fall. Remit promptly to G. W. Muckley, Kansas City, Mo.

The Benevolent Association Gets $2,700.

I am happy to report that since our last communication we have issued annuity bond No. 99 to Bro. L. Gill, of California, for $500; bond No. 100 to Mary Tufts, of Missouri, for $200; bond No. 101 to Dr. D. M. Martin, of Missouri, for $2,000, and bond No. 102 to Mrs. Mary P. Fuller, of California, for $500. These annuity bonds are constantly and rapidly growing in popular favor with our people because they are most excellent investments and at the same time most approved ways of helping the advancement of the kingdom of the Lord and his work. We will greatly appreciate having you investigate this system and commend it to your friend, if it meets with your approval.

GEO. L. SNIVELY, Gen. Sec.
St. Louis.

Nearly $250,000!

The receipts of the Foreign Christian Missionary Society from October 1, 1904, to September 16, 1905, amount to $236,952.76. This is $13,047.24 short of the $250,000, with only two weeks to go on. Let the friends bestir themselves at once. No failure now. Victory in sight! Offerings must reach the office of the Foreign Society not later than five o'clock, September 30, to be credited on this year's receipts.

A. MCLEAN, President.
F. M. RAINS, } Secretaries.
STEPHEN J. COREY, }

Our Budget

—One long pull and a pull all together, and our Missionary Societies will raise the needed money.

—The "Christian Church Pavilion," which our brotherhood erected at the World's Fair, has been removed and re-erected, and was to have been dedicated on Lord's day, September 17, as the church home of the Disciples at Old Orchard, St. Louis. But rains interfered, and the interesting event was postponed.

—Baxter Waters begins his work at Duluth October 8.

—There will soon be a new church at Norcatur, Kan.

—Harry Minnick has begun his work at Van Wert, O.

—A new church has just been dedicated at Blackburn, Okla.

—An addition is being made to our church at Cortland, Ill.

—Orilas G. White will supply at Huntington, W. Va., until January 1.

—C. D. Purlee has successfully begun his work at Siloam Springs, Ark.

—A. L. Chapman has taken up the work at the First Church, Seattle, Wash.

—The ministers of Davenport, Ia., have elected A. Martin as their president.

—J. M. Booce will preach for churches in the neighborhood of Pittsfield, Ill.

—A. T. Lane will take charge of the work at Thorntown, Ind., October 1.

—John Williams has become pastor of the church at Collingwood, Ont., Canada.

—D. W. Arnold has just held a very successful meeting at Tranter's Creek, Tenn.

—O. P. Spiegel is to work with the church at Savannah, Ga., during October.

—Brethren at Egypt, Ga., had an acre of land donated as a site for a new building.

—E. S. Bledsoe leaves Winnsboro and Sulphur Springs, Tex., to preach at Italy, Texas.

—George Darsie has begun his work at Akron, O., under the most favorable conditions.

—A building at Plymouth, Ind., where N. H. Shepherd is minister, has just been dedicated.

—Newell L. Simms, of Danville, Ind., will begin his work at Carthage, Mo., on October 1.

—The board of trustees of the church at Hoisington, Kansas, have decided to build a parsonage.

—B. L. Wray, late of Lanark, Ill., is now in charge of the work at Budd Park, Kansas City.

—W. H. Book has taken up the work of the pastorate at the Tabernacle Church, Martinsville, Va.

—There is to be a protracted meeting at Naylor, Mo., and a church rally is planned to precede it on October 19, 20.

—Pastors of Chicago and vicinity are to hold a union meeting on September 25, in the interest of the Anti-saloon League.

—The church at Macon, Mo., will not let H. R. Trickett resign, but have given him a vacation until the first of January.

—"THE CHRISTIAN-EVANGELIST grows better all the time. I am delighted with it." MORGAN MORGANS.

—T. L. Noblett has taken up his work in connection with the Southwestern State Normal School at Weatherford, Okla., and in the absence of the pastor of our church, E. R. Clarkson, he occupied the pulpit the last two Lord's days.

—The Fifth District (Ohio) Missionary Convention will be held on September 25, 26 at Blanchester, where we have a new church.

—Charles Forster has resigned at West Pawlet, Vermont, to attend Union Theological Seminary, having received a Merit Scholarship there.

—Sarah Johnson, one of the charter members at New Holland, O., and a faithful mother in Israel, recently passed away, in her eighty-first year.

—H. M. Barnett has begun his work with the Forrest Avenue Church, Kansas City, Mo., and had a fine audience and three additions at the first service.

—Cephas Shelburne has begun his fourth year with the church at Huntington, Ind., of whose rapid progress we have more than once recently made mention.

—The church at North Fairfield, O., of which Hugh Wayt is minister, has increased its offerings for missions until it averages nearly $5 per member.

—There is a Chinese school in the Jackson Boulevard Church, Chicago, and a Christian Endeavor Society has been organized, all members taking part.

—October 2-5 is the date for the Tennessee Christian Missionary Convention at Harriman. Charles E. Colston is the chairman of the Entertainment Committee.

—George A. Campbell has resigned at Austin, Chicago, to accept a call to the church at North Tonawanda, N. Y., but an effort is being made to keep him in Chicago.

—The First Church at Tonawanda, N. Y., has just put out a little leaflet, under the good title of "Progress," in which is found the local news of the church work.

—"The Bible and the University" was the subject of an address given by J. W. Lowber at the Central Christian Church, Austin, Tex., on the occasion of the opening of the State University.

—Dr. W. T. Moore is to give his four lectures, which constitute a fresh statement of the plea of the Disciples, before the Kansas State Convention, which meets at Eldora, September 18-21.

—Prof. Herbert Martin, who took the Ph. D. degree this spring at Yale, is visiting his relatives in Boston. He is to lecture in the training schools in New York City during the coming school year.

—T. E. Winter, who recently resigned at Greenwich, O., in order to take a course of study at the Berkeley Bible Seminary, has accepted a call to serve the churches at Irvington and Warm Springs while studying in the seminary.

—Albyn Esson, after four years with the Rodney Avenue Church, at Portland, Ore., goes to Silverton, where a new building is contemplated. "I consider THE CHRISTIAN-EVANGELIST a very excellent paper," he writes.

—A. E. Dubber has left Ft. Collins, Col., and begun work for the Tabernacle Church, Ft. Worth, Tex., with the understanding that the call is for a period of many years. There was one confession on the first day of his ministry.

—T. J. Head, lately one of the state evangelists of Missouri, has been visiting his old home and his parents, who have both passed their seventieth year. Brother Head held a meeting at Alpha, Ky., where over thirty-four years ago, he took upon himself the name of Christian, under the preaching of Elder F. C. Shearer. He will attend the Kentucky state meeting at Maysville.

—A farewell service to J. L. Garvin, who has gone to New York for further study, was held at Youngstown, O., September 10, and a welcome tendered to J. R. Ewers, of Chicago, who takes up the work. Both ministers preached sermons on this occasion.

—H. F. Burns and wife have been most heartily received by the church at Peoria, Ill. On the occasion of the welcome the mortgage for the last indebtedness on the church was burned. C. H. Marsh, who has been associate pastor, has gone to California.

—The work at Evansville, Ind., where H. W. Laye is minister, seems to be in a flourishing condition, judging by the report that the audiences are large on all occasions. There are $1,800 in bank for an addition to the church, which will be built this fall.

—Prof. G. P. Coler, of our Bible Chair at Ann Arbor, finds himself unable to take up the work this fall, and has started for Colorado, where he will spend three months in trying to regain his health. William M. Forrest will take charge of Professor Coler's work in the meantime.

—J. Murray Taylor has resigned at H Street, Washington, D. C., and is open to engage in evangelistic work. His time for November is already bespoken, but he can engage in meetings during October and December. His address is 475 F Street S. W., Washington, D. C.

—"I am one of those unfortunate persons who could not attend the San Francisco Convention, but next to the joy of making the trip itself is the pleasure of reading the description in the 'Editor's Easy Chair,' which I have been, with increasing rapture."
Indianapolis, Ind. AUSTIN HUNTER.

—W. W. Wharton has resigned his pastorate at Winchester, Ill., to take effect November 1. He will hold some meetings before locating again, and has December open for engagements. The Winchester church is in fine condition, and its membership has increased until it now numbers five hundred.

—The next banquet of the Chicago Disciples' Social Union will be held in the dining hall of the university the first week in October. It will take the form of a special college gathering, the presidents and representatives of several of these having been invited to be present.

—Dr. Willett has just begun as regular supply of the First Christian Church, Chicago. R. F. Handley, of Aurora, has been engaged as one of the ministers, and an effort will be made to secure a suitable lot and erect a church building.

—We are glad to learn from D. B. Titus, pastor at Lexington, Neb., that twenty members of his church have just adopted the tithe system. They represent twelve families, including one elder and five deacons. Joel Brown, of Des Moines, will hold a meeting for this church in November.

—It was a recommendation of the Kansas City Convention that we earnestly strive to complete $500,000 for the Church Extension Fund by the close of 1905. We are $42,000 short of that amount, and we trust every church will make earnest efforts to do its part during this month toward completing the half million.

—The students attending the University of Michigan during the current year will be gladly welcomed at the Bible Chair building, 444 South State Street, or at the Christian Church, on South University Avenue. The latter will be open every night during the first week of college for social intercourse and to welcome new students.

—The new Park Street Church, Kalamazoo, Mich., has just been dedicated by L. L. Carpenter. It has a seating capacity of 430. The cost was about $11,000, and towards the $7,600 still unpaid $4,700 were raised by pledges on the occasion of the dedication. H. H. Halley, the present minister, has been with the congregation about six years.

—J. S. Hughes writes: "I have just read with great pleasure the Editor's reply to Brother Braden's questions in The Christian-Evangelist of August 10. I am compelled to say how delighted I am with the calm, clear statement. I fully approve his words, and thank him for doing so good a service to the brotherhood. I have been standing there for many years, or trying to, and my study of John's Revelation and Gospel completed and confirmed me."

—The National Benevolent Association has just decided to make Baldwin, Ga., the focus of its work in the southeast. There are calls for homes at other places, but this benevolent work, like all our other interests, can only be prosecuted as means will permit. We have every reason to believe that the work at Baldwin will be blessed of God and be a credit to the association.

—In another column we print a comparative statement of the Church Extension receipts for the first thirteen days of September, as compared with the same period last year, and we regret to note that there is a slight falling off. This will not do! No loans have been granted by the Church Extension Board for two months, because of the lack of funds. The preachers and the churches must see to it that this work shall not be hindered.

—An enthusiastic reader writes: "As I read The Christian-Evangelist each week I feel like asking, why should any of our people be content with some of the papers they are reading, when they can have such a splendid paper?" We must confess that we have often felt the same way, but have been too modest to say it. There is no accounting for tastes, but the kind of religious journal one likes is a very true measure of what manner of man he is.

—E. B. Barnes has resigned at Noblesville, Ind., and will enter the evangelistic field. During his stay at Noblesville, of almost four years, missionary offerings have been doubled, and since January of the present year there have been more than sixty additions to the church and seventy-five added in meetings held by Brother Barnes elsewhere. He invites correspondence with churches wanting meetings, and may be addressed Box 611, Noblesville, Ind.

—N. S. Haynes has made a practice of preaching one Lord's day every year at the Englewood church, Chicago, since his ministry there closed. C. G. Kindred, the present minister of the church, suggested that this year Brother Haynes' visit be marked by a memento of some kind, seeing that the church had acquired a handsome new home. W. P. Keeler writes that this suggestion took the form of a gift of a handsome edition of the American Revised Bible.

HORSFORD'S ACID PHOSPHATE

Cures Nervous Diseases.

Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

—F. M. Rains, secretary of the Foreign Missionary Society, writes: "This week's Christian-Evangelist is simply splendid, and has a great amount of convention news. I think it is the best number of The Christian-Evangelist I have ever seen. You have certainly put a lot of hard and effective work on this number, and I congratulate you."

—Richard B. Moore and wife passed through St. Louis last week on their way to Indianapolis. Professor Moore, who is a son of Dr. W. T. Moore and a brother of the assistant editor, has for the past six years been a member of the faculty of the University of Missouri, from which he resigned to take the chair of chemistry at Butler College. Mr. Moore has had the very best European and American training, having been a student under Professor Ramsay, among other teachers.

—Herbert Yeuell is doing fine work in the evangelistic field. He has gathered crowds at the meeting in Bristol, Va., though such attractions as Sam Jones, Richard Hobson and others were engaged in a Chautauqua at the same time. C. B. Richards, pastor at Petersburg, Va., writing in high praise of Brother Yeuell's recent meeting there, says there were eleven additions on the Lord's day, large audiences and all expenses of the large tabernacle paid, with something over. He will now continue as pastor.

—W. E. M. Hackleman conducted the music in eight meetings since the St. Louis convention, in which there were over six hundred accessions—four of which were in his home state, Muncie, Lafayette, Evansville and Terre Haute; two in Ohio, Bellefontaine and Central, Columbus; one in Tennessee, Clarksville; and one in Mississippi, Aberdeen. He conducted the music at Bethany Park and has been engaged for the position for next year. He will assist J. L. Hill at Central, Cincinnati, O., and James Small, at Broadway, Lexington, Ky., in October and November, respectively.

—Louis S. Cupp has accepted a call to the Hyde Park Church, Kansas City, Mo., to succeed R. H. Fife. It will be remembered that a handsome new stone church was recently completed at Hyde Park. Brother Cupp has been with the Platte City church almost four years, during which time it has had nearly two hundred additions. He will enter upon his new work early in October. He leaves his present charge with many sincere regrets, for they have stood by him loyally and generously.

—We have received the following items about the Church Extension offering: New Salem, Ind., Frank A. Thomas, pastor, raised $90, as against $93.25 last year; Higginsville, Mo., J. H. Coil, pastor, raised $29 for an apportionment of $20; Winchester, Ky., Cecil J. Armstrong, pastor, raised $200, or $50 more than last year. This church has contributed $1,450 to missions this year, or $200 in advance of its offering for the same period last year. The church at Bloomfield, W. Va., raised over $40; W. G. Walters is minister.

—Announcement is made of a Conference on Religious Education to be held at the University of Illinois, at Urbana, on October 19. There will be two sessions, and the theme is religious education in state universities. The first topic suggested for discussion is one in which we, as a people who have started Bible chairs at universities, are vitally interested. It is: "Within the limits set by our separation of church and state, what religious education may be undertaken by state universities?" A number of other topics which hinge on this first one are also suggested. We trust that the conference may be largely attended and that some pronounced stand may be taken in favor of the recognition by universities of work done in Biblical and religious subjects.

—D. A. Wickizer is now located in his new field of labor at Kirksville, Mo., a town where constant improvements are being made. He writes that our brethren there talk of the students and their responsibility to them as if the church existed for the sole sake of the students, which is certainly a very commendable interest. Brother Wickizer would be glad to hear from parents or friends who know of students who ought to be identified with the work of the Christian church. He will be glad to take such interest in them as he can. He may be addressed at 711 East Harrison Street.

—There will be a new building at Ironton, O., where there is a faithful little band of brethren. The old building and lot, which are in the business part of the city, were sold and a fine new lot purchased, on which a modern brick structure, trimmed in rock-faced brick and terra cotta, will be erected. Walter S. Willis, the minister, writes us that only those who know this field can understand the faith and determination manifested by these brethren in undertaking such a building, and they crave the prayers and sympathy of all for their success.

—"Years ago, when Hollywood, now a beautiful suburb of Los Angeles, was a quiet country neighborhood, our zealous brother, B. F. Coulter," writes John C. Hay, minister of our church at Hollywood, "preached a series of sermons in a schoolhouse and organized a band of Disciples. M. L. Yeager served as pastor free of charge for a long time, and T. D. Garvin held special meetings." Brother Hay was called two years ago, and the house was removed to another site and a parsonage built. The membership, we are glad to know, is steadily growing, the church out of debt and all the work prospering.

—The San Jose "Daily Mercury" prints a picture and a lengthy sketch of J. V. Coombs, who has just begun work with our church in that beautiful little California city, from which we learn that Brother Coombs has crossed our continent four times, having lectured in every state and territory in the union and spoken to about twenty-five hundred different audiences. He is best known, however, as an evangelist rather than as a lecturer. He has a large congregation and a good spirit among the people where he has begun work, and, speaking of his new charge, he says: "I expect to see the house crowded and the cause grow strong in this city."

—P. H. Jameson sends us a little pamphlet which was evidently intended to be circulated at the Bethany Assembly. It has reference to the work of Butler College. We regret that we have not space at this time to publish the pamphlet, which gives a brief account of the fine work accomplished

A Christian
—OR—
Church Member==Which?
Thousands of copies have been sold at 50c. each
Reduced now to 25 cents, Postpaid.
Every church member ought to read this book. Ministers, doctors and lawyers give testimony regarding its great value. GET A COPY AT ONCE.
Dr. JNO. G. M LUTTENBERGER
5104 Morgan St., St. Louis.

by Butler College, and explains the necessity for its friends and the brethren of Indiana to make an earnest effort to put it on a sound financial basis. This college has turned out some of our foremost men, and has at present a faculty second to none, in point of ability, of any of our colleges. Owing to certain policies of the past, the funds of the college are considerably diminished. Better endowment is absolutely necessary. Joseph I. Irwin has offered $100,000 if $150,000 more can be raised. Such an endowment will place the college upon a firm basis for the present and near future. If this endowment can not be raised, the college, with the present resources, according to Brother Jameson, can not survive more than two years, which would be a disgrace to our brotherhood. The institution has been made to depend upon our church for its chief support. The amount needed seems to us very small, in view of the strength of our cause in Indiana and the wealth in our brotherhood there. The institution is an institution for the whole of the state, and it is not fair to look to Marion County alone for its support. Brother Jameson has been a member of the Christian Church for more than sixty years, and, besides former interests, has now pledged $2,500 toward this needed endowment of Butler. That shows how much he believes in this movement.

* *

Indiana S. S. Convention.

The Indiana Christian Sunday-school Association will hold their Annual State Sunday-school Institute at Greenfield, October 17, 18, 19. A splendid program has been prepared, and the church at Greenfield extends a hearty welcome to all who will attend. The sessions will be devoted to Sunday-school work and methods. Begin at once to make your arrangements to be present. E. B. Scofield, Pres.

* *

New Missionaries for China.

At the regular meeting of the executive committee of the Foreign Society, September 8, Dr. Paul Wakefield and, wife of Springfield, Ill., were appointed missionaries to China, to go out in September, 1906. Dr. Wakefield is a son of Prof. E. B. Wakefield, of Hiram College. Mrs. Wakefield is a daughter of Dr. and Mrs. Lindsey, of Springfield, Ill., well known to a wide circle of church workers in that and other states. It has been the purpose for many years of these young people to devote their lives to the work in the regions beyond.

* *

Indiana's Educational Society.

At a recent meeting at Bethany Park, representatives of Butler College, in conjunction with the State Ministerial Association, organized an Indiana Christian Educational Society, for the purpose of unifying the educational sentiment in the state in favor of Butler College. William J. Russell, pastor of the First Christian church at Frankfort, Ind., was made president, and T. W. Grafton, pastor of the Christian church at Anderson, was made vice-president. A secretary will be announced later, and work for the institution will be commenced at once.

* *

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

St. Francois County Co-operation.

In response to a call from the Christian church at Farmington, Mo., five congregations sent delegates to meet with them to organize a Christian Church Co-operation for St. Francois County. The object of this organization is to carry on more aggressive and thorough work and assist all congregations of the Christian church to regular preaching and pastoral care. The following officers were elected: George B. Gale, president, Judge G. O. Nations, vice-president, J. E. Cover, treasurer, and Edward Owers, secretary. The three meetings held during the day were very inspiring and helpful. Under this organization the work in the county has taken on new life and vigor.

* *

Changes.

Aber, Clinton—Bicknell, Ind., to 1824 Holly St., Kansas City, Mo.
Blanchard, F. E.—Sheridan, Wyo., to Audubon, Ia.
Barnett, E. J.—Jonesboro, Ark., to 367 N. Limestone St., Lexington, Ky.
Bledsoe, E. S.—Winnsboro, to Italy, Tex.
Buxton, Dr. Albert—Dexter, to Canton, Mo.
Bennett, J.—Macatawa Park, Mich., to Leroy, Ill.
Bowers, E. W.—Jefferson, to 992 W. 25th St., Des Moines, Ia.
Booce, J. M.—Mozier, to Pittsfield, Ill.
Boren, Francis E.—San Francisco, to Saratoga, Cal.
Book, W. H.—Martinsville, Va., to Columbus, Ind.
Burns, H. F.—Chicago, to 316 Barker Ave., Peoria, Ill.
Challenner, James A.—Italy, to 621 Washington Ave., Dallas, Tex.
Chapman, A. L.—469 Arcade Bldg., to 1517 Boyleton Ave., Seattle, Wash.
Campbell, R. S.—Carterville, Mo., to Holdenville, I. T.
Crutcher, John J. C.—Muskogee, I. T., to General Delivery, Kansas City, Mo.
Clarkson, W. T.—Brashear, Mo., to 1247 Kentucky St., Lawrence, Kan.
Dubber, A. E.—Ft. Collins, Col., to Christian Tabernacle, Ft. Worth, Tex.
Dungan, R. M.—Canton, Mo., to Webster City, Ia.
Darsie, George—Massillon, to 373 East Buchtel Ave., Akron, O.
Draper, F. D.—Lakewood, to 157 Bressett St., Youngstown, O.
Dungan, D. R.—Canton, Mo., to 1212 28th St., Des Moines, Ia.
Esson, Albyn—Portland to Silverton. Ore.
Hanna, D. E.—Gordonsville, to Louisa, Va.
Hedges, W. H.—Covington, Ind., to 412 E. Columbus Ave., Bellefontaine, O.
Hopkins, J. A.—Waynesboro, Pa, to Winston, N. C.
Holmes, J. P.—Melissa, to Celina, Tex.
Jewett, Frank L.—Horton, Kan., to 2009 University Ave., Austin, Tex.
Jones, A. B.—Macatawa, Mich., to Liberty, Mo.
Lappin, S. S.—Atlanta, to Stanford, Ill.
Larimore, J. W.—Loami, to 818 Enos Ave., Springfield, Ill.
Livengood, Owen—Linwood, Cincinnati, to 138 W. Norwich Ave., Columbus, O.
Morgan, P. Brett, M. D.—San Francisco, to 1905 Havneon St., S. Berkeley, Cal.
Morro, W. C.—21 Mellin St., to 196 Hammond St., Cambridge, Mass.
Morgans, Morgan—Lanagan, Mo., to Indianapolis, Okla.
McLeod, James—Glencairn, to Walkerton, Ont.
Munro, John—Belwood, to Grand Valley, Ont.

25 CTS PISO'S CURE FOR CONSUMPTION 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.

McQuary, A. L.—Aurora, to Monett, Mo.
Martin, Richard S.—LeRoy, to LaHarpe, Kan.
Minnick, Harry—Lubec, Me., to 215 N. Washington St., Van Wert, O.
Patterson, D. H.—Auburn, N. Y., to Orange, Ind.
Parsons, P. A.—322 Madison, to 116 Central Ave., Plainfield, N. J.
Pinkerton, T. W.—Salt Lake City, Utah, to Kenton, O.
Riall, A. O.—Augusta, to Lufkin, Angelina County, Tex
Smith, R. A.—Rocky Mount, to Atlantic Christian College, Wilson, N. C.
Shaw, Allen T.—Evansville, Ind., to Fairfield, Ill.
Thompson, William C.—Haskell, I. T., to 1203 E. 11th St., Kansas City, Mo.
Trainum, W. H.—Chicago, to 2022 Sherman Ave, Evanston, Ill.
Veatch, A. D.—Chicago, Ill., to 1433 25th St., Des Moines, Ia.
Wood, Morton H.—Waverly, to St. John, Wash.
White, Orilas G.—Hebron, O., to Huntington, W. Va.
Williams, John—Chicago, Ill., to Collingwood, Ontario, Can.
Yeuell, Herbert—Petersburg, Va., to 1336 Harvard St. N. W., Washington, D. C.
Zeigler, A. E.—Ocean View, Del., to Rockville, Md.

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine Street, St. Louis, Mo., on Tuesday Oct. 3, 1905, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, Pres.
W. D. Cree, Sec'y.

St. Louis, Aug. 28, 1905.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO. - St. Louis, Mo

Normal Instructor
By W. W. Dowling.
A Thorough and Systematic Study of the Bible, its Lands, People, etc.
IN SEVEN PARTS
Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.
The Very Best Work of the Kind
15 Cents per Copy. $1.50 per dozen.
**CHRISTIAN PUBLISHING CO.,
St. Louis, Mo**

NEWS FROM MANY FIELDS

Ohio.

What satisfaction in knowing that what you write is read! It may be positively affirmed that the Ohio letter is read. The proof is at hand, in black and white. Some weeks ago as an item of *news* several churches were named in Ohio as being without pastors. Before that letter had been seen in print by the writer of it, letters began to pour in asking about those churches. For a week they continued to come. From north, south, east and west, yea beyond the borders of the United States, they came. This shows three things: First, The Christian-Evangelist is widely read by our best preachers. Second, these good preachers read the Ohio letter. Third, a host of good preachers would like an Ohio pulpit.

Ohio can furnish the latest sensation to that part of our press that delights to hit Catholicism. One of our best known preachers was married Wednesday, September 13, by a priest. Isn't that enough for a long editorial or a hair pulling sermon? The preacher in question was our State Sunday-school man, C. A. Kleeberger. He was married in Columbus, O., on the above named date to Mrs. Stevenson. But the *now* Mrs. Kleeberger happens to be a sister of Walter Scott Priest, pastor of the Central church in Columbus. It was W. S. Priest who performed the ceremony. The Ohio letter man is spiritual adviser of C. A. Kleeberger, he being a member of the Painesville church. Most hearty congratulations are here extended. The bride and groom will spend a week of the honeymoon in Painesville, and then take up their abode in Columbus.

M. J. Grable has accepted a call to Steubenville. He has been at Dunham Avenue, Cleveland, about ten years. It will be hard to sever the ties at Dunham Avenue. Cleveland loses the best preacher among the Disciples who were first called Christians at Antioch. In fact it may be doubted if there is any better year-in-and-year-out preacher in the whole city of Cleveland. Steubenville is to be most heartily congratulated.

Walter Mansell will go to Fourth Avenue in Columbus. He has been for some six or eight years at Salem. He surely steps into the opportunity of a life. May his ministry be long and signally blessed at Fourth Avenue.

A. C. Gray went from Mt. Healthy to Ann Arbor, Mich. We are sorry he left Ohio, but Michigan has gained a strong man who will do them all good. H. C. Runyan, of Latonia, Ky., has succeeded Brother Gray at Mt. Healthy.

Ira H. Durfee is holding his second meeting at Mill Creek in Union county. A year ago he had a fine meeting in this old historic church with over 40 additions. A. Skidmore has paved the way for another good meeting. T. E. Winter has left Greenwich for the Pacific coast. He was very highly esteemed by the whole community, and they pleaded to have him remain. But he has gone that he may take some work in the school at Berkeley. A very impressive installation service was held at Painesville on Wednesday night, Sept. 6, when C. A. Freer was formally installed as minister of the church. J. E. Lynn, of Warren, preached a very appropriate and helpful sermon. Robert Moffett gave the charge to the preacher as only he could do such a thing. S. H. Bartlett gave the charge to the church, which was of a very practical nature. J. C. B. Stivers, A. J. Sever and George A. Lord also had parts in the program. Would not such services help to impress the dignity of a union of preacher and people if more universally observed?

Those of us who stayed at home rejoice in the good things read of the San Francisco convention. We are all, from this region, going to Buffalo next year. "Put me off at Buffalo" will again be the cry.

A *good* osteopathic practitioner who is a Disciple of Christ can be put in touch with a fine opening by addressing the undersigned.

The Ohio campaign is getting pretty hot just now. The flocking to Mr. Pattison becomes more and more universal and bold, while the machine becomes more desperate to find something with which to stem the tide and defend Mr. Herrick. The Republicans of any moral standing who are going to support Herrick are so ashamed of it that they say nothing while every day adds some prominent and lifelong Republican who comes out boldly for Mr. Pattison. The speaking campaign will begin next week and then there will be more fun and more excitement. Keep your eye on Ohio.

A note was made in the last letter of the coming of R. W. Abberley to Walnut Hills, Cincinnati, but for some reason it did not get into print. Here is a hearty welcome, friend Richard, and may you live and die in Ohio. C. A. Freer.

Painesville, O.

Oregon.

Our slogan—"Turner, 1906, with 1,500 souls for Christ and every obligation fully met."

Do you ask how? Here is the answer in a few words: 1. One conversion for every six Disciples and an average of 50 cents from every Disciple in the state. 2. Make this work a personal matter and join in heartily for the sake of Christ, his church and lost souls. 3. See to it that your congregation stands first in the average gifts of its membership for state work on November 5.

The outlook for the work is good and the way is now clear, as the churches have already sent in their offering for Church Extension. Then with the benediction of our great international convention resting upon us, let us for the next three months, give ourselves heart and hand and pocketbook to "Oregon for Christ."

I have just completed a visit with the churches along the Southern Pacific in southern Oregon, and am much pleased with the condition of the work there. Brother Bower is just beginning his work with the church in Grant's Pass. The members are very hopeful and happy in having such helpers as Brother and Sister Bower. The Medford church is "looking for a man." This is a promising field for one who is willing to work for Christ and lost souls. Central Point will likely co-operate with Medford. The churches in Roseburg and Ashland are doing noble work under the leadership of Brothers Ritchey and Mellinger. Drain and Myrtle Creek are being supplied from the Eugene Divinity School by Brothers Horn and Ware. These places are doing good work. They will all send an offering for our state work.

The five counties of southwestern Oregon are to hold a joint convention October 3 and 4. This is a wise move for our work in that section.

Now, to those churches wanting meetings and not able to pay from $50 to $100 per week for evangelistic service, I take pleasure in announcing that any one of the following named "pastor evangelists" may be had for one meeting, viz.: J. S. McCallum, J. F. Ghormley, Geo. C. Ritchey, C. F. Swander, Albyn Esson, J. W. Jenkins, E. S. Muckley, J. J. Evans, Clark Bower and perhaps others. These men are willing to leave their work in order to help our weaker churches and the O. C. M. C. Write to them for terms and let me know that you are planning to use one of them for a meeting. By this plan you are both helping yourselves and the fields more needy than your own, since a part and in most cases all of the proceeds of these meetings will be put into the Oregon missionary work. Here is an opportunity. Can not several of our small or even larger churches make use of it?

The next three weeks will be spent with the churches in northwestern Oregon and the next three with those of the northeastern part. So far as possible, it is the plan of the acting board of the O. C. M. C. to have the corresponding secretary to visit every congregation in Oregon between now and our Turner convention. This I shall be glad to do, the Lord willing.

F. E. Billington,
Cor. Sec. O. C. M. C.

Cottage Grove, Oregon.

Church Extension Receipts.

The following is a comparative statement of Church Extension receipts for the first 13 days of September, 1904, and 1905:

	1904	1905	LOSS
From churches,	$1,474.48	$1,371.06	$103.42
From individuals,	233.08	115.50	117.58
From annuities,	300.00	500.00	200.00
Totals, . . .	$2,007.56	$1,987.56	
Loss, ...			$21.00

* Means gain.

Contributing churches, 1904, . .	150
" " 1905, . .	160
Gain, ...	10

The Church Extension receipts for the first 13 days of September as compared with last year show a falling behind of $21. There was a gain of 10 in the number of contributing churches but a loss of $103.42 from churches and $117.58 from individuals. There was a gain of $200 on annuities. Reports from many parts of the country show that there were heavy rains on the first two Sundays.

The Board of Church Extension hopes that the churches will not allow the bad weather early in the month to impair what must be the best September offering in our history if we are to reach the half million.

No loans have been granted at our last two meetings, because of lack of funds and none will be granted for some time to come unless the offerings are very liberal.

All remittances should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

People's Forum.

Editor Christian-Evangelist:—I have never presumed to write a line for publication in any of our religious journals, though I have labored in the cause since 1901. But I can't resist an impulse to say at least one amen. Brother Garrison, in "The Easy Chair," says: "As one looks down, as we did, from the heights of Fort Douglas on the city of the plain"—Salt Lake City—"with its temple, its tabernacle, its endowment house, and beyond the dead sea of Salt Lake, glistening in the evening sunlight, he can but wonder what is to be the future of a system so foreign to our American ideas, and what the future of a state and city which seem to be so completely under the inflence of this politico-religious power. And yet"—these words ought to be printed in capitals—"faith in God and in the omnipotence of truth will not allow us to doubt that Mormonism, like every system built on falsehood or distorted and perverted truth, must pass away."

The faith of this, the optimism that will not allow us to doubt God or the omnipotence of his truth, is akin to that of John in Rev. 11:15: "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Brother Garrison's is one great voice, the reports of small and great revivals are the sounds of another multitude of voices, the unspoken faith and prayers of thousands of others are yet more voices; yea verily "there were great voices saying, The kingdoms shall become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever." And the inspiration of it all is, that faith that will not allow us to doubt God, or the omnipotence of his truth. Keep this faith alive. Keep alive faith in the omnipotence of truth and God, and verily visions shall give place to reality and the "King of Glory" shall come in to reign for ever and ever. "Amen, even so, come, Lord Jesus." H. S. Mobley.

Prairie Grove, Ark.

Ministerial Exchange.

Wanted—A foreman for printing office on country paper in a town of 500. Christian preferred. Address S. B. Ross, Elliott, Ia.

I should like to correspond with churches wanting meetings after November or early in the new year.—E. B. Barnes, Noblesville, Ind.

Wanted—A singer who has a stereopticon outfit. Desired for a meeting during the month of October. Address C. E. Dunkleberger, Flat River, Mo.

Claris Yeuell closes his engagement at Amboy, Minn., shortly and can be had for another field. Salary $800 to $1,000.

J. D. Lawrence, Lahoma, Okla., wishes to hold a meeting for a country church in Missouri with view of locating.

A church wanting the services of a middle-aged married minister, who has made a personal tour of Bible lands, may address N. B. M., P. O. Box 131, Tallula, Ill.

A brother who is a barber can buy a first class shop at Smithville, Tex. Town of 3,000. For particulars write E. J. Bradley.

Wanted—A first class choir leader and soloist to help in a meeting to begin about October 22. Address A. B. Elliott, Vinton, Ia.

Wanted—A Christian physician to take up a good practice at Cleo, Okla., at once, C. J. Chastain.

Owing to the death of one of the doctors in West Pawlet, Vermont, there is a splendid opening for a Christian doctor, preferably a Disciple. West Pawlet is a beautiful New England village, population about a thousand, and the center of a prosperous farming community. Chas. Forster would be pleased to correspond with any doctor with a view to locating here. He would also like to hear from some one with regard to taking up the ministry of our West Pawlet church; one who could locate here about November. The church is small, but in splendid condition. There is a parsonage next to the church. The salary is not large, and a man with much of a family could not manage here.

The church at Lawrence, Kan., is without a pastor. Address W. H. Smith, 442 Lake Street.

Pastors or evangelists desiring a soloist or chorus leader may address Mrs. Minnie Duck, Salem, Ohio.

Wanted—A singer for a meeting beginning Oct. 5, at Linneus, Mo. Address J. J. Limerick, Carrollton, Mo.

* *

Convention Notes and Sayings.

"'America for Americans' must be changed to 'America for the world.'"—J. H. O. Smith.

"Chistian Science will fail. When the anesthetic has relieved the victim the awakening will be followed by nausea."—J. H. O. Smith.

"The attack upon the pocket-book must be as vigorous as the assault upon Port Arthur."—J. H. O. Smith.

"I want to quote one passage of scripture, 'The glory of a woman is her hair.' If anyone has not combed her hair this morning she need not exhibit it," when hinting to the ladies to remove their hats. —A. McLean.

"I wonder which is the greatest heterodoxy—baptism or missions. I don't know, do you?" So said F. M. Rains in one of his talks, and he told of a church that gave $8 for missions for every dollar it spent on itself, and "it wasn't baptized, either."

"We need more power in the powerhouse. We old fellows are pretty nearly worn out. Brother Corey is not an associate secretary, nor an assistant secretary—he's a secretary."—F. M. Rains.

Good Music is of Supreme Importance
When we say *good* we mean both in sentiment and melody.
LIVING PRAISE
By Chas. H. Gabriel and W. W. Dowling
Is that kind of a Song Book.
Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.
Christian Publishing Co., St. Louis, Mo.

HOME DEPARTMENT
—AND—
CRADLE ROLL SUPPLIES
Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.
Christian Publishing Co., St. Louis, Mo.

DECIDEDLY THE BEST HYMNAL PUBLISHED
IMPROVES THE Music One Hundred Per Cent
ENRICHES THE Public Worship of the Church
GLORIA IN EXCELSIS
THE COMPLETE Edition Contains 612 Pages
THE ABRIDGED Edition Contains 400 Pages
Let us tell you about it. CHRISTIAN PUBLISHING CO., St. Louis.

REPORT TO THE PEOPLE

"How are you coming on," a prominent man enquires about the movement for Industrial Peace.

It's not exactly an easy job to stop strikes, insure steady work in the factories or prevent interference with electric and railway transportation, but a practical working plan has been discovered and is now being applied in town after town.

Yes it works, and works in a sturdy, dependable and result-producing way.

The actual operation is worth more than a hay wagon full of theories. Step by step the conditions were met and the problems solved. The labor unions assumed the form of trusts for the sale of labor. They seek better conditions for workmen but are generally managed by men for personal money-getting and these men hold their power by forcing up wages as high as the public will stand. That in a way is right enough, but the methods are oppressive.

They use persuasion, threats, intimidation, assaults, violence and various means to force workmen to join the trust, for large membership means power and large incomes to the manipulators. Then when these trusts became powerful enough the common people were treated to a most extraordinary display of oppression and tyranny.

Industries have been stopped, causing loss of literally hundreds of millions of dollars to owners, workpeople and the community. Property has been burned, blown up and wrecked in other ways. Tens of thousands of American citizens have been assaulted and hundreds have been murdered by these labor trusts in their bloodthirsty efforts to force all the rest of humanity to implicitly obey their "orders."

These outrages have been from 10 to 100 times the volume of the overt acts toward the Negro, that brought on the Civil war. We spent money enough to almost bankrupt the nation and the precious lives of fathers, brothers, sons and husbands enough to people it in that struggle to avenge the wrongs and insure the liberty of the black man. But the white slave of the labor trust—what about him? What about the losses, abuse, tyranny, assaults and murders? What about the thousands of decent white men and women, tied hand and foot, unable to work, move or act, except by contribution to and with consent of the trust? Human liberty and constitutional rights of an American citizen are denied them. It got so bad people were afraid to openly protest against the tyrannies becuse of the "black hand" style of far-reaching acts that made life a misery or wiped out the individual altogether.

Then it dawned on some of us that the people—the 780 out of every 800—were not members of the labor trust but really had to bear the oppression of the minority and be ruled by them. There are only about 20 union members in every 800 citizens. But the compact organization of the few made it possible for the labor trust, in many cases, to force their tyranny on the unorganized majority. The next natural thought was *organize the people for their own protection.*

That was an inspired thought.

So to put it into practical operation a big convention in Chicago two years ago formed the Citizens Industrial Association of America. It progressed slowly for, however badly hurt, people do not quickly understand practical reforms. But one after another towns organized associations for protection and found they got it. In July, this year, the National Association headquarters was moved to New York and the work has been growing rapidly. Many more organizers are needed that the operations be rapidly extended. But any town or city can set up a good practical Association by some one man who has the interest of his town at heart, calling a few property owners together. Elect temporary officers, send to the National Association for constitution, by-laws and detailed instructions, then have a larger meeting and permanently organize. Select a good working official who can interest others and build up the Association. The cost is practically nothing if the active man will give his time, although it has been found best to pay a salaried man who will do things. Every merchant becomes interested because he prospers best when the factories are going. Every clerk, doctor, lawyer, manufacturer, teamster and independent workman likewise. Even the thrifty, law-abiding union men will help in enforcing industrial peace and maintaining the law if they can be assured freedom from union punishment, and the Citizens Association can in a practical way insure that. How do we prevent strikes?

Each local Citizens Association is thoroughly in earnest in demanding that no strikes occur, but all differences be placed before the local "Industrial Jury," made up of equal numbers of workmen and employers. The findings are made public and thus the voice of the people is expressed, carrying with it public opinion, that greatest of all powers in this country.

Does it work?

You should see the results. Do the working people want steady work and steady wages? Do the merchants, clerks, lawyers and teamsters as well as other citizens? Do the manufacturers appreciate steady peace? Do the railroad owners care to have each town on the line humming along day by day and the railroad employees living in satisfied peace? Is it worth while for people in a community to enjoy a steady flow of prosperity in place of the badly broken condition of industrial warfare now and then fixed on many communities? To produce effective work the National Association must have financial means to carry the clerical force and employ a small army of competent organizers in the field. Some prominent men, keen to detect the practical workings, have contributed liberally. Manufacturers can afford to contribute from $100.00 to $10,000.00 each. "A strike is as bad as a fire," and this is simply a very easy and certain form of strike insurance. Merchants can well afford to expend $5.00 to $25.00 a year towards the work. Philanthropic people with a motive for helping their fellows can invest their "public good" funds in no more practical way and the working man and common citizen of small means who feels a desire to do his little share towards a great national movement for industrial peace, can send $1.00, fifty cents of which makes him a member at large of the National Citizens Industrial Association and the other fifty cents pays for the "Square Deal," the monthly magazine devoted to the work. The Square Deal tells in plain words what a square deal is and applies that principle to everything it prints. Each month the current questions of the day are treated and commented on, analyzed and clarified so that the "Common Man" may get facts! facts!! facts!!!

The rank mental poison spread among workmen and the public generally by the yellow journal and the violent labor papers, seems to rot the mind of the steady reader until it has about as much capacity to think sanely as a worn out rubber shoe. Anarchy and lawbreakng is being taught by these riot breeding papers to such an extent that any thoughtful man would be startled to know the facts. The condition of unrest, is cultivated by the yellow and labor papers, constantly teaching the wage earner to hate every man who owns a house or has saved a dollar. The outbursts of rioting and violent talk against police protection, the civil courts and all officers and laws that exist for the protection of the common people, shows plainly the tendency towards Socialism and Anarchy which will grow like weeds in an uncared-for garden. Men who have regard for the sacred mantle of liberty fought for, won, and handed down to us, are patriots enough to stand together and save this fair America from the chaos hinted at by the lawbreakers. But they can not give force to their views acting as individuals. Organization must meet present organization with superior force. When the citizens are organized they do the work and insure industrial peace. It is the business of the National Citizens Association to organize local Associations in every community. Experience has taught the way and the results show how practical the methods are. Are you a patriot? Do you believe in steady industry? Do you want the common people to have the organization and power to rule, notwithstanding the "orders" and manipulations of the labor trust or any other trust? Do you believe in maintaining the law and insuring industrial peace? If so, be you merchant, workman, clerk, lawyer, teamster or railroad president, join the Citizens Industrial Association. It costs you fifty cents to be a member at large and fifty cents for the monthly publication the "Square Deal," which keeps you alive as to facts. Send $1.00 bill in envelope, it's safe, almost without fail. If you have any doubt send money order. Do your little share and if your further interests are worth insuring, send in addition a properly computed sum for the work. If you are big enough mentally to build a big business, you have mental calibre sufficient to tell you what to do.

Will the money be honestly handled? The Association put the writer at the wheel to steer the ship and I am "most always around" and do not hesitate to give my personal guarantee, that when the finance committee make the semi-annual inspection, we will, like Uncle Abe Lincoln when he kept post-office up at Salem, have properly receipted bills and the balance of the money to a cent, "in the sock." I receive no salary or other compensation and expect none. Now, then, the practical working machinery for industrial peace is placed before you. Some good men are furnishing fuel to run it moderately. By liberal support it can be made a national power for general peace.

C. W. Post.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Little Rock, Ark., Sept. 17.—Great interest in Fife-McKinney meeting; seventy-one in nineteen days; twenty-one to-day.—J. N. Jessup.

[Telegram.]

Unionport, O., Sept. 18.—Our meeting with Clarence Mitchell and Hume Sisters continues. Sixty to date—fifty baptisms. Many men and heads of families. This church has been without a preacher for nearly two years.—Peter Hubler, Elder.

ARKANSAS.

Amity, Aug. 28.—A meeting of sixteen days closed last night at Bethsaida; twenty-nine additions—twenty-four by confession and baptism and five restored.—C. A. Allhands, minister.

ARIZONA.

Bisbee, Sept. 11.—Four additions the last three Lord's days. September 3 was my initial Sunday. The Sunday-school has grown fifty per cent within two weeks and work looks hopeful.—Daniel Trundle.

CALIFORNIA.

Eureka, Sept. 8.—One addition last Lord's day by confession. He was one of Roosevelt's rough riders. The great convention has proven a great help to us.—I. H. Teel.

Pasadena, Sept. 4.—Yesterday we had five added; two confessions.—Sumner T. Martin.

DISTRICT OF COLUMBIA.

Washington, Sept. 11.—Present at preachers' meeting to-day: F. D. Power, E. B. Bagby, J. Murray Taylor, J. E. Stuart, W. T. Laprade, Walter F. Smith, R. R. Heicke, and the writer. Additions reported: Ninth Street (E. B. Bagby), six by letter; Fifteenth Street (J. E. Stuart), two by baptism and one by letter; Whitney Avenue (Walter F. Smith), three by statement and one from denomination. Total, 13—11 by letter or statement and two by baptism. E. B. Bagby reports also about 25 additions, almost all by confession, in a meeting he held a few weeks ago. J. Murray Taylor and writer, who had attended the San Francisco convention, each gave a report of that gathering.—Claude C. Jones, secretary.

FLORIDA.

St. Cloud, Sept. 12.—Six confessions at regular service last night.—J. T. Reaves, pastor.

ILLINOIS.

Moweaqua, Sept. 4.—Evangelists H. A. Davis and C. H. Hoggatt were with us three weeks in what has proven to be one of the best meetings ever held by the church in this community. The audiences were large and at several of the services hundreds were turned away. There were 42 added, almost all by primary obedience. A number came from the religious bodies. The general effect of the meeting upon the church is of the best.—A. R. Spicer, pastor.

Joliet.—Two additions at First Christian church by letter since last report.—Ben N. Mitchell.

Concord, Sept. 12.—Recently visited the following places in our N. B. A. work: Macomb—Church in fine growing shape. Lomax—Brother Arthur, one of our most capable men, will soon outgrow this field. Dallas City—Work here prospers, of course, for McKim takes the lead. Roseville treated us royally, giving two services into our charge. People just awakening to importance of our work.—Guy L. Zerby.

West Salem, Sept. 12.—After closing our meeting at Marion, on Monday night, I preached Lord's day and had six more additions—one from the New Lights and five confessions, which increases report to forty confessions and six otherwise.—G. W. Tate.

INDIANA.

Connersville, Sept. 11.—We have just closed a two weeks' meeting at Owingsville, Ky., which resulted in 38 additions—28 by baptism, nine by statement and one reclaimed. The saloons were voted out of the town and county. Robt. M. Campbell, a grandson of Alexander Campbell, is the popular minister of this congregation.—J. J. Taylor, evangelist.

Peru, Sept. 13.—There were four baptisms at the close of the evening services.—J. L. Thompson.

Fillmore, Sept. 11.—Murray and St. John closed a two weeks' meeting; twenty-four additions, all baptisms.—Le Roy St. John, Terre Haute, Ind.

IOWA.

Braddyville, Sept. 11—Meeting fifteen days old. Fifteen accessions; eleven confessions. G. A. Butler, Mound City, Mo., singer, D. W. L. Dunlavey, pastor.—E. W. Bowers.

Eldon, Sept. 11.—Our meeting at Eldon closed September 11 with thirty-two additions—twenty-two by obedience and nine by statement, one reclaimed and the church strengthened. Lee Baron did the preaching.—S. K. Coats, pastor.

KANSAS.

Frankfort, Sept. 12.—Have closed a fine meeting. We had neither house nor organization. I preached in the park. A reunion stopped us for three days, then the rain hindered for a week, but we have an organization now of 54 members who engaged L. W. Myers as minister. We raised $1,300 in ten minutes the last night toward a house. Have bought a fine lot. We rejoice.—E. W. Brickert, evangelist.

LeRoy, Sept. 7.—The "Martin family" meeting closed September 3, with eighty additions. Thirty-six young men made the good confession.—D. MacFarlane, minister.

Hoisington, Sept. 14.—One by letter and three by baptism.—F. M. McHale.

KENTUCKY.

Kirksville, Sept. 11—We have just closed a two weeks' meeting, with forty-two additions—twenty-seven by confession and fifteen by statement and letter. Hugh McLellan, of Richmond, assisted in the meeting.—W. B. Blakemore.

Stanford, Sept. 13.—We closed a very good meeting of eighteen days' duration, in which eighteen were added by confession and baptism and three by letter. Leonard Daugherty was our song leader. The writer has now been here a little more than eight months and the work moves on encouragingly. I am in a meeting this week at Goshen church.—L. M. Omer.

Alpha, Sept. 14.—I have just closed a few days' meeting at the "Morrison Chapel" in Wayne county, with three additions by primary obedience and the church greatly revived.—T. J. Head.

MARYLAND.

Baltimore, Sept. 4.—We recently held a meeting at Piedmont church for which Jas. W. Goss ministered, his old home being in that neighborhood. The church has not had a regular pastor for a long time and the people had become cold and in-

HIRAM COLLEGE
HIRAM, OHIO.
The College of the Disciples of Christ in Ohio.

Four College Courses. Also Ministerial, Music, Business and Preparatory Courses
Most healthful and picturesque location.
Faculty much strengthened this year.
Wholesome college life.
Much attention given to good food and healthful exercise.
Fall term opens September 26.
Write THE SECRETARY for further information.

STOCKTON'S PATENT
PAINLESS TRUSS

After years of suffering and experimenting on myself, I have invented a truss that will hold and not hurt. It has no spring or hard part, but is soft as a glove. Can be worn through the night with perfect comfort. You can adjust to fit yourself. Send height, weight, and state whether for right or left side. Satisfaction guaranteed or money refunded.

PRICE, $10 SEND $5.00 WITH ORDER, AND $5.00 AFTER TRIAL.
FULL INFORMATION FREE
JAMES K. STOCKTON, 462 45TH ST., BROOKLYN, N. Y.

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks.
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

A NEW BOOK
That is a satisfaction to us as its publishers
and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of
TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.
Brother Powell's reputation as a thoughtful and popular speaker
and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

different. There was a change on the part of the membership and seven accessions—six by confession and one reclaimed. We trust they will have a regular pastor soon. Also visited two of our small churches in Albemarle, W. Va., "Oak Grove" and "Laurel Hill."—W. GALE SPENCER, pastor Calhoun St. Church.

MISSOURI.

Eldon, Sept. 11.—Two baptized at Olean. Elder Burks, of Eugene, begins a meeting this, Monday evening, with the brethren of Barnett, from which we expect good results.—S. J. VANCE.

Concord, Sept. 5.—Our meeting is two weeks old; thirteen additions to date. E. J. Wright, of Leavenworth, Kan., is preaching.—J. W. DAVIS, pastor.

Farmington, Sept. 2.—Two, a business man and wife, from the Baptists.—EDWARD OWERS.

Denver, Sept. 13.—One addition last night.—THOMAS H. POPPLEWELL.

Warrensburg, Sept. 11.—One confession at Rich Hill last night.—KING STARK.

Higdon, Sept. 11.—Three additions at White Water yesterday—one from the M. E.'s and two confessions.—I. B. DODSON.

St. Louis, Sept. 4.—Two additions yesterday at Red Top church.—W. H. KERN.

Freeman, Sept 10.—Our three weeks' meeting is just closing. Twenty-five added. This is my second meeting at this place in the last eleven months. A. O. Ishmael is the pastor. Greenwood, Mo., is the next point. Leslie Lucas is the minister.—D. D. BOYLE.

Minden Mines, Sept. 15.—I close meeting to-night. Fifty-six additions to date. About fifty conversions. My son's meeting near Joplin with about thirty added.—SIMPSON ELY.

Laddonia, Sept. 15.—A short meeting at New Bloomfield gave us two conversions, and, while we have had many times that number in other meetings, we consider it one of our best meetings for the benefit of the church. We had no outside help.—J. D. GREER.

Ash Grove, Sept. 13.—Fourteen additions to our congregation—twelve by confession and baptism—since Wm. Mundy began here July 1, at regular services.—J. W. S.

Dearborn, Sept. 11.—I am in my third year at this place, also third year at Bethel, second year at Wallace and first year at DeKalb. During my ministry there have been 86 added to these churches. We have observed missions and sent our offerings. We are having additions at regular meetings and are planning for a protracted series. We begin a meeting at DeKalb, October 17, and at Bethel, November 6. Dearborn and Wallace have not set the time yet.—R. E. CALLITHAN.

NEBRASKA.

Douglas, Sept. 11.—Thirty-three additions to date, with twenty-six confessions. Austin and McVay are the evangelists.—C. W. LONGMAN.

NEW MEXICO.

Roswell, Sept. 11.—Three were added to the church yesterday—one by letter, one from the Baptists and one by baptism; also a young man baptized who made the confession last Sunday. We have additions at nearly every service.—C. C. HILL.

OKLAHOMA.

Seiling.—I began my work here in May and have baptized seven. Everything is moving along nicely. I am with the Deep Creek congregation and we have 73 members at this place, all full of life and work. —J. M. PLUMMER, minister.

OHIO.

Cincinnati, Sept. 11.—There have been seven additions by letter to the Norwood church on the last two Sundays; one by baptism last Wednesday evening.—JOSEPH ARMISTEAD, minister.

Sharon Center, Sept. 11.—There were two added at Ghent by statement yesterday. I. H. Durfee, of Hiram, just closed a short meeting with us at East Granger, with thirteen confessions and baptisms.—MEDARY GORSUCH.

Ironton.—We have had four additions since our last report—one by letter, one by baptism, and two from the Baptists.—WALTER S. WILLIS.

PENNSYLVANIA.

Sandy Lake, Sept. 11—Since my last report I have baptized three at Milledgeville, two at Sandy Lake.—THOMAS MARTIN.

PHILIPPINE ISLANDS.

Vigan, July 25.—This last week one was baptized at Suyu—an old man of 74 years. —HERMON P. WILLIAMS.

Vigan, Ilokos Sur, Aug. 10.—Two were baptized the last week at Sinait and nine at Kabugaw.—HERMON P. WILLIAMS

TENNESSEE.

Bristol, Sept. 11.—Four added to the Central church yesterday at our regular services—one confession, one from Baptists and two by letter.—W. P. CROUCH.

WEST VIRGINIA.

Wheeling.—Island church, one confession and baptism since last report.—MRS. B. M. RICE.

Bluefield, Sept. 4.—There are many indications of progress in the work. I am preaching a series of sermons on "The Holy Spirit," and in the evenings a series from the book of Isaiah. The congregations have been large and the interest good. We expect to begin a meeting with home forces October 15. Our annual report shows: Sermons, 115; additions, 81; the church gave for foreign missions, $215; home missions, $203; our building, $300; other purposes, $1,700.—W. G. WALTERS, minister.

❁ ❁

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15, via the Chicago, Union Pacific and Northwestern Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For ticket, sleeping car reservations and full particulars, apply to your nearest ticket agent, or to S. A. Hutchison, Manager, 212 Clark St., Chicago.

Dr. Moore on "The Holy Spirit."

To do this book justice would require more space than I can command at this time. The whole subject involved in the title page would require a very careful treatment. In order to meet all the conditions of the case a very large volume would be necessary. But Dr. Garrison has not attempted much more than a discussion of the practical phases of his subject, such as "The Function of the Spirit in Conversion," "Relation of the Holy Spirit to Christians," "Symbols and Metaphors of the Holy Spirit," "Spiritual Gifts," "Christian Union and the Holy Spirit," etc. It is a pleasure to follow the author through these important themes. He has for the most part treated them with clear insight and a reverent spirit. He has evidently had in view the upbuilding of Christians in faith, hope and love. The book must therefore be regarded from the point of view of the author. He has not attempted to deal with some important matters connected with the Holy Spirit's office and work. Candor compels me to say that I cannot quite agree with every position taken in the book, but the reverent and sweet spirit compels me to silence, even where I might desire to speak. However, it is possible that the desire for brevity has sometimes left the treatment somewhat obscure where a fuller statement of the case might modify what seems to be the author's views.

However, the book is so helpful in stimulating the spiritual growth that I prefer not to unfavorably criticise it in any respect. It is a book of the kind of which we cannot have too many in our literature. Its emphasis on the spiritual side of redemption is precisely what is needed among our people. W. T. MOORE.

Columbia, Mo

HOW TO RAISE MONEY EASILY & QUICKLY FOR YOUR CHURCH
AID SOCIETY, SCHOOL, or any other purpose. NO RISK
Size, 6½ x 4½, Placque same.
Send us photographs (any size) of church and pastor or other subjects and we will reproduce together in beautiful half tone on 200 SATIN ALUMINUM TRAYS, WALL PLACQUES, DESK BLOTTERS or CALENDARS, all of one or assorted names, etc. lettered as directed. Make beautiful, salable souvenirs. Yourself and fellow workers can quickly sell at 25c each.
KEEP $30.00, SEND US $20.00 any time within a month. We send Express Prepaid.
NO MONEY REQUIRED IN ADVANCE, but $17.00 accepted cash with order. Satisfaction guaranteed. One sample and booklet "How to Raise Money" ($10 to $100) free. Additional samples 10c each. Above articles as advertising souvenirs for merchants, etc., same price.
WISCONSIN MFG. CO., Dept. 87, MANITOWOC, WIS.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

HOME STUDY BIBLE LESSONS—Genesis—Ruth. Twenty-five cents. Marion Stevenson: 2668 N. 41st Court, Chicago, Ills.

FOR SALE—Pipe Organ. One Manual Kilgen Organ in good repair and tone. Twelve stops. Pedal style. Width, sixteen feet. Address "Pipe Organ," care Christian Publishing Co.

PIANO and ORGAN—For sale, a piano and an organ. First-class make. Brand-new; will make low price on either or both for a quick sale. Address, W. D. CREE, 2712 Pine st., St. Louis, Mo.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

Midweek Prayer-Meeting.

By W. F. Richardson.

Sept. 27, 1905.

CHRISTIAN BAPTISM.—Rom. 6.

Baptism into Christ. Verse 3. Baptism is the initiatory ordinance of Christianity. It rests upon the authority of Jesus Christ, is to be administered in his name, and brings us into new and vital relations with him (Matt. 28:18-20; Acts 10:48; Gal. 3:27). How sacred then ought this ordinance to be, in the estimation of all who believe in Jesus Christ! And with what solemn purpose ought it to be received by the convert! Is it not possible that the thousands of sinful and indifferent church members who are such a heavy burden upon our congregations, and the other thousands who wickedly hold aloof from all fellowship with their brethren in the communities where they are living, never realized the meaning of their baptism at all, and should not have made a Christian profession, which they have so long dishonored?

Baptism represents our death to sin. Verses 1-4. The one who is "in Christ" can not consistently live as do those who are out of Christ. To continue the daily practice of sin, when one has professed to become a follower of the Sinless One, is grossly inconsistent. Our very baptism, being a visible burial and resurrection, gives the lie to our unworthy lives. It is to be regretted that so large a portion of the Church of Christ has changed this ordinance until it no longer signifies what the divine will intended in its institution. The baptism of unconscious babes can not truly represent the spiritual union with Christ that the ordinance was intended to set forth, and the sprinkling of a few drops of water upon the head can not be called, by any stretch of imagination, a burial and resurrection. Hence the justification of the persistent testimony of Baptists and Disciples to the immersion of believers as the only possible way of complying with the Savior's command.

Christian baptism must be followed by a Christian life. Verses 4-6. As sin before reigned in our mortal bodies, so Christ is now to be king over all our conduct. The members of our bodies are to serve the ends of holiness, for in our baptism we were, as it were, raised from the dead, and the old life has forever been abandoned. Verses 10-13. To willingly walk in the way of evil after we have been baptized is to betray the insincerity of our profession, and put to shame the name of our Lord. Verses 19-21. It will not suffice to say, "Lord, Lord!" and do not the things he says. Not that baptism so completely transforms the character as to make sin impossible, even to the most sincere believer. There yet remains for the true follower of the Master the throne of grace, which he needs to seek daily in humble repentance and confession. See 1 John 1:6-10. But his life is a daily growth in grace and truth, and while he may not reach sinless perfection in this world, he is ever approaching nearer to it. Baptism marks a real and permanent change in him.

Thus followed, Christian baptism is a pledge of eternal life. Verses 22, 23. As our baptism sets forth our own death to sin and revival to a new life of righteousness, so also it represents the death of our Saviour for us, and his burial and resurrection on our behalf. It becomes a symbol of our supreme hope that because he lives, we shall live also. And, as we are but once baptized, it suggests, likewise, that the death and resurrection of our Lord delivered us once for all from the power of sin and death, and gave us the firm assurance of the life that never ends.

Christian Endeavor.

By H. A. Denton.

Oct 1, 1905.

THE JOYS OF CHURCH MEMBERSHIP. —I Thess. 5:5-15; Luke 12:8.

For the Leader.

There is a tendency in these last times that gives a large place to individuality. The individual is exalted. He feels that he, of himself, is sufficient for the struggles of life. The old idea of learning how to be ruled as well as to rule is not at a premium. The modern idea is to rule. Now, along with this comes a disregard for outside help, and, when we get the result in a religious sense, it means a disregard for church membership. It is not thought of as a necessary thing to these individualists. It may rob the individual of some rights. It may reflect upon the dignity of self to divide the rule with other selves. Then, the need of the help of the church is not felt. It is looked upon as an extra thing. Again, some regard it as a relic of the past. They connect it with the age of superstition and illiteracy. They think of it as no longer justified in view of enlightened conditions. The doctrine of individualism is, like any other good doctrine, all right until it is carried too far. And when it begins to militate against the church it is being carried too far, and is becoming a delusion and a snare.

For the Members.

1. The church is ordained of God. Hence it must be for a purpose. We can justify all the things of nature if we have the ability. There is a philosophy of all things. We may not be able to expound it, but it is there nevertheless. We may say, without hesitation, when we consider a fact, There is a reason for this. So in things religious. There is a reason, though we may not always know it. Nor is it necessary for us to know the philosophy in order to profit by it. One of the great facts is the church organized in the providence of God. Without an investigation we may be sure it exists for the good of man, and hence its joy.

2. The church furnishes something for one to do. This is one reason it brings with it joy. We are happiest when giving vent to pent-up energy. We were made for service. The church exists as a means to service. Happiness is a thing that can not be found if sought directly, but if one goes on according to the Master's direction living for the good of others, serving his day, he finds the greatest joy. The church affords opportunity for this kind of service. Church membership brings joy because it provides for service. It is a life based upon the nature of man. Man is not an exception to the rule of ceaseless activity in nature. That which provides for a normal control of his energy makes him happy. Herein is the philosophy of church membership.

3. There is another way in which church membership brings joy: It restricts us. That is, it holds us back from that activity that would be hurtful. It is of the nature of a conscience. It is like a governor on a piece of machinery. It is like a mother's hand guiding from behind the little feet across the rude bridge of life, or along the highway being trod by untried feet and unsteady limbs. We fail to appreciate the principle of restriction in nature, and especially in society, as much as we do the principle of liberty. Yet without the one the other would be the ruin of a well ordered world. One is just as necessary as the other. The banks of the river are restriction. The onward rush of the waters is liberty. There is no conflict here. The two are parts of the same plan. So in church membership: There is a restriction that makes possible the beauties of the Christian life, the ideal life. The one who fights church membership on the ground that it restricts his life is fighting the only possibility of his rise to the level of the highest and best and happiest life.

INDIVIDUAL COMMUNION CUPS
Send for FREE catalogue and list of
nearly 3,000 churches using our cups.
Sanitary Communion Outfit Co.
15t. Street, Rochester, N. Y.

Quiet Hour Thought.

Am I able to properly balance the liberty of the individual and the restriction of the church so as to produce the true joy of the Christian life?

DAILY READINGS.

M.—Joys of fellowship. 1 John 1:1-4.
T.—Service and chastening. Heb. 12:1-11.
W.—Joy of responsibility. Acts 6:1-7.
T.—Joy of worship. Ps. 122:1-9.
F.—"Joy in the Holy Ghost." 1 Thess. 1:1-10.
S.—Joy in Christ. John 14:27-31.
S.—Topic—The joys of church membership. 1 Thess. 5:5-15; Luke 12:8.

A LOVELY COMPLEXION

New York Lady Proves That Every Woman May Have it by Using Cuticura Soap.

Mrs. R. Reichenberg, wife of the well-known jeweler of 146 Fulton St., New York: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and lovely complexion, she replied, 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example, which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white and clear, and prevents redness and roughness."

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

Sunday-School.

October 1, 1905.

DANIEL AND BELSHAZZAR.—Dan. 5:17-30.

Memory Verses, 29, 30.

GOLDEN TEXT.—The face of the Lord is against them that do evil.—Psa. 34:16.

The period of the captivity was drawing toward its close. The great Babylonian king, Nebuchadrezzar, after a reign of forty-three years, had been succeeded by Evil-Merodach, whose reign was short and probably weak. It was he who softened the rigors of the captivity, at least so far as the royal prisoner was concerned, by releasing Jehoiakim from prison and giving him an allowance. He in turn was succeeded by a usurper, Nergalsharuzur (or Neriglissar). His was a short and turbulent reign, his infant son's was shorter still, and then Nabonidus was put upon the throne. Preferring to devote his time to religious exercises and antiquarian research, he left the reins of government in the hands of his son, Belshazzar.

The power of the new empire of Persia was rapidly rising and there was need of wise and energetic measures for defense. Instead of that, while Nabonidus wandered about his country searching for ancient gods whose cults he could revive and whose temples he could rebuild, his son gave himself over apparently to feasting and carousing. It was on such an occasion that the handwriting is said to have appeared upon the wall, and for its interpretation Daniel was summoned.

Daniel appears in the light of a man possessed of occult knowledge. The queen classes him as the best of all the soothsayers, magicians and astrologers. Daniel made no effort to play the part of a skillful magician, but delivered the Lord's message of warning with force and dignity.

The details of the story need not be dwelt upon at length. Its historicity is not perfectly clear to all minds, but its kernel is obvious. It is the warning that comes to the man or the nation which, in the pride of its strength, presumes to neglect the law of God and turn from his will. The warning had come first to Nebuchadrezzar and he had been humbled and then restored. But the lesson was not learned. Nothing less than the destruction of the empire would suffice.

The instrument was ready. The rising power of Cyrus, king of Persia, was soon to overthrow Babylon and bring the restoration of Judah from captivity.

Nowhere in the Old Testament is there a series of stories illustrating more beautifully the strength of purity and the weakness of wickedness than these stories of Daniel. These are hero tales of moral victory. We are not told that Daniel was a man of physical prowess. He did no deeds of physical strength and courage, such as all peoples love to associate with their heroes. Yet he became pre-eminently the favorite hero of the Jews of the later age, who were fired by the stories of his exploits to meet heroically the perils of their own time. Surely whatever can so stir men to heroic action in the high plane of morals and religion, has a perpetual value to all who believe in the triumph of the spiritual forces that make for righteousness.

The College of the Bible
Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

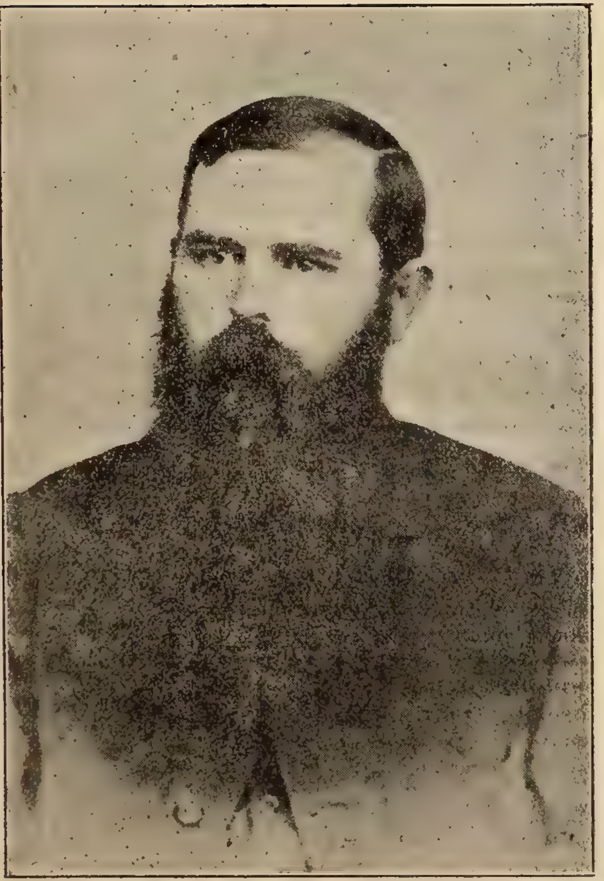
Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

BURN AIR-IT'S CHEAP NO STOVE LIKE IT!
Consumes 895 Barrels of Air to 1 gallon of Kerosene. Penny fuel, burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. Grand cooker, baker, quick work, cool kitchens. 18000 Harrison Wickless, Valveless Oil-Gas and Air Burners sold 1 month. AGENTS WANTED —$40 Weekly. GREATEST MONEY MAKER. Guaranteed, all sizes, sent anywhere, $3 up. Write, FREE proposition, 30 day trial offer. Address only mfgrs. World Mfg. Co., 5909 World B'ld'g, Cincinnati, O.

WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

ENGLISH WALNUTS
AN EXCELLENT, SAFE INVESTMENT.



J. H. RIVES, Vice-President.

Do you want a safe investment—one that is not only safe, but will earn you a large per cent? It is an investment in land and water—26,628 acres of land near San Diego, Cal.

Of this, 16,628 acres are rich Mesa land, good for grape-growing, wheat and barley raising and cattle ranches, worth $25 an acre.

Ten thousand acres is rich valley land, suitable for English Walnut culture, and is now being sold in ten-acre ranches for above purposes at $150 an acre.

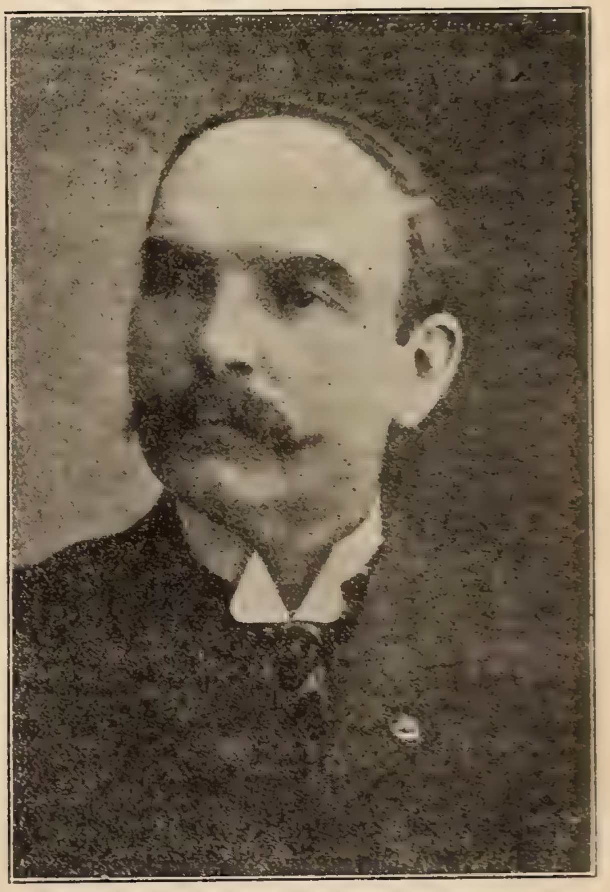
Within twenty-two miles of the best harbor on the Pacific Coast, and one of the finest resorts in the world, "Coronado Beach."

We are incorporated for only 720 shares at $100 per share, and the land is worth double that price as it now stands.

The natural growth of the surrounding country will pay a handsome profit in itself, but adding our development of the land, it will pay a far larger profit—at least $200 a year for six years.

This is not a stock deal; the 720 shares own the ranches and each share gets its proportion of the profits.

We have 150 shares not yet subscribed for at $100 per share. Write at once for descriptive matter. Do it now. You may be too late. Principal office, San Diego, Cal.



W. A. WIGHT, Secretary.

For convenience we have opened a temporary office in Salt Lake City, Utah, where all communications should be addressed.

SAN ISIDRO LAND AND DEVELOPMENT CO.,
432-3 D. F. Walker Bldg. W. A. Wight, Sec'y. Salt Lake City, Utah.

MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

BROWN—PAVEY.—At Great Bend, Kansas, James H. Brown and Sylvia M. Pavey, F. M. McHale, of Hoisington, officiating.

FELL—BRADY.—Dr. Edbert W. Fell and Miss Olive E. Brady, at the home of the bride's parents, Jacksonville, Ill., August 8, 1905, Guy B. Williamson officiating. Mrs. Fell was for number of years years organist at the Christian church in that city. Mr. and Mrs. Fell will make their home in Seattle, Wash.

GARN—CUNNINGHAM.—At the home of the bride, in Gibsonburg, Ohio, August 16, 1905, Royal M. Garn, of Cleveland, Okla., and Pearl Cunningham, W. N. Arnold officiating.

KLEEBERGER—STEVENSON.—At Columbus, Ohio, on September 13, 1905, Charles Albert Kleeberger and Elizabeth Priest Stevenson, Walter Scott Priest officiating.

NIFONG—MARSHALL.—At the residence of Samuel Buford, Fredericktown, Mo., Monday, September 11, 1905, Dr. Sylvester C. Nifong, of St. Louis, and Mrs. Maude B. Marshall, of Newport, Ark., Horace Siberell officiating. The groom is the son of Dr. William Nifong of the Union Avenue Church, St. Louis.

TAYLOR—TAYLOR.—At the residence of the bride's mother, Mrs. Mary M. C. Taylor, Washington, D. C., J. Murray Taylor to Miss Daisy Taylor, J. J. Taylor, Connersville, Ind., brother of the groom, officiating.

VARAH—MYERS.—At Galatia, Kan., September 6, 1905, James W. Varah and Abbie Myers, F. M. McHale officiating. A feature of the occasion was a song by Allen, Albert and Alfred Myers, little triplet brothers of the bride.

❁ ❁

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ADAMS.

Gavin R. Adams was born December 4, 1840, and died at Taylorville, Ill., August 18, 1905, the funeral being at the Christian church, conducted by W. W. Weeden, of Marion, Ill. Brother Adams was one of our deacons and was a cultured Christian gentleman. He leaves a wife, one daughter, five brothers and two sisters. L. MOORE.

BRITTEN.

J. A. Britten, of Elvins, Mo., departed this life August 3, 1905. He was an exemplary young man, possessed with an excellent Christian character, and up to the day of his death a faithful member of the church at Elvins. About two years ago he met with a serious accident while working in the mine. Despite all his suffering he patiently and uncomplainingly endured his affliction during his eighteen months' stay in the hospital. Having a desire to see his home once more, he left for Syenite, when his condition became worse, and he died. Brother Britten was born April 28, 1877. He united with the Christian Church in the early days of his boyhood. He will be greatly missed, especially by his beloved aunt, Sister Flora O'Bannon.

J. G. M. LUTTENBERGER.

COVERT.

John King, only child of Dr. and Mrs. J. K. Covert, died at Neodesha, Kan., August 2, 1905.

MOYER.

Sol Moyer died at his home in Barry, Ill., August 15, at the age of sixty-five years, five months and twenty two days. He leaves a wife, five sons and four daughters. He became a Christian November 1894, at Eldora, Ill., and has lived a faithful Christian life. The funeral was conducted by J. D. Dabney, of Pittsburg, Pa.

RICHARDS.

On Wednesday afternoon, July 19, 1905, Samuel Richards suddenly expired at his home in Newton, Iowa, where he had resided since July, 1869. Soon after the noonday meal he walked out of doors and around the house. He returned immediately and lay down upon the couch, where his daughter found him dead a few moments later. He passed away without a struggle; his heart simply stopped beating, and he was at rest. A few years ago he made arrangements with the writer to preach his funeral sermon when the time came; but this was impossible because of my absence in Colorado. Just as dear to his heart for such a service as this was Dr. I. N. McCash, who was called for the service on Saturday afternoon of July 22. His interest was so great in all temperance work that the call of Brother McCash was even more fitting than the older arrangement.

Brother Richards was born August 20, 18'8, in Stark County, Ohio. At the time of his death he was almost eighty-seven years old. In spite of the train of sad misfortunes that followed him, he was very optimistic and happy in his temperament.

Shortly after coming to Newton he lost a part of his right hand in a planing mill which he had recently built; in 1875 his good wife bade adieu to this world; about ten years ago the two sons who were taking the business responsibilities from off his shoulders, died, leaving him with his daughter Mary to look after the business of a prosperous flouring mill. Of his six children but two are still living. His son, William E., is living in Toledo, Ohio, where he is in charge of the engineering department of the Toledo Railway & Light Company. Two years ago, while on a visit in Toledo, he superintended the construction of two houses about a half mile distant from the home of his son, and in the enthusiasm of building these places, one of which was to be a present to this son, he walked to and fro rather than ride upon the street-car, and so overtaxed his strength that one foot was attacked by an incurable trouble, which resulted in an amputation of the right limb on September 4, 1904. With a determination and heroism characteristic of the man, he had recently secured a cork foot, and was once more making his way about the house and striving to regain strength sufficient to go down town.

In a sketch written by himself he states that at the age of eighteen he left the farm without money and without education, to make his way in the world. In spite of his lack of training in the schools, he became one of the best informed men of his generation. He was a great reader of books, magazines, religious and other papers. These sources served him in place of schools and colleges. It is not strange, therefore, that he was very much interested in reading matter for young people, and that he was one of the prime movers when the public library was established in Newton. Towards this commendable enterprise he donated $2,000. The writer had a good deal of correspondence with him, and assisted in selecting three distinct groups of books which he was anxious for his townsmen to read. In the Richards Collection a visitor to-day would find the strongest volumes on Christian evidences; another group presenting the plea of the Disciples, and another composed of the best works upon alcohol and temperance. He not only placed these books in the library, but was constantly busy calling attention to this section of the library and getting the books into circulation. The enthusiasm of his later years was thus utilized.

His benevolence also showed itself in the line of church building. In his autobiographical sketch I find that he was baptized in 1856 by P. K. Dible, and that he was one of twenty-eight persons at that time organized into a congregation. For five years he was one of the elders of this little band, and did all in his power to increase its strength and usefulness. We next find him in the oil fields of Virginia, where there was no church or Sunday-school. Under his leadership a Sunday-school was organized, a house was built to shelter it, and a strong church was the outcome of these efforts. In 1869, when he came to Newton, one of the great needs sorely felt was that of a new church house. He was one of the most enthusiastic in this enterprise. He was among the most liberal givers, if not the most liberal, and handled all the funds which went into the building. Only a few years ago, while on a visit in California, he found a struggling band striving to build a house. His money and his enthusiasm in this case also proved the turning point upon which success hinged. His spirit was as commendable as that of the synagogue builder mentioned in the Gospel of Luke.

If you purchase a
PIANO OR ORGAN
with the name
ESTEY
upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

He was very much interested in colleges of the Bible and in the young men who were preparing themselves in these schools for the ministry. During my long connection with Oskaloosa College in various capacities I visited him frequently in the interests of the school, and very rarely came away without help. Later, in my connection with Drake University, he received me cordially and liberally. Of course such a man would be interested in helping the poor and needy. One of his town papers speaks as follows: "In all his relations of life he was a man who endeared himself to those who knew him best. His charities were many, but known to few. The number of sacks of flour received by the poor of the city at his hands, often secretly left, was many. As a father he was kind and considerate; as a neighbor, ever ready to lend a helping hand in time of need; as a friend, tried, true and reliable; as a citizen, active and progressive." Another of the papers speaks as follows: "His great, tender heart was always ready to respond to any worthy cause needing his financial assistance, or to the unfortunate in generously supplying their wants." This is but a poor and fragmentary record of a full half century of Christian life and service.

I knew him long and well, and I thank God for the confidence and love which he bestowed upon me. The ties which bound us together were like those which bind father and son. Out of the depths of my heart I shall always think of him in these lines:

"Life's race well run,
Life's work well done,
Life's crown well won."

For his son and daughter and for his friends and neighbors who knew and loved him, I would utter the God-given benediction:

"The Lord bless thee, and keep thee—
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace."

ALFRED M. HAGGARD.

Drake University.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The Bethany Books
Christian Endeavor Reading Course
—SUBJECTS—
(1) The Plea and History of the Disciples of Christ
(2) The English Bible : (3) Christian Missions
Three Cloth-Bound Books on each Subject.

This course of study if followed as outlined by the authors will give the student a thorough and most helpful knowledge of the people who are pleading for simple, primitive Christianity, and of the Bible which they exalt as the Book of books. Note the titles and authors below:

Concerning the Disciples.—B. B. Tyler.
Bible Doctrine for Young Disciples.—F. D. Power.
Life and Teachings of Jesus.—H. L. Willett.
A Hand-book of Missions.—A. McLean.
Sketches of Our Pioneers.—F. D. Power.
A Guide to Bible Study.—J. W. McGarvey.
Prophets of Israel.—H. L. Willett.
Heroes of Modern Missions.—W. J. Lhamon.
Missionary Fields and Forces.—W. J. Lhamon.

PRICES:
Any one book prepaid, 35 cents : Three books, $1.00
The entire course of nine books, $3.00

CHRISTIAN PUBLISHING COMPANY
2712 PINE STREET, ST. LOUIS, MO.

Family Circle

"The Voices of God."

BY WILLIAM THOMAS LAPRADE.

In the wide expanse of sea,
Father, thou dost speak to me,
And I hear thy voice again
In the patter of the rain.
Birds and insects when they sing
Say thou art in everything.

I can learn thy boundless love
'Neath the shadow of a grove;
I can feel thy matchless power
In the awful midnight hour,
See the glory of thine eyes
When I watch the sun arise.

By a tender blossom rare
I am taught thy loving care.
All the universe will say,
If I turn whatever way:
"Let whatever will befall,
Father, thou art all in all."

Washington, D. C.

* * *

A Man's Son—A Story of Fatherhood.

"Love . . . . hopeth all things."—Paul.

BY MARJORIE SUTHERLAND.

The surgeon stood by the window and looked out into the clear sky. His hands were thrust into his trousers pockets and his gray hair stood up obstinately over his massive head. He looked at the stars and then off at the lights in the distance, and shrugged his shoulders frequently.

People always noticed the surgeon's shoulders; they were peculiar, quite unlike other shoulders, but those who knew him never attempted to explain why—one might as well have tried to explain why the man himself was different. He seemed to be restless, and his eyes wandered from the sky to the distant glare of the town and then to the little bronze clock on the mantel.

The man's eyes were wonderfully dark, and keen in their scrutiny of things. His chin was almost brutal in its strength, not quite—yet almost; there was something about the eyes that saved it, and one was always disappointed until the compensation was discovered; and then, one knew why he was superior to other men. It was a grave face, and one that people feared, trusted and hated and, in the end, worshiped.

An electric lamp with a green shade stood on a little round table near the door. A pencil and a card were there also, and beside them a tiny glass of white violets. At the foot of the bed—it was a single brass bed—stood a larger table with a white covering, and upon it in careful order were laid the delicate, shining pieces of steel that had lately left the hands of the master.

In a chair not far from the surgeon sat another man. His shoulders were stooped and his hair looked very white and there were many lines in his face. It seemed to grow older as he waited there. He leaned his head upon his hands and gazed first at the surgeon and then at the bed, and then at the clock; but always his eyes returned to the gigantic figure standing indifferently there by the window.

Once a woman clad in white came into the room, and deftly placed the polished instruments in a black case, and wrote something down on the card. The little clock had a surprisingly loud tick, and finally the surgeon turned as if irritated and motioned to the woman and she took it away. Then he walked across the room several times. The other man looked up, startled at the noise, but the surgeon paid no attention to him, and even raised a window with not a little disturbance. He came nearer the bed, and looked intently at the figure there. He leaned over, and drew back the eyelids with his fingers. The man in the chair groaned, and squirmed in an agony of fear and begged him "to be more careful." The surgeon smiled pityingly and told him that he was just like a woman, but the next time he rolled them back very gently and moved the head a trifle to one side. There were white bandages about the head, and in one place a lock of silky black hair had escaped and lay there over the forehead. The face was flushed, and the side that was turned toward the man was almost beautiful in its outline, at least that was what *he* thought, for it was his son.

The surgeon stood for some time near the bed, then he drew a chair near the father's and sat down. Once the nurse came in, and smoothed out the counterpane, and looked at the card, but the surgeon told her that they did not want her and she vanished noiselessly.

"Doctor," the father began in a low voice, "you will tell me just how things are?" The other did not answer immediately.

"I cannot tell—exactly. Not for a while yet. It all looks very favorable now, but sometimes things turn up unexpectedly."

"You have had just such cases before?" asked the father innocently. The surgeon sighed. "Yes, I have had them. Street accidents, mostly. People lose their heads so often, no wonder they get them broken."

"If there should be any change either way, you will tell me, Doctor?"

"Yes." The surgeon looked at the man closely, trying to fathom the wonderful thing that was ever a puzzle to him.

"Why do you look at me so hard?" questioned the man.

"Oh! I don't know. I was just wondering why you stayed here. There is no use in it, you know, and you look as if you needed a little sleep. Let me see, when were you asleep last?"

"I don't remember," replied the father, his lips twitching, "yesterday, perhaps. I can not remember anything that has happened since he was hurt. I left my busines to the four winds of heaven. I do not care anything about it," he added recklessly.

"But you ought to take some rest," continued the surgeon absently.

"I cannot," was the reply.

"Why?"

"Oh! I do not know why, only I cannot rest until I know about him."

"Tell me if there are not pains like knife thrusts going up and down your back and neck?" demanded the surgeon.

"Yes—that is—there were—I can not feel them now."

"*He* would never know whether you remained or not and we could take care of him."

"Oh, yes," returned the father exasperated, "but think; suppose it were your boy. Could you rest?"

"I can not tell," the other replied, "I think that I could. I would be idiotic if I did not."

"You would have waited if it had been

HIMALYA
(THE KOLA COMPOUND)
The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that
HAY-FEVER
—AND—
ASTHMA can be CURED.
Mr. W. H. Kelley, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. [illegible], 128 Morris St., Philadelphia, writes Jan. 15th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.
Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

NO PLACE IN THE WORLD
COMPARES WITH
Yellowstone
National Park
When arranging your visit to the Lewis and Clark Exposition, be sure to include Yellowstone Park. It is a glorious Wonderland, 4,000 hot pools and springs, lakes, and mud volcanoes, and other natural novelties. 100 geysers. Excellent train service to the Park, including thru standard Pullman sleeping cars to and from Gardiner, the official entrance, via : : : : : : :
Northern Pacific Ry.
Definite information on request furnished by D. B. Gardner, District Passenger Agent, 210 Commercial Bldg., St. Louis, Mo. Send six cents for Wonderland 1905, thirty-five cents for Panoramic Park Picture and fifty cents for book of pressed Wild Flowers from Yellowstone Park, to A. M. Cleland, General Passenger Agent, St. Paul, Minn. : : : :

your son. The waiting and the fatigue are nothing compared with the knowing how things will turn out. I am sorry, Doctor, you have missed a good deal."

"Perhaps my hair would have been as white and my face as seamed as yours if my child had lived," said the surgeon abruptly.

"Do not say that, Doctor. He is just a boy, and he never knew a mother, and I have tried to be both, and I am afraid that I have made many blunders."

The bent shoulders shook with sobs, but the surgeon said something very emphatically under his breath, and walked toward the bed, and placed his face close to the one on the pillow; he listened a moment, then went to the table and turned the light so that it shone on the face, and returned to his seat. The father's head was bowed. He had not seen.

After a moment the surgeon began, "That was a beastly bad mix-up that the boy got into. How did it happen, anyway?"

The father looked up at him. "No one seems to know, exactly. He had been up to the country club all day, and they had started home in the evening. The night was beautiful, and the horses were fresh, and—perhaps—perhaps—he was not quite himself—he was just twenty last week, and those with him were much older."

"But *you* were a man at twenty," interrupted the Doctor. "Yes," was the reply, "but he seems very different, so young, you know. From what I can learn, one of the men wagered him that he would beat him into town, and that was the way it went. He had the best horse in the crowd, and he always loved a race."

"I have heard that he was a good patron," the surgeon remarked bluntly. "Did the horse die?"

"Yes, that is—I had them shoot it, it was hurt so badly."

"It must have been a valuable beast."

"Yes—rather—I refused a small fortune for it last week. It was his horse, and he did not want it sold."

"It is a pity to lose such a beautiful animal," continued the surgeon. "You will look some time before you will find its equal." The father looked bewildered.

"I had not thought of that," he said at last, "I am afraid that he will be disappointed when he knows about the horse. My, but they did look beautiful together! He rode perfectly."

"Yes," answered the surgeon, "two of my assistants have work tomorrow at the hospital on people that he ran into. One of them is a child, the other is an old man." The father winced, but offered no reply.

"I dropped in to see them before I came up here. The older one will be lame the rest of his days; it remains to be seen what they can do for the child."

The father took a note-book from his pocket and opened it. "If you will just give me the name of the hospital and the doctors," he said.

The surgeon smiled bitterly as he gave them. "I imagine that it was rather an expensive race," he commented.

The father flushed, his shoulders straightened. "He was nothing but a boy," he replied doggedly. "If any were at fault, they were the men with him. I have been anxious about him; he was rather fond of pleasure, but he was nothing but a boy."

The form on the bed stirred and a low groan escaped the lips. The father started up, alarmed, but the other man did not so much as turn his head. At last he rose and walked toward the window.

"Why, I have been here two good hours," he murmured as if to himself. "I'll be going out as a night nurse yet. I don't suppose that any of the youngsters could come up to this."

"I know, Doctor, that you do not usually work and watch as you have done tonight, but at such a time a man wants the hand of a master. I knew, I was quite sure, that you would come, although a good many said that you would not. I knew that you would not refuse when the life of a man's son hung in the balance."

"I am due in a few hours to perform a mighty ticklish bit of work at Montreal before a lot of men, scientific men mostly."

"Is *tomorrow* the day?" asked the father, awed.

"That's what they say," returned the surgeon, glancing at a newspaper on the floor. "I notice that they have it all pictured out there. They certainly have a marvelous imagination."

"And tomorrow is the day at Montreal?" asked the father still bewildered.

"Yes."

"And I thought," the old man added apologetically, "I thought that you did not understand about the boy." The doctor looked puzzled. "I thought that you had forgotten what a son could mean to a man," he explained.

There was a moan from the bed. The surgeon came nearer and searched the drawn, white face of the father. "Tell me," he demanded abruptly, "tell me if you are not sorry that he did not die twenty years ago, when mine did? Tell me if you are not sorry for the pain and travail and the death that he has caused?"

The other man stared. *"Sorry?"* he asked hoarsely; "why, I would bear it all a hundred times if I knew that he would rise as sane and well and beautiful as he was twenty-four hours ago."

"A hundred times?" repeated the surgeon absently.

"A thousand times, if necessary!" the other replied, biting his lips.

"Good Lord, but a man can be a fool!" muttered the surgeon, turning away. Then he bent over the bed and listened as before. The father sat quite still. His head dropped upon his arm, and in a moment he was sleeping heavily. The surgeon walked away from the bed, but he did not take his eyes for one instant from the bandaged head. The eyelids of the son trembled, then opened wide, to behold first the bent form in the chair; and only a surgeon's eyes could have seen that the lashes were quite wet. He had heard; and as the surgeon neared the doorway, there was upon his face the indescribable smile of a craftsman who is satisfied with his work.—*The Congregationalist and Christian World.*

For the Little Ones

To Keep Their Digestion Perfect Nothing is so Safe and Pleasant as Stuart's Dyspepsia Tablets

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well, take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the Tablets after eating and will derive great benefit from them.

Mrs. G. A. Crotsley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'Tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these Tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen: Stuart's Dyspepsia Tablets were recommended to me for my two-months-old baby, which was sick and puny and the doctor said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

Mrs. W. T. Dethlope.

Subscribed and sworn to before me this 12th day of April, 1897.

Henry Karis,
Notary Public in and for Erie Co., N.Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full-sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

Three Men Who Said, "I Will!"

BY JOHN T. FARIS.

There is a tonic for young men and women who are hungering for an education, but are discouraged by difficulties, in the little volume recently published, entitled, "Tuskegee and Its People," edited by Booker T. Washington.

A man who is now principal of a large school in Mississippi tells of such poverty in his boyhood home that one roasted potato was frequently his only noon-day lunch at school—when he was able to get to school. At other times he had to content himself with a few persimmons or nuts gathered in the forest. Many a day he was entirely without food.

He could bear the hunger for food, but the hunger for an education was not to be borne. Having heard of Tuskegee and the opportunities offered there, he worked for six months and thus secured eight dollars and an outfit of clothing—including his first underclothes, starched shirts and collars. Vowing that he would educate himself or die in the attempt he found his way to the college town. For one year he worked every day and studied in the night school. His work was driving a mule team. As he drove he studied his books.

At the end of the first year he had saved one hundred dollars—enough to permit his entrance to the day school. But just then he fell ill—and his savings were exhausted before he was well again. Nothing daunted, he set to work once more, and continued his studies at night. Again he was ready to enter the day school, when his father died and it became necessary for him to return home in order to care for his mother and other members of the family. His only inheritance was a large debt. In three years this was paid, and the way was open to return to school. For a year all went well. Then a younger brother came, who needed help. A little later a sister entered. Practically her entire support devolved upon him. Discouraged, he thought of giving up under his heavy burden. But he gritted his teeth and made ends meet by startling economies. Once he was compelled to glue patches on trousers which were so worn that thread would not hold. He persisted, however, and won his diploma.

A seventeen-year-old boy, while waiting to weigh his load of cotton on the public scales, heard Tuskegee mentioned. That moment he determined to enter school. At night, when he told of his purpose at home, he was informed that, owing to crop failures, his father was $500 in debt. Thereupon he proposed to take charge of the farm for one year and pay off the debt if he could go to school as a reward. The proposition was accepted and the debt was paid. Then, by making baskets, he laid by $16 for expenses. Thirteen months from the date of the overheard conversation at the cotton scales he was enrolled a student.

In November, 1900, three men sailed from New York for Africa under the direction of the German government. They are now at work developing a cotton plant which will thrive under African conditions of soil and climate. One of the three men, as a boy, had longed for an education. When he was eighteen he had made little progress. Then he resolved to push his way to college in spite of all hindrances. The first year's work, instead of providing funds, left him in debt. A second year he chopped wood and saved $50. Half of this he sent home. With the rest he bought clothing and books, and entered Tuskegee. His life there was a continual struggle with poverty. In his senior year he was a contestant for an oratory prize of $25. As he stood on the platform, delivering his oration, he was conscious that the socks he wore were without feet and that his shoes had just been mended with thread blackened with soot. He won the prize and bought new socks and shoes.

One of these men, through all the years of his course, urged himself on by the thought: "If somebody else can, I can!" There is inspiration in those words and in the simple record of the deeds inspired by them.

◆ ◆

Degree Courses at Home

Or at the college, covering languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Ia.

ELIZABETH FLOWER WILLIS
School of Oratory and Dramatic Art
22 Dayton St., Worcester, Mass.
Send for Free Catalogue, terms, etc. Entertainments furnished for churches, clubs, etc.

The Children Will Sing

if you put into their hands **Sunday-School Songs No. 3.** This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. **FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.**

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicit

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route

Beautiful Scenery
Fine Roadbed
Elegant Equipment

Everything New and Up-to-date

The Best Dining Car Service in the West

Daily Through Sleepers from Chicago, Omaha and Denver to Los Angeles

Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished by any representative

J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, G. P. A. - Los Angeles - T. C. PECK, A. G. P. A.

FREE A $3.00 FOUNTAIN PEN FREE

SOLID 14K GOLD
LEADER

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. Absolutely **FREE** with **THE CHRISTIAN-EVANGELIST** for two new subscribers, or the renewal of your own subscription for one year and one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer, renew your own subscription and secure new subscribers at once, as this offer may be withdrawn at any time. THE CHRISTIAN-EVANGELIST is worth more than $1.50 to any home.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

THE FIFTH NIGHT.

When Worth Acre put away in his desk the picture of "Clarabella St. Clair," he blew out the lamp, for it was still light outdoors. Arthur Lowell watched the large, honest face, the massive form, the free and easy movements of the strong limbs. He felt that in narrating the story of "Clarabella St. Clair," the blacksmith had been revealing some of those hidden recesses of the heart to which the broad glare of publicity is never admitted. Arthur, too, had his trouble, and the other's confidence and friendship urged him to speak out. "Mr. Acre," he said abruptly, "I'm in trouble."

"Surely," said Worth, nodding; "who isn't?" This seemed unanswerable, and Arthur was checked. He did not want to tell his secret, but finding that he was sinking back into his hiding place, he exclaimed desperately, "I've done wrong, Mr. Acre, and I want your advice!"

Worth perceived that the little musician was greatly agitated, and that he spoke with an effort; that his face was crimsoned with shame, and that his eyes sought the floor. He endeavored to reassure his guest. "All right, my boy, let's fix it up. What is it?"

"This morning when I left here to go to Mr. Woodney's for breakfast," began Arthur in a stammering voice, "nobody was up."

"That was certainly wrong," responded the other cheerily, "but no fault of yours. Did you get them up?"

"Mr. Acre, I saw an old rooster scratching up the grass we had set out yesterday—so much trouble, you know—and time—and everybody so kind, helping us and advising us how to do it."

"But why did they advise you to scratch it up?" demanded Worth, astonished. "I should think it would be the last thing you'd want to do."

"Oh, no, sir, it was the rooster that scratched it up."

"What rooster?" inquired Worth.

"When I went there this morning, I found a rooster right in the middle of the grass, scratching as hard as he could. I don't know what rooster, but it was a big white one. I grabbed up a clod and threw at him."

"To be sure," said the blacksmith, nodding approval. "A rooster naturally suggests a clod."

"I hit him, Mr. Acre, although I never do hit what I throw at, and the clod seemed soft and crumbly, too. Anyway, it knocked him over, and I ran up, and he was dead."

"You'd better not have thrown at him, after all," remarked Worth thoughtfully.

"I *wish* I hadn't!" cried Arthur, clasping his hands.

"A blow is like an unkind word," the other moralized; "you never can know how bad it'll hurt. Still, almost anybody would have thrown at the rooster."

"Would you have thrown at it, Mr. Acre?"

"I think I should merely have *shooed* at him," replied the blacksmith, "but I'm not sure what I'd have done in the moment of temptation." He chuckled.

"Then when I saw he was dead," continued Arthur, "I thought he'd better be buried—it wouldn't do to leave him lying in the yard. So I went to Miss Polly Day's to borrow their spade. I knocked, but they couldn't hear me, they were so busy. Anyway, I saw their spade in the yard, and I got it and buried the rooster under the sidewalk, where it wouldn't be in the way. Then I took back the spade, but still they didn't see me, and the Woodneys didn't look out the window."

"Well, my lad, I don't see anything wrong in all this. You should have put a wisp of that grass over the poor fellow's grave to indicate how he came by his glorious death. After all we mustn't blame him. You know, as a rule, soldiers don't gain glory by fighting on their own premises, but in scratching up the grass in other people's yards, so to speak."

"When I went, at last, to the house," continued Arthur, who was very solemn in spite of the other's good humor, "I didn't tell them anything about it."

"Oh!" said Worth Acre, his smile vanishing.

"So nobody knows but you and me," added Arthur.

"Didn't they notice the grass?" asked Worth.

"Yes, and I told them I saw a rooster scratching in it, and I was just going to say that I had killed it. But somehow, I didn't. I don't know why. And old Mrs. Woodney said she wished I'd knocked it over. But I didn't say anything, and after letting that chance slip, there wasn't any way to tell about it."

"You should have made a way," returned Worth.

"I know it; and I've been miserable ever since—every single minute! I was never so unhappy before. I feel like I can't stand it any longer and—and I want to go right this minute and do something to make it all right. I'd work as hard as ever I could to pay for that rooster, if I only knew who owned it."

"You'll find out soon enough who owns it, I dare say," remarked Worth dryly. "Well, in the morning we'll talk about it."

"I don't want to wait till morning," pleaded Arthur. "I couldn't sleep a minute. Oh, Mr. Acre, I just can't stand it any longer!"

"And what do you want to do, Arthur?"

"I'll go to Mr. Woodney's and tell them, and then maybe they can find out whose rooster it is. It isn't dark yet and—and—I guess they haven't come back from supper, but I'll wait at the house."

"I thought you wanted *my* advice," observed Worth, smiling.

"Yes, sir. Wouldn't you advise me to do that?"

"Now, see here, my lad, the wrong in the whole thing was hiding what you had done. That made your deed a crime. If people weren't always hiding up their actions, the world wouldn't be so full of pit-falls. Now the rooster's dead, and deserves to be, and its owner can't object, seeing how it came by its fate. When you confess that you killed him you'll simply be making public an act which in itself was not criminal. And as you are now anxious to tell everybody about it, it'll be no punishment to you to make a clean breast of it. Yet you have done wrong, and you ought to be punished, and if you will consent, I'll devise your punishment."

"Yes," said Arthur abjectly, "I know I deserve punishment, and that the Woodneys won't even give me an unkind glance; so you'd better punish me yourself."

"Good!" cried Worth, rising promptly. He went to his desk, opened a little lower compartment and took out his big brass cornet. "Come, my lad," he said, going out into the court. He threw open the gates which had been closed ever since Arthur and His Majesty had put the house in a state of siege. The blacksmith walked

Make Ice Cream in ten minutes
With
Jell-O Ice Cream Powder
Everything but the ice and milk in the package Does not have to be cooked, sweetened or flavored. One package makes 2 quarts of the best ice cream you ever ate. Costs very little. Quality the highest. Pure and wholesome Received Highest Award, GOLD MEDAL, at the St Louis Exposition, 1904. If your grocer can't supply you send 25c. for 2 packages. Four kinds Vanilla, Chocolate, Strawberry and Unflavored. Send for new illustrated Recipe Book issued April 15th, 1905. Address, The Genesee Pure Food Co, Le Roy, N Y.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Drake University,
HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough preparatory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

WASHINGTON CHRISTIAN COLLEGE
WASHINGTON, D. C.
Does a strong order of College Work. Next Session Begins the First of October
The time has now arrived when you must decide what College you will attend. The young man who decides to go to Washington City will have the best general educational advantages the nation affords.
For Information Write to
DANIEL E. MOTLEY, - - - Washington, D. C

briskly along the sidewalk and the youth followed, much depressed. They passed the cottage of the Misses Day, and as they came to the corner of the Woodney yard, the blacksmith suddenly stopped and began to laugh. Arthur, startled by a sound so foreign to his own feelings, raised his head and discovered two forms halfway past the Enderthorpe premises. They were Mace Woodney and a tall, handsome young man of nineteen or twenty. Mace was so fine in her pretty batiste and white hat, and looked so unaccountably grown up, that Arthur scarcely knew her; the young man was a stranger to him. But he knew the white cock which swung from the end of a long stick hanging over the young man's shoulder. Mace was walking well in advance, laughingly remonstrating, while the young man was humming a dirge through his nose.

"Here!" called Worth Acre. "You bring back that rooster this minute! We need him!"

"Who killed cock robin?" demanded Ed Woodney with pretended fierceness, as he carried back the corpse.

"I did," said Arthur.

"But it was with a clod," Worth Acre added.

"I crave an introduction," said Ed Woodney.

"Cousin Ed," interposed Mace, "this is Arthur Lowell, our musician. He is staying with us. It's a partnership affair with Mr. Acre," and she smiled at Worth.

"I am glad to meet you *now*," said Ed, gravely shaking the other's hand, "before the Winterfields find you!"

"If the Winterfields make trouble," said Worth, "we'll sue them for the grass that was scratched up." Then, before Arthur could say a word, the blacksmith told all about the morning's tragedy. "But why didn't you tell us?" asked Mace in surprise. Her nature was so open, she could not understand his concealment.

"Never mind that," interposed Worth, "he knows it was wrong, and he has agreed to be punished for it. I'm glad you two are here to witness his punishment, because it will be all the harder for him, and he'll feel the better for it. Now, Ed, just lay the rooster on the sidewalk, and, Arthur, run get your fiddle from Mr. Woodney's barn, and bring it here." Arthur, considerably mystified as to how he could be punished through the medium of his beloved violin, hurried to fetch it. Ed deposited the stick with its lugubrious burden upon the walk, then turned to Mace. "Seats for the ladies!" he exclaimed, patting the broad, flat plank that surmounted the Enderthorpe fence.

"I don't think I can get up there," said Mace.

"Oh, yes you can," said Ed, dusting the plank daintily with his handkerchief. "Now, stand with your back to the fence, and jump up when I count three. Put your hands on mine and I'll see that you light." He counted three and Mace "lit." Then Ed climbed up beside her, drew his knees up in order to brace his feet on a lower plank, and waited for Arthur.

"Don't be hard on him, Mr. Acre," said Mace. "He's dreadfully sensitive—you can't know how sensitive he is. But I'll never think quite the same of him any more, after his secret!"

"Don't say that!" urged Worth Acre. "You know *you're* not perfect, Mace."

"I would never have done *that!*" cried Mace scornfully. "Why, he acted as if he thought he was a robber. If he'd told about it, nobody would have thought anything of it. I can't bear *that* kind of a person!"

"Oh, come, cousin," said Ed, "you don't want a fellow to do all his meanness out in the open, you know; it would be a bad example for other people."

"They mustn't do meanness, then!" returned Mace. Arthur came with his violin. "Now, my lad," said Worth Acre, "stand at his head, and I'll stand at his tail. Give us 'Yankee Doodle' good and plenty."

Arthur paled and reddened. "Mr. Acre, I never play those tunes—don't you remember?"

"I won't ask you to play them any oftener than you kill roosters," responded Worth, inflexibly.

"Oh!" said Arthur. "I understand. But really I don't know 'Yankee Doodle.' I wish I did."

"I'll show you," cried Worth, putting his horn to his lips. "Now listen. Ta-ta-ta-ta, that's the beginning. You repeat your first note, then blow one higher and then come one still better. Now, my lad, be a good American and give us 'Yankee Doodle.'"

Arthur stared helplessly at his violin.

"Give me that thing!" cried Worth, "and I'll show you what I mean."

"Mr. Acre," called Ed, "did you ever play on a violin before?"

"Never did," said Worth, tucking his horn under his arm, "but the principle of music is the same on any instrument."

"But why punish Mace and me?" remonstrated Ed. "*We* haven't been killing chickens. Have him play something he knows already."

"Well, my lad," said Worth, handing back the violin which he had been thumping aimlessly, "do you know something you think I'd like, and that you naturally despise to play? Now I'll trust your honor that it's something you despise—something it will punish you to play."

"Mr. Acre," said Ed," "if you join in with your horn, it's bound to punish him."

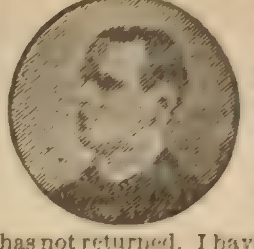
"I mean to join in," returned Worth with dignity. "Now, Arthur, I trust to your honor."

Mace sniffed. It was far from her intention that Arthur should observe her, but he did, and his cheeks burned. "His honor!" thought Mace contemptuously. Arthur thought to himself, "She will never respect me!" He drooped his head. "Mr. Acre," he said in a low voice, "I do know one—one of that kind—it's called," he paused, then spoke the name all in a breath, as if it sickened him, "'The Devil's Dream.'"

Ed Woodney shouted. Worth shook his head. "I don't know it. I suppose mother wouldn't let it be played on the place when she was alive, and I've been a church-goer ever since. Well, I'll join in with you. Pshaw! I can do just as well whether I've heard a tune or not. Now, my lad! Here we go. One—two—three!"

(TO BE CONTINUED.)

A CURE GIVEN BY
ONE WHO HAD IT



In the spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it **free**. Write right now. Address

MARK H. JACKSON, 59 James St., Syracuse, N. Y.

* * *

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.

E. W. LABEAUME,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
E. H. STAFFORD MFG. CO., Chicago, Ill.

Photography Simplified

—IF YOU USE THE—

AUTO-GRAFLEX CAMERA

You can see your pictures full size and right side up at the instant of exposure

The Auto-Graflex Focal Plane Shutter affords instantaneous exposures up to 1-1000 part of a second, and time exposures of any duration

The Majority of the **Winning Pictures** in the various photographic magazines are made with

THE GRAFLEX

The Graflex is used and recommended by this publication

Send for Catalogue

THE FOLMER & SCHWING MFG. CO.,
Cor. Broome & Elm Sts., - - New York.

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

Business Notes.

The Cradle Roll, needs seeing after in a nice way and we have just the things you need for its successsful prosecution. Order samples.

The first edition of "The Holy Spirit," by J. H. Garrison, is nearly exhausted and another must soon be on the way. The price is $1.00.

The Subscription Department reports having made the largest gains in 1905 of any year in the history of the Company, The Christian-Evangelist now being at "high water mark" in its circulation.

Of the American Standard improvements there is no end, and now we have an excellent New Testament in divinity circuit, full leather, at 75 cents. It is one of the prettiest, handiest and most convenient books.

Now that the forces are taking up their work after a pleasant vacation, do not forget the Home Department, so important and helpful, and do not forget that we have everything needful to make it a success. You can have all the samples by asking.

This fall will see many "Rallies" in our schools, and for these we have prepared some handsome rally souvenirs at $1.50 per hundred, postpaid, but the supply is very limited and we advise early orders, for you may call to mind how many were disappointed last year.

Do you wonder what number they are singing now, when you come into church a little tardy some Sunday? We have prepared a hymn register for all the hymns of any one service to be put before the congregation, so that without embarrassment any one can turn to the number and join in this delightful feature of the worship. Write us.

"The Victory of Faith," by E. L. Powell, is meeting with no more cordial reception than we expected, but the commendations coming in are somewhat more enthusiastic; all knowing the author would expect a fine list of eloquent discourses, and they are not disappointed. The book is listed at the popular price of $1.00, postpaid.

The little booklet used in drilling Juniors in Bible schools and Christian Endeavor societies by H. F. Davis in his work in Missouri is now ready, with an exact reproduction of the chart used in his work and we are putting it on the market at five cents each, or 50 cents per dozen, postpaid. Order one, and you will order more for drill work in your school and for interesting your societies.

The abridged edition of "Gloria in Excelsis" in boards is put on the market at 55 cents postpaid, or by the dozen, $5.00, not prepaid, and by the hundred, $40, not prepaid. The cloth abridged is 65 cents prepaid or $6.50 per dozen not prepaid, or $50 per hundred not prepaid. The abridged in leather back is 80 cents each, postpaid, by the dozen, $8.00 not prepaid, and by the hundred, $65 not prepaid. The abridged has 400 pages, the responsive readings, and is a first-class book with fewer songs.

Have you been keeping in touch with our new song books? Gloria in Excelsis is par excellence, but among the cheaper books, Praises to the Prince; Popular Hymns No. 2; Living Praise; Silver and Gold; Gospel Call No. 1 or No. 2, are each 25 cents prepaid, in limp or boards; $2.00 per dozen, not prepaid, or $15 per hundred, not prepaid. By the dozen in boards they are $2.50 not prepaid; they are $20 per hundred, not prepaid. In cloth, by the dozen, they are $3.00, not prepaid, or by the hundred $25, not prepaid. There are no "Gospel Call," either part one or two in cloth. The Gospel Call combined is not bound in limp at all, but in boards and sells at 50 cents prepaid, or $5.00 per dozen, not prepaid, or $40 per hundred not prepaid. In cloth it is 65 cents prepaid; is $6.50 per dozen, not prepaid; is $40 per hundred, not prepaid. We have the song books and song book business of the church.

The Only Strictly First-Class Church Hymnal
Published by the Disciples of Christ
Gloria in Excelsis
The superior of any hymnal now in the market. A postal card will bring full information.
Christian Publishing Co., St. Louis

Brand-New Upright Piano
FOR SALE CHEAP
First-class Make—Guaranteed
For a Bargain Address
C., care Christian-Evangelist

❀ ❀

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

Pacific Coast Excursions

To the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to 21st, $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only $7.00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

THE NORTH-WESTERN LINE
UNION PACIFIC
THE OVERLAND ROUTE

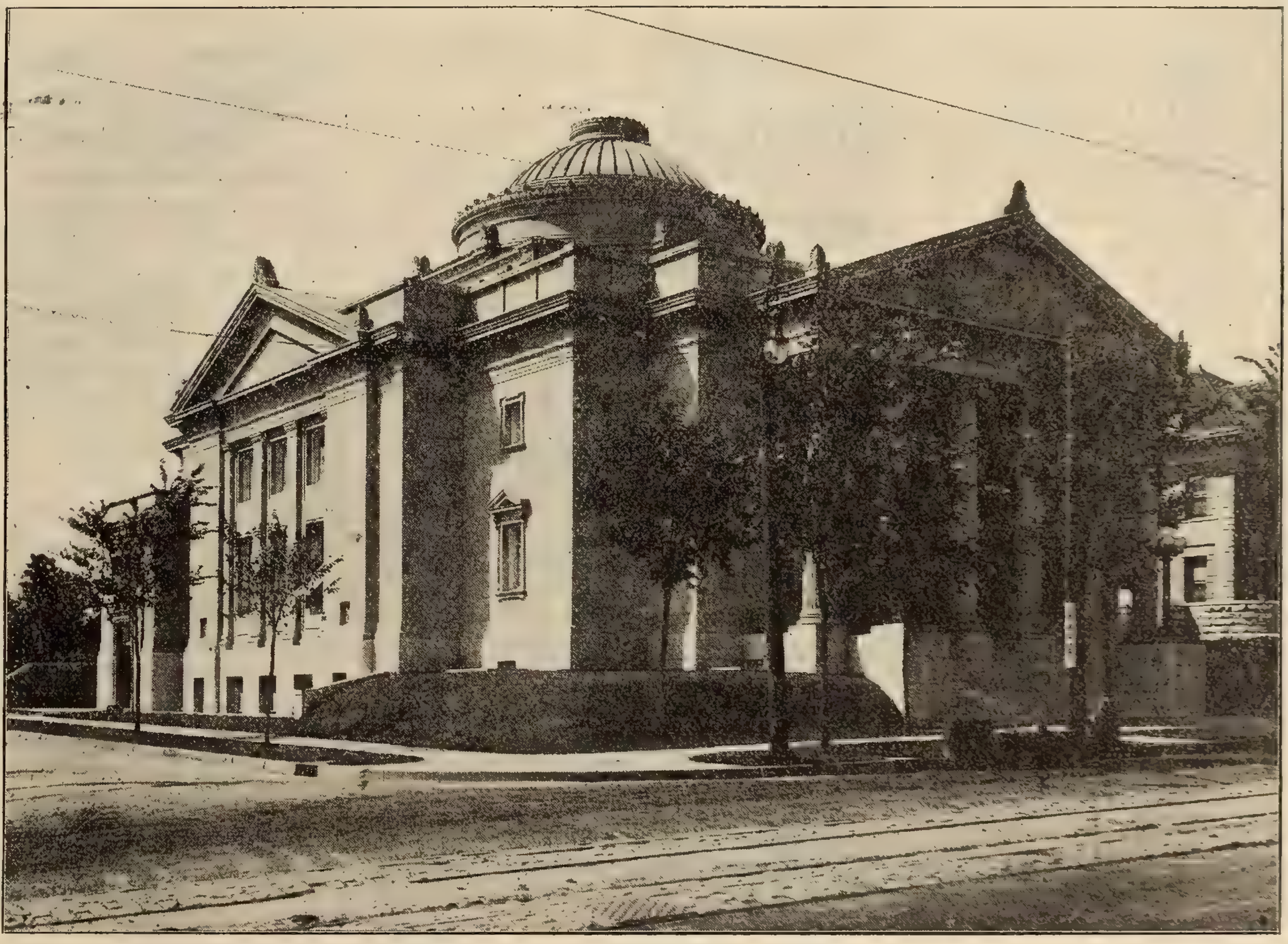
W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.

P. C. 122

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 39. September 28, 1905. $1.50 A Year



The new Christian Church on Independence Boulevard, Kansas City, Mo.

See page 1261.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } **Staff Correspondents.**

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events....................1247
Editorial—
  Another Irrepressible Conflict......1249
  The Wisconsin Convention.........1249
  Notes and Comments 1250
  Current Religious Thought.........1250
  Editor's Easy Chair...............1251
Contributed Articles—
  As Seen from the Dome. F. D. Power 1252
  The Transformation of Wealth. Robert Perry Shepherd...........1254
  An Interior Unbelief. William Durban 1256
  The Moral Contents 1257
Our Budget 1258
A Poem in Stone 1261
The Oklahoma Convention...........1263
Kansas State Missionary Convention..1265
Evangelistic 1267
Sunday School 1268
Midweek Prayer-Meeting 1268
Christian Endeavor 1269
Family Circle 1271
With the Children 1274

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

Song Books

...FOR...

The Church, Sunday-School

...AND...

Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal.

GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.

CHRISTIAN HYMNAL Revised

GOSPEL MELODIES.

POPULAR HYMNS No. 2.

LIVING PRAISE.

SILVER AND GOLD.

PRAISES TO THE PRINCE.

CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co., St. Louis, Mo.

SUNDAY-SCHOOL SUPPLIES

Edited by W. W. DOWLING.

Our Series of Sunday-School Helps Consists of the Following Graded Quarterlies and Weeklies.

QUARTERLIES

The Beginners' Quarterly
The Primary Quarterly
The Youths' Quarterly
The Scholars' Quarterly
The Bible Student
The Bible Lesson Picture Roll

WEEKLIES

The Little Ones
The Young Evangelist
The Round Table
Our Young Folks
Bible Lesson Leaves
Bible Lesson Picture Cards

If you are not using these excellent Supplies in your Sunday-School send for FREE SAMPLES, to

Christian Publishing Co., - St. Louis, Mo.

THE VERY LATEST AND BEST

Christian Workers' New Testament

With marked passages so connected by references as to make a complete study of any particular theme a very easy matter

Leather Binding. Divinity Circuit.

Prices: - - - 75 cents to $1.25.

Write us for particulars

CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. September 28, 1905 No. 39

Current Events.

Japanese Protests.

The more the Japanese think about the peace terms, the more they disapprove of them. The riots in Tokio during the week following the announcement of the terms showed the intensity of popular feeling but exhibited no intelligent grasp of the situation. More recently the protest has taken a more reasonable and less violent form. Petitions have begun to pour in urging the Mikado to reject the treaty. The direct appeal to the throne is practiced by the Japanese only in matters which are conceived to be of the utmost urgency and many of the petitions represent the sentiments of the more thoughtful class. One of them came from a group of professors in the University of Tokio. We still believe that the treaty will without doubt be ratified by both parties and that Japan will gain vastly more by accepting it than she possibly could by standing out for more favorable terms. But if the Mikado's foremost advisers, who sanctioned the terms of the peace as negotiated, appreciated the humanitarian argument in favor of peace and weighed also the value of the reputation for magnanimity which Japan would gain in the eyes of the world, it is scarcely to be expected that the general public, or even all of the university professors, would place the same valuation upon these intangible advantages. The man in the street—whether it is a street in Tokio or a street in New York—wants to enjoy the spoils when his side wins. He wants to see his enemy humiliated as well as defeated. This is not an admirable trait, but it is practically universal in unregenerate humanity. We would all like to have an opportunity to reason with the Japanese and show them how much better it will be for them to accept the treaty than to hold out for better terms. Most likely we could not convince a single one of them who was not already convinced, but in the nature of the case we are in a position to estimate the matter more intelligently than they can. A recently published report indicates that Vladivostok, instead of being the strongest Russian position in the east, was probably the weakest. The publication purports to give the substance of the report of a Russian general who was sent to inspect the fortress at Vladivostok and who declared that he found an amazing lack of discipline, insomuch that the equipment, which in itself was excellent, would have been practically useless in resisting an attack. This report, indicating what might have happened if the contest had been prolonged a little longer, will not make the Japanese feel any happier in the acceptance of the terms of peace.

❁

Peaceable Separation.

Sweden and Norway have peaceably agreed to a division of the dual kingdom. For several weeks the delegates appointed to represent the two countries have been in session at Karlstad, Sweden, discussing the terms upon which a dissolution could be effected. The attitude which the Norwegian Storthing had assumed made it certain that nothing short of complete separation would be accepted by Norway. It was only a question of conditions. The Swedish ministry had shown a willingness to grant separation if proper terms could be agreed upon, but the terms which were at first suggested were not acceptable to the more radical of the Norwegian separatists. The delegates who were appointed to confer and draft a protocol covering the ground of the conditions of separation represented, on the Swedish side, the dominant element in the government, but on the Norwegian side the more moderate element. It is practically certain, therefore, that the protocol will be acceptable to Sweden, but it is entirely conceivable that the Norwegian representatives may not be able to command a majority in support of the terms which they have accepted. The chief points to be determined were the fortification of the frontier, the control of commerce and waterways between the two countries, and the concessions to be made to the nomadic Lapps who migrate at certain seasons from one country to the other. The terms of the protocol have not yet been given out but will be published this week. The republican party in Norway, after a little show of strength, has virtually collapsed, partly as the result of pressure from without and partly from sheer lack of vitality within. The government will continue to be a monarchy and it is now in the market for a good serviceable king of amiable disposition and fair executive ability, good family connections but not too closely allied with any of the great groups of monarchs among whom rivalries exist. The Bernadottes have been thoroughly canvassed but it is believed that King Oscar will not allow any member of his family to accept the throne of a country which has virtually dethroned him—at least not without more urging than he is likely to get. Prince Charles of Denmark and Prince George of Greece (who is also a Dane by descent) are the most prominent candidates.

❁

Resistance in Finland.

Finland, with all the oppression to which she has been subjected, has remained remarkably peaceful, but there is evidence that the party which favors resistance to the tyrannies of Russia is gaining strength and confidence. Two weeks ago a great assembly which was convened in Helsingfors to consider and advocate the establishment of a constitution for Finland—or the re-establishment of the old one—was dispersed by the Russian authorities. The mention of a constitution in Finland is always embarrassing to the Russian officials, for Finland has a very excellent written constitution which every Russian czar for the past century has sworn to support and which every one of them, including Nicholas II., has grossly violated. With the dispersion of this congress of constitutionalists went a general order for the strict enforcement of the regulations of 1900 against the unauthorized meetings. Measures are being taken, however, by the constitutionalists to hold a series of meetings in all parts of the country in defiance of this order. It remains to be seen what will happen. The discovery of the secret importation of large quantities of arms into Finland a few months ago has put the imperial authorities on their guard against an uprising. The thing most to be feared is that a comparatively small group of violent enthusiasts will, by some outbreak, give the Russian government a plausible excuse for taking the final measures for crushing out the life of Finland. It is impossible to believe that there is any considerable number of active revolutionists of the violent type in Finland, but a few may make a disturbance out of all proportion to their numbers and furnish an excuse for the most extreme measures.

The Cuban Election.

The preliminary election for the choice of officials for the general election in the fall in Cuba gave occasion for some rather startling disturbances. The first clash came at Cienfuegos. It was noised abroad that the Liberal party was preparing a dynamite plot and the police made an effort to search the apartments of a prominent member of the Cuban congress. The Liberals resisted the police, who were considered as the representatives of their political opponents, the Moderate or government party. In the melee which ensued several persons were killed, including the congressman and the chief of police. Subsequent search of the premises showed that the rumor regarding concealed arms and dynamite was well founded. Bombs were found in the Liberal headquarters in other towns also. The election occurred on Saturday and passed off without serious disturbance. It resulted in a victory for the government. The election had a special interest for Americans, since the Platt Amendment was directly involved in it. The Liberals were making the repeal of the provisions of this amendment a part of their program. It was inevitable that there should be a party of hotheads. Cuba has still a good many things to learn about government. She has no heritage of Anglo Saxon traditions of justice and self government. Consequently, in times of sudden stress her electoral machinery is apt to fail of its purpose, and things go very much as they sometimes do in Colorado and Philadelphia and St. Louis, and other places which are imperfectly democratic in their mode of government. It is truly unfortunate that Cuba should so far forget her high ideals as to mix violence with her elections. But there is no reason why we should become discouraged with our protege. There are some things which even we have not yet learned about government. They are doing very well and will succeed in making a free government in spite of their foolish patriots.

◆

Campaign Contributions.

John A. McCall, president of the New York Life Insurance Company, on the witness stand in the legislative insurance investigation, made some interesting statements about the matter of campaign contributions. Most notable was his assertion that friends of Judge Parker besieged the company and himself with requests for contributions to the Democratic campaign fund in 1904, and that Judge Parker, when chairman of the state Democratic committee several years ago, was a zealous solicitor of money from all sources. "If he would show up his books," said Mr. McCall, "it would give you a fit. He never rejected a dollar in the world." This statement by itself is not so startling, but it gathers a certain melancholy interest when compared with the position assumed by Judge Parker in his eleventh hour attack on President Roosevelt in the matter of campaign funds. There is, of course, the possibility that Mr. McCall's statement may not be an undistorted reflection of the facts. Mr. Taggart, chairman of the Democratic national committee, asserts that this is the case so far as the campaign of 1904 was concerned. He leaves Judge Parker to defend himself with regard to earlier state campaigns, but the judge has not yet spoken on this point, though he confirms Mr. Taggart's denial regarding the campaign of 1904. Mr. McCall realizes and admits that the managers of an insurance company lay themselves open to criticism in making a contribution to a political campaign fund, and that as a rule it should not be done. In this case he justifies the New York Life's contribution to the Republican treasury on the ground that it was for the defense of the gold standard, the maintenance of which he deemed essential to the protection of the interests of the policy holders.

◆

Dispensary Troubles.

It is perhaps not surprising that a graft-scandal has come to light in connection with the South Carolina dispensary system of controlling the liquor business. Common observation has taught us the intimate connection which commonly exists between the whisky trade and disreputable politics. For fourteen years South Carolina has enjoyed the benefits and suffered the evils of the so-called dispensary system, under which saloons under private ownership are abolished and liquor is sold by salaried government agents. The alleged advantages of the plan are that it assures the sale of purer liquor than that ordinarily obtainable; that it places the sale in the hands of salesmen whose emolument is definitely fixed, and who have therefore nothing to gain by encouraging the sale of their wares; that it obviates the treating evil by forbidding drinking on the premises; that it takes the saloon out of politics, and that the profits go to the school fund. The validity of these claims has been much discussed. Some excellent temperance people believe in the plan; more do not. A newspaper discussion of the merits of the system has recently been carried on in the "Charleston News and Courier" by Senator Tillman, its chief supporter in the state, and George B. Cromer, a Prohibitionist. But the present point is that it has come to light that the administration of the plan has been so crooked as—well, as one would expect it to be. If the system prevents the dispenser from getting a profit from his sales other than his fixed salary, it does not so affect the manufacturer and the wholesaler. They, as before, live by doing business, and the more business they do the better they can live. In a large number of cases it has become evident that dispensary agents were receiving bonuses and bribes from the large dealers in return for favors in the choice of goods and in pushing the sales. More than that, the appointing power has been corrupted and positions on the dispensary force have been bought and sold for good round sums—a fact which also goes to show that the places probably had a pecuniary value not represented by the salaries attached to them. We all know how hard it is to keep graft out of politics. We have good reason to believe that the temptations to graft increase with the increasing volume of financial and business operations which are performed under political control. When the business happens to be the liquor business, for which all forms of corruption seem to have a natural affinity, how could we expect that graft would be absent?

◆

Too Much Publicity.

It is not a matter about which one cares to be unpleasantly critical, but we wish that Miss Roosevelt would go home and devote her time, during the remainder of her father's administration, to keeping out of the public eye. It is, to be sure, a somewhat rare good fortune for the White House to have a debutante, and it is a still more rare good fortune for a debutante to have a White House as a point of departure and return. But it is better that some of the opportunities afforded by this happy combination should be missed than that the public should be wearied. It is not her fault. So far as we know, she has conducted herself with propriety, decorum and grace on all occasions. But the occasions are too many and too public. We do not begrudge her the good time she has had on the present tour of the far east, nor the hundred thousand dollars worth of presents which she is said (probably in gross exaggeration) to have received from the Empress of China, the Emperor of Korea, the Mikado, and other oriental potentates. But we do not like the "American princess" idea, which her presence in that region at this particular time inevitably suggests. It might have been foreseen that a nation which ascribes the credit for a naval victory to the distinguished virtues of the Mikado's ancestors, would have strong enough ideas about heredity to receive the President's daughter as at least a semi-official representative of our government. It looks just a trifle like an effort to coin the President's vast and deserved popularity, which he has won by his official handling of the problems of the orient, into a petty and personal advantage for a member of the family. This may not be chivalrous. Indeed, we are pretty sure it is not. But it has been on our mind for some time to say it, and now we have said it.

Another Irrepressible Conflict.

The fight that is now on between civic righteousness and public plunder, between honesty and law-enforcement, on the one hand, and private and public graft on the other, is as irrepressible as that between freedom and slavery. If it were true that the union could not exist "half slave and half free," no less is it true that the nation and our republican form of government can not exist while its laws are enacted and enforced, and its policies shaped, to any considerable extent, by men of corrupt minds and dishonest practices. The antagonism is between fundamental principles, and must go on until the right is triumphant.

The revelations which have been made concerning the methods of certain colossal trusts that are fattening and growing to enormous dimensions at the expense of the people whom they systematically rob to fill their own coffers, have discouraged some good men, but the very fact that these corrupt practices are being uncovered to the public gaze as never before in our history is the surest evidence of a rising moral sentiment that will sweep them out of existence. The very first step in the correction of public abuses is to let in the light, and this is being done now in a way that sends terror to the hearts of the guilty and gives hope to honest men. The people know more about Standard Oil methods, about the Beef Trust, the management of our great insurance companies and frenzied finance in general than ever before, and this knowledge, rest assured, is the very club with which these abuses must be corrected.

Look at the disclosures of the methods of the great Life Insurance Companies which have been posing as conservators of the people's welfare! The money paid in by innocent and unsuspecting policy holders has been used to pay enormous salaries, to speculate in stocks, etc., and has gone to the enrichment of the few, with little or no regard to the sacred obligations they have assumed toward the public.

We have all felt that insurance in the Old Line companies was costing too much, but who of us had any conception of the enormous sums paid out to men who had no legal right to the salaries they received, and how the accumulated millions were being used for the enrichment of a coterie of men at the expense of those insured?

Think you this war is going to end with these revelations and a great deal of talk? Impossible! The people are aroused. Their eyes have been opened at last. They are waking as from a troubled sleep. At the head of the nation is a fearless executive who has no ambition but to serve the American. Many law-makers and law-enforcers from governors down to circuit attorneys have caught his spirit, and the battle must go on to the finish. Everywhere, among the nations, there is need for the militant spirit against iniquity. It is no time to cry, "Peace! peace!" while the nations are being undermined with corruption. It is an irrepressible conflict. With Markham we say:

Let trifling pipe be mute,
Fling by the languid lute.
Take down the trumpet
And confront the hour
And speak to toilworn nations
From a tower.
Take down the horn
Wherein the thunders sleep,
Blow battles into men,
Call down the fire,
The daring—the long purpose, the desire.
Descend with faith into the human deep.

The Wisconsin Convention.

The brethren in Wisconsin have just concluded the thirty-third annual convention of their state missionary society. It was held in the beautiful little city of Grand Rapids, on the Wisconsin River, over two hundred miles north of Chicago. The Editor of The Christian-Evangelist had the privilege this year, at the request of the State Board, of meeting with them and participating in their proceedings. The corresponding secretary, H. F. Barstow, has promised to give our readers a fuller report of the proceedings than we are able to do; but we record here a few facts and impressions, as this was our first visit to a convention of Wisconsin brethren.

The first interesting fact is that the church at Grand Rapids, which entertained the convention, has been in existence only since last May. Brother Eggert and wife, moving there from Illinois, some time before that, and finding no church of their choice, immediately set about the work of having one. In a little while, Bro. C. H. De Voe, evangelist, assisted by H. K. Shields, singer, was engaged to hold a meeting, which resulted in the organization of a church of over sixty members, in May last. Everyone speaks in high terms of the work of Brother De Voe as preacher, and Brother Shields as singer. This good work, it should be said, was accomplished under the auspices of the State Missionary Society, assisted by the American Christian Missionary Society and the Christian Woman's Board of Missions. The church has been greatly strengthened by the removal there, from Richland Center, of Brother and Sister Pease, in whose hospitable home, by the way, the Editor was entertained while in the city. The church has material in it that justifies the belief that it is to become one of our strong churches in that state. As Grand Rapids is a railroad center, a manufacturing city with magnificent water power, and has a population of 6,500, it was a fine piece of missionary work to plant the church there.

There were only forty or fifty delegates enrolled, outside of the city, but we are not yet strong in that state. The corresponding secretary's report showed that they had only 1,404 members in the state at the beginning of last year, but this number has been increased to over 1,700 during the year just closing. One of the most interesting things in Secretary Barstow's report was the remarkable movement among the Scandinavians of the state toward New Testament Christianity. Many of the Norwegians in the state, as a result of their own study of the Bible, are breaking away from the Lutheran Church, and have asked for baptism, and a simpler form of Christianity. Brother Stone and Brother Anderson, Norwegian brethren, have been doing some work among these people, and Brother Stone has had printed some tracts, in their language, setting forth the nature of our movement, and is circulating them among the Scandinavian population of the state. This movement needs intelligent guidance, and the State Board needs greater assistance from the outside to manage this work successfully. We should say Wisconsin offers, just now, a most promising field for aggressive mission work, and we hope our national boards will note this fact. The convention was presided over by Bro. J. C. Thurman, a railroad man of Green Bay, who, with his wife and daughters, is deeply interested in the work. From outside the state, there were present, also, George A. Campbell, of Chicago, representing the "Christian Century"; Sister Garst, of Des Moines, representing the Educational Society of Iowa; Sister Atwater, of Indianapolis, representing the C. W. B. M., and H. U. Dale, representing the Benevolent Association. These all rendered valuable service to the convention. The Editor of The Christian-Evangelist preached two sermons, one on foreign missions, at the request of President McLean, and the other of a more general character. The local church and community furnished good audiences, and the Methodist and Congregational churches were generously given to the use of the convention. All departments of the state work were well presented, as C. W. B. M., Christian Endeavor and Sunday school. We were delighted with the spirit and consecration of Brother Barstow, the corresponding secretary, and of all the ministers whom we met at the convention. Dinner and breakfast were served in the G. A. R. Hall, without money and without price, and lodging and breakfast on the same terms. Bro. C. W. Dean, of Colfax, Ill., is to be the pastor of the young church at Grand Rapids, and he was present, assisting in the convention, and was to make the closing address. He will begin his work in October, and the church is fortunate, we think, in securing him. It was our first extensive ride through the state, and we do not wonder that many people make it their summer resort. It abounds in beautiful lakes and fine scenery. It ought to abound in simple New Testament Christianity.

Notes and Comments

We are getting a little bit tired of hearing about boy preachers. We believe that a great deal of good was accomplished in what is known as the Welsh revival, but we doubt the wisdom of putting up a child of seven years to preach and another of five to tell why he is a Christian.

◆

Shall Boss Cox become Senator Cox? If Ohio elects its Republican ticket, that is what the state may have to face.

◆

The editor of a great metropolitan paper in the east, referring to the present political issue in Ohio, says: "Any party that arrays itself against the churches in these days will find itself in danger. It is better that the lesson be taught in 1905 than three years hence."

◆

Every daily paper of any prominence in this country ought to have on its staff a religious editor—a man of wide knowledge and broad charity. Our newspaper men excel all others in their alertness, but the newspapers of America are very deficient in specialists. Here, for instance, is a paper talking about the new Methodist hymnal, and it tells us that John Wesley wrote most of the hymns, with Isaac Watts a close second. Charles Wesley is not even mentioned. Such is fame. The average city editor seems to think that his most inexperienced ten-dollar-a-week reporter, fresh from a high school, can handle the religious news, whereas there is no department on a daily paper that requires a wider general knowledge and a saner judgment than does that department which attempts to cover religious thought and activity.

◆

The "Cincinnati Enquirer" is, of course, one of the most sensational of sensational papers, and has long been regarded as sacrilegious in its headlines. We regret to say it has some editor or writer on its staff that the good people of Cincinnati would be almost justified in taking out and putting into a duck pond. In a special plea for the canteen, and for drinking customs, it defends appetites which, it says, "have prevailed since Noah took whiskey into the ark." A duck pond is almost too good for a writer or an editor who can print such stuff!

◆

In this very connection we quote Au Wing, a Chinaman, who, on being asked his opinion of the situation in the far east recently, said: "Russian officer and soldier—too canteen—velly much canteen. Japanese captain and men—no canteen about he—just like 'Melican soldier." We see that General Grant is making a plea for the restoration of the canteen, and to him, and all others who believe that the United States government should punish a man for permitting an Indian to get liquor, and then provide means for its soldiers to get the same intoxicating stuff and make it respectable for them to do it, we commend an editorial in the Toronto "Globe," entitled, "A Temperance Lecture." We can not quote the whole of this leading article, but we make an extract:

> The result of the battle in the Korean Straits is in reality the triumph of sober Japan over whiskey-soaked Russia. The lesson of the war is not for Russia alone. It is for every nation and for every individual who seeks stability and advancement. Great Britain's greatest danger today is the intemperance of the people. "Intemperance and progress do not go together. They are, as Sir Frederick Treves said the other day, hopelessly antagonistic. This eminent authority made the statement that alcoholic drink, even in small quantities, absorbs human energy and minimizes the effort of the individual. Russia has learned this truth, but at a terrible cost. Let Great Britain profit from that lesson before it is too late."

◆

The great railroads of our country, while they have done many things that may be disapproved of in the course of their history, are yet light-bearers as well. Their strong stand for temperance is well known. Now we see it stated that the Pennsylvania Railroad officials have decided to stop the sale on their trains of novels which incite boys and youths to deeds of violence. The next thing to preventing the publication of vile literature is the prevention of its circulation.

Current Religious Thought.

An illustration of the terror under which Protestant Christians have lived in Russia was given by Baron Uiskiull, of Russia, at the Baptist World's Congress in session in London, says the "Northwestern Christian Advocate." "A sister came to me," said the baron, "and asked to be received into the Baptist community, as she wished to quit the Greek Orthodox Church. Now, until last Easter it was a crime to quit the orthodox fold. The person doing so was liable to imprisonment or exile, and the same punishment would fall on us if we baptized her. I decided to take the risk of baptizing her, but some of our brethren said, 'No, baron, it is too dangerous; leave the matter to us, we will make it!' So they asked the lady to walk in the evening by the seashore, and there would meet her a brother. To him she was to say, 'Are you Philippus?' He would answer, 'Yes,' and by that she would learn that he was authorized to perform the rite of baptism. But she would never know who baptized her, and if the police asked questions she could truthfully say, 'I heard no name but that of Philippus.'" Happily for the peace of dissenters and for the honor of Russia a more tolerant spirit now prevails. Russians may identify themselves with any church they choose.

◆

A curious illustration of endeavoring to make a superstition seem reasonable and to draw a parallel where no parallel exists, says the "Western Christian Advocate," was exhibited by one of our Catholic exchanges lately. It speaks of the honor recently shown to the remains of John Paul Jones, and would have us believe that the Catholics hold their saints in a regard similar to that entertained by patriotic Americans for the brave sea captain. This illustration follows a bit of news concerning "the greatest and most authentic relic," as it is called, of the church—the true cross—the largest portion of which is preserved, so it is said, in the Church of the Holy Cross, at Rome. Each bishop has a portion of the true cross in his pectoral cross, and so scarce has this relic become that the late pope, in his letter to the church, asks them to will their pectoral crosses to their successors. We shall doubtless be put down as an unholy skeptic, a base unbeliever, for admitting that we do not conceive that one splinter of the true cross is now in existence in the world. And as for relics, they lend themselves too much to a superstitious veneration, whatever their apologists may say in their defense.

Editor's Easy Chair

Pentwater Musings.

These are quiet, restful days here by the lakeside. All the other cottagers have folded their tents like the Arabs and silently stolen away. We are, for the time, monarchs of all we survey. Are we lonely? Not a bit of it! Why should one, especially *two*, have to be in a crowd to keep from feeling lonesome? It was an Irishman, of course, who said he "loiked to be alone, especially when his swateheart was with him"! We are quite of the Irishman's way of feeling. Coming from the crowds of the convention, the crowds on the trains, crowds at the hotels, crowds everywhere for a month, to the quiet of these hills, clothed with hemlocks and pines, and to the music of old Lake Michigan's waves, to dwell alone on this peaceful shore for a brief period, was the very medicine our weary bodies and spirits needed. Nor are we deprived of the enjoyment of social life because the other cottagers have all gone. We had a picnic the other day—just we two! We had never allowed a summer to pass without a picnic in the woods, and we determined that this should be no exception. Filling a basket with the best things the market afforded we repaired to one of the hill-tops of Garrison Park, overlooking the lake, and kindled a fire, made our coffee, spread our table, ate a bountiful repast, told stories. sang snatches of old songs, including, "When You and I were Young, Maggie," and so held the first picnic in Garrison Park! Lonesome? Not we!

◆

It was the gifted Byron who loved nature in addition to some things he ought not to have loved, who wrote:

> "There is a pleasure in the pathless woods,
> There is music on the lonely shore;
> There is society where none intrudes,
> By the deep sea, its music and its roar."

Besides that sort of "society" and "music," which we enjoy here, there is a society of birds and squirrels, which seem strangely familiar and unafraid. How can we shoot the playful squirrels that chatter about our cottage as if we were on the best of terms? It would be like killing one's neighbors! As long as they trust us we will trust them, and even share our food with them. We would like to make a compact with all who are to build cottages in these beautiful grounds in the future not to disturb the squirrels that inhabit these trees. They will do us no harm, but will be an element of attraction. Besides the little red squirrel that makes its home in the ground, there is the large fox squirrel and the grey squirrel which make their home in these woods. Huckleberries still abound on these hills. We gathered a "mess" in a little while the other day. Wild grapes are now ripening. Perhaps we will have a wild grape pie, of boyhood fame, before we leave. Do you remember those wild grape pies and dumplings your mother used to make? Of course you do!

◆

On examination we find evidence, backed up by a frank confession, that our little cottage—"The Pioneer"—though we left it securely locked, as we supposed, was inhabited during our absence in the west, the parties conveniently departing before our return. It apears that two distinguished ladies—one from Missouri and the other from Kentucky—tarrying for the month of August on this far shore, wandered one day into that earthly paradise known as "Garrison Park" and destined to become famous as an ideal summer resort. There they found an uninhabited cottage, humble, but comfortably furnished, with shade trees in front and the great lake stretching out before it. They straightway began to reason within themselves, saying, "Why should this cozy cottage remain unoccupied while its former occupants are absent, and we two lonely women have nowhere to lay our heads, except in a club house? Go to, now; we will go in and make ourselves at home, and trust our friendship with the owners to make it all right!" And they entered in and abode there until the end of their vacation, leaving it, however, in a condition so nearly like that in which they found it, as to create no suspicion of its occupancy. Knowing, however, that the facts would ultimately come out, one of the two wrote a full confession that they, like the hermit crab which, finding a shell unoccupied, walks in and takes possession, had appropriated our vacant cottage during our absence. Of course they were forgiven, especially as they found a letter inviting this depredation! One of them, however, became so enamored of the place that she nailed her card on a tree on the lot south of us, claiming option of the same, and the inscription on the card reads, "Dr. and Mrs. W. T. Moore, Columbia, Mo."; and her accomplice was Mrs. Luella W. St. Clair, of Lexington, Ky.—the presidents, respectively, of Christian College, Columbia, Mo., and Hamilton Female College, Lexington, Ky. "The Pioneer" feels itself honored in having sheltered two such noble women, and especially in that it is to have the Moores for its next-door neighbors.

◆

The grocers of Pentwater decline to deliver their goods to our cottage, but we find it no hardship, in rowing over after the mail, to bring back such provision as meets our simple wants, for we are living the simple life. But do not imagine we are fasting. We are living well. The cost of a simple meal, we estimated the other day by the Pullman dining car scale of prices, with which we are most familiar, would have been $1.80, but it actually cost us less than 25 cents! But Nature, more generous than the grocers, continues to make the same daily exhibits of her wonderful combinations of clouds and sun and lake. Indeed, we had the richest exhibition of colors on the lake today that we remember ever having seen. A shower was approaching over the lake and the sun was only showing his face occasionally, when the whole vast extent of the lake took on the deepest shades of green and blue and orange, like a huge rainbow, or a vast ribbon of many colors. It was a great exhibition and that without any extra charge. The town of Pentwater is pricking up its ears, as if it heard something coming. Its great unfinished hotel, which has been voted to Prof. Washington Sherman, of Greenville, Ill., is being repaired and begins to look like business. A large new dock is going in on its front. Better boat facilities are being planned for. "Now is the time to subscribe."

A Morning Prayer

BY THOMAS CURTIS CLARK.

Father, hear us as we pray:
Grant thy blessing through this day;
Keep us in the path of right
By thine own unfailing light;
May our work be unto thee,
For thou dost our labors see;
When the evening shadows fall,
Grant us rest, thou Lord of all.

An Evening Prayer

BY THOMAS CURTIS CLARK.

Father, on thy name we call,
As the evening shadows fall;
Bless the labors of the day;
All before thy feet we lay.
Guard us through the dark of night;
Put all enemies to flight;
Call us by the morning ray
To our task—this, Lord, we pray.

My Church

As Seen From the Dome

By F. D. Power

The vision goes back over three decades of history. A significant period necessarily that is in this age, either in the life of a man, or of a church. Our thirtieth anniversary has passed and we turn backward, and as we pitch our tent at the thirtieth milestone, raise our Ebenezer, and so link present deliverance with all the past, and testify again to the enduring faithfulness and goodness of a covenant-keeping God. Past mercies call for present thanksgiving. Our English word thankful is akin to the Anglo-Saxon "thinkful," for to be thankful is to be thoughtful of benefits received. The feast of weeks, of Tabernacles, Jacob's pillar, Joshua's twelve stones, like the stone raised by Samuel, the Lord's day, the Lord's supper, and the Lord's baptism all have this memorial meaning. In no respect do men feel this impulse of praise so mightily as when they contemplate their obligations for the Gospel of Christ, the church of Christ, the ordinances of Christ, the fellowship of the people of Christ, and the rewards of the kingdom of Christ. How can any man turn away from the fellowship of a true church of Christ to the fads and cults and false faiths of men, or the barren places, the desert and wilderness of the world!

And how high and holy the history of a church, dealing with deeper, mightier, vaster concerns than pertain to one age or generation, or to one planet, but touching in its last range all ages and all worlds. Chronicles like this can never be complete here, the scribe who keeps the record and the angel who posts the book of remembrance together must make up the history. In 1844 a few brethren holding the principles advocated by the Campbells met in Washington at the home of Dr. G. T. Barclay. In 1850 Alexander Campbell preached before both houses of congress and again in '56, and that year there is a formal statement of a church with 34 members. Some great souls were connected with it in this early period, Mr. and Mrs. R. G. Campbell, Mr. and Mrs. George E. Tingle, Mr. and Mrs. Henry Hazard, Mr. and Mrs. Benjamin Summy, and Mr. and Mrs. Jeremiah S. Black.

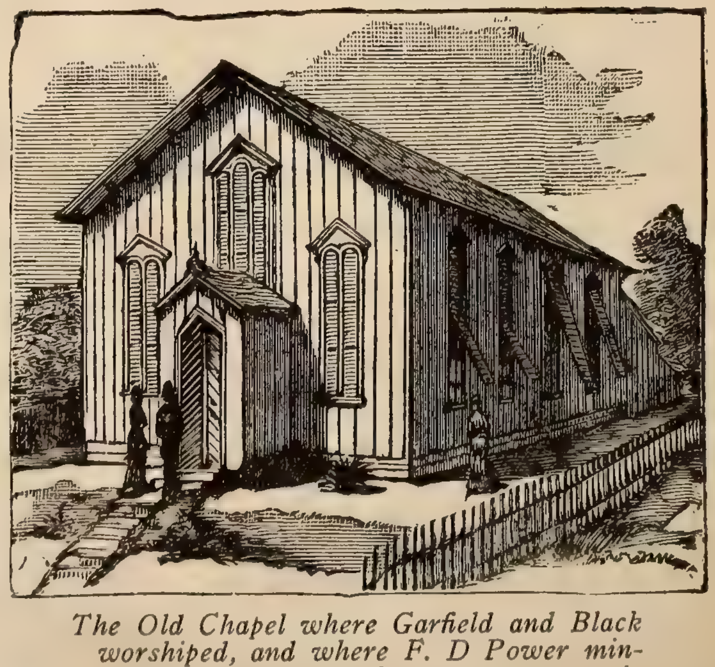
There is something pathetic about the peregrinations of these good people. If the church at war with evil is the church militant, and the church at rest and crowned, the church triumphant, this is the church itinerant. First it is the church in Dr. Barclay's house, then in Mr. Campbell's house, then in the medical college, then in Temperance Hall, then in the Corcoran Library, now in the City Hall and now in Matzerott Hall, today in old Trinity, and tomorrow in Shiloh meeting house, again at Mr. Campbell's house, and then again at the City Hall, till they finally pitched their tent on M street in '69; but even here they do not find rest; soon the little church is on wheels journeying to Vermont avenue in 1871. They are pilgrims and sojourners. They literally go into all the city and preach the Gospel to every creature.

F. D. POWER.

From '63 to '69 they met in the City Hall. Lincoln's friend, Ward Lamon, United States marshal of the District of Columbia, and Mrs. Lamon attended these services, and through Mr. Lamon they secured the use of the hall. Little was done during the stormy period of the war, but the little band was greatly strengthened by the coming of General Garfield, who, on entering congress, identified himself with them, shared their poverty and obscurity, their interests and labors, and often spoke in their meetings. In the midst of pressing, onerous and constant labors he always remembered his Lord in the simple supper and sought to spread his Gospel, and men might say of him as he said of Thomas, "His character was as grand and simple as a colossal pillar of chiseled granite." In '68 Henry T. Anderson became pastor of the little flock, and the movement took form which led to the purchase of the little frame chapel from the Methodists. This was occupied in '69, Isaac Everett preaching the dedicatory sermon, and the same year O. A. Bartholomew became pastor and continued for three years.

September 4, 1875, the present pastorate began. The history may be divided into three decades, the most important event in the first being the erection of our new house of worship; in the second, the establishment of the Ninth Street Church, and in the third the expansion and enlargement in the matter of missions. I found a little frame chapel and 150 souls. The site seemed almost in the suburbs. Iowa Circle was a common. No one thought it quite respectable to live beyond P street. I picked blackberries where I now live. We had 128,000 people in the District of Columbia, rotten wood pavements and mud, bobtail cars and seven-cent fares. It was in Grant's second administration.

The first year we organized a mission on the Bladensburg road, near the site of our present Thirty-fourth Street Church. We organized in 1878 an auxiliary to the C. W. B. M., which has given its thousands and organized a score of others. We organized in 1880 the Christian Missionary Society of Maryland, Delaware and District of Columbia, which has been instrumental in gathering in many hundreds of souls and building up churches in all our territory. We organized later the Bethany Beach institution, which promises to be the seaside summer resort for all our people. In 1880 the movement took shape for the building of the present house of worship. Mr. Garfield was elected, but before that the pastor had appeared before the G. C. M. C. at Louisville and urged the work. Then came the election and assassination, and all the sad experiences of that single summer in the history


The Old Chapel where Garfield and Black worshiped, and where F. D Power ministered during his first seven years in Washington.

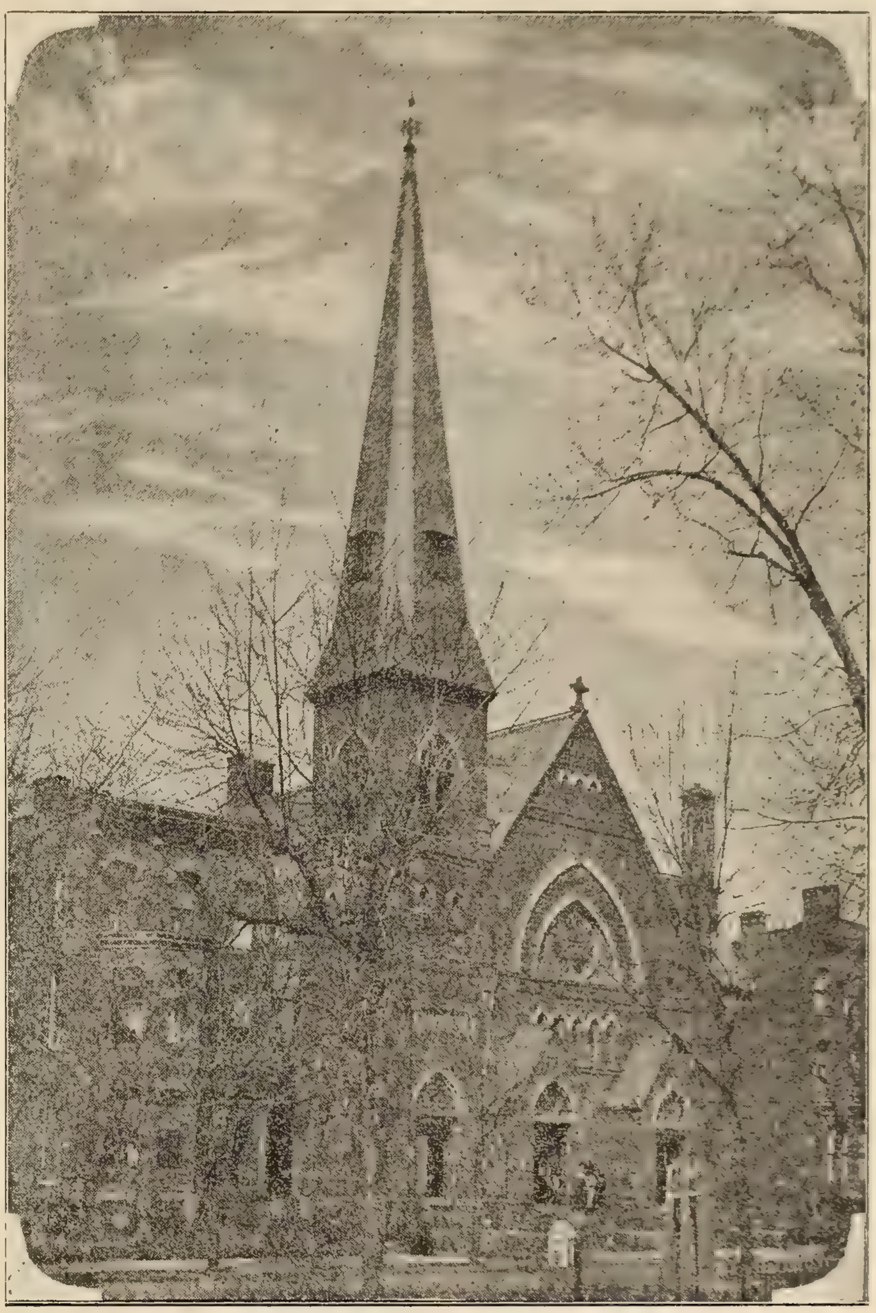
of the republic. President Garfield loved the church. He wrote me, as far back as '76, when his youngest child died:

> 1227 I St., Oct. 25, 1876.
>
> DEAR BROTHER POWER: Our precious little boy died at 9:30 this morning. We take him to Ohio for burial, starting by the 7:40 train this evening. We shall be glad to have you come and hold a brief service of reading and prayer at 6 o'clock. Please ask a few of our brethren and sisters to come with you. In the hope of the Gospel so precious in this affliction, I am,
>
> Very truly yours,
> J. A. GARFIELD.

Again, when during the campaign I expressed the sympathy of the church with him, he answered me: "I am glad to know our brethren are feeling so kindly toward me, and especially to know that they are not moved by the assaults that are being made upon me."

Again, when I wrote, asking any suggestions in regard to the new house of worship, he replied: "I am glad to hear the work is to be undertaken, and beg leave to offer but one suggestion, and that is, that our brethren do not undertake to build too large a house. Let us keep within our means. and also avoid anything like ostentation, either in size or decoration. Let it be a neat, modest church of undersize, rather than oversize."

Again, when a noted political preacher wished to occupy the pulpit, and I asked his advice about inviting him, he said to me: "We don't want any political preaching in our little church. I am not there as President. I am there simply as a Disciple of Christ." And in the hour of pain, knowing of our constant prayer in his behalf, he was heard to say: "The dear little church on Vermont avenue; they have been carrying me as a great burden; when I get up they shall not regret it!" September 19 ended the nation's long vigil, and we held that service in the dome of the Capitol—the most impressive, I dare say, in the history of the country, with one living President, two ex-Presidents and two ex-Vice-Presidents, Supreme Court and diplomats, Senate and House, army and navy—a great host; and six of his brethren bore his body away from the scene of his toils and triumphs. January 20, 1884, we dedicated the new church, President Arthur and his cabinet and many prominent men of the nation being present. That ends the first decade. In 1890 we projected the Ninth Street Church. A mission had been opened where the National Library now stands, and then conducted in Odd Fellows' Hall S. E.; and then the chapel built at Ninth and D streets N. E., and we have a church there of 1,140, with a Sunday school of 800, the second largest in the city. Then comes last the decade of enlargement and expansion. Thirty years ago the little chapel and 150 souls; in 1905, 8 churches, 2,500 members and $150,000 worth of church property. To the Vermont Avenue Church 1,522 souls have been added: five preachers of the gospel have gone from us, 9,000 religious services have been held, the pastor has preached 5,000 sermons and made 50,000 calls, and $225,000 has been contributed to the Lord's work by people in very plain circumstances. So much for figures; but there are greater things than figures. Ebenezer: "Hitherto the Lord hath helped us." We may trust him for the untried future. Let us go on to perfection. Let us take others with us.



VERMONT AVENUE CHURCH, WASHINGTON, D. C.

* * * *

FREDERICK D. POWER.

Many of the readers of THE CHRISTIAN-EVANGELIST who enjoy the writings of F. D. Power under "As Seen From the Dome" will doubtless be glad to know more of the personality of the man, and we think this occasion, when Brother Power, has. at our request, written about his thirtieth anniversary at the Vermont Avenue Christian Church, is an opportune time to present his photograph and pictures of the first church where he ministered at Washington and the present home of his ministry. One of the Washington papers describes him as "erect as a young soldier, bright of eye and ruddy of face, and with a head of silver hair that, so far from giving him the appearance of an aged man, heightens the youthful impression which his activity and vigor give."

"My wife says I should quit keeping anniversaries," says Brother Power. "It may be so. She feels it perhaps more than I do, as a little boy at the beach this summer handed me two peaches and said, 'Take one to your mudder.' It does no good to battle against the evidence. Anniversaries come, whether we keep them or not. Standing this summer in a group of curious Hoosiers, after having preached three sermons with the thermometer at 95, a typical specimen of Hoosierdom of the lank, lean, long-drawn-out variety that reminded one of an extension fire ladder, remarked: 'You stood up under it purty well today for one of your age.' 'How old do you take me to be?' asked one of the number. 'Wall,' said the Hoosier, eyeing me from top to bottom, 'he is just a leetle over seventy'!"

Brother Power is a Virginian, born in 1851, within a few miles of historic Yorktown. He was the second son of the nine children of Dr. Robert Henry Power, a well-known physician, who served in both houses of the state legislature. His mother, from whom he received his early education, was a teacher and a woman of exceptional culture and beautiful character. His home, at the age of ten years, when the civil war broke out, was in the track of the armies. As

(CONTINUED ON PAGE 1255.)

The Transformation of Wealth*

A Study of the Business of Church Extension

By Robert Perry Shepherd

Tremendous strides are being made today toward practical agreement in the essentials of Christian faith. The next step will be to convert the church to the essentials of Christian practice. The supreme problem of Christian missions is to put that "go" back into the hearts of believers, to restore the sense of personal responsibility and personal obligation to the place where Christ left it.

Being living epistles of Christ to men, we are under obligation to expend upon ourselves whatever money is needful to make us and keep us at our highest effectiveness as message-bearers, and not one dollar more. Above this sum whatever remains is my stewardship for God. And I am shut up by creational necessity, in handling this stewardship, to this alternative. I may choose in love to invest his money for him, or, being full of fear and not of faith, I may hide it in a napkin and cover it with—*dirt*.

Had Jesus ignored this subject in his teachings we might be free to deal with it according to private and individual judgment. But it so happens that by far the larger portion of his recorded utterances deal directly with this matter of stewardship, with the privileges and obligations of citizenship in the heavenly kingdom he was about to set up upon the earth. When Christian people have finished discussing dogmas and polities, rites and ceremonies, we shall have time and inclination, perhaps, to give attention to Jesus' teaching concerning money investments.

He tells us to take our money and go and buy friends with it. But friendship, you say, is not a marketable commodity. Well, then, go not into the market place to find it, scan not the last quotations of the produce exchange to find the latest price of it. Stand not upon the streets and cry aloud for men to come and give you friendship in exchange for your cash. Offer to no man your dollar for a dollar's worth of friendship. Men may take your dollars, if you like, but they will give you back—scorn, contempt and emptiness.

Nay, rather than that hollow mockery, hear Christ. Emblazon this truth in your heart. Write it above the commonplace transactions of daily intercourse. Publish it to earth's remotest ends. Bury it in the heart of the church. Make it the chief trumpet tone in every missionary appeal and response. For this truth is embedded deep in the constitution of man and realized perfectly in the perfect man.

He may be my friend who helps me. He is my friend who helps me to help myself. He is most my friend who helps me to be helpful to others, who makes me a living exponent of the Gospel of mutual self-help, who shows me how to bear joyously my own burdens that I may the more surely bear others' burdens, and so fulfill the law of Christ.

Friends are not to be bought by the law of barter and sale. Cold cash contains no equivalent for a warm heart. But when money becomes an embodiment of life, of energy, of loving hope and sympathetic cheer, it may be transported where friends cry out in helplessness for help, it may be prayerfully expended there, its energies unloosed, its highest function discharged, its transformation become an accomplished fact, the wealth of earth transmuted into the unfading riches of eternity.

For the giving of such money is the proffer of friendship. The acceptance of it is friendship's glad response. And though the friends thus won and bound together in indissoluble ties may not see each other face to face on earth, the joy of precious fellowship in the realms now invisible shall be the more surpassing by reason of mutual conquests made in the here and now but disclosed and comprehended only over there.

In the light of this brief statement of an alchemy divine, we ought to be in better mood to weigh the spiritual significance of missionary work and to give a needed emphasis to a few plain facts.

Some of us are preachers. We give all our time to the Gospel ministry. We preach the glad tidings to the unsaved that they may believe into Christ. We aim to teach the Lord's disciples to observe all things whatsoever he commanded, to instruct them in the truth as it is in Jesus. If we shun to declare to Christians the whole counsel of God we be false leaders. If we claim the privileges of the public ministry we must meet its obligations faithfully lest as blind leaders of the blind we land both in the ditch.

Concerning missions in general, we preachers owe to them for whom and unto whom we minister to tell them with simple earnestness that our missionary offerings are our "go," and that this "go" may be as precise a measure of the obedient mind as is the quantity of water used in the act of baptism. We must say to them in language unmistakable that if we will be jealous for the integrity of the Great Commission we must be consistently jealous; that it not infrequently happens that those who are most delinquent in some command which they do not like are most inflexible and harshly critical concerning any apparent laxity in some command which they happen to like; that it is as disastrous for them who live within glass walls to hurl missiles from within as it is for stones to fall upon them from without; that our average last year of 64 cents per member for all missions, the work for which Jesus Christ gave his life on the tree of human shame, does not commend us as expert exponents of the mind of Christ.

Concerning our missionary societies we must tell them whom we bring into Christ that these are but the channels we have devised through which to pour the friendship fund of our combined energies. We tell these men, whom we appoint to be our eyes and our ears, our feet and our hands, to search the wilderness and city slums, the moral deserts and waste places of this our land and of all lands, to find for us where weakness lifts its plaintive wail, where misery sits in mourning, and soul anguish beats against the barriers of helplessness.

While they prosecute this search we who earn money will embody our energies, to the best of our ability, in the money we acquire. We will use whatever we need for our sustenance. We will use what we need in local helpfulness. And when they come back to us and tell us where we can advantageously make to ourselvs friends by means of our money, there will be no pleading and begging and pumping and agonizing needed to get the use of our money, for it is already consecrated cash. We shall be eager to "go," to release once again our energies, to uplift the fallen and the faint, to put a new song in their mouth, and to bid them hasten while they have yet an open door to make to them and us yet more friends who shall receive us into the timeless abodes.

We must show the church that no

---

*A portion of an address at the National Convention.

one of our missionary agencies is of transcendent importance. All of them are important. The success of any one of them depends upon the success of all the others. They are mutually necessary and interdependent.

To evangelize the home land and all lands; to educate the white and black and all between, both here and on alien shores; to heal the sick and cure the blind; to father the orphan and the lone; to minister with solicitous gratitude to the needs of them whose labors for others left no room for self-sought comfort; to exalt and maintain Christian culture and discipline, all this is the faith of Jesus Christ, the faith that works by love.

It is in such a setting of first principles and of missionary fundamentals that we wish to show cause why the business of Church Extension is worthy of wider recognition and of more generous support.

We are the home-maker of the brotherhood of Disciples of Christ. Our business is to supplement the efforts of small groups of our brothers and sisters who are trying to build a church home for themselves.

Were we unsocial nomads domestic ties would not engage us and we would need no church home. Settled society and the social instinct make both the family dwelling and the church home a necessity. Common enjoyment of the simple privileges of divine appointment, the need of mutual comfort and provocation to love and good works, and the inspiration of faithful hearts, should cause the church home to be ever beautiful, chaste and clean, in structure, in maintenance, and in its setting.

Settled society properly withholds confidence from that which seems transient and ephemeral, while the appearance of permanence begets assurance. Shabby and dismal exteriors speak of hopelessness within. The appearance of unsuccess invites oblivion. Men seek success and will investigate that which seems to be in the enjoyment of it.

A man may exist without a home. He may find provender here and there, and sleep in unsought places. He may wear his rags with cheerful unconcern and make his abode the boundless out-of-doors. But his manhood can never thus be full. He is dead, while yet he lives, to all the life which home and social ties beget. Homelessness and fruitlessness are inseparable companions.

A church can exist without a respectable church home, a building made progressively sacred by precious memories accumulating there. A church can sleep in tents and halls and doleful shacks. But the sense of sonship and of brotherhood can never thus be full. A homeless church is foredoomed to a losing struggle for existence.

But whisper to that church the hope of fixedness, of permanence, of home. Despondent fears flee speedily, lethargy is swallowed up in awakened energy. The hope of wider usefulness imparts new breath of life. The little group quickens to the sense of brotherhood, the energies of the mass thrill the part, the church responds to the call for effectiveness, and triumphant conquest is won from the maw of defeat.

This is no figment of poetic fancy. The history of our Church Extension work is a veritable drama of such spiritual quickening. During the seventeen years that this friendship trust fund of the brotherhood has been going out from Kansas City, the ideal has become a reality at least 900 times. Having helped these churches to acquire their homes of worship and work, 390 times the money has come back in full to be sent out to buy more friendships in the Lord. In 430 instances the loans have been paid back in part and what has been returned has been quickly sent forth on the same beneficent ministry.

A total fund of over $460,000 is now singing its happy way for us, a rondeau of helpful fellowship. This money has called into the Lord's work at least $1,380,000 additional, which might otherwise have been withheld from this glorious use.

We have been able to give help to less than half of the calls set before us. There are even now 600 opportunities awaiting your response. From the wakening south and the envigored north, from populous east and peopling west, from every hand the cry of homelessness is seeking to rouse them who abide at home, the unhelped are seeking help to become more helpful.

This is the one discordant note in what ought to be a perfect harmony of acclaim. So slow is our great brotherhood to strike hands heartily with these weaker places. Tardily and with evident reluctance to these funds come to strengthen feeble knees and lift up the hands that hang down.

Out of 11,260 congregations which we number only 1,269 had a part last year in this work of home-making. Out of $770,000 given for missions last year by 1,234,000 Disciples of Christ less than $69,000 was set apart to help the homeless to acquire homes. We could profitably use at this moment a fund of ten million. With such a sum to strengthen this right hand of our fellowship we could help to build one church home every working day of the year, comfort the hearts of multitudes of hungry saints, help to win other multitudes to the Lord's cause, stop many channels of appalling loss, and give new impetus and fervor to all our missions.

In our care of all investments made through us we must observe with scrupulous exactness the proprieties of business procedure. We must comply with the property laws of the different states. We must impose restrictions on those to whom we loan these friendship funds. And yet, although we insist on all the essentials of kindred commercial transactions, the churches are made to feel that the source of their help is not a board but a brotherhood, that their need is supplied not by a soulless and unfeeling money lender, but by brethren whose interests and theirs are identical, by friends whose hearts are moved with compassion to make their arms of strength the encircling help of a brother's weakness.

* *

Frederick D. Power.

(CONTINUED FROM PAGE 1253.)

a youth he spent the winters in Richmond, as a page of the state senate; and when fifteen years of age he obeyed the gospel under the preaching of A. B. Walthall. In September of 1868 he entered Bethany College, to prepare for the ministry, spending three years there, and during vacations preaching in eastern Virginia, and for several months in 1870 serving the church at Washington, Pa., while still a student. Graduating in 1871, he was ordained at the Tidewater Convention, and took charge of Smyrna Church, King and Queen county; Jerusalem, King William county, and Olive Branch, James City county. These congregations were far apart, and the young theologue had to do a good deal of horseback riding; but he regarded the two years spent with these country churches as of the greatest value to him. In 1874 he accepted a call to the church at Charlottesville, Va., for the purpose of taking lectures at the university; but one Lord's day in each month was given to Gilboa. He married Miss Emily Alsop, of Fredericksburg, and was soon called to Bethany College as adjunct professor of ancient languages. For his duties as pastor he received $500 a year. In 1875 he was called to Washington, but first declined the invitation. It was after a personal visit by one of the elders of the church that he was induced to visit the brethren in the Capitol City, and the result was an engagement upon which he entered in September.

An Interior Unbelief

By William Durban

Here, in great, teeming, booming London, big questions have their origin. And on these questions controversies hum and buzz incessantly. One difficulty about these constant discussions is that they overlap. For instance, the higher critical problem is now complicated by another. The Anglican dignitaries, who have leisure for study in their deaneries and residentiary canonries, have been of late plunging with extraordinary ardour into the question whether they have any right at all to criticise the Bible. Now, a storm has broken out both at Westminster and St. Paul's, because this question again is being entangled with a third puzzle, in which some of the same clergymen are involved. Canon Hensley Henson, of Westminster, is at this moment fighting vigorously on two issues at once. This is not a little bewildering to interested lookers-on. I will explain; for the subjects are of supreme importance to Christians in all lands.

THE RIGHT TO CRITICISE.

Some organs of the daily press are bristling with letters from indignant Christian people, who declaim at the doubts cast by Canon Hensley Henson, the dean of Ripon, and other noted clergymen, on the supernatural elements in the Bible. These famous men are doubtless misunderstood. They are excellent Christian men, are fine scholars, are eminently devout, and are esteemed for the beauty of their lives and the charitable spirit they show. Canon Henson has done all in his power to display a sentiment of brotherhood toward Nonconformists. And Dean Fremantle is personally beloved by all who know him. I have the honor of his friendship. But these famous preachers and writers and some others like them are fearless in their expression of individual opinion. They therefore have given some staggering shocks, not only to narrow-minded or poorly-informed good people, but also to some of the evangelicals who are as scholarly and intelligent as themselves. For we must take care to note that, in these days of energetic thinking, effusive speaking and trenchant writing, the best representatives of all parties are coming into collision simply through intense anxiety for the truth. I have equal esteem and respect for Canon Hensley Henson, with whose critical position I can not manage to agree; for Dean Fremantle, whose liberalism I endorse to a greater extent, though not entirely; for Prebendary Webb-Peploe, of St. Paul's, whose sturdy Protestantism claims my unreserved admiration; and for Canon Scott Holland, whose High Church ceremonialism repels me. I have been able to grasp the fact that each of these leaders is fighting for what seems to him to be a noble ideal and that he is willingly incurring obloquy and reproach for its sake. Each is contending for his own individual right to criticise everything that is amenable to the operation of human reason, and which appeals to the conscience, including the Bible. But we are listening to a clamoring multitude who pour letters into the press contending, on the contrary, that the clergy have "no right to criticise the Bible." Every day the thought occurs to me that the Bible must be a very poor production if it will not bear criticism just as Homer, Virgil, Horace and Shakespeare have to endure it. While I think the destructives have destroyed themselves as we have quietly—many of us—looked on and waited, and while I consider that the extreme critics have committed critical suicide—for this is confessed in Germany itself—I am at the same time thankful for the process of criticism. Whatever we have had to give up is much more than compensated for by the everlasting confirmation of the validity of the Pentateuch and the historical books of the Old Testament.

SHOULD POLITICS BE TOUCHED BY CHRISTIAN CHURCHES?

While the questions pertaining to the mere fact of criticism are still being vehemently controverted, Sir Robert Anderson, Bishop Welldon, and others, hotly accusing the critics of profaning Moses and massacring Abraham, the whole subject of supernaturalism is being debated over again. It is singular to see whole columns daily occupied in morning papers by animated and elaborate letters on the miraculous. This shows how religious thought is coming to the front. It can give no pleasure to the infidel. Editors must be conscious that the public mind has now come to feel an absorbing interest in spiritual things. Is not this a marvelous sign of the day? I do not feel specially concerned by the talk about indifference, for the real indications are all the other way.

And now, in the third place, while the air resounds with the echoes of the dual debate on criticism and miracles, the two topics, separate in themselves, being mingled together, there comes in a third reverberation of opinion. I have sometimes listened to an organ or an orchestra performing a massive piece of music. During some mazy passages the original and initial "thema" seemed to be lost, but suddenly it began to sound forth down in the bass and then crept up into the tenor, then mounted to the alto, and finally soared triumphantly to the soprano. So the thematic strain was victorious and one's soul exulted in the majesty of the ascending subject of the composer's mind. So it is with truth. Here we have been listening to the confused jargon of theological debate, with Darwinism, Spencerism, Weismannism, Haeckelism and Wellhausenism all jumbled. But all at once we hear quietly sounding forth the low murmur of the protest of scholars like Sayce, Pinches, Budge,

* *

GET POWER
The Supply Comes From Food.

If we get power from food, why not strive to get all the power we can. That is only possible by use of skilfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed. All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 lbs, my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. The Grape-Nuts food did it." Name given by Postum Co., Battle Creek, Mich.

A ten days trial will show anyone some facts about food.

"There's a reason."

Petrie—all masters of Orientalism and explorers in the dust where sphinxes have sat and the old palaces of Assyrian, Babylonian, Egyptian, Persian, and Hittite kings have been buried. And that protest is prevailing. It is swelling into loud echoes. And the vindication of the prophets and the chroniclers is, I should say, complete after the marvelous discoveries of Bethel temples at Sinai last winter by Flinders Petrie.

But, while all these wondrous minglings and comminglings of clashing records and discussions press on our minds, up comes the new quarrel among the London divines and their friends, as to whether the Christian churches have any right to interfere in the realm of the political. It may be said that this is a very old question. But it has never been settled. Once more it is the famous Westminster Canon, the irrepressible Dr. Henson, who has burst into the arena with a combative proposition. He has sounded the signal for a tornado. He vehemently attacked Mr. Silvester Horne, pastor of Whitefield's tabernacle, because at the Sunday afternoon meeting of men a member of Parliament, a Radical, had been invited to speak and chose as his topic "How We Won East Finsbury." Canon Scott Holland rushed into print promptly to defend Mr. Horne and his Free Church, though the Canon is a high dignitary of St. Paul's, for he is the leader of the curious wing of the High Church Christian Socialists. This in itself serves to show how the lines are crossing, how we are all getting mixed up in an "olla podrida" of sentiment and opinion, but at the same time how very much more alive and alert is religious thought than in the days of our fathers, who thought that sound doctrine was everything, but never could define which doctrines were sound and which were unsound. The fact is that the Christian churches must take more note of politics than they have ever yet done if society is to be saved. The political parson is a blunderer, but so is the parson who declines to inculcate the necessity of political righteousness. Applied Christianity is one of the prime essentials of the hour. If all the Plymouth brethren and other sects which proclaim that Christians should abstain from exercising the practical privileges and responsibilities of the citizen and member of society were caught up to heaven tomorrow, the world would be absolutely ignorant that they had been among us. It cannot be the will of Christ that Christians should be thus ignored, for he and his disciples turned the world upside down. But such Christians as I have named would allow the devil very soon to turn it downside up again.

* *

The Moral Content of Baptism.

By Rochester Irwin.

Has baptism a moral content? No, not when the external act alone is considered; for judged by the popular standard of morality, a person is neither better nor worse after baptism than he was before. He has done nothing which, in and of itself, could make the world happier or better. He has, perhaps, become more potentially moral because of the influence of the act upon him, objectifying, as it does, the fundamental facts of the Gospel; so, probably, have some who have witnessed the ceremony. But, as an act simply, it has no more moral content than the eating of the forbidden fruit by the first pair of human beings.

Had God said in Eden: "Thou shalt not kill," or had Peter said on Pentecost: "Repent and give alms," no person could fail to see the propriety and rightness of obeying the command. But what wrong could there be in eating of a tree that was "good for food, a delight to the eyes, and to be desired to make one wise"? or what good could accrue from being submerged and withdrawn from water? The moral content here is not so evident; I maintain, however, that it is of a higher degree than in the supposed cases. To illustrate my argument:

A certain king desiring to employ a servant who would implicitly obey him, regardless of the seeming uselessness and absurdity of the task, set two of the many applicants for positions in his service to filling a large basket with water which they were required to draw with buckets from a well. Of course the water ran out of the basket as quickly as it was poured in, leaving the task after an hour's labor apparently no nearer completion than at first. This was too much for one of the men, and he gave up the job, declaring that he would serve no man, be he king or what not, who would request him to do such unreasonable things. The other, however, persevered until all the water was drawn from the well. As he poured the last bucket of muddy water into the basket, he noticed something bright and sparkling fall in with the sediment from the bottom of the well. Behold, it was a diamond ring! He quickly ran with it to the king, who was much pleased to recover his ring, but more pleased to have discovered such a willing and obedient servant, to whom he at once gave an important position in his service.

And so, when the rite of baptism is faithfully observed by those who thus express an internal state of willingness to dispose themselves in trust and unquestioning obedience to the commands of the "King of kings," it becomes an exceedingly moral act. What, after all, determines what is moral and what is not? Is it not a judgment based on a generally accepted standard which, in its last analysis, ends in a dogmatism? And who could better dogmatize than he who could with perfect propriety speak as "One having authority"?

Baptism may be classed with the ultimate tests of morality; by which I mean those acts of surrender and loyalty which prove an unfaltering trust which is the legitimate product of a living faith. In a world where nothing can certainly be known to be good, true or enduring, except as judged by an infallible standard, and since no standard has ever transcended the revelation of truth made evident in Jesus Christ, it behooves him who would be regarded as moral in the eyes of the "Most High" to trust and obey as a little child the dictates of him who was "The Way, the Truth, and the Life."

"I would rather walk in the dark with God
Than by myself in the light."

Rochester, Minn.

* *

AT THE PARSONAGE

Coffee Runs Riot No Longer.

"Wife and I had a serious time of it while we were coffee drinkers.

"She had gastritis, headaches, belching and would have periods of sickness while I secured a daily headache that became chronic.

"We naturally sought relief by drugs and without avail, for it is now plain enough that no drug will cure the diseases another drug, coffee sets up, particularly, so long as the drug which causes the trouble is continued.

"Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old 'trembly' nervousness left. One day wife said, 'Do you know my gastritis has gone?'

"One can hardly realize what Postum has done for us.

"Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely, a short time after they changed the old coffee for Postum. I began to enquire among my parishioners and found to my astonishment that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich.

There's a Reason.

Read the little book, "The Road to Wellville" in each pkg.

Our Budget.

—L. P. Bilbo has resigned at Oxford, Indiana.

—Loren Howe moves from Pierson, Ia., to Corona, Cal.

—O. M. Thomason has entered upon the pastorate at Davis, I. T.

—A church will be dedicated at Athens, W. Va., early in October.

—S. F. Rogers is now in a fine new parsonage at Boswell, Ind.

—H. M. Polsgrove, of Metropolis, Ill., has accepted the work at Jennings, La.

—J. M. Rudy's preaching in the meeting at Alameda, Cal., was greatly enjoyed.

—Herbert Yeuell goes to the Third Church, Brooklyn, N. Y., in November.

—J. W. Bratcher, of Waldron, Ark., has just recovered from a two months' sickness.

—Junius Wilkins has resigned at Mena, Ark., but a successor has already been found.

—J. W. Walters, of Webster City, Ia., has been extended a call by the church at Perry.

—C. M. Kreidler, of Milwaukee, goes to the Twenty-fifth Street Church, Baltimore, Md.

—A. M. Harvuot and wife have just celebrated the twentieth anniversary of their marriage.

—After nine years of service, G. M. Anderson has resigned at the Fourth Church, Indianapolis.

—L. C. Wilson, of Louisiana, has been seriously sick, but is able to be in the pulpit again.

—Our church at Springfield, Mass., expects to cancel the mortgage on its lot by October 1.

—The Hookerton District Convention, of North Carolina, will be held at Grifton, October 4, 5.

—The pastorate at Altoona, Ia., will be open early in October, Chas. Coakwell having resigned.

—C. R. Moore writes that there is bright prospect for a self-supporting congregation in Arlington, Cal.

—S. R. Drake has closed his work at Columbus Junction, Ia., and would like to locate elsewhere.

—The Western Pennsylvania Convention meets at Knoxville Christian Church, Pittsburg, September 26-28.

—The West Virginia State Convention is to be held October 4-8 at Bluefield, where W. G. Walters is pastor.

—George W. Brown will enter upon the pastorate of the First Christian Church, Charleston, Ill., October 1.

—The church at Vermillion, Kan., has a parsonage into which T. H. Schuyler and family have just moved.

—A. J. Saunders, who has been preaching for some years in Australia, has just entered Texas Christian University.

—J. M. Elam, who has accepted a call to Carthage, Ill., is to hold a meeting at Frankford, Mo., beginning October 1.

—The brethren at Beaver Falls, Pa., are looking forward to having their mortgage and all expenses to date paid on October 1.

—Nearly thirty of the new students at Texas Christian University took membership with the University Church at Waco.

—A. O. Swartwood, who has been at Miller, S. D., for the past two years, has been called by the church for an indefinite time.

—Plans are under way for a new building for the Boyle Heights Church, Los Angeles, where Walter L. Martin is the minister.

—The Sunday school offering for home missions is next in order. The Lord's day before Thanksgiving is the time for this offering.

—Z. T. Sweeney is to dedicate the new church at Murray, Ky., October 8. He has just dedicated a handsome new building at Canton, O.

—The Martin Family, evangelists, have been busy all summer. They have preached to great crowds, and have added hundreds to the churches.

—A. T. Campbell has left Toronto, Can., and will locate in the United States. The Monroe Street Church, at Chicago, has extended him a call.

—Our preacher at Salina, Kan., who is also the mayor of the city, is building his own house, working at the carpenter's trade during his vacation.

—The new property of our North Side Christian Church, Chicago, was dedicated on Lord's day. There was a special union service in the afternoon.

—Two young men from our Japanese mission at Los Angeles have gone to Lexington, Ky., to prepare themselves for the ministry in their own country.

—J. S. Bonham is already at work in his new field at Findlay, O. The Nineteenth District Convention will be held with the First Church, October 23, 24.

—A beautiful new church at Lucas, Tex., has just been dedicated by A. J. Bush and R. C. Horn. A meeting is being continued by Brother Bush.

—One of the Des Moines papers recently gave a whole page write-up of Drake University. Progress is being made with the Bible building at Drake.

—The Northeast Georgia District Convention meets at Loganville, October 9, and the Griffin District Convention at Ringgold, Catoosa county, October 18, 19.

—The Fourth District Convention of Ohio will be held at Coshocton, October 9 and 10. Entertainment will be furnished free. A good program has been arranged.

—A number of Catholics were among those who attended the course of lectures just delivered at Alma, Tex., by H. E. Luck, on "The Founding of Christianity."

—Harry G. Hill, secretary of the National Education Society, has decided to spend a month or two on the firing line. This notice ought to bring him many calls.

—E. M. Pardee and wife, who are now in this country, will not return to Porto Rico, on account of the climate. Brother Pardee expects to locate with some Iowa church.

—The Second Church, Johnstown, Pa., has not yet called a pastor. The members of the First Church are hopeful that their new building will be under roof by November 15.

—Thomas Martin has given notice to the church at Sandy Lake, Pa., that he will not be open for engagement next year, as he expects to spend the winter in evangelistic work.

—Robert E. Moss, of Maysville, Ky., has received a call from the church at Franklin, Ind., which has a membership of over nine hundred and a $35,000 building, erected a few years ago.

—T. J. Golightly has, at his request, been released from the church at Lebanon, Ky., to attend Yale Divinity School, where he has been granted a scholarship and advanced standing.

—Stephen J. Corey is on an extended trip, attending conventions and addressing churches in the interest of world-wide missions in Oklahoma, Indian Territory, Kansas and Missouri.

—Our people at Des Moines are bestirring themselves to prevent the establishment of a brewery in that city. I. N. McCash had an article published on this subject in a recent issue of the Des Moines "Daily News."

—A. H. Darnell, of Cisco, Tex., has accepted the work of district evangelist for the new district formed of East Blanco, Stephens, Shackelford, Callahan, Erath and Hood counties, Texas.

—J. L. Thompson, of Peru, Ind., has decided to accept a call extended to him by the Temple Church, Decatur, Ill., and he will begin his new work at the close of the Cincinnati meeting.

—Ward Russell reports that the church building begun last fall at Florence, Col., will be completed at no distant day. Brother Russell has just returned from a two months' trip in Europe.

—J. D. Forsyth has received a call from the church at Peru, Neb., and begins October 1. The State Normal is located at this place, and the change leaves a vacancy in the pastorate at Fredonia, Kan.

—D. A. Russell's severing his connection with the church at Red Bluff, Cal., to become the corresponding secretary of the state board, has led up to some very complimentary resolutions about himself and wife.

—P. C. MacFarlane, who was very much troubled with rheumatism during the convention, has left Alameda to find relief in some hot springs. His pulpit is being supplied by Professor Elston and Dean Van Kirk.

—There is to be a new church building at Oakland, Cal., where Brother Scoville's meeting resulted in 118 additions. On the following Lord's day after the close of the meeting $14,000 were pledged for a new church.

—F. E. Billington, the new corresponding secretary for Oregon, has entered upon his work with a great deal of energy, and if the brethren will rally around him our cause in that fine state will be greatly advanced.

—O. G. Hertzog, of Hiram, O., has been engaged by the Foreign Society to solicit special funds to aid our educational institutions in foreign lands. He will begin his new duties some time betwen this and January.

—W. H. Fields and wife have just been given a farewell reception by the church at Beaver, Pa., where they have labored faithfully since January, 1901. They leave to take up the work for the First Christian Church of Wheeling, W. Va.

—The New England convention will be held at Roxbury, Mass., September 28 to October 1, and a good program has been prepared. Any of our brethren in the neighborhood of Boston should make a point of going out to the St. James Street Church and encouraging those who are holding up our standard in the east.

* *

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.

—Charles T. Paul was to sail from Genoa, en route to China, via the North German Lloyd steamer on September 13. Brother Paul preached for our church in Liverpool when passing through that city.

—Bruce Brown advertises a series of sermons, and among them we note two contrasting religion as exemplified by Messrs. Rockefeller and Morgan, and as exemplified by Messrs. Bryan and Roosevelt.

—Percy G. Cross has resigned at Pine Bluff, Ark., the malarial climate of that neighborhood not suiting his wife. Over one hundred additions have been made to the church since Brother Cross took charge, in June, 1904.

—Ellsworth Farris, who was lately one of our missionaries on the Congo, has prepared two lectures about that country and his journey there. These are illustrated by stereopticon slides. Brother Farris is now associated with his father on the "Christian Courier," Dallas, Tex.

—Charles G. Stout, state evangelist of Iowa, who is in the midst of a meeting at Lohrville, says that the brethren there are talking of building, and the ladies have a lot paid for and pledges to the amount of over $1,300, which makes a good start for a building fund.

—There is a movement on foot to erect a building for our church at Bridgeport, Conn., where the need for a building is very great. The brethren are now meeting in an unused school house, permission for the use of which was granted by the board of education.

—We published in a recent issue something about the unique work of the Christian Temple at Baltimore, of which Peter Ainslee has charge. In a late issue of the "Baltimore News" there is more than half a column about this Bible school, which welcomes all denominations.

—One-half of the receipts from Boys' and Girls' Rally Day is returned to the state contributing for state work. This keeps state and national home missions in the hearts of the Sunday school children, and binds them into common interest.

—E. W. Darst reports that the simultaneous revival is taking deep root about San Francisco Bay. One new church will be organized as a result of the campaign, which the Bureau of Evangelism is supporting.

—Hugh T. Morrison has reached the end of his ten-thousand-mile journey, and may be addressed at 85 Abel Smith street, Wellington, New Zealand. We hope to find space for a letter from Brother Morrison at an early date.

—Harold E. Monser has decided that he can do more good in the evangelistic field, and is already at work at Heyworth, Ill. He will move to Champaign, Ill., in October. He reports that correspondence is going on with a man for Kewanee.

—The South District Convention of Missouri will meet at Nevada, October 3-5. H. James Crockett reports that all things are ready and a great meeting is expected. The Nevada church will entertain all visitors free, and churches should send delegates.

—We have received a copy of the resolutions of appreciation passed by our church at Ames, Ia., in respect to their pastor, F. D. Ferrall, who has accepted the work at Bloomfield, Ia. The resolutions speak highly of Brother and Sister Ferrall, both as workers and as exemplars of the Christian life.

—The Southeast Minnesota Convention will be held at Rochester, October 12-14. The prominent subject to be discussed is the question of evangelism, and at least nine addresses are to be given on different phases of revival work. This gathering ought to be productive of a great deal of good to the work in Minnesota.

—We clip the following from the "Christian Courier": "The editor of the 'Courier,' brown as a berry, returned Tuesday morning from California. He looks ten years younger, says he feels rejuvenated, and that he had a glorious time; but that grand old Texas looks 'mighty good' after all those rocks and canons."

—"Our work for the Master prospers in every way; our membership is united and enthusiastic." So writes E. Richard Edwards, of the First Christian Church, Bedford, Ind., which, by the way, is now in possession of a handsome pipe organ, the gift of the ladies, which was used for the first time on September 1.

—There have been 145 additions to the church at Shelbyville, Ind., since H. O. Pritchard entered upon the pastorate, January, 1904, and the number added during the present year is 61. Every department of the church is in good conditon. H. H. Harmon takes charge during Brother Pritchard's eight months' leave of absence for study at Yale.

—The Northwestern Iowa District Convention is being held this week at Sac City. Next week the Northeast will be held at Waterloo; the following week the Central at DeSoto, and the week after that the Southeast at Bloomfield. These conventions begin on the Tuesday night and close on the Thursday night, each week.

—William Baier, of Marcus, Ia., has just welcomed to his fellowship E. N. Spofford, of Champlain, Minn., who was formerly a professor in Parker College, and for the past eight years has been pastor of the Baptist church at Champlain. "He comes," says Brother Baier, "with a clean record and is a strong man."

—We have heard of one church which believes that there should be a Christian paper in every home providing a fund for this purpose by taking a certain portion from the offering each Lord's day morning, and charging it to the literature fund, which is then used to cover the cost of subscriptions for a religious newspaper to go to every home.

—The corner stone of the new Central Church of Christ, at Streator, Ill., was laid last Lord's day. James H. Gilliland, of Bloomington, delivered the address. The building is to be of brick and stone, and will cost about $13,000. We congratulate the pastor, Chas. Hougham, and congregation on the prospects of dedicating by January.

—W. W. Wharton and O. C. Bolman were at Hillsboro and Pana, Ill., September 11 and 12, encouraging the churches at those places, where the churches have been recently organized by the Fifth District Board, of which they are the officers. They report excellent progress, and believe we will soon have strong congregations at both places.

—"Our plea is fast getting a grip in this country, and the outlook for the new year is very bright, indeed." So writes F. Hooker Groom, of Weleetka, I. T., where we have the strongest church in the town. Brother Groom says that there are an unusually large number of home-seekers coming to that part of the country, and he believes that our brethren should visit his town before locating. He will be very glad to correspond with any who may desire information.

—The church at Dexter, Mo., has given R. H. Lampkin, of Wolcott, Ind., a unanimous call and raised $150 more for his salary than the church has ever paid before. In order to accommodate the growing needs of the work, it was voted last Lord's day to build a $1,000 annex to the church. R. Clyde Tucker, the church clerk, reports that the prospects for the future are very bright.

—J. J. Taylor, who has been holding a meeting in Owingsville, Ky., writes of one effect this had on the liquor interests. A town election was held the day before the meeting closed, and just as the polls opened a great choir assembled on the church steps, opposite one of the voting booths, and began to sing, "Stand up, stand up for Jesus!" The effect was marvelous, and the saloons were voted out of the town and county.

—We are glad to note the following in the "Bulletin" of the Christian church at Peoria, Ill.: "We have as our guest today Carey E. Morgan, father of our Bro. Walter Morgan, and pastor of our church in Paris, Ky. He is returning from a trip on the upper great lakes, and is being entertained at the home of his boyhood friend, A. J. Elliott. We are glad to welcome him." This indicates that Brother Morgan is much better, after some recent trials of the operating table.

—F. L. Van Voorhis reports that the building enterprise at Okmulgee, I. T., is on the way to success—that bids will soon

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,
Corresponding Sec'y American
Christian Missionary Society,
CINCINNATI, OHIO.

JUST ISSUED

RUSSIA AND ITS CRISIS

By PAUL MILYOUKOV

Formerly Professor of History in the Universities of Moscow and Sofia.

The most authoritative and accurate account of Russian past development and present conditions available in English. The author is a representative of the liberal party known as the "Intellectuals," and his activity in the cause of freedom has already earned him calumny, imprisonment and exile.

The Chicago Evening Post says: "It is invaluable to the reader who would have an intelligent standpoint for his observation of the course of events in Russia, *** and is one of the most valuable contributions to the reputable literature of the subject."

602 pp.; 8vo, cloth; net $3.00, postpaid $3.20

CHRISTIAN BELIEF INTERPRETED BY CHRISTIAN EXPERIENCE

By CHARLES CUTHBERT HALL

President of Union Theological Seminary, New York

This interesting volume contains the "Barrows Lectures" delivered by President Hall in the leading cities of India and Japan, in connection with the lectureship founded by Mrs. Caroline E. Haskell.

In these days, when the momentous events in the Far East have quickened an interest in all things oriental, this thoughtful and earnest work should be welcomed by everyone who desires to go below the surface for an explanation of the message from the mysterious East for which all are waiting.

300 pp.; 8vo, cloth; net $1.50, postpaid $1.66

TO BE ISSUED NOVEMBER 1st

GENERAL SOCIOLOGY By PROFESSOR ALBION W. SMALL
753 pp.: 8vo, cloth; net $4.00

Address Department 13

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO and 156 Fifth Avenue NEW YORK

be advertised for, and one of the best houses in the territory will be erected. He recently preached at Checotah, where he found a splendid little band of Christians. At the opening of the new town of Hoffman our people got the promise of a building site for a church, and a meeting will be held a little later with the purpose of establishing a permanent work.

—The gift of $500, received from the Independence Avenue Christian Church, being part of the thank-offering made by that people at the time of the dedication of their new building, comes at a particularly opportune time to our National Benevolent Association, seeing that heavy appropriations have been made for the establishment of a new orphanage in St. Louis, in addition to the Old People's Home at Jacksonville, Ill., and the establishment of a new orphanage at Baldwin, Ga.

—Up to September 18 not a single member of either of our churches in New Orleans had had the fever. The Sunday morning services and the prayer meetings are well attended. Marcellus Ely, the pastor of one of the churches, has had his vacation period lengthened by reason of the disease, and he is evangelizing in Missouri. A church was organized in a country district, five miles from Joplin, with thirty-two members, and it will not be long, doubtless, until the brethren will have a house of their own.

—The eleventh anniversary of S. S. Jones as pastor of the Third Church at Danville, Ill., has just been celebrated, and from a report published in the "Daily Democrat" of that city we note that there have been 1,643 additions to the church during his pastorate, 885 of whom were from the world. Brother Jones was formerly pastor of the First Church, and for a few months supply pastor for the Second Church, finally organizing the congregation that has erected the handsome edifice in the north end of the city.

—M. D. Clubb writes in the "Pacific Christian" very enthusiastically of the visit of E. L. Powell to the church at Watsonville, Cal. Among other results of that visit was the raising of $1,500 in a few moments, after an address by Brother Powell at the opera house on behalf of the Y. M. C. A. Before he left the city the board of directors of the association presented Brother Powell with a solid gold watch fob as a slight token of appreciation of his service in behalf of the association.

—A. C. Smither reports the sailing on the steamship China of eleven of our missionaries for various stations in the foreign field. "As the steamer put out to sea the party was gathered on the deck, one of them holding up Old Glory, while back from over the water came those matchless words, 'My country, 'tis of thee, sweet land of liberty.'" Brother Smither goes on to say that "no tears were shed, no hearts were bowed with grief; all was laughter and enthusiasm. Such is the spirit of our religion."

—Christian churches in Cincinnati and neighborhood are to begin a simultaneous evangelistic campaign on October 8. A corps of strong representative men will do the preaching. Any reader of The Christian-Evangelist who knows members of the Christian Church in Cincinnati who have not identified themselves with any of our churches there will do a good thing if they will send the names and addresses of such people to W. J. Wright, superintendent of evangelism, Y. M. C. A. Building, Cincinnati, O. A card written to the individual, urging attendance at the revival services, may stir in the hearts of these lax brethren fires that are smoldering.

—The Home Board is just now calling attention to Boys' and Girls' Rally Day, the day on which the schools are asked to make their offering for home missions. A charming exercise has been prepared for the help of such schools as take pride in making their day of offering a day of festal privilege. We are anxious that all schools should be enrolled in this class of doers, for certainly no field appeals more directly or more strongly to the enthusiastic missionary heart than the field of our own country. We should, by all means, have five thousand schools observing the day this year.

—The good work goes steadily forward at the University Church, Des Moines. Brother Medbury took but two weeks' vacation, even depriving himself of the pleasure of attending the national convention. Audiences were uniformly large during the heated term, and not a service was missed. Considerably over three hundred have been added since January 1, and in full view of its uniform growth and progress it is safe to say that this great church was never before so thoroughly animated with a spirit of devotion to the wonderful work to which the Lord has called it, in a position of such commanding influence.

—J. P. Allison's resignation at Bellaire, O., has been accepted, though with regret. He leaves about November 1, having been with the Bellaire church since January, 1905. He has done a good work, and Brother C. M. Rodefer, a member of the board of deacons, believes that the harvest to be gathered by his successor will be a plenteous one. Letters addressed to the church clerk will reach the committee on pulpit supply. Brother Rodefer writes: "In the change that Brother Allison is about to make he will be benefited in many ways, and not the least to be considered among the inducements was a marked increase in salary. Thus we like to see our young men in the ministry grow and be sought after. As he enters his new field in Cleveland, he goes followed by our prayers and hopes for every possible success. That the Dunham Avenue Church has a good man we know, and our hopes are that together they may do much for the Master's work."

—At the farewell reception given to Brother B. Q. Denham and wife, by the members of the Fifty-sixth Street Church, New York, there was a representative gathering. After an hour of social intercourse a program was rendered, and in the course of it some resolutions eulogistic of Brother Denham's work, and expressing the regret of the congregation at the severance of their relationship with him and his wife, were passed. Under his ministrations the membership has increased and the auxiliaries have received a new impulse. At a church meeting held in the latter part of June he was requested, unanimously, to withdraw his resignation, which he had tendered some time before; but business enterprises into which he had entered would not permit him to do this. Mr. Denham, in response to the resolutions and the speeches supporting them, referred to his six years' work and the difficulty confronting a minister in New York City, where a high degree of pulpit ability is required, and at the same time the people expect a great deal of church visiting. At the close of the reception Elder Robert Christie presented to Brother Denham a very handsome silver loving-cup on behalf of the church. Brother Denham goes to Florida to engage in orange culture.

—A year ago there was a debt of $2,000 on the Christian church at Greencastle, Ind. C. W. Cauble, the energetic pastor, has seen not only the necessity of clearing off this debt, but of putting some improvements on the church building. It is pleasant for us to note that not only has the debt been wiped out, but $1,600 has been spent on the church, and it has just been reopened, free of all incumbrance. The interior of the building has been somewhat remodeled, and it is in better shape every way for an aggressive work, which we are sure Brother Cauble will conduct. Having been one of "The Christian-Evan-

(*Continued on page 1266.*)

A Poem in Stone

The Finest Church in the Brotherhood

The dream of our pastor has been realized at last in what might very appropriately be called "a poem in stone"—the Independence Boulevard Christian Church building, Kansas City, Mo. No attempt can be made here to relate what victories have entered into this greatest one of the west in the shape of a congregation of Christians and their church building. It would take a philosophical Christian historian to perfect such a statement. The sage of Concord, Mass., once said, "All foregone days of virtue work their health into this day." There was an old Latin motto which is certainly true: "One day is pushed forward by another," and Coleridge, said, "In to-day already walks to-morrow." We may well remark, therefore, that in our dedication day all the past history of the Christian Church of Kansas City and of Missouri was walking. In recording church progress we must not only take into account the machinery now at work but we must remember that the spirit of all past progress is gathered up within it and is potent upon it. Christian forces, like those of nature, work cumulatively.

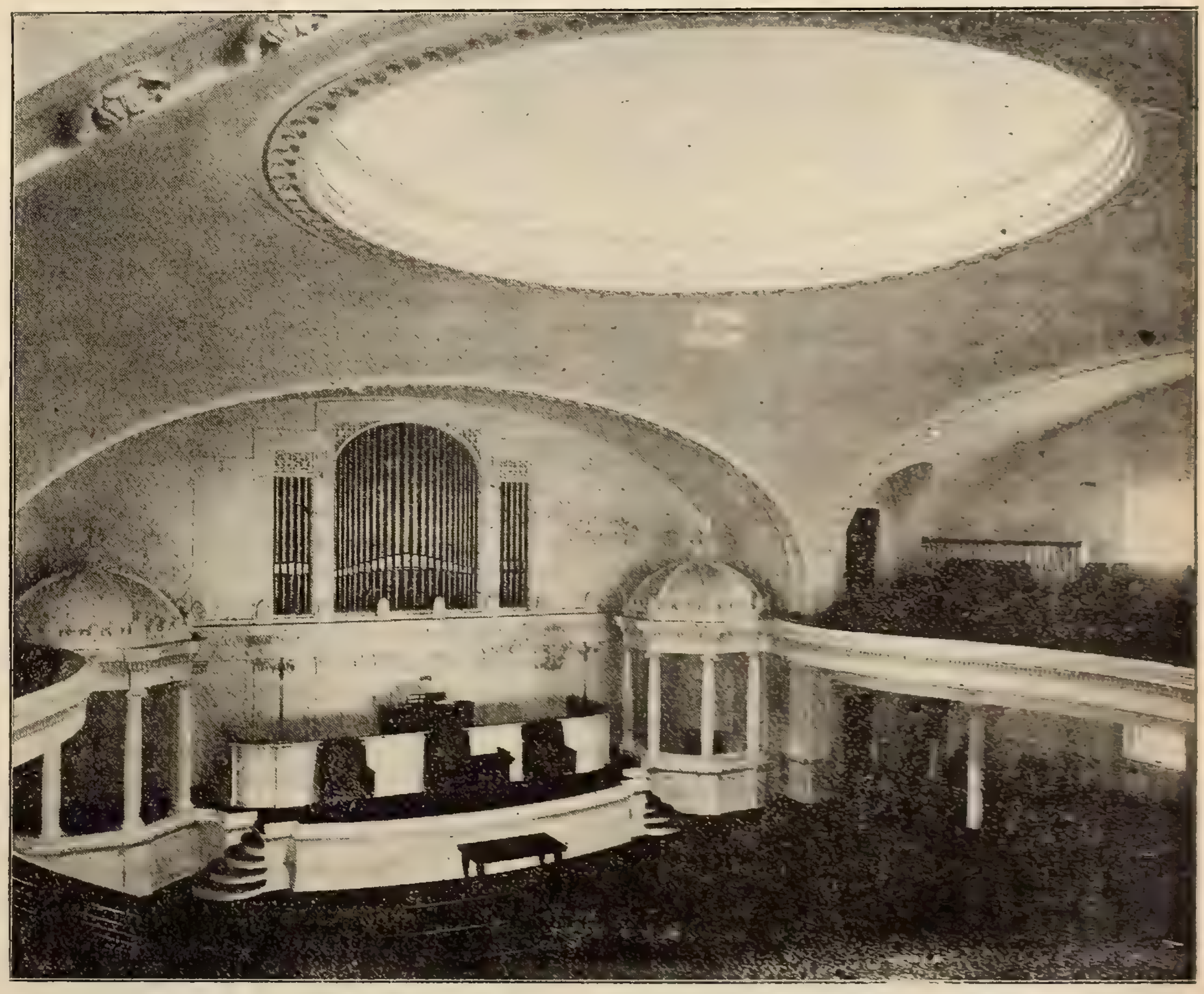
GEORGE H. COMBS.

The list of names that ought to be mentioned in connection with such a work as that culminating in the present plant on Independence Boulevard would be too long to print in the pages of any newspaper. Some require special mention, as will be accorded by all fair-minded people. Years ago, when T. P. Haley came to Kansas City, he found a growing city and like a wise man he planned for the future. To him should be accorded the credit of creating the spirit which to-day prevails in our Kansas City churches—that of unitedly going into new parts of the city to establish churches. As soon as the First church grew to fair proportions another was started on the West Side. This one co-operated with the First in organizing a third, now Forrest Avenue, on the South Side. These three started the Sixth and Prospect on the East Side, now Independence Boulevard Church. This spirit of unity and co-operation has continued until now we have thirteen well-housed and well-equipped congregations in Kansas City, practically out of debt for their buildings, all self-supporting and paying ministers for full time, with a resident membership of over five thousand and a mission at Mt. Washington which will be housed this year. No new work is projected, no house built except by the advice of the Joint Board, composed of all the boards of the different churches. When a work is organized it is pushed vigorously until the congregation is housed and provided with a preacher. There is no thought of making one work greater than the other, or at the expense of the other. If one church is better housed than another it is because it has grown up within a richer neighborhood and has had superior advantages of growth. Thus, when the mission child has been well started, to a very great extent it works out its own salvation.

Here should be mentioned some names of devoted business men and women who were blessed with talent and good fortune in making money, who gave it gladly and liberally to the starting and equipping of these missions, now our thirteen strong churches. Others gave as they were able, and their names are recorded in the Lamb's Book of Life, though we cannot mention them here. Let us mention those who were always first with large amounts to start the work and keep it going: E. P. Graves, David O. Smart, Langston Bacon, Dr. I. M. Ridge, R. L. Yeager, J. B. Atkins, James Hurt, E. L. La Force, Mrs. E. P. Graves, Mrs. Sarah H. Jenkins and Mrs. Mary J. Atkins. These people had the money and gave it. Without it the present victories would not have been possible.

The Independence Boulevard Christian Church was born in 1888 in a hall on Independence Boulevard as a mission Sunday-school to take care of the growing East Side. The church was organized the following year and the Sixth and Prospect building was erected and dedicated that year. This building was made possible by a gift of D. O. Smart, which amounted to nearly ten thousand dollars by the time the final indebtedness was paid. The church outgrew this building, necessitating the erection of the present church home, dedicated to the glory of God and the salvation of man on September 17. In this brief history the purpose is to show how many factors have entered into the present achievement. Had it not been for the princely gift of D. O. Smart, which made the Sixth and Prospect building possible at the right moment, giving our congregation recognition and standing at a critical time, the Independence Boulevard Church would never have risen to grace our city as a prominent landmark in our Christian development. To have a great purpose is to be half on the way. To give

R. A. LONG.


INTERIOR OF THE INDEPENDENCE BOULEVARD CHRISTIAN CHURCH

Individual Communion Service
Made of several materials and in many designs including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

money for this purpose and then take God into company is to go the whole stage. This Brother Smart did at the crucial period and saved the Sixth and Prospect work for a great future.

John A. Brooks figured prominently at this time, as the pastor from 1888 to 1892 inclusive. His was an eloquent and persuasive gospel and many were added to the church. His reputation as a public man on account of his work in the Prohibition party and as its presidential candidate brought the church at once into prominence and people moving into Kansas City sought out this man and came into active membership. His pastorate was a great success until his resignation at the close of 1892.

The writer well remembers the first Lord's day morning of January, 1893. A slender, modest, graceful young man from Shelbyville, Ky., was in the pulpit, having been called to the leadership of the church by the congregation at Sixth and Prospect, without having been seen or heard by them. Men in whom we had confidence had recommended George H. Combs, and he was called to a great work. The sermon that morning was eloquent, with an appeal for men and women to love Christ and to consecrate themselves, body and soul, to him. This has been the keynote of his preaching all these years, and his life its illustration. As a congregation we have followed the leadership of this consecrated, powerful man at too long a distance and very stumblingly. But Brother Combs never failed to rally us from time to time until on Sunday, September 17, we stood on the heights all day in contemplation and in thankfulness for what, under God, we had been permitted to do.

In 1891, R. A. Long came from Columbus, Kan., to Kansas City. He had been in the lumber business there, but the field was too limited. From the first he succeeded, until now he is manager and principal owner of the Long-Bell Lumber Company, perhaps the strongest in the West. He was a member of the Christian church at Columbus, Kan., and when he came to Kansas City he did not forget his duty. His mother was anxious to have him enter the ministry. In this he disappointed her, but by his giving, and through his godly life, he has done more good than had he entered the regular ministry. His gift of $70,000 made the building of the Independence Boulevard Church possible. It is beautiful to note that in all of Brother Long's giving he has been seconded by his wife. I verily believe that Brother Long has succeeded because he has combined with his business ability a Christian method in dealing with his employes. He meets with his men at least once a year, and if President Roosevelt preaches to our nation in his prayer-meeting talks, R. A. Long preaches to all employers and to all lumber men the gospel of Christian treatment of employes. As a result all of his men believe in Mr. Long and work for his interests as for their own, because he has proven to them in practical helpfulness that their interests are one. I personally know that through two years of hard times he kept up the salaries of his men at a loss to himself of thousands of dollars. When I asked him how he could do this he replied, "They cannot stand reductions in salary. If I take proper care of my men now, God will help me to make it again in future years." That was in 1893. Since that time he has made money, and is to-day the most princely giver in our brotherhood. Every appeal is given the most careful notice and if he is able and thinks it worthy the gift receives attention. He is an example not only in what he gives, but in the way he does it. Such men are the hope and strength of a brotherhood. Let us pray for more such business men.

The Independence Boulevard Christian Church building is by far the handsomest and most complete house of worship in Kansas City or in the west. The location is ideal, being on the southwest corner of Independence and Gladstone Boulevards. The view from the front portico looks directly north on Gladstone Boulevard. People cannot see Kansas City without seeing this building. The church is designed in as nearly a pure Grecian Ionic style as is compatible with the requirements of a modern and useful church building. The exterior is of Phœinx stone for the lower story up to the main water table and blue Bedford stone for the balance of the work. Leading up from Independence Avenue are eleven steps to the porch. The plan of the auditorium starts with a Greek cross having shallow arms, the intersections of which are surmounted by a low dome penetrated to the sky and furnishing light through a shallow inner dome directly over the main auditorium. It is further lighted by windows from three arms of the cross. The treatment of the interior is white. The pews and woodwork are in mahogany and the gallery is seated with opera chairs. The carpets are green Wilton. The Sunday-school room is divided into twenty-three separate class rooms, partitioned by sliding doors, making it possible to throw the entire floor into one room. Other rooms, with study, parlor, primary rooms, cloak rooms, etc., make everything complete.

The dedicatory sermon was preached by Z. T. Sweeney from the text, "I am not ashamed of the gospel of Christ, for it is the power of God," etc. The sermon was uplifting and inspiring. He divided his sermon into three parts: 1. Power for civilization; 2. For unitization; 3. For moralization. At the close $6,330 were raised for missions, R. A. Long and David O. Smart each giving $2,500, seconded by their wives. Three thousand dollars of this goes to city missions, $1,000 to the National Benevolent Association. The church was completely paid for before dedication and cost, furnishings included, $124,000. Of this amount, R. A. Long gave $70,000. The afternoon services were participated in by representative ministers from other religious bodies and from our own churches and judging by their speeches Christian union seemed near at hand. Realizing that a great work must be done by our church of 1,500 members a protracted meeting began Sunday night under the leadership of Chas. Reign Scoville and De Loss Smith. Great interest has been manifested in the erection of this building by letters and telegrams to our pastor from all over the land. Our membership is, therefore, made to feel that the eyes of a great brotherhood are upon us and that you consider this work your work as well. Brethren, pray for us that we may be kept in the faith and love of him who loved us and gave himself for us. Pray for our evangelists. Great crowds are coming every night and already people are turning to the Lord.

G. W. MUCKLEY.

* * *

Ministerial Exchange.

The Christian church at Newkirk, Okla., wants a pastor to take charge at once. Address H. Garside, Newkirk, Okla.

Guy L. Zerby, 359 S. Academy, Galesburg, Ill., writes that he can put a few churches desiring meetings in touch with an evangelist of experience.

G. L. Brokaw, Des Moines, Ia., holds himself ready to accept calls in other states in his work as evangelist. It is wise, he says, to plan ahead for meetings.

W. H. Kern, 518 N. Garrison, St. Louis, can hold one meeting outside his regular work from the middle to the last of October.

N. A. Stull, Highland, Kan., wants a November meeting in western Missouri. He raises his own money.

J. P. Adcock, Pilot Point, Tex., would like to correspond with churches within 100 miles of Ft. Scott, Kan., that will need a preacher during 1906.

F. M. O'Neal and wife, singing evangelists, desire engagements during November and December. Address 842 W. Florida St., Springfield, Mo.

Harry Shields, Rochester, Ind., is a good singer and leader. He is available for work as singing evangelist.

Miss Lulu M. Rapp, Kendall, Mich., wishes to work as assistant pastor.

G. W. Thompson, pastor in Kirksville, Mo., is free to hold two or three meetings between now and Christmas. He is a good man. He will accept the free-will offerings as compensation.

Leonard V. Barbre, Terre Haute, Ind., can hold meetings during the autumn and winter. He has succeeded as a soul winner. Try him.

Arthur L. Haley, Butler, Ind., is highly commended as a singing evangelist. He is said to be a success both as leader and soloist. He is called a good personal worker. Such men should be kept busy.

The church at Westplains, Mo., wants a man for a meeting in the near future. A pure and consecrated man is desired.

J. J. Taylor, Lexington, Ky., who is highly commended by R. M. Campbell, Owingsville, Ky., where he has just closed a meeting with thirty-eight additions, is to help in the simultaneous campaign in Cincinnati and Pittsburg. He ought to be kept busy.

* * *

Cancer of the Face Yields to the Combination Oil Cure—After the X-Ray Failed.

Cambridge City, Ind., Aug. 8, '05.

This is to certify that in May last I applied to Dr. D. M. Bye Company of Indianapolis, for treatment of a sore on my face, which he pronounced a cancer, and treated it as such. After using his remedies one month, was entirely relieved and am now sound and well. Other physicians had treated it, including the use of the X-ray, without success.

My relief prompts me to say to those having the first appearance of cancer, to apply to that noted physician. ISAAC L. WHITELY.

We cure all forms of cancer and tumor with soothing, balmy oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

NEWS FROM MANY FIELDS

Missouri State Mission Notes.

Back again after an absence of over three weeks in the trip to the national convention, the secretary wishes to express publicly his gratitude to F. E. Udell, who made it possible for him to take this great trip. It has been my desire ever since we began to talk about the convention going to 'Frisco, but I had given it up, when Brother Udell's generosity gave me the chance. May God bless him. I was born almost within hearing of the "boom" of the waves as the stormy Atlantic beat its waters on the shore, but it was not till Wednesday, Aug. 16, at Sunset Beach, a short distance from Los Angeles, that I saw the peaceful Pacific spread out before me and took a voyage on its bosom, and the delightful experience I shall never forget.

My hand can hardly be restrained as I think of all that we saw and experienced on the journey, and the delights of that great convention. I want to tell about it, but I must content myself with some observations that have to do with our work. Never did I realize the importance of our own state in its relation to our great country when viewed from the standpoint of the cause we plead, as I do now.

1. The country to be possessed is beyond description great. We started on the morning of Aug. 10, and with some pauses we were traveling for eight days, to be exact, about five days' travel as fast as steam could pull us before we reached San Francisco, and the return trip was just as long, yet in much of that country we are an unknown people. We have more people in either Boone, Callaway or Monroe counties than we have in the entire state of Montana, which is nearly twice as large as the state of Missouri. What a vast territory in which to plant churches of the primitive order that shall plead for the unity of God! And in this great task Missouri is destined to play the leading part.

2. She has already done this. There is not a church in all that great western land that has not in its membership more or less Missourians. The first church we found after entering California was San Bernardino, and Brother Wilhite, the pastor, told me that 150 of his members (nearly one-half) came from Missouri and had learned the "perfect way" in our Missouri churches. We visited a good many churches going and coming, and at every place the former Missourians flocked around us and gave us hearty welcome.

3. Missouri has largely shaped the character of our movement in all this mighty western land. In many of the churches the leading men, elders, deacons, Sunday school officers and teachers, are those who received their training in Missouri churches and Sunday schools. Not only so, but the ministry of that country is composed in large part of those who, in days gone by, had their names in the list of Missouri ministers. I am not wishing to exalt Missouri above her dues; I am just simply setting down facts as they came to me, and day by day I was impressed more and more with the importance, for all that country, of keeping our forces in our great state as mighty as possible.

The spirit of conquest ought to enthuse our people as never before. The strategic point for all this western empire is the state of Missouri; from her churches and her ministry in the days to come, as in days agone, must go the forces that shall win this great land for our Lord and King. What a privilege to be a sharer in this great work! How foolish to neglect a place of such strategic importance! Not to any of us who crossed the plains and saw the large possibilities that lie before us will our work in Missouri ever seem again a trivial thing.

As for your secretary, he has come back with greater desire, larger determination to exalt the work to which you have called him; he has a broader vision of the significance of state missions than ever before. To save Missouri for herself alone would be a grand achievement, but to save Missouri for the sake of this mighty empire in the west, for the great multitudes east, that yet know not the sweetness of this simple Gospel plea, for the country far up in the northland and for the "sweet sunny south," where the mocking birds sing and the magnolias bloom, yea, to save Missouri for the sake of this wide, wide world, this were an achievement worthy of the greatest people and the greatest leaders this world has ever seen.

Will you rally to such a call? This year *should* be and *must* be the very greatest in Missouri missions. The day for the offering is near—Lord's day, Nov. 5. Don't forget it. Get ready now.

T. A. Abbott, Cor. Sec.
311 *Century Building, Kansas City, Mo.*

The Oklahoma Convention

The fourteenth annual convention of the brotherhood of Oklahoma was held at Guthrie on September 11-14. The program provided for a discussion of all the varied interests of the work from the much neglected prayer meeting in the local church to the world-wide evangelism as represented by the Foreign Society. The attendance was up to the average, there being 115 registered delegates. The attendance of the Guthrie brethren was good, so that, notwithstanding the fact that this was a territorial convention, the audience was large and inspiring at all times. To a "tenderfoot," this first convention was full of special interest. It was a series of surprises. Here where the virgin soil had been broken only fifteen years ago came delegates representing still newer territory, and back of all these stood a brotherhood of 22,000, with 325 congregrations, and 160 of these housed in church homes, and with new buildings going up at the rate of a new house every eight days during the past two years Then the personnel of the convention was striking. There were such old veterans of the service, men of strength in other states in days past, as W. T. Maupin, J. C. Powell, and Dr. H. R. Walling, who are still active in this land of breeze and sunshine. Several of the leading pulpits were represented by new men who had come into the territory since the last convention, such as S. B. Moore, of Oklahoma City, J. M. Rhodes, of Perry, K. C. Ventress, of Guthrie, and O. L. Smith, of El Reno. Brother Moore had come from Atlanta, Ga., while the latter two had come from Illinois. Then came the men of action, the pioneer souls who are blazing the ways, where highways are hardly yet run. There was R. S. Smedley, the original, the unique, the rugged church builder and Gospel treasurer, the Elder John Smith of these modern times. It is the privilege of a lifetime to see the man and hear his story of pioneer service and doctrinal conflict. There was J. W. Cameron, a bronzed veteran, who looked like a young man. He was a man of nerve and energy. His story of raising dead congregations sounded like a lesson from the Gospel of John.

And C. M. Barnes, vigorous, active and resourceful, just from the new southwest, where the scattered Disciples were being gathered in as the fowl gathers her brood. His story of hopes wrecked by cyclones, and the reorganization that was soon effected sent a thrill of hope for the reality of modern heroism. And then came Geo. F. Thomas, the Saint John of the pioneer evangelists, plain, unassuming, spiritual. Yet his speech brought forth applause as he told the story of his great work. As he arose to speak we listened to hear what the bronzed man from the skirmish line would say; when he closed we were in tears of joy because we had heard a great message from a man of God.

And what reports! Smedley had built eleven houses, and traveled thousands of miles. Cameron had preached 212 sermons, traveled 3,370 miles, built eight church houses and added 213 to the church. Barnes, in seven and one-half months, had traveled 3,500 miles, organized five congregations, built two houses and received 127 accessions. Thomas had since March preached 190 sermons, bought two church buildings and built another, received 225 souls into the kingdom of grace. Brother Timble, another living link evangelist, did not attend, because he was in a meeting with 38 accessions and the interest still rising. And much else had been accomplished by these evangelists that could not be recorded in reports.

W. A. Humphrey, of Guthrie and Hon. Dick T. Morgan, of Woodward, one from business life and the other from a federal position, presided over the sessions with the exception of the C. W. B. M., over which Mrs. W. W. Storm, of Oklahoma City, presided, and the Christian Endeavor session, which was directed by Miss Mary F. Lawson, of El Reno.

Brother Morgan delivered a strong address, which was the fourteenth time he had presided over an Oklahoma convention. His services have been legion, and the brethren would not release him from further service.

J. M. Monroe, with the treasurer, C. M. Jackman, reported five living link evangelists provided for, all bills met and a balance in the treasury. This reflects great credit on J. M. Monroe. He was also recalled to serve on in the position of corresponding secretary. Mrs. Storm and Mrs. M. A. Lacy were re-elected to lead the C. W. B. M. forces.

Geo. L. Snively delivered two evening addresses; one instead of G. W. Muckley on his own work, and the second in place of C. C. Smith, who failed to attend. H. F. Davis, of Missouri, was so popular as a book agent as to be pressed into service in the absence of B. L. Smith. Brother Davis brought such a strong message on the work of the Holy Spirit in our work that we rejoiced at the fact that he had come among us. He also did valuable service in the Bible school session.

But none were more highly appreciated than Stephen J. Corey in his message concerning the heart of the New Testament. The committees were all at work and brought in thoroughly prepared reports. The Ways and Means Committee reported on four questions. The policy of the past was endorsed, which provided for five living link evangelists and the corrresponding secretary's salary. The living link men were provided for by Guthrie and El Reno churches, Brother and Sister J. M. Monroe, and the C. W. B. M., which provided for two. The A. C. M. S. also appropriated $600 to apply on the corresponding secretary's salary. The evangelists have been organizing and building in the new parts, while the corresponding secretary has been dedicating churches. The second item asked that all workers should seek to locate pastors as much as possible. The third called for the inauguration of an Oklahoma day on the first Lord's day in November, while the fourth enphasized the territorial paper, "The Clarion."

A policy of creating standing committees was inaugurated. They are as follows:

Sunday School.—Dick T. Morgan, of Woodward; H. L. Hutchison, of Perry; and W. A. Humphrey, of Guthrie.

Christian Endeavor.—Miss Mary F. Lawson and J. C. Hubbard, of El Reno, and Miss Van Vorhies, of Oklahoma City.

Education.—K. C. Ventress; of Guthrie; Dick T. Morgan, J. M. Monroe and C. H. Everest, of Oklahoma City.

By-laws.—O. L. Smith, K. C. Ventress and Dick T. Morgan.

Home Missions.—K. C. Ventress, chairman.

Foreign Missions.—O. L. Smith, chairman.

Church Extension.—J. M. Rhodes, of Perry; Virtes Williams, of Stillwater, and W. D. Woods, of Edmond.

Christian Benevolence.—Isom Roberts, of Blackwell; Scott Anderson, of Enid; and R. H. Love, Ponca City.

The new board consists of Dick T. Morgan, K. C. Ventress, W. A. Humphrey, Dr. Bacon, of Pawnee, C. H. Everest, S. B. Moore and C. A. Halsel, of Oklahoma City, Isom Roberts, of Blackwell, Virtes Williams and L. C. Dillen, of Stillwater, C. M. Jackman and O. L. Smith, of El Reno.

Oklahoma is still a ripe field for great work. No man could possibly do more good than to invest $300 and secure a living link evangelist. No church could do more with $300 than to do the same. When such new churches as El Reno and Guthrie enter the list, there is a demonstration of the Macedonian call and the great possibilities that lie in the answer to this cry. Now is the strategic time. The past shows what can be done, the present shows its needs. May the All-Wise Father raise up liberal men and missionary churches who will come to our aid in this matter. Please remember that every church in Oklahoma that has grown strong enough has become a living link church to carry forward this great work.

Our Governor Ferguson came out squarely for prohibition in the new state. The times are propitious. May God grant us wisdom and enthusiasm. May we come into the union temperate. And Christian assistance now will greatly help to determine the future. O. L. Smith.

❀ ❀

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

Oklahoma.

I closed my first year's work here with the month of August. During that time there were 130 additions to the church, and improvement along all other lines. The revival has kept up throughout the entire year. I have never been in a field where I enjoyed the work more than I do here; the people are wide-awake and aggressive, and notwithstanding the fact they are here from all sections and here to make money, they are about as considerate and liberal of time and means as in the older sections. We are hoping to make next year far more successful even than the one that has just closed.

I recently spent a few days in a meeting with J. C. Mullins at Mangum. We had only gotten the meeting fairly started when the writer was compelled to leave. There were three additions. A tent was used and some nights we had a very large hearing. Brother Mullins continued the meeting and will report later.

I am now at Guthrie attending our annual territorial missionary convention. A full report will be furnished by another. The outlook is bright. This new country is rapidly forging to the front.

Sherman B. Moore.

Oklahoma City, Okla.

❀ ❀

Hendricks County to be a Living Link.

The Hendricks County, Indiana, Convention, held at Lizton, was strong throughout the entire session, but culminated in the great meeting on Sunday. People drove in from all over the county and filled the commodious church building Brethren drew wagons to the windows with platforms constructed on them filled with chairs. The yard was filled and an overflow meeting was held in the Methodist church. The writer spoke morning and evening on world-wide missions. In the afternoon the great communion was held. At this time it was decided for Hendricks county to plan to become a living link on the foreign field for the coming year. Bro. W. H. Alford, pastor at Lizton, will direct this enterprise. We have fourteen churches in Hendricks county and they will, no doubt, support a representative on the foreign field without any difficulty. Johnson county just became a living link this year, raising the required amount, and will support Miss Kate Johnson, Tokyo.

Stephen J. Corey.

❀ ❀

C. W. B. M. in Missouri.

The Ralls county convention was held at Center and, in spite of the rains, was largely attended, and deep interest in the future of the work in Ralls was manifested. The county president, Mr. B. H Cleaver, was re-elected to the presidency for the new year, as his work has been most satisfactory during the past.

As to the C. W. B. M. part, it was represented by a talk by the secretary. The manager, Sister Christian, of New London, was denied the pleasure of being present or preparing the program, on account of severe sickness. As she desired very earnestly to be released from the work of manager because of frail health, Mrs. W. R. Netherland, of Center, was appointed to fill that place. We bespeak for her the loving co-operation of every auxiliary and church in the county. We fully expect the sisters at Center to organize themselves.

Kaboka was the very first auxiliary to return its September report. Belton is second and Higbee third. They are all good and full and are much appreciated.

Have you heard the new rally cry and aim, as chosen at San Francisco? No? Here it is: "Win one, 100,000 women; bring one, $200,000; save one, 100,000 souls." Suggestions: Special gifts from many, large gifts from some, "Tidings" in every home.

Missouri sent a larger delegation to the national convention than any state east of the rockies. Therefore Missouri ought to have the largest amount of, 1. Instruction; 2. Enthusiasm. 3. Inspiration. Result ought to be the largest growth of any state east of the Rockies. If we went in the right spirit and for the right purpose, the results are sure to come.

Our Mattie Burgess goes to India in October. Her support is the charge, and should be the joy, of the Missouri auxiliaries. Is there not one pocket book, whose contents are consecrated to him sufficiently to pay her passage to her field of labor? Write at once if one such is in Missouri. Mrs. G. L. Bantz.

NEW UNDERWEAR IDEA.

People May Now Wear Dollar Garments for Fifty Cents.

The readiness of the people of the United States to welcome a new idea has found fresh illustration in the reception accorded the new style of underwear which is having such an unusual sale. It is called Vellastic Utica Ribbed Fleece Underwear.

This underwear has the peculiarity that its name implies, combining an elastic rib on one side with a soft fleece on the other. The fleece absorbs the heat, while the rib, yielding to every motion, allows it to escape slowly, thus affording protection against chills and colds.

Men who appreciate the comfort and advantages of snug, close-fitting underwear, prefer the Vellastic Utica Ribbed Fleece to any other make. Prices are as follows: Men's and women's garments 50c each; children's sizes in union suits at 50c or in two piece suits at 25c a garment.

VELLASTIC RIBBED UTICA FLEECE
Made under Fabric Pat.603164 Apr.26'98

The trade mark, Vellastic Utica Ribbed Fleeee, is sewed on every garment. If your dealer does not have it write us, giving us his name. Booklet and sample of fabric free. Utica Knitting Company, Utica, N. Y.

❀ ❀

A Flower Book of Real Flowers

The Yellowstone Park Flower Book, published by the Northern Pacific, is a beautiful creation. It contains twelve specimens of real, pressed flowers, in natural colors, from Yellowstone Park, with botanical names and the places where found.

The book also has six full page, fine, half-tone illustrations showing the Park bears, the Grand canyon, geysers, hotels, etc., found in the Park, with a brief description of this most wonderful region, 54 by 62 miles in size, in the very depths of the Rockies.

The Flower Book makes a beautiful souvenir. Send A. M. Cleland, General Passenger Agent, Northern Pacific Ry., St. Paul, Minn., fifty cents for a copy.

SHE KNOWS

A wife recognizes a good husband by the kind and quantity of life insurance he carries. Kind, the best; quantity, $100,000 in the

PENN MUTUAL LIFE,

921 Chestnut St., Philadelphia.

Send for (free) descriptive booklets. We do business through correspondence.

Kansas State Missionary Convention

The state convention of the Kansas Christian churches has met, transacted its business, heard some thrilling addresses, and adjourned. The dates were Sept. 18 21. The Eldorado church royally entertained these saints. The work of the past year shows increased interests and gains in all departments. The work done has the appearance of permanency, and the coming years will doubtless be fruitful ones. The attendance was good; the weather ideal. The usual number of "ready with a speech" preachers was in evidence, and the speeches were to the point and helpful. Only one speaker was, during the entire sessions, called to a point of order. This shows the care that all speakers used to "stay with the text." The various organized missionary boards were ably represented: The Foreign by Corey, the Home by Wright, Church Extension by Muckley. By the presence and addresses of these men, the convention was gladdened, and our storehouses of missionary zeal greatly enriched.

W. S. Lowe, state superintendent of Kansas missions, never looked happier. He claims to be proud of his army of young, clean-shaven preachers—a few wear mustache—of this great sunflower state. He reported 378 churches, with a membership of a few over 45,000. Twenty-eight workers have been in the field more or less of the time during the year. They have raised $4,008.50 where meetings have been held and addresses have been made. The churches as churches gave $5,831.19 to state missions, making a total of $9,839.66. Over 1,600 addresses and sermons were reported by these workers, and 3,470 days work done. Forty three meetings were held, and five new churches organized. Four Sunday schools were organized and ten new C. W. B. M. auxiliaries. Four new church houses were dedicated by these workers. There were 621 baptisms, 554 additions otherwise, a total of 1,175. The superintendent sent out 2,050 personal letters, 1,045 postal cards, and 2,740 circular letters.

The Christian Woman's Board of Missions has 105 auxiliaries. This body itself has organized and reorganized 15 during the year. For want of leaders a few disbanded. The membership is 1,602. The state secretary reported 370 new members, but the unfortunate disbanding of a few auxiliaries leaves the total membership about the same. There are 953 "Tidings" taken. This is a gain of 262 over the previous year. These good women raised $3,624 65. The state work received $804 05, which is $309.43 more than last year; the Lawrence Bible Chair and the Mexico mission work, $958.79. The attendance upon Bible Chair lectures, under the efficient leadership of Brother and Sister W. C. Payne, has grown from four five years ago to over 80 the year just closed. In every way this work has been profoundly satisfactory. The general fund received its apportionment of $1,675.91, and other worthy causes were helped. The C. W. B. M. day was observed by 58 auxiliaries, with an offering of $386.90. The secretary sent out 1,194 personal letters, 600 circular letters, 175 copies of the "Tidings," 191 "Junior Builders," and 8,084 leaflets. Verily, the good work all this has accomplished and will accomplish is beyond computation.

The Christian Endeavor Society has 174 organized bodies, 3,892 active members, 891 associate members, which is a gain of 1,152 in these 12 months. The church received into its fellowship 373 Endeavorers, by confession and baptism. This happy band of young people paid $2,162.75 for local work, $149.04 for state work, $804.80 for foreign missions, and $744.48 for home missions. This is a gain of $1,521.55 over last year. Surely the Christian Endeavor Society of the Christian Church of Kansas is not a "disappearing brotherhood."

The Juniors report 112 societies; 4,042 members. Over 1,400 boys help to make up this encouraging number. Over 300 of these Juniors have come into the church. Their offerings were $531.80. The future church is certainly being well prepared for its willing responsibilities; and, with such continued activities, we will, in another decade, be ten years ahead of ourselves in preparation, compared with the twenty years or more just past.

The spirit of the meeting throughout was uplifting and stimulating. The songs sung were of a spiritual character, and the singing was full of life and understanding. Dr. W. T. Moore, of Columbia, Mo., who lectured several times on the plea and purpose and teaching of the Christian church, made the oldtime gospel ring out like it did three-quarters of a century ago. His critical examination of several disputed Greek words was telling and conclusive. From 60 to 75 minutes at each address he held us spell-bound by his clear and lucid Biblical expressions, and exhaustive declarations of Scriptural teaching. Better than ever before, if possible, are we satisfied that the church is just the church, and all the followers of Christ just Christians, free from unscriptural adjectives and devices of all human kind. Brother Moore was the only minister in the convention wearing full beard, and that, waving admirably, with a silvery tinge, his tall personality, striking appearance and saintly bearing, made us feel as if we were close up by the side of the great legislator and lawgiver of the wilderness. I think I voice the sentiment of the convention when I add that his presence and lectures were a benediction to this growing state.

Miss Bertha Mason, of Dallas, Tex., appeared in the convention in behalf of Mexico. She charmed the waiting audience. She greatly astonished all of us by unconsciously teaching us how little we know about the ignorance and depravity of the races so hard by our door, and the wonderful possibilities of the Mexicans and their country. Her womanly attractiveness as a public speaker arrested the attention of the audience from the beginning. Her first words counted, the middle words counted, the last words counted. She was alive with love for her work, the needs of the situation, and this made her eyes sparkle with brightness and her words worth one hundred per cent on the dollar. If Kansas fails to do more than ever now for Mexico, it will be a deliberate failure—one simply from choice, and not for want of information.

The addresses were all of a high order. Time and care had been devoted to their preparation. The prayers were fervent and spiritual. They were not of the noisy kind, but modest, choice in language and solemn. The complexion of the attendants seemed to indicate religious determination, and the workers returned to their homes more firmly fixed in their plans for enlargement than ever before. The committee on future work recommended the extending and expanding of the circle of power and influence, by raising the state missionary apportionment and employing additional evangelists on guaranteed salaries; and it was ratified by the convention enthusiastically. A man will be placed in the field to give his entire time to the Sunday-schools; others will devote their time to weak churches and protracted meetings.

The whole amount of money raised and expended by all departments—Sunday-school money not mentioned—was $15,428.96, but some of this amount went into other fields, so that less than $14,000 went to this state itself, including a healthy offering to the Lawrence Bible Chair. This is good, but to determine and contract for greater things still, is vitalizingly commendable; and we confidently expect to realize the enlargement anticipated.

W. S. Lowe, the superintendent of State Missions, and A. Rosalae Pendleton, corresponding secretary and treasurer, have faithfully performed their duties, and much credit belongs to them for the success attained and the present vitality of the local churches. The Kansas Christian churches feel that they were never in a more healthy condition, and this is a sufficient reason for purposing larger work. Pastorates are longer, the class of preachers consecrated, ideals in church buildings and grounds have moved up a degree or two, and general equipments have been modernized until the Lord expects more of us, and we owe him more. The state has been wonderfully blessed agriculturally. Bursting corn bins with wheat unstorable, fat cattle and horses, with hay piled high and fruit of every kind and character. We justly owe him more. Ungrateful would be the people who could now be satisfied with past successes for this new missionary year. We must busy ourselves for larger service. The primary steps have been taken, as all work for the year has been carefully outlined by the convention. The local congregations will, as we believe, agree to all the recommendations, and with missionary board, preachers and people all working harmoniously, we shall be abundantly able to conquer.

The convention adjourned to meet again the third week in September, 1906, at Parsons. ALBERT NICHOLS.

Winfield.

WINTER CLOTHING OFFER.

FREE SAMPLE and TRIAL PROPOSITION.

If you would have any use for a heavy or medium weight all wool Suit, Overcoat or Ulster, then DON'T BUY ELSEWHERE at any price, under any circumstances, until you cut this advertisement out and mail it to us. You will then receive by return mail free, postpaid, the Grandest Clothing Offer ever heard of. You will get FREE a big book of cloth samples of Men's Clothing, FREE an extra quality cloth tape measure (yard measure), FREE a book of Latest Fashions, descriptions and illustrations of all kinds of clothing for men. We will explain why we can sell at prices so much lower than were ever before known, a mere fraction of what others charge. We will explain our simple rules so you can take your own measure and how we guarantee a perfect fit. You will get our Free Trial Offer, our Pay After Received Proposition. With the free outfit goes a special sample order blank for ordering, return envelopes, etc. You can get a whole Suit, an extra pair of Pants and an Overcoat under our offer for about ONE-HALF what some Chicago tailors would charge for one single pair of pants. The offer you will get will astonish and please you. Prices on the best clothes made reduced to next to nothing compared with what you have been paying. DON'T BUY CLOTHES until you cut this ad. out and send to us, and see what you get by return mail, FREE, POSTPAID. Address,

SEARS, ROEBUCK & CO., CHICAGO.

Our Budget.

(*Continued from page 126[illegible].*)

gelist Special" company, he was enabled to become acquainted with "What the Christian Church is Doing on the Pacific Slope," and his first talk to his congregation on returning from the convention concerned itself with this theme. He impressed on his own congregation, according to the local paper's report, that with a building all newly painted and fixed comfortably, they should not fold their arms and rest in ease, but that there was a great work for them in the future; and the fact that they had accomplished so much in the past must be an incentive for them to work harder. In the evening Brother Cauble gave a talk on his journey to and from San Francisco, and we do not doubt for one moment that it was interesting to every hearer.

❀ ❀

A Greeting.

To the Brethren Scattered Abroad, Greeting: The brethren of Port Arthur and Ft. William, Ont., about twenty in number, have banded together and are breaking bread from house to house and making the Lord's day offering. It would be a source of strength and encouragement if brethren passing through would arrange to stop over and visit and worship with us. Inquire of A. W. Almas (auctioneer), Water St., Albert Barnett, Park St., or A. O. Pasley, Prospect Ave. and Ven Norman St., Port Arthur, Ontario.

❀ ❀

To the Bible Schools of Missouri.

The state Bible school board of Missouri takes pleasure in announcing that at last it has secured a successor to W. A. Moore in the person of J. H. Hardin, so well and so favorably known to our brotherhood. Brother Hardin will begin preparation for this work at once and enter fully as soon as a successor can be secured for the Richmond pulpit. Brother Hardin will inaugurate that phase of institute work so vigorously advocated at the Marshall convention. A new era of Bible school work is upon us. Let the workers rally to his call.

In behalf of the board,

A. W. Kokendoffer, president.

To the Brethren in Missouri: The Bible-school Board has elected me secretary and superintendent. I have accepted the position, and have already taken up such features of the work as can be done from my desk while closing up my pastorate here. By the middle of November I will be able to take hold of all the duties of the office.

To enter again into the duties of a department of service in which in the strenuous years gone by I realized many of the richest experiences of a somewhat active ministry, brings to my heart a flood of memories and fills my soul with strange feelings. God grant that the years of toil devoted to other departments since I tried to lead this one before, may have added that discretion necessary to enable me to worthily follow in the footsteps of the noble men who have brought this cause forward to its present splendid proportions.

It is unfortunate that so much of the year has passed with no one in charge of this work. This makes it all the more important that we get to work at once to bring everything into shape. I seek the prompt and hearty co-operation of our people throughout the state.

The first quarter of all the pledges made at the convention at Marshall has become due. If your school has not sent this money, let it be forwarded to me at once.

I am specially anxious to hear from all who want to arrange for Bible school institutes. The policy outlined by the Marshall convention will be followed. Information in detail will be sent to all interested who will let me know.

Let me hear anything that will help me to do what I have been appointed to do.

Address me till further notice at Richmond, Mo. J. H. Hardin.

❀ ❀

The New Philanthropic Enterprise—The South Remembered.

For the past four years our National Benevolent Association has received urgent appeals for the establishment of a home under its auspices somewhere in the great southeast. Application was made by the Georgia State Board of Missions for the institution of this proposed home in that state. After much correspondence with ministers and other influential brothers and sisters, and conference between committees and the State Board of Missions, Baldwin was selected as the site of the new enterprise, and on Sept. 15, the National Board, by unanimous vote, decided to make that the next center for the radiation of Christian philanthropy. A forty acre tract of land with some buildings has been given for this purpose. The buildings, however, are inadequate. Correspondence with reference to memorial buildings, halls, rooms, windows, etc., may be directed either to the undersigned or to Wm. B. Shaw, Baldwin, Ga. Nowhere do we find brighter trophies of redeeming love than in the lives of these American boys and girls to whom the hand of the church is extended down into their environment of squalor and ignorance to lift them up.

Geo. L. Snively.

❀ ❀

Program of the Virginia State Convention.

At the ministerial period on Monday night, Oct. 2, there will be the president's address and one on "The Ideal Minister," by Milo Atkinson. On Tuesday morning, "Preaching, Expository or Topical—Which?" by E. B. Kemm; Discussion; "A Minister's Vision," B. H. Melton; Discussion; "The Pulpit and Civic Righteousness," D. S. Henkel; Discussion; Business Session; Adjournment. The C. W. B. M. period will be Tuesday.

The state mission period will be on Wednesday and Thursday, when business will be transacted, and among the topics for discussion will be: Our Weak Churches; What Shall We Do? A Missionary Conscience; New Testament Evangelism; The Training of the Ministry; Purpose of the Sunday school, etc. Among the speakers will be Robt. Elmore, A. J. Renforth, J. J. Haley, S. J. Corey, Josephus Hopwood, F. F. Bullard, etc. Cephas Shelburne is to give an address on "The Virginia State Work as an Indianan Sees It."

❀ ❀

Changes.

Amunson, M. M.—Wabash, to 5363 University Ave., Indianapolis, Ind.

Berry, J. F.—Pomono, to Dexter, Mo.

Conner, D. W.—Savannah, Mo., to Edinburg, Ill.

Ferrall, F. D.—Ames, to Bloomfield, Ia.

Martin, Walter L.—137 N. State St., to 420 S. St. Louis St., Los Angeles, Cal.

Quisenberry, J. F.—Corsicana, to Lockhart, Texas.

Shaw, Will F.—Charleston, to 354 Racine Ave., Chicago, Ill.

Tilburn, Edward O.—Warsaw, to 716 W. Second St., Mishawaka, Ind.

Church Extension Receipts.

The following is a comparative statement of Church Extension receipts for week ending September, 20, 1904, and 1905:

	1904	1905	Loss
From individuals,	$104.50	$101.75	$ 2.75
From annuities,	735.00		735.00
From bequests,	100.00		100.00
From churches,	2,857.42	1,299.75	1,557.67
Totals, . . .	$3,796.92	$1,401.50	$2,395.42

Contributing churches, 1904, . . . 177

" " 1905, . . 112

65 less.

The Board is sorry to be compelled to report a loss, or a falling behind from all sources of receipts and the number of contributing churches. The total falling behind in receipts as compared with last year is $2,395.42. The falling behind in the number of contributing churches is 65. The Board is unwilling to believe that the great brotherhood has lost its interest in the work of Church Extension. In most parts of the country there have been three stormy Sundays, and only small offerings have been sent thus far. The churches that always send the largest offerings have not yet been heard from. We believe that the falling off in the number of contributing churches is due to the fact that churches are holding back their offerings until they can bring them up to creditable amounts. This is the only generous and hopeful way to look at the matter. Nearly 1,400 churches promised to take the collection, and thus far only 272 have sent in offerings, and a great many of these are from churches that did not promise.

According to reports thus far from the churches, their part toward reaching the half million mark will fall far short. The Board believes that the last week of September and the first week of October will show great gains. We believe that the churches will not allow this work to suffer. Remit promptly to G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg., Kansas City, Mo.

❀ ❀

Convention of the Christian Missionary Society of Md., Del., and D. C.

The annual convention of the above district will be held with the church at Hagerstown, Maryland, October 3-7. The first service will be held at 7:30 p. m., on Tuesday, October 3. A good program is being arranged. Local and national speakers and an echo from San Francisco will be important features. A cordial welcome will be given by the Hagerstown church and its worthy minister, H. C. Kendrick. All our congregations in the district are urged to send up their delegates.

As I have accepted the work at Winston-Salem, N. C., my work as corresponding secretary will close with the convention at Hagerstown. Thanking the churches and preachers cordially for their sympathy and support, I trust they will all give their heartiest co-operation to my successor.

Winston-Salem. J. A. Hopkins.

❀ ❀

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15, via the Chicago, Union Pacific and Northwestern Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For ticket, sleeping car reservations and full particulars, apply to your nearest ticket agent, or to S. A. Hutchison, Manager, 212 Clark St., Chicago.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Kansas City, Mo., Sept. 24.—Forty-four added here this week; 28 to-day; 1,606 so far this year. All money raised for this beautiful building before dedication. Six thousand three hundred dollars raised for missions this year. My second meeting with Dr. Combs.—Chas. Reign Scoville.

ARKANSAS.

Garfield, Sept. 18 —I am in a very good meeting one week old with ten additions to date; eight confessions, two otherwise. We just closed a seven days' meeting at Oak Grove school-house, with ten additions to the Rogers church. Twenty-seven have been added to the church at Rogers since we came here in April.—M. L. Anthony, evangelist.

CALIFORNIA.

Pasadena, Sept. 18 —Four added yesterday; ten the last three Sundays. Rally Sunday, October 29; over $75 for Church Extension yesterday.—Sumner T. Martin.

COLORADO.

Florence, Sept. 15.—Two additions to the church Lord's day evening. The brethren have carried on the services during the summer while the writer was in Europe and the attendance has been good. —Ward Russell.

Denver.—Six additions in the Berkeley church the last three Sundays. Have been called for another year. Church is prosperous.—Flournoy Payne.

FLORIDA.

Jacksonville, Sept. 18.—Two others united with the Church Street Christian Church last night by letter.—T. Henry Blenus.

Jacksonville, Sept. 13.—The writer closed a two weeks' meeting last night with the church at Hagan, Ga., with seven additions by confession and baptism and one by relation. G. R. Cleveland is the pastor.—T. Henry Blenus.

Lakeside Mission, Kissimmee, Sept. 18. —Five confessions and one from Baptists yesterday—"first fruits" of my work here. —D. M. Breaker, evangelist.

ILLINOIS.

Thomson, Sept. 22 —One by confession and baptism last Sunday.—Cecil C. Carpenter.

Le Roy, Sept. 18.—Three added yesterday, house crowded. We go from here to Lake Fork, with Bro. John Williams.— J. Bennett, evangelist.

Fairfield, Sept. 19.—One confession Sunday evening at regular service. Large audiences and fine interest with outlook most encouraging. — Allen T. Shaw, pastor.

Augusta, Sept. 21.—Last Sunday church here gave me a call to continue with them another year as pastor. The work is prosperous.—N. E. Cory.

Ludlow, Sept. 18.—Clark Braden visited us and lectured for the church last week. We began our revival meeting Sept. 17, with Bro. E. E. Nelms as singer. His work promises to be a great help to us.— Lew D. Hill and wife.

INDIANA.

Terre Haute, Sept. 18.—There was one addition to the College Avenue Church yesterday from the U. B. church, also one confession recently, not reported.—Leonard V. Barbre.

IOWA.

Lake City, Sept. 15.—Hamilton-Landrum meeting closed Sunday evening with 30 added to the church. Among the number were two men over 80 years old and three doctors. During the last 20 months there have been 180 added to this church. —C. L. Organ, pastor.

Minburn, Sept. 18.—Geo. H. Maxwell closed a three weeks' meeting Sept. 10. Ten were added to the membership, seven confessions, one by letter, one Baptist and one Methodist. A Christian Endeavor Society and a Normal Bible Class were organized and new interest awakened in all lines. There was one more confession Sept. 17.

Des Moines, Sept. 18.—There were nine accessions Sept. 17; three confessions, two from the Baptists and one from the Methodists at the University church.— S. C. Slayton.

KANSAS.

Pleasanton, Sept. 18 —One confession at Moundville recently.—J. D. Pontius.

Dresden, Sept. 20.—Two more confessions last night; two before, and three by statement. Continue indefinitely. Have raised salary for half time, and John Wintjen will take the work.—N. A. Stull, evangelist.

Wichita, Sept. 23.—Bro. C. A. Cole and I have just closed a good meeting at Wallace, Ind., with 18 accessions. Our next meeting begins at Sedan, Sunday, Sept. 24. Churches desiring our services write us at 1315 S. Emporia Ave., Wichita, Kan.—W. T. McLain.

KENTUCKY.

Bradford.—Wyatt Montgomery is doing the preaching in a meeting with the church here, where his uncle, J. Q. Montgomery, is minister.

Stanford, Sept. 20.—I assisted J. G. Livingston in a meeting last week at Goshen, which resulted in thirteen confessions and baptisms and three added otherwise. Work here moves on nicely.—L. M. Omer.

Bedford.—Meeting closed here Sunday night with twenty additions. F. H. Cappa led the singing. I begin my own meeting at the Parkland church, Louisville, Sept. 24. F. H. Cappa will lead the singing We expect a great meeting.—G. W. Nutter.

Lexington, Sept. 15 —Mt. Carmel closed an eighteen days' meeting last night. Forty-seven additions—thirty-two confessions and baptisms, nine by statement, two from Baptists, two reclaimed, one by letter, one immersed Methodist. Four of those baptized were Presbyterians. This makes two hundred and forty-four additions during a ministry of less than four years. W. D. Headrick, of Indianapolis, Ind., was evangelist; Allie Rector, of Lexington, Ky., was singer. The church is in the best shape for years. —W. G. Walker, minister.

MISSOURI.

Platte City, Sept. 18.—There were two confessions at the regular services yesterday, and one by letter last Sunday.— Louis S. Cupp.

Farmington, Sept. 20.—Three additions, two by confession from the Bible school, one by letter.—Edward Owers

Bogard, Sept. 19.—Just closed a two weeks' meeting at Mt. Carmel with home forces. Thirteen added—three by confession and baptism, three by letter, five by

(Continued on page 1270.)

Piles Quickly
Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 3375 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write to-day for a free package.

THE AMERICAN STANDARD
Revised Bible
is the Only Bible Used in The Bible Teachers' Training School (New York)

President W. W. White says: "We do this because we believe that it is the best English Version of the Bible published."

The American Standard is the Bible authorized by the American Committee of Revision after 29 years of continuous labor as the most perfect translation of the Bible ever produced, and gives the Scriptures in plain every-day English that everybody can understand.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c. to $18.00, according to size and binding. ☞ We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, telling why the Bible was revised, how it was done, with sample pages, bindings, etc., of the many styles issued. Send your name on a postal card, **with the name of your bookseller.**

THOMAS NELSON & SONS, 37Y East 18th St., New York

Sunday-School.

October 8, 1905.

DANIEL IN THE LIONS' DEN.—Dan. 6:10-23.

Memory Verses, 21-23.

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34:7.

The transition from the period of Babylonian supremacy in the east to the period of Persian rule is referred to in the verses preceding those of the lesson (Dan. 5:31 and 6:1). The historical records of this event are not in harmony. The Greek historians, Herodotus and Xenophon, differ from each other and from the cuneiform inscriptions (which might naturally be supposed to be the most trustworthy source of information), and Daniel is at variance with all three. Secular history knows a Darius who followed Cyrus and besieged Babylon to subdue a revolt, but no Median Darius as the predecessor of Cyrus. The most nearly contemporary evidence indicates that Cyrus got possession of Babylon without violence, and made it the seat of a new government, and that Darius later found it necessary to conquer his capital.

The incident recorded in this lesson has its value as a story illustrating the power of faith, the beauty of fidelity to one's religious training and convictions, and the protecting care of God. A people who took delight in the story of a hero who was neither ashamed nor afraid to pray, could not be without a strong element of spirituality. A nation which believed that God saved, even from hungry lions, those who faithfully called upon him, could not fail to have a tremendous power of resistance against the attempts to destroy its religion. So the story of Daniel became to the later Jews, as it has since been to many Christians, a source of strength and encouragement.

It is important that every Christian should learn to find the true values in those portions of scripture which, like the book of Daniel, have been and are subjected to searching criticism. The elements of permanent worth in the book are those which no criticism can touch, for they do not depend upon historical accuracy, but upon the forceful presentation of certain large and abiding religious truths. The words of Farrar, a conservative and evangelical scholar, suggest the true distinction. He says:

"Though I am compelled to regard the book of Daniel as a work which, in its present form, first saw the light in the days of Antiochus Epiphanes, and though I believe that its six magnificent opening chapters were never meant to be regarded in any other light than moral and religious Haggadoth, yet no words of mine can exaggerate the value which I attach to this part of our canonical scripture. The book has exercised a powerful influence over Christian conduct and Christian thought. Its right to a place in the canon is undisputed and indisputable, and there is scarcely a single book of the Old Testament which can be more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, completely furnished to every good work. Such religious lessons are not in the slightest degree impaired by those results of archeological discovery and criticism which are almost universally accepted by the scholars of the continent and many of our chief English critics."

Before leaving the book of Daniel, it should be noticed that it falls into two main divisions: First, stories of the life of Daniel, chapters 1-6; Second, the apocalyptic visions which are represented as having appeared to Daniel, chapters 7-12. The latter section not only narrates, darkly but in some detail, the fortunes of Judah until the Maccabean age, but reflects the best and liveliest Messianic expectation of later Judaism.

Midweek Prayer Meeting.

By W. F. Richardson.

Oct. 4, 1905.

EVILS AND CURE OF COVETOUSNESS.—Luke 12:13-21; 1 Tim. 6:17-19.

Covetousness is wicked. "Thou shalt not covet" is the tenth comandment of the Decalogue. With idolatry, murder, profanity and lust, it is given evil prominence as one of the fundamental sins to which man is prone. Indeed it is called idolatry, as being such a love for riches, and such confidence in their power to bless, as to even dethrone God from his rightful place in our lives. To "have their hope set on the uncertainty of riches," instead of "on God, who giveth us richly all things to enjoy," is practical idolatry. (See Col. 3:5; 1 Tim. 6:17.) "How hardly shall they that trust in riches enter into the kingdom of God," says our Master, when the rich young ruler turned away from him rather than give up his wealth. Surely, any passion that makes the grace of God ineffectual in reaching our hearts is wicked, and ought to be abandoned, if we hope for the divine favor.

Covetousness is cruel. Nothing in all literature is more tragic than the story of Ahab and Naboth, as given us in 1 Kings 21:1-29. The refusal of Naboth to sell the inheritance of his fathers, due to his reverence for the law of God and the honor of his house, brings upon him the wrath of the covetous Ahab and the bloody Jezebel. His virtue is assailed, his good name blighted by false and bribed testimony, and his life taken from him, all that a few acres of ground may be added to the pleasant vineyard of the king. The greed for riches is merciless, and stops not for the integrity of man, the virtue of woman or the innocence of childhood. The mills of commerce grind day and night, and little thought is given to the human lives and hearts that are ground up therein, if the dividends are regularly paid, and the stock kept at par. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition" (1 Tim. 6:9, 10). "The love of money is a root of all kinds of evil," and of none more surely than of cruelty. The mercenary have little mercy.

Covetousness is foolish. The uncertainty of earthly riches has passed into a proverb. To the man who seeks to satisfy himself with abundance of material things the Lord says, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" Nor can riches bring happiness even for the short time in which they may be enjoyed in this life. Dives could not have been a truly happy man while he reveled in his riches, and suffered poor Lazarus to die from hunger at his gate. Haman could not recount to his family the honors and riches which his king had heaped upon him but he was compelled to add, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate" (Esther 5:13). And when one takes into account the eternal years of God, and the rewards of them that trust in him, how empty are all the hopes that center about mere temporal riches!

The cure for covetousness. "Take heed!" says Jesus. This is the cure for this sin. Think of what worldly wealth is unable to do for you, and you can not deliberately set your heart upon it. Consider the mercy and abundant love of God, and what blessing it can bring to the believing Christian, in time and eternity, and what holy service can be rendered by your possessions to his needy children, and you will conclude that the noblest use of riches is to spend them in making human lives better, and human hearts happier. Thus will you lay up in store for yourself a good foundation against the time to come, and at last enjoy the life that is life indeed.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Desserts

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

Christian Endeavor.

By H. A. Denton.

Oct. 8, 1905.

THE CHRISTIAN'S TRIALS AND TRIUMPHS.—Jas. 1:1-8.

For the Leader.

We come tonight to study a subject that will find a point of interest in every experience represented here. The topic, "The Christian's Trials and Triumphs," is, however, not the lesson of a pessimist. Trials are his, to be sure, but triumphs are his also. He does not rebel at the thought of suffering. This he endures. Patiently he plods on in the even tenor of his way. Why this? He expects to triumph some time. At what time? He does not know. God knows, and he is willing to trust him. The long, weary days are passed over in a loyalty that saves him from rebellion and fault-finding. So he goes on. His trials multiply. The world looks on and wonders. How strange it has never occurred to this servant to complain! Why, instead of this, he talks of coming victory. He sees from afar the stream on whose waters shall come his deliverance rise from under the altar. Yes, all this is possible to the Christian. His trials must give place to triumphs. It is not so with him who is not a Christian. He may triumph; he may fail. But the man whose trust is in God can not fail.

For the Members.

1. The Christian's trials are many. One of them is temptation. Not in one form, but in many. Here is the temptation to grow indifferent and neglectful of Christian duties. Here is the daily reading of the Word of God. I keep it up for a time. Then occasionally I let it pass because of some hindrance. Then the times when I neglect it grow more frequent. I have a plausible excuse. But I do not seem satisfied with it, for I repeat it to myself over and over. Then I find myself making little arguments against pledging myself to a formal doing of anything. Then I find a dislike of daily Bible reading. It becomes a trial to keep it up. What shall I do?

2. My difficulty in keeping up my Bible reading is similiar to those when I come to any of my other duties. It is the same way with them all. My only help is in forcing myself up to the strictest discipline in these matters. I must demand of myself that these things be done regularly. I must look upon the demand as imperative. If this course is pursued for a time, we will find the work easier. We will find it a means of joy to us. We begin to bring to it a skill that is a delight. The displeasure now comes from neglect rather than performance. We at last have conquered. Have you not found this to be your experience when you have clung obstinately to your purposes in the Christian life? Many have. Well, what is this but triumph? It is nothing else. And let no one say that the Lord was not in it. He was. It was he that enabled you to hold yourself up to the discipline. It was he who made the order in which this is a law of your nature. Yes, yes; it is God in it all at all times and everywhere.

3. Then there are the trials of the young Christian. He has, it may be, little money. His education has been neglected. He must start out late to get his preparation for his life's work. His living must be scant. The wits will be put to a severe test to find out how one is to get on at all. There will be times when it seems that the battle is so severe the victory is not worth the struggle. This is the tempter. Beware! Then comes an acquaintance into your life. You get glimpses of a gay world on the border land of your world. Out here the indigent get some relief from being destitute. Virtue is drawn upon just a little for the comforts of life. Why not you have a little better time? Why not you have some money for bills? Why not you have a little better wearing apparel? Others have and are not, you say, found out. What is this? Beware! This is the tempter. By this plausibility he is gaining many for his satanic majesty.

4. What is the refuge of those who are thus weighed down by trials? Jesus. There is no other way. The church. There is no other organization so helpful. It is an association of those who fight in a common cause. It is a household where every member is set for the good name of the other. The Endeavor Society. It is the place for you when tempted. It is your shelter when the storm comes upon you. It is the place where your friends are who will help you when trials are upon you. When you are tempted those of your Endeavor fellowship will stand around you as a defense. Wait upon the Lord often in these ministries of his and renew your strength. He has provided them for your protection. If you will not absent yourself from them you will not get into so much trouble. You can avoid much of your trouble and many of your trials by staying by your Savior, your church, your society. Bad demons—those set for the worst work upon Christians —sometimes linger near the fellowships of the kingdom of God, looking for victims, but, as a rule, they are not near such places. Keep close to your home in the Lord.

Quiet Hour Thought.

If I will not let the Lord save me, how shall I be saved?

DAILY READINGS.

M.—Persecution.	1 Pet. 4:12-19.
T.—The tempter.	1 Pet. 5:8-11.
W.—Patience.	Job. 1:1-12.
T.—Endurance.	Dan. 3:19-27.
F.—Weakness.	2 Cor. 12:7-10.
S.—Poverty.	1 Cor. 4:7-13.
S.—Topic. The Christian's trials and triumphs. Jas. 1:1-8.	

❁ ❁

BABY'S TERRIBLE HUMOR

Causing Untold Agony. Professional Treatment did no Good. Cured in Two Weeks by Cuticura.

"My child was a very delicate baby. A terrible humor, breaking out on his body, caused him untold agony. Professional treatment did no good, and I became discouraged and took the matter into my own hands, and tried Cuticura Soap and Cuticura Ointment with almost immediate success. Before the second week had passed the soreness was gone, not leaving a trace of anything." Mrs. J. H. Block, 281 Rosedale St., Rochester, N. Y.

Individual Communion Cups

Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. **Send for Free Book.**

We offer a Trial Outfit free to any church.

Sanitary Communion Outfit Co. 150 St. Rochester, N.Y.

ELIZABETH FLOWER WILLIS
School of Oratory and Dramatic Art
22 Dayton St., Worcester, Mass.

Send for Free Catalogue, terms, etc. Entertainments furnished for churches, clubs, etc.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine Street, St. Louis, Mo., on Tuesday Oct. 3, 1905, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, Pres.
W. D. Cree, Sec'y.

St. Louis, Aug. 28, 1905.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicit d

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

LIFE OF ALEXANDER CAMPBELL

By THOS. W. GRAFTON.

A condensed and accurate account of the life of the great

Religious Reformer

Written in Attractive Style

The Book for Busy People

234 Pages. Cloth Binding
PRICE, Postpaid, $1.00

Christian Publishing Co., St. Louis.

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

Evangelistic.

(Continued from page 1267.)

statement, one from Methodists and one from Baptists. We had much water, for it rained nearly every day.—C. C. TAYLOR.

Lathrop, Sept. 18 —Closed a ten days' meeting at Deer Creek union chapel on Friday night, Sept. 15; six confessions, three by statement and one from the Methodists. This church has no regular preaching but keeps up a union Sunday-school.—J. G. CREASON.

Cairo, Sept. 22.—Our pastor, S. J. Copher, of Moberly, assisted by Brother Brundige, of Sturgeon, singing evangelist, closed a 14 days' meeting here Sept. 8, with 17 additions to the church.

St. Louis.—One addition at Bonne Terre from the Baptists since last report.—JNO. G. M. LUTTENBERGER.

Joplin, Sept. 18.—We closed last night, having baptized 19 and received five others by statement, at a point in the country five miles from here. A church was organized.—MARCELLUS R. ELY.

Grant City, Sept. 23.—Two made the good start at prayer-meeting this week, one baptized immediately. Evangelist E. B. Barnes, of Indiana, begins a meeting here to-morrow. I will act as singing evangelist for him.—W. L HARRIS, pastor.

Joplin, Sept. 22.—The recent meeting at Minden Mines resulted in raising sufficient money to pay a preacher for all his time. Charles H. Swift, who had been serving the church very acceptably half the time, will henceforth preach all the time. This is a great step forward.—SIMPSON ELY.

NEBRASKA.

Fremont, Sept. 23.—For three weeks Bro. W. E. Harlow and son have presented the gospel to the people of Fremont. Over 20 accessions to date. The meeting continues a few days longer.—MRS. W. A. COLLINS.

OHIO.

Hiram, Sept. 19.—Evangelist H. F. MacLane recently held a three weeks' meeting for the Garrettsville church. Immediate results, five by baptism and three by statement.—GEORGE L. COOK, minister.

Youngstown, Sept. 20.—The work at the Third Church starts off very well: Six additions last Lord's day, three by baptism from the Methodists, two by statement from the Baptists and one by letter.—F. D. DRAPER, pastor.

McConnelsville, Sept. 18.—Last Wednesday night we closed an excellent meeting with Walter Mansell, of Salem, as evangelist and Miss Elizabeth McKibben, of Lima, as singer. Twelve were added to the church; two more confessions and baptisms last night. This makes 62 additions in eleven months.—JOHN MULLEN, minister.

Brilliant, Sept. 18.—W. G. Winn, of Richmond, Va., has just closed a two weeks' meeting, which resulted in 24 additions—by confession, 19; by letter, three; reclaimed, two. Brother Winn is a Bethany student and will still continue to preach for us.—CLARK SMITH, elder.

OKLAHOMA.

Chandler, Sept. 18.—Five additions at Stroud.—J. E. DINGER.

SOUTH DAKOTA.

Miller, Sept. 18.—One baptism Sept. 17. Work is encouraging. Prof. E. E Snoddy, of Hiram College, was with us Sept. 17. His parents and brothers and sisters are located here.—A. O. SWARTWOOD.

TEXAS.

Garland, Sept. 19.—Closed my meeting with home forces last night, with fourteen additions; two by statement, four from the Methodists, and the rest by confession and obedience. I go to Alvarado for a meeting the first Sunday in October. Raised $20 for Church Extension.—CHAS. CHASTEEN.

Normal Instructor
By W. W. Dowling.
A Thorough and Systematic Study of the Bible, its Lands, People, etc.
IN SEVEN PARTS
Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.
The Very Best Work of the Kind
15 Cents per Copy. $1.50 per dozen.
CHRISTIAN PUBLISHING CO., St. Louis, Mo

❀ ❀

WHEN SLEEP FAILS
Take Horsford's Acid Phosphate
Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure
SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

FOR CHEAP HOMES in S. W. Texas on easy terms, write J. C. Mason, Box 280, Station A, Dallas, Tex.

HOME STUDY BIBLE LESSONS—Genesis—Ruth. Twenty-five cents. Marion Stevenson: 2668 N. 41st Court, Chicago, Ills.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

CHORISTERS and PREACHERS Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

FOR SALE.—A fine Single Lantern outfit complete, including about 200, mostly colored, views suitable for a minister. Price One Hundred Dollars. Address, JOSEPH SLANEY, Fort Madison, Ia.

TABERNACLE FOR SALE—55x59 ft. and 27 ft. high. Built last May in sections about 5x13 ft. of yellow pine. These sections are all put together with bolts, and can be used in any wall. Will seat 500. Well lighted, and can be shipped in a car. This building cost $700 and the lumber alone cost over $400. Will sell for $400 because church needs money. Address Harold E. Monser, Heyworth, Ill.

DECIDEDLY THE BEST HYMNAL PUBLISHED
IMPROVES THE Music One Hundred Per Cent
ENRICHES THE Public Worship of the Church
GLORIA IN EXCELSIS
THE COMPLETE Edition Contains 612 Pages
THE ABRIDGED Edition Contains 400 Pages
Let us tell you about it. CHRISTIAN PUBLISHING CO., St. Louis.

Family Circle

His Story and Hers.

BY GERTRUDE L. FICKWORTH.

"Well, haven't you got nothing to say?"

It was my mother's voice which fell harshly on my ears as we sat in our little farm-kitchen that sweet summer night. I knew that she had every right to resent my slience; and yet I declare I had never felt so tongue-tied in all my life.

"It's a great surprise," I said slowly, at length. "I never expected that you would marry again."

"Expected it? Of course you didn't!" cried my mother, with a scornful laugh. "You've never expected anything, nor had eyes for what other folks see plain enough. It's certain that you have never been in love, David, though I will say that at one time I thought as you and Mary—"

"I must ask you to keep Mary's name out of our conversation, mother," I interrupted, and I know that something in my voice caused her to look at me suddenly. At any other time my sense of humor would have been tickled at the idea of love having aught to do with the proposed alliance between my mother and old John Davies. But now, at the mention of that dear name, my face grew dark with pain, and of a sudden I realized all that my mother's announcement meant for me. The atmosphere of the kitchen felt stifling, and I rose up and went and stood by the open door. The cool breath of evening touched my cheek. In the west the sky was aflame with the crimson of the dying sun. Presently, through the tumult of my thoughts, I heard my mother's voice.

"I hope you'll manage all right without me, David," she was saying; "it will be a change for you."

"When is it to take place?" I asked, turning around.

"This day month."

I gazed at my mother in bewilderment. Already I coud see the kitchen without her familiar presence. Then I thought of my father, and, strange to say, my heart softened. He had loved her—once. I went to her and kissed her.

"I hope you will be happy, mother," I said gently; and then, before she could utter a word, I passed quickly out into the sweet dusk of the summer night.

The flame in the west was dying down, and overhead the first pale stars were gleaming in the fading sky. Obeying a deep-rooted instinct of my nature, I went swiftly up the slope behind our farm. In trouble the hills drew me irresistibly. I could breathe better beneath God's blue; I could see with clearer vision in his kindly dark.

Much of my past life rose up before me as I hurried on through the swift-coming night. For the bitterness of the present hour was so strangely interwoven with the story of all that lay behind.

I thought of that red-letter day long ago when the school master had climbed up to our farm. I thought of all the bright hopes which had filled the brief years of my youth. I thought of that strange and sudden home-coming, and of my promise to my dying father. I lived over again the days when I had lost the first courage which comes with sacrifice, and the glow of a high resolve had passed away.

In spite of hard experiences, I had always clung to my belief in a God who loved and cared and who acted with a wisdom uncomprehended by our foolishness. But that night as I lay on the grass under the cold eyes of the stars, it seemed to me that such faith was vain. No unseen Pilot stood at the helm of my life's frail bark; it was the plaything of the winds and waves of chance. As I write these words shame comes upon me. God knows how bitterly I have repented of that dark hour of unbelief. With the psalmist of old I can declare that his goodness and mercy have followed me all the days of my life. But let me tell my story clearly and calmly.

It seems to me that even my own poor pen must grow skillful when it writes Mary's name. Ever since the day when she came up to help my mother with the hay-making I loved her. The wild roses were in bloom upon the hedges, and I remember thinking that she was like a rose herself—a rose so sweet and fragrant that she could turn a man's life into a garden. And from that time for many months the thought of her filled even my darkened days with sunshine—yea, though it led to my bitter undoing, and I knew that never again could I look into her sweet eyes without a feeling of unutterable shame. For who was I to dream of love? How could I ask Mary, or any other woman, to share such a life as mine, to share such a home as my mother's presence made inevitable? And when I asked myself these questions, I knew that all my dreaming was over.

I think that here, for clearness' sake, I ought to explain that after my father's death his affairs had been found to be so involved that part of our little farm property had to be sold. Thus the burden of poverty lay heavily upon my shoulders, and from morning till night I was forced to toil for the scant necessities of life. As regards my mother, I have no wish to speak a harsh word. I stand in too much need of the cloak of charity for my own failings to fall into that error. But this I will say: that our kitchen was no place for a tired man to come home to of an evening, and that my mother's strange temperament was not the least of the trials which it had pleased God to send me.

And so these were the reasons why I had been so soon able to reassure my old schoolfellow, when, but a week before I heard of my mother's approaching marriage, he came to tell me of his love for Mary, and bluntly to demand my intentions. To this day I can see the look of relief on his face as I gave him my promise that he should have nothing to fear from me. And then because our hearts were knit by common memories, and because I felt such sudden craving for sympathy, I had shown him how my life was set about with barriers. After that I had tried to think of him as Mary's future husband, for report said that she was inclined to look with favor upon a suitor so desirable. Then, without warning, the fetters fell from my life, and I knew that I was a free man at last. But freedom had come too late.

And so this was the knowledge which was filling my heart with such bitter pain as I sat on the hillside in the star-lit silence of that summer night.

. . . . . .

David has insisted upon my telling the second part of this story. I have told him that I have no skill for such a task, and that it would be far better for him to finish it himself. But, as I once promised to obey him, I have got into the habit of doing what he bids me—at least, I generally do. There, I have made an absurd mistake at the very beginning, which proves my point and would convince anyone except a man. For now I have let out our secret, and no one will care to read to the end. But, as David is waiting, I suppose I must proceed.

Of course, I knew quite well that he loved me—yes, even at the hay-making that golden afternoon. And I? Oh, well, there can be no harm in confessing now that I had never known before what easy work hay-making could be—at least, in David's field. And for months after that I went about with such gladness in my

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a

Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, descr tion of my past sufferings and how I permanent cured myself.

You Can Cure Yourself at Home Without the

Aid of a Physician.

It costs nothing to try this remedy once, and you desire to continue its use it will cost you twelve cents a week. It does not interfere your work or occupation. I have nothing to sell Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who will testify that this family remedy cures all troubles peculiar to their sex, strengthens the system and makes healthy and strong women. Write to-day, as this offer may not be

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo

heart that I used to wonder that no one heard its singing. The following winter my two elder sisters were gayer than ever. They were the handsomest girls in all the country-side, and so it was only natural that they should have their admirers and be invited here and there, while I minded the house and made things comfortable for my father when he came home to his tea. But I don't remember finding it dull. David sometimes dropped in to supper. I fancy my father liked to hear him talk, for, as everyone knows, nature never intended David for a farmer, and he would have been a school-master if his father had lived. A great deal of the dairy work fell upon me that winter. But I don't remember grumbling or finding it heavy. David sometimes lent me a hand.

It was in the spring time, when the cuckoo was calling in the little wood behind our farm, that the song in my heart broke off. Of course, my sisters knew what had happened, for there are certain things which women have no need to be told. My father said nothing, only I noticed that his manner towards me grew more gentle as the days passed and David never came. Once or twice I saw him—David, I mean—as we came out of church, and anyone could see that he shunned me. But why? That was the question I kept asking myself, and it was never answered until one day in June the chance remark of a rejected suitor let in the daylight. Foolish fellow! I was too miserable even to feel surprised. Marry you, after David and I had worked in the hayfield together? But I felt grateful to you all the same, for though you spoke in anger, and you had no right to mention David's name to me at all, yet unwittingly you explained the silence of those long weeks. So David was poor and proud, and his mother shut out any other woman from entering his life. Then the very next morning we heard that old John Davies was about to take unto himself a wife, and that his choice had fallen upon David's mother. And that day I stopped to listen to the larks singing high up over the daisied fields.

But still David never came. Every morning I said, "He will come today," and every night I said, "He will come tomorrow." I grew to feel as if I had been waiting for something all my life. At last I could bear it no longer, and so, about a week after David's mother was married, it came suddenly into my head that—

(At this point I would fain lay down my pen, for I have come to the hardest part of my story. But it seems to me that I am only concerned with David's opinion, and that it were foolish to care overmuch for the praise or blame of any other. Nor do I intend to give any explanation save this: that I knew he loved me, and that only a miserable mistake could be keeping us apart.)

When I had tidied up the kitchen the next afternoon, I slipped from the house and went up the footpath to David's farm. I found him at work in the three-cornered field. He came quickly towards me, the sunlight on his face, a look in his eyes half of wonder and yet wholly glad. There was no need of formal greeting between him and me. We had been parted too long for that, and, besides, I had done with formalities when I left home. So all that David did was to take both my hands in his, while he said, simply, "How good of you to come all the way up here!"

I could answer him nothing, for the change in his face startled me, and I forgot the words I had been minded to speak. The next moment I felt myself turning crimson under his gaze, and all my courage ebbed away. I drew my hands from his, and thus for a space there was silence. And over our heads stretched the blue of God's sky, and all around us the ripening corn whispered at the touch of his breeze.

"I shall never forget that you thought of me in your happiness," said David, at last.

I turned quickly and faced him.

"What do you mean?" I asked. "What happiness have I?"

"I thought that—that you were—"

"Then you thought altogether wrong," I interrupted, for suddenly I understood.

Faintly across the hill came the sweet tinkle of sheep bells. Not far away a bird sang softly.

"Mary!" cried David, "Mary!"

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

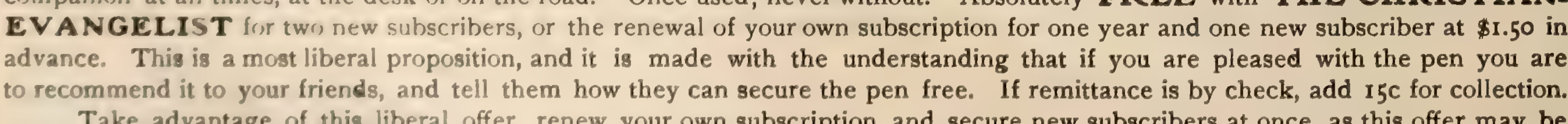
25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

The Popular
TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.
Effervescent Relief for Constipation
Biliousness, Disordered Stomach
Promptly effective. No griping or unpleasantness.
Of such unusual excellence that it has been
sold on merit more than 60 years.
At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

FREE A $3.00 FOUNTAIN PEN FREE



A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. Absolutely **FREE** with **THE CHRISTIAN-EVANGELIST** for two new subscribers, or the renewal of your own subscription for one year and one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer, renew your own subscription and secure new subscribers at once, as this offer may be withdrawn at any time. THE CHRISTIAN-EVANGELIST is worth more than $1.50 to any home.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

Anything but the Scrap-Heap.

The Rev. Howard W. Pope tells the story of a Christian blacksmith who had had a great deal of affliction, and was challenged by an unbeliever to account for it. This was his explanation: "I don't know that I can account for these things to your satisfaction, but I think I can to my own. You know that I am a blacksmith. I often take a piece of iron, and put it into the fire, and bring it to a white heat. Then I put it on the anvil, and strike it once or twice to see if it will take a temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I plunge it into the water This I repeat several times Then I put it on the anvil, and hammer it, and bend it, and rasp it and file it, and it makes some useful article which I put into a carriage, where it will do good service for twenty-five years.

"If, however, when I first strike it on the anvil, I think it will not take a temper, I throw it into the scrap-heap, and sell it at a halfpenny a pound.

"Now, I believe that my Heavenly Father has been testing me to see if I will take a temper. He has put me into the fire, and into the water. I have tried to bear it just as patiently as I could, and my daily prayer has been, 'Lord, put me into the fire if you will; put me into the water if you think I need it; do anything you please, Lord; only, for Christ's sake, don't throw me into the scrap-heap.'"

❀ ❀

Ten-Cent Music Lessons in New York.

A unique institution occupies seven good-sized rooms in Clinton Hall, down in the very heart of the Jewish settlement. It was founded several months ago by Mrs. Clara von Ende Liebman, and has so far been maintained out of her private income. The object of the school is to give to the children of the working people opportunities for studying music. Mrs. Liebman, who believes implicitly in the ennobling influence of music, says: "Many who have heard of the school and its project deem it superfluous and a luxury to teach children of the very poor the art of music, but I do not agree with them. Anything that can render another pleasure is not superfluous. I have always considered music, as did my father, the most uplifting influence that can be brought to bear upon human nature. Unlike most schools, we do not turn away applicants who have apparently no talent. The very desire which prompts them to save their pennies in order to take a lesson, and the time which they devote to practice day after day, is in itself a sermon and worthy of appreciation, whether they ever develop a marked aptitude or not. Most of the children are, however, much above the average in both natural talent and their untiring devotion to practice!"

A convincing proof of the East Side's appreciation of the ten-cent lessons is the sacrifice necessary in the homes of the children in order to eke out the weekly ten cents, for the conservatory reaches out to the very poorest class of people, and it is only by dint of much scrimping and saving that the sum which seems so little, but which will really buy so much in the quarter, can be spared. Little tikes with toes out at shoes and their little home-made knickerbockers obviously cut down from dad's or brother's, come in and proudly hand in their dimes as they explain whether it is a violin or piano lesson that they desire.—*Harriet Quimby, in Leslie's Weekly.*

A Fair Deal.

A southern congressman tells a story of an old negro in Alabama who, in his bargaining, is always afraid that he may get "the worst of it." On one occasioin, it appears, this aged darky went after a calf that he had pastured all summer, and asked what he owed for the pasturing.

"I have a bill of $10 against you," said the farmer who had undertaken the care of the animal, "but, if you are willing, I'll take the calf and call it settled."

"No, sah!" promptly exclaimed the negro, I'll do nothing like dat. But,"he added, after a pause, "I'l tell you what I will do —you keep the calf two weeks longer and you can have it."—*Harper's Weekly.*

❀ ❀

The Mote and the Beam.

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I can not come here any more."

"But why not?" was asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has anyone said a pleasant word to me, before or after service; and I can not stand it any longer; I am going to some other church.

"I am sorry," the minister answered, gravely. "It should not have been so. I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I," she exclaimed, "I never spoke to anybody—it wasn't my place to. I never thought of such a thing!"

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow worshipers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created herself. It might all have been very different if only, seeking the lesson close folded in her pain, she set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone; the world has too much need of him.—*Southwestern Presbyterian.*

Learn Telegraphy and R. R. Accounting.

$50 to $100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by railway officials. **Operators always in demand.** Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,
Cincinnati, O., Buffalo, N. Y., Atlanta, Ga., La Crosse, Wis., Texarkana, Tex., San Francisco, Cal.

The College of the Bible
Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route

Beautiful Scenery
Fine Roadbed
Elegant Equipment

Everything New and Up-to-date

The Best Dining Car Service in the West

Daily Through Sleepers from
Chicago, Omaha and Denver to
Los Angeles

Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished
by any representative

J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, G. P. A. - Los Angeles - T. C. PECK A. G. P. A.

ILLINOIS CENTRAL RAILROAD
CENTRAL
MISSISSIPPI VALLEY
ROUTE

WILL OPERATE
Through Sleeping Cars
From ST. LOUIS To
Northern Michigan Summer Resorts
This Season as Usual
C. C. McCARTY, Div. Pass. Agt.,
ST. LOUIS, MO.

A NEW BOOK
That is a satisfaction to us as its publishers
and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of
TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

With the Children

By J. Breckenridge Ellis

The Advance Society.

The other day I was out on my balcony with Felix. I said to him, "Do you realize that you are known from one end of the country to the other;" that I have received letters about you from England, from Japan, from Canada, from China?" Felix purred. I said, "Brother Pinkerton tells me that when he went to the San Francisco convention, people had heard of you that had never heard tell of him." Felix waved his tail. "You are just an ordinary cat—a stray," I continued, "and yet you have had greatness thrust upon you!" (I was born great.) "You are famous, sir. Almost every state in the union has heard of you." "All this is of no interest to me," remarked Felix. "I think I see a mouse out yonder in the long grass." He jumped over the banisters and began to hunt. I was telling someone about our missionary in China. "The Advance Society tries to send her five dollars every month," I explained. "We can't go to China to tell the story of our faith, but we feel, in sending our dimes and quarters and dollars, that we are sending someone to preach for us (and when we send a dollar we feel that we are sending a special train with a sleeper)." He answered—this wasn't Felix, but a two-legged cat—that he wasn't much interested in foreigners, he had all he could do to attend to matters nearer home. By the way, I sent Drusie another five dollars last week. If you will lend a hand, we can do the same before another month passes.

Well, our orphan Charlie has paid me his annual visit. You will remember the Advance Society bought his ticket from St. Louis to Mrs. Ryman's, where he stayed a month; then Mrs. Ryman's father-in-law kept him, with other friends, at or about Grayson till the last part of his two months' visit, when he came on to Plattsburg. He had a fine time at Mr. Robert Marshall's, for they have a son there, Terrell, who is just Charlie's age, and a dog, too—I don't know how old the dog is. Charlie came here the day before a big circus came to town, if you will excuse me for mentioning such a thing in a religious paper, and Terrell came the day of the circus—I wonder how he happened in on that day? As I told you, my mother was visiting in Kentucky, and as we have no maids or butlers or coachmen, all the work fell upon the old family servant and the gardener. The old family servant is not an expert with the frying-pan, as he has spent most of his time in writing books and young people's pages for weekly magazines, and the steak that he cooked was refused by orphan Charlie, as being something beyond his experience. The steak was not so curious as the gravy, however. It was dappled-colored, with little hills rising above the levels. We were far more successful with the chickens, which a kinswoman sent us already fried, and the watermelon left nothing to be desired, except a worthy successor. The gardener kept the board stocked with tomatoes, upon which the orphan mainly subsisted, till we thought it best to let him go back to Terrell Marshall for a few days to recuperate. Then he came back here, and left from here for St. Louis. The last dinner was the supreme effort of the old family servant and his father, the gardener. There were boiled potatoes, boiled corn, boiled butterbeans, boiled coffee, boiled ham, with the inevitable tomatoes and baker's bread. Even the orphan said it was a fine dinner. There was so much he couldn't get to the catsup. While Charlie was here, Mrs. Nan Porter and Mrs. T. H. Capp invited us to dinner, not on the same day, either, and we were given a boat ride by two young men, Will and Henry Perkins. These brothers own a skiff on a creek that runs through their pasture. We took a long ride, and everybody tried his hands at the oars. It was a beautiful day, and the sun cast romantic shadows on the placid water, and there was a big watermelon, and five muskmelons waiting for us on the bank, and so many cows standing in the stream that we could have done the milking as we rowed along. The current was not deep enough to excite our alarm, or, if we did get frightened, all we had to do was to look at the cows' legs to relieve our minds. When the meals were over and the kitchen cleaned up, the old family servant was metamorphosed into a gentleman of the house. He and Charlie then played duets; Charlie on the piano, and the gentleman on the piano by his side, or on the violin or the flageolet. Charlie's favorite was, "Meet Me at St. Louis, Louis" (pronounced "Louie" in both places), as it no doubt reminded him of home. The other's favorite was, "I'm Wearing My Heart Away for You," not because any of his heart has worn away for anybody yet, or because he knows anybody who might act as a grindstone on that sensitive organ, but because he first heard the song at the street carnival under a close, black tent, sung to moving pictures which were so much prettier than the lady who sang the song, that he felt sorry for her and wondered if anybody would ever throw confetti at *her* as she passed down the street. We had the high dive, too, and it was free, but that has nothing to do with this story. One afternoon some of the girls came in to sing for Charlie—and for themselves, too, for they enjoy it, and there was candy. And we had "Wearing My Heart Away for You" as a duet, and then as a sort of instrumental hash, and then we warmed it over on the piano and fiddle, till Charlie said he thought we were wearing the song away. He says things like that every once in a while. I found him much improved since his visit last year. He is a good boy, and bright, and has manly qualities. He went home the Saturday evening before his school-opening. I went to the station with him, of course, and after he had hunted in the weeds for his lost pocketbook, which held over two dollars when he lost it, and after he hadn't found it, the train for St. Louis came rolling in, and it was "Good-by!"—and a cloud of dust, and Charlie goes back to the orphan home and I to my bright, happy home—how different! Now, as I came away from the station, I was thinking how the Advance Society had been the means of our orphan enjoying two whole months away from the hot, crowded city, and how I had been the means of interesting the Advance Society in our orphan and missionary. And I got to wondering if anybody in Plattsburg, that night, was happier than I. I heard shouts of laughter from young people, and the neighborly voices of the old, but they were not so happy, for my happiness was too deep for a voice. Two solid months of enjoyment in country fields and village homes—two months out of the heart of St. Louis—that is what I had given, thanks to the Advance Society! Near the station I saw the most wonderful tent, fitted up like a canvas palace with rooms and porches, and outside were covered wagons. Some gypsies were cooking supper under the open sky, and other gypsies were lounging at the tent-doors, ragged and blissful. But I looked at them and thought, "No, not even *you* are so happy as I!" And I am sure you who helped to give Charlie his vacation, either by sending your mite, or by opening your doors to him, share this happiness; and it is all the reward you could desire. Since our orphan went back, he has written: "I am now in school; it began Tuesday. Our new matron is pretty good. Miss Tena Williamson" (the former matron) "made a visit here last night. It has been raining down here this morning. The ticket from Cameron Junction cost $7.45." (The Av. S. pays this.) "I guess your mother has returned by this time. I am well and hope you all are the same. Call up Terrell (by telephone) and tell him I said hello." (This message has been faithfully delivered.) "I guess I had better write to Mrs. Ryman.

HAY-FEVER
AND
ASTHMA
CAN BE
CURED.

THE KOLA PLANT.

The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific.

Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay Fever and Asthma, by Himalya after 15 years' suffering. Mrs. J. E. Nordyke, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Clossen, 126 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya as it cured me of Hay-fever and Asthma and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. **It costs you absolutely nothing.** Write to-day to the Kola Importing Co., 1162 Broadway, New York

Drake University,
HILL M. BELL. Pres. **Des Moines, Iowa.**
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. V..

Tell all hello. Good-by. Charlie."

This is from our missionary, Drusie, who, I find from the "Missionary Tidings," is a faithful member of the C. W. B. M.: "The five dollars was received. How good of the Lord to send the drafts so regularly! Praise his name. Really, are you not a preacher, Mr. Ellis? I was under the impression that you were a minister or had been once upon a time. Like you, I do not like 'Rev.' before a man's name. I like 'Brother' or 'Pastor,' though I have heard some among the Disciples make objection to the word Pastor." (So have I; I know preachers who would apparently as soon be called rascal as pastor. Perhaps were I a preacher, I could understand the objection, but I can't see it now, though that will sound like heresy to some who read these words. Perhaps they will not even get printed, they must sound so dreadful to some ears. But the word pastor merely means a feeder, it doesn't mean anything bad. If a preacher isn't a feeder, or shepherd, he ought to be. Sometimes it's mighty dry feed, but I've found that you can live on pretty poor stuff, for awhile —can't you, Charlie? No, I never was a preacher. Drusie continues): "Dear members of the Av. S., the drafts come so regularly, I can feel it in my bones when it is time for another without looking up the calendar. It is wonderful to me that you should do so much for one whom you have never seen. The dear Lord himself speaks in your hearts. It has been so since I started to China, dependent upon Jesus alone for support." (The reader will remember that while Drusie belongs to the C. W. B. M., she is not sent to the South Chih-li Mission by them or by any board, but depends for support upon voluntary offerings.) "The Christian-Evangelist is a regular and welcome visitor. I enjoy the Av. S. page very much, indeed, also 'The Woodneys.' My grateful thanks to those who send the paper. I am surprised at how many have contributed to the money sent me. I send letters to all whose addresses I know." (The addresses you ask are: Carl and Clarence Per Lee, Grand Rapids, Mich.; Simpson Ely, Joplin, Mo., and Geo. W. Dawson, Kansas City, Mo.) "I wonder if you realize what five dollars means toward the mission cause. For local need we use Chinese 'cash.' One thousand 'cash,' strung together, is worth about thirty American cents. Many a man supports his family on two hundred cash a day, the usual working man's wages, or about six cents. They have almost no furniture, only a bed built in one corner, and a little brick oven for cooking. Some can not even afford straw mats for the floor, the Chinese sit on the floor, you know. The higher officials, however, have a table, and two chairs for callers. Well, a genuine revival has broken out among us missionaries, who need times of refreshment as well as other people. The bookkeeper and secretary started to talk about Jesus, and somehow we forgot all our work and our souls were just flooded with joy. That night at prayer meeting, I never was in such freedom in my life, yet there was a spirit of reverence and quietness. There was no human leader. Our director was away. Anyone just started a song, or prayed, or testified. One realized that God was present, hearing every word. It was a quarter to eleven before we knew it." (Reader, just fancy its being a quarter to eleven at an American prayer meeting before we know it! Why, it's as much as a preacher's life is worth to run it up to nine o'clock.) "I want to tell you about a man named Chao Lien Hsing, who has been converted only six months. He is like a little child in faith, believing God will do everything that is said in his word. And God is using him wonderfully. He is convinced that all things are possible to those who believe. He is a very ordinary man, but when his face is shining with the glory of God, one thinks not of Chao Lien, but of Jesus. Pray for us, dear ones."

I am sorry I have not space this week to print many interesting letters, which go over till another time. The following, however, is too intensely interesting and important to be overlooked: Mrs. J. H. Hall, Cantrall, Ill.: "Will you please explain what it was Mr. G. C. D. Woodney ate, when he helped himself to more *cymlings* as recorded in the enjoyable serial?" Cymlings, generally pronounced "sim-lin's," are a species of squash that are mighty good but not very filling. When cooked they make a mushy, soft dish, of a bright yellow and pasty description. Cymlings are fine when you have a whole lot of other things on the table. You cook 'em with milk and lots of seasoning, the richer the milk the better, and you bring 'em on hot. Cymlings when warmed over are never what they once were. A dollar came from Lathrop for Drusie; and when Terrell Marshall came over the day of the circus, he gave me a quarter for our orphan.

Plattsburg, Mo.

A Complete Line of

BAPTISMAL SUITS

Guaranteed Best Quality.

Write to us for Prices.

CHRISTIAN PUBLISHING CO. - St. Louis, Mo

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.

E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to [illegible], $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only $[illegible].00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

THE NORTH-WESTERN LINE

UNION PACIFIC THE OVERLAND ROUTE

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.

P. C. 122

Christian Publishing Company
2712 Pine St.

J. H. Garrison - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

Business Notes.

The Cradle Roll, needs seeing after in a nice way and we have just the things you need for its successful prosecution. Order samples.

The large sale of "The Holy Spirit," by Garrison, seems nowhere near the end, judging by the orders for this week past; $1 per copy, postpaid.

Any book in the market will be supplied with pleasure, but to save time for you, give the name of publisher or author, or both, and the book will be sent you promptly.

Of the American Standard improvements there is no end, and now we have an excellent New Testament in divinity circuit, full leather, at 75 cents. It is one of the prettiest, handiest and most convenient books.

For devotional books, "Alone with God," "Half Hour Studies at the Cross," and "Heavenward Way," 75 cents each, or $2 the set, postpaid, have not been surpassed among any religious people.

From the standpoint of the good there is in it we are glad to see the increased demand for Cradle Roll and Home Department supplies, and from a business point of view, of course, we are glad of it.

For all our friends who order their holiday gift books before the "rush" we will put any name selected, in gilt, on front cover of any book selling at $1 or more; but to secure service, even now, you must give us time.

More than 800 Popular Hymns No. 2 have gone out this week, while the demand for other song books of like character has been good. If you are contemplating a new book of the cheaper kind, write us.

More than 100 of "The Victory of Faith," by E. L. Powell, have gone from our office this week, and the more you read after such men, the more will be the demand for such books. Twenty sermons at $1.00, handsomely bound.

Now that the forces are taking up their work after a pleasant vacation, do not forget the Home Department, so important and helpful, and do not forget that we have everything needful to make it a success. You can have all the samples by asking.

To the many new friends coming to us under the increased circulation of THE CHRISTIAN-EVANGELIST: Command us for any information about anything connected with any department of church work. Our 128 page catalog will be gladly sent you on application.

If our friends would only "take time by the forelock" and make their holiday selections now, you would have the choice, would have an abundance of time to insure their safe arrival and would "avoid the rush," which always means more or less miscarriage, lost packages and disappointments.

"Can you refer me to some good book for instruction on the church?" We can point to Munnell's "Care of All the Churches," cloth, 75 cents, or Milligan's "Scheme of Redemption," which every elder should have, every deacon should study, and every evangelist should teach, in order that our working forces may know more of what to do and how to do it. Milligan is $2.

One of our brethren in Texas has sold fifty copies of Johnson's "People's New Testament with Notes," and he is going right on with his canvass, for such a book is always in demand where persons want the teaching of the New Testament in a clear, pointed, concise style. Johnson's is without doubt the best New Testament commentary for the masses from any house, selling at $2 per volume, or $4 for the set, prepaid.

Do you wonder what number they are singing now, when you come into church a little tardy some Sunday? We have prepared a hymn register for all the hymns of any one service to be put before the congregation, so that without embarrassment any one can turn to the number and join in this delightful feature of the worship. Write us.

The little booklet used in drilling Juniors in Bible schools and Christian Endeavor societies by H. F. Davis in his work in Missouri is now ready, with an exact reproduction of the chart used in his work and we are putting it on the market at five cents each, or 50 cents per dozen, postpaid. Order one, and you will order more for drill work in your school and for interesting your societies.

For betterment in Bible-school organization, development and work, nothing on the market is superior to the Guide Book, selling at 25 cents, postpaid, while for the Endeavorers we have the Helping Hand, by the same author, and at the same price, postpaid. The former should be in the hands of all Bible-school officers and teachers, the latter in the hands of all Endeavorers, for whom, also, we have the "Junior Instructor," at 10 cents; the "Young People's Society at Work," 10 cents, and the "Ways of Working," 10 cents.

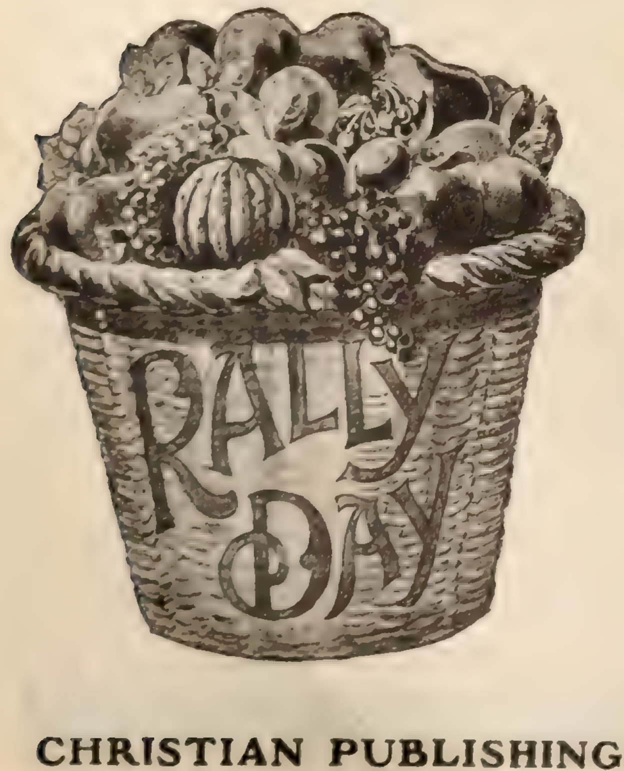
The fall season will see the organization of many Normal classes, and to all such we can heartily commend the Normal booklets, by W. W. Dowling, who, as a teacher of Bible school teachers, stands at the head. There are seven of these in a set, one on the Bible; another on the Christ; another on the Church; another on the Land; another on the Institutions; another on the History; another on the People, all of them first-class for Normal or Institute work and selling at 15 cents each, postpaid, or $1 00 for the set, postpaid.

"Going to Have It?" Sunday-School Rally.

Why not start the forces right and enthusiastically in the work this fall by a rousing Bible-School Rally? It is "up to you" to take advantage of such opportunities to quicken the school blood, to arouse parental interest and make ready for a good winter's campaign for Christ. Will you?

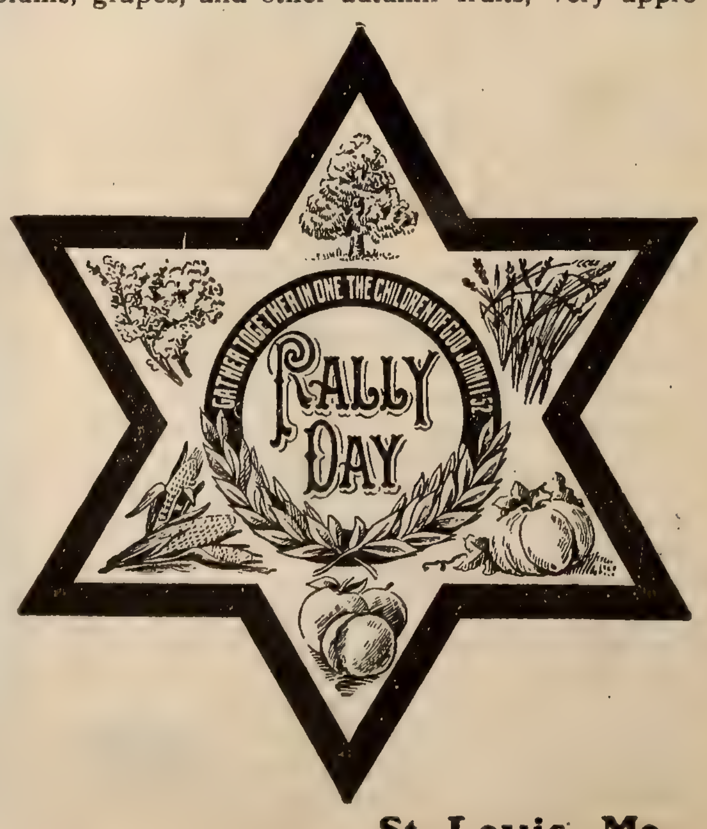
A Basket of Fruit

A farmer's basket filled to overflowing with fruits, such as pears, peaches, plums, grapes, and other autumn fruits, very appropriate for the harvest period, and in three colors, with assorted ribbons attached, at $1.50 per hundred, or at tha rate in any quantity.



The Star

A very pretty design in the shape of a star, indicating "The Star of Hope," "The Star of Promise," and such like. Printed in three colors, with selections like "Gather together in one the children of God." It has a sheaf of wheat, oak tree, fruit, vegetables, etc., in each of the six points of the star; each star has a silk ribbon, assorted colors, for pinning to every person attending Rally Day. They sell at $1.50 per hundred, or at that rate. But our supply is very limited and when this is exhausted no more can be had for this season.

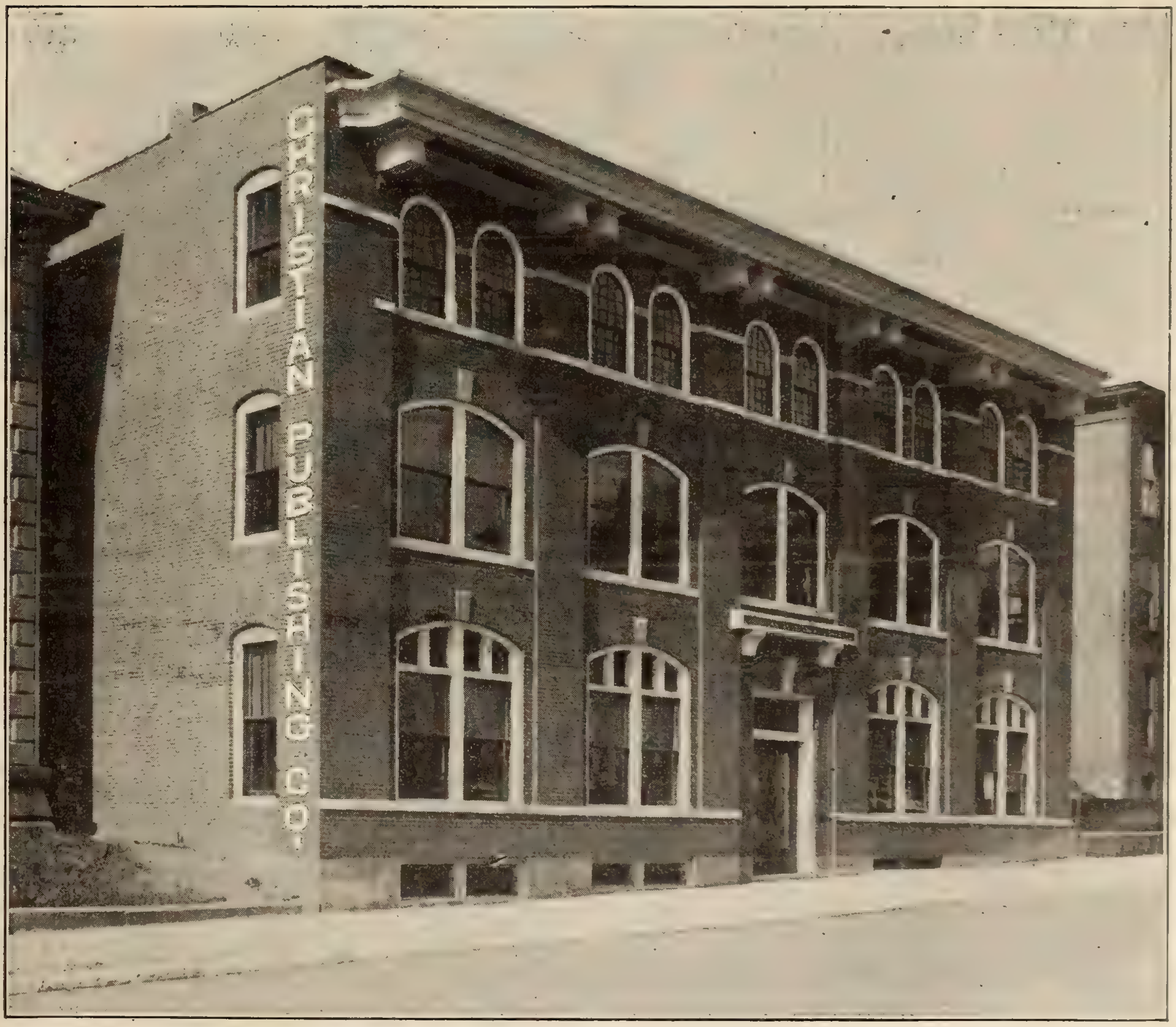

GATHER TOGETHER IN ONE THE CHILDREN OF GOD. JOHN 11:52.
RALLY DAY

CHRISTIAN PUBLISHING COMPANY, - - - - St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 40. October 5, 1905. $1.50 A Year



CHRISTIAN PUBLISHING CO.

OUR NEW BUILDING—Nos. 2710-2712-2714 PINE STREET.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } **Staff Correspondents.**

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; not by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO. - St. Louis, Mo

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

THE VERY LATEST AND BEST
Christian Workers' New Testament
With marked passages so connected by references as to make
a complete study of any particular theme a very easy matter
Leather Binding. Divinity Circuit.
Prices: - - - 75 cents to $1.25.
Write us for particulars
CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

EVERYBODY IS LAUGHING HEARTILY
—AT—
REUBEN
—AND—
HIS EXPERIENCES AT COLLEGE AND ABROAD.
Send One Dollar for "Reuben: His Book" to
CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

DECIDEDLY THE BEST HYMNAL PUBLISHED

IMPROVES THE
Music One Hundred Per Cent

ENRICHES THE
Public Worship of the Church

GLORIA IN EXCELSIS

THE COMPLETE
Edition Contains 612 Pages

THE ABRIDGED
Edition Contains 400 Pages

Let us tell you about it. CHRISTIAN PUBLISHING CO., St. Louis.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

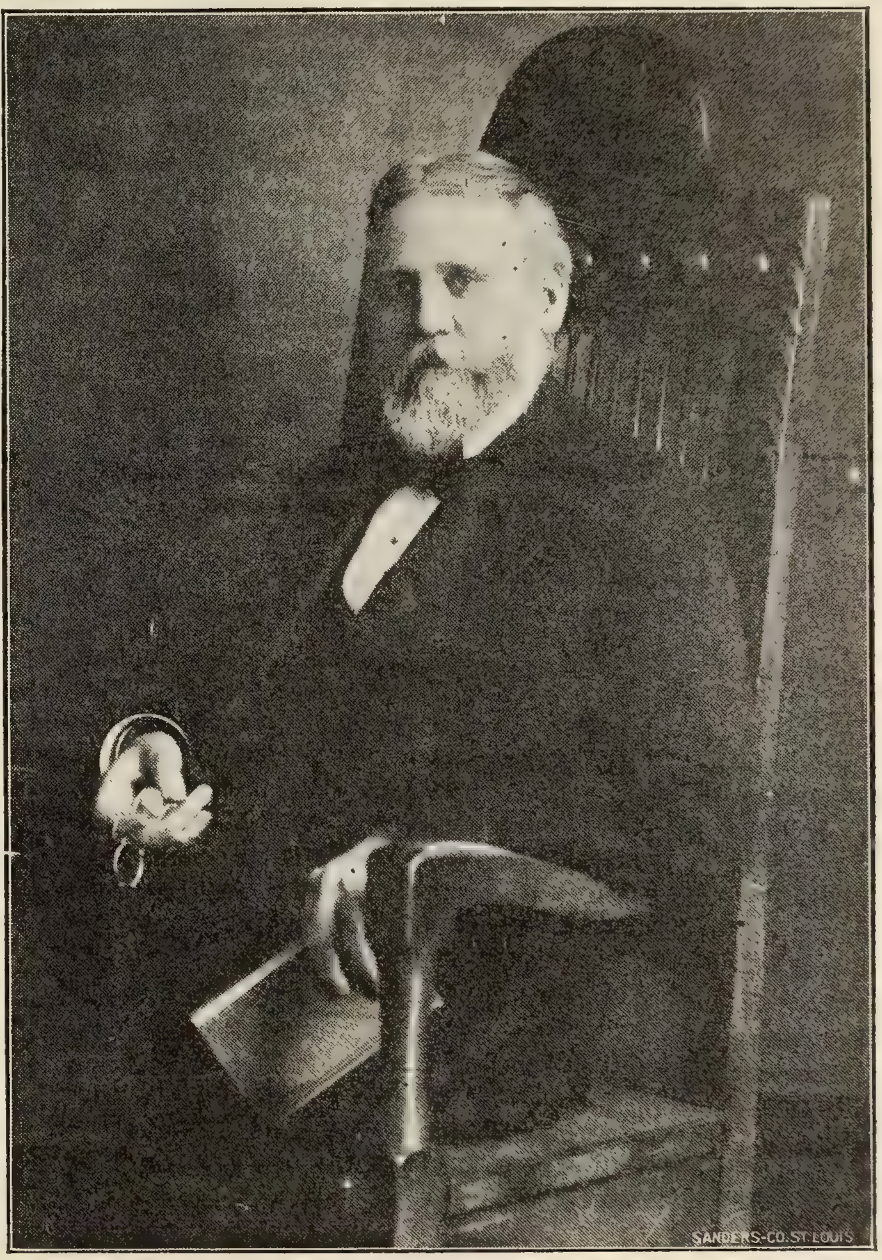
Vol. XLII. October 5, 1905 No. 40

Current Events.

The President's Vacation. On the last day of September President Roosevelt ended his "vacation" at Oyster Bay and returned to Washington. We speak of it as a vacation because the papers have been calling it that. But it has been far from vacant of public duties. During this so-called vacation the President has kept in touch with political developments at home, has been in daily consultation with Congressmen, Senators and departmental heads, has been working out his plans for tariff revision and railway rate regulation, has worked over in some detail the Panama Canal affair in consultation with the commission, has doubtless written most of the message which he will present to Congress when it assembles, and has made the most daring and successful intervention in old-world international affairs that has ever been attempted by an American President. It is perhaps not easy for any of us to appreciate the outgo of work and study which was required by the President's part in the Russo-Japanese negotiations. The words that he spoke were not so many, and they were relatively simple. But only those of us who have been presidents of the United States can understand fully the burden that must be borne by a man who is determining to do an unconventional thing which, if successful, will accomplish a vast and beneficent result, while failure in it will bring himself and his government into contempt before the world. Being the world's greatest peace-maker is only by a hair's-breadth removed from being the world's greatest meddler. To choose and carry out a course of action in such a case—even if it required no act beyond the speaking of one word—is a task to make a man's hair turn gray in a night. The President has handled it as part of his summer vacation. He is back in Washington now, rested and refreshed, and ready for work.

* * *

The Winter's Work. There is every reason to anticipate that the President's winter will be as full of weighty business as his summer has been, though doubtless it will contain no single item of such magnificent scope as the Russo-Japanese peace negotiations. The largest enterprises which he will have on his hands will be the securing of legislation for the federal control of railroad rates and the revision of the tariff schedule. On both of these points the party is divided, and the President is in the minority, so far as the political leaders are concerned. The professional politician, whether Republican or Democrat, knoweth his master's crib too well to favor railroad rate regulation. The machine will be against it. But the President's popularity is so extraordinary that scarcely anyone in public life, especially in his own party, will dare to oppose him openly. We are therefore likely to see some unusually subtle politics, when the congressional leaders set out to thwart his plans without incurring the odium of openly opposing him. It is quite in keeping with the historical precedents that, during a President's second term, there should be a weakening of party discipline and a lack of cordiality between the administration and the chief engineers of the party machine. A president who is not eligible to re-election is less amenable to the influence of the party leaders than one who hopes for another term and must keep the machine well oiled in order to get it. So far, the present situation is not at all exceptional. But it is unusual for the executive in such a case to be so amazingly popular with the rank and file of both parties and with the people of no party and with the world in general that those who are opposed to his policies scarcely dare to proceed except by subterfuge and indirection. And yet, with all of Mr. Roosevelt's popularity, he will not have his way about rate regulation and tariff revision without a prolonged and severe struggle. Against him there will be the weight of thirteen billion dollars of capital, representing 210,000 miles of railroad. Against him will be the old states-rights fear of federal control of anything. And we all know well enough the variety, magnitude and multiplicity of influences which rise up in opposition when a reform of the tariff is suggested. Yes, it will be hard winter—in Washington.



J. H. GARRISON, EDITOR-IN-CHIEF.

* * *

Japan's Bargain. Mr. Dennison, the American who served as Japan's legal adviser in her recent negotiations, has made a somewhat surprising and very informing statement of the cash value of the concessions which Russia made in the treaty which is now awaiting ratification. Upon his showing, Japan did after all succeed in collecting a very substantial indemnity in a veiled form. The portion of the Manchurian railway which Russia ceded to Japan is worth $150,000,000, according to his estimate, and the coal mines of Fushan and Yen-tan are valued at not less than $25,000,000. The fishing privileges along the coast of Siberia will be worth $10,000,000 a year, which, capitalized at 5 per cent, would amount to a lump sum of $200,000,000. The southern part of the island of Sakhalin, which is returned to Japan, is rich in coal and iron mines which are worth uncounted millions. These valuations are amply confirmed by the most trustworthy authorities. When the Japanese people have allowed their heat to subside, they will perhaps begin to realize more perfectly than we can expect them to at present, that it was a great deal better business to accept these concessions and make peace than to expend another billion dollars, not to mention lives, in trying to force Russia to pay an indemnity of six hundred million.

❀

The Cost of Insurance.

Professor Giddings of Columpia University, perhaps the most eminent sociologist in the country, has made a contribution to the many-sided discussion of the insurance question which is now before the public. Aside from the general fact that the financial operations of the great insurance companies are too vast in magnitude and too secret in method for any small group of men to handle with safety to the investor, he gives as the great source of all the trouble that the premiums are too high. We pay for our insurance and we pay a great deal more which goes into the expenses of extravagant management and into heaped-up surplus funds. Professor Giddings, in speaking of the cost of insurance, says: "Roughly speaking, the payment of $200 a year in premiums to an insurance company by a man 40 years of age and in good health, buys an insurance of the face value of $5,000. An examination of the finances of the great New York companies as made public in the recent disclosures, and a comparison of them with the finances of the life insurance systems of a country like New Zealand, where the business is honestly managed by the state, indicates that a premium of $200 ought to secure an insurance of between $10,000 and $15,000." Some of the insurance people have undertaken to answer this statement from Professor Giddings. They do so by saying "it can't be done." The answer does not seem wholly convincing in face of the fact that it has been and is being done. Until the present time, most of the wise advice on the subject of insurance has been to the effect that one should avoid cheap insurance and invest in a company whose premiums are large enough to provide for an ample surplus. And it is wise advice. No sensible man expects to buy gold dollars for 40 cents apiece, and cheap insurance at any price is as bad a bargain as cheap eggs. But that is not saying that we should pay two dollars apiece for gold dollars. And that is about what some of us have been doing in the matter of insurance. There is no fault to be found with the goods, but the price is too high. A poor article (shaky insurance, for example,) may be dear at any price, as we are fond of saying; but it does not follow that a good article is cheap at any price.

❀

Lace and Learning

The making of Honiton lace, says an English paragraph, will soon be as much a lost art as the feather work of the Aztecs, because a recent order of the local school board, in the town which gives its name to the lace, compels the children to attend school so that they have no time to learn to make lace. We do not profess to know much about the peculiar merits and beauties of genuine Honiton lace—no mere man would be expected to—but if this statement correctly presents the alternative, we view with entire composure the extinction of the industry. No sort of lace can be quite precious enough to compensate for the cramped and starved lives of its makers, if that is a necessary condition of its making. If it comes to a choice between wearing lace and keeping the children in school, we will go without Honiton while the world stands and make no complaint.

❀

Food Adulteration.

We grow easily indignant over the adulteration of food with poisonous and deleterious substances, but by far the greater amount of food adulteration is harmless except in that it deprives the customer of what he thinks he is paying for. This sort of adulteration we can contemplate without panic or hysteria, but in view of the magnitude of the total values involved we ought not to contemplate it without solicitude and even indignation. When we buy cotton seed oil under the name of olive oil and at the price of the latter, we are not poisoned but we are robbed. So when we buy fruit jellies which are purely chemical products, or any one of a hundred other things which are sold under the name of higher priced articles. The state chemist of Indiana, who has charge of a laboratory of hygiene for the detection of adulteration in foods sold within that state, has been making some interesting estimates of the magnitude of this swindle. He says:

> On the very reasonable basis of twenty-five cents as the cost of one day's food per capita, I believe it is safe to say that in the immediate past the state of Indiana has lost $3,000,000 annually in consequence of unrestricted food adulteration. This is very easy to figure out. Taking an estimated population of 2,500,000 for the state, and reckoning the daily per capita cost for food to be twenty-five cents, the amount spent for food in one year by the citizens of the state will be about $227,000,000. Of this amount one-fourth was liable to adulteration, and estimating conservatively, five per cent was adulterated. The five per cent of the total cost of food amounts to more than $11,000,000. Certainly as much as $3,000,000 would be a very moderate estimate for the loss to consumers in this state through adulteration.

These figures represent only one state. Probably one hundred million dollars a year for the whole country would be a conservative estimate. What we are going to do about it is another question. One thing we can do is to establish a food laboratory in every state and punish the manufacturers and purveyors of all adulterated foods.

❀

Mr. Cleveland and Women.

Not content with the share of troubles to which he has fallen heir by his new connection with the Equitable, Mr. Cleveland has had the temerity to write an article against woman suffrage and to have it published in the Ladies' Home Journal. While he is so near the subject, he takes occasion to defend or explain his former statements about women's clubs. We have no disposition to take the affirmative in a debate on woman suffrage—or equal suffrage, as its advocates correctly prefer to call it—but Mr. Cleveland's arguments do not seem wholly convincing. His fundamental statement is that the result to be feared is not danger to the republic, but danger to the women, if political rights are extended to both sexes. But when he begins to base his argument upon the results of equal suffrage in the four states which have adopted it, he alleges no deterioration of the quality of womanhood in those states but calls attention to the election of Roberts to the House of Representatives and Smoot to the Senate, both from Utah, where women are allowed to vote. This is scarcely fair, unless he is merely trying to prove that universal suffrage is not an immediate and absolute cure-all for every political evil—and that is a proposition which no one really cares to deny. The truth is that the trial has not yet been made on a sufficiently large scale or in sufficiently normal communities—for Utah, Idaho, Colorado and Wyoming are not in all respects typical American commonwealths—to afford any safe and satisfactory basis for an argument from experience. And perhaps, after all, the eloquent ladies who claim for their sex the privileges and burdens of citizenship, have as good a right to fall back upon the doctrine of abstract human rights as had our political fathers who framed the Declaration of Independence upon a basis of philosophy rather than of history.

The Evolution of a Religious Journal

Three things are essential to the growth or evolution of a great religious journal that is to have a permanent place in the religious life of a people. It must have a message to convey, which the people need to hear; room in which to take root and grow, and ability to adapt itself to the changing needs of the times without being false to its essential principles. Lacking in either one of these essential conditions a religious journal is doomed either to an early death or a lingering invalidism, which is worse.

THE MESSAGE.

The only religious message worth while, in this day and age of the world, is the message which Jesus Christ brought to the world nineteen centuries ago. The purer the form in which this message can be conveyed to men, the nearer it approaches that of the Master, both in matter and spirit, the more vital it will be, and the more valuable will the religious paper be that bears it to a needy world. If there is anything in the world which it is infinitely important for men to hear and heed it is the message which God has sent to the world in Christ. It is the message of God's fatherhood, of his heart of infinite love, yearning to save men from the awful consequences of sin, and to bring them into fellowship and oneness with himself, and with each other. The incarnation, the cross, the resurrection, the ascension, the descent of the Holy Spirit, the preaching of the gospel, the organization of the Church, all have their reason and explanation in this gracious and eternal purpose of God. This is and ever must be the substance of the message of every religious journal that is to root itself in the favor of God and the confidence of men.

THE ROOM.

A religious journal must also have room in which to grow. An oak tree can not be produced in a pot of soil. By *room* we do not refer, primarily, to territorial extent, though that perhaps enters into the problem. There must be a place, a field, a *need*, for a religious journal, or there is no promise of permanency for it. There may be any amount of capital behind it, but unless it fills a real need and ministers to the religious necessities of men better than they would otherwise be served, its tenure of life is uncertain, its mission brief. A religious journal, like an individual, has, or acquires, an individuality of its own, a character, a spirit, an influence, which decides the field it is to occupy. If it be limited in its range of vision, in its sympathies, in its conception of Christianity, its constituency must also be limited in the same way. If it make its appeal to the prejudices, the sectarianism and ignorance of its readers, it will draw about it that kind of a constituency, and it is generally a waning constituency. On the other hand, the paper that is able to take a broad view of the world's needs, that has a conception of the gospel which makes its plea catholic in tone and spirit, appeals to a wider constituency, and draws about it readers who are like-minded. In this way a religious paper determines whether its field is to be a wide or a narrow one. But sometimes religious journals attempt to broaden their fields by lowering their ideals, sacrificing their message for a larger constituency. This they may succeed in doing for awhile, but it is the beginning of the end, without a change of policy.

POWER OF ADAPTATION.

The third essential of success is the ability of a religious journal to perceive the needs of the times and adapt its divine message to these needs. Legalism in the editorial chair makes this adaptation impossible, for legalism sacrifices the spirit to the letter. It has lost the spirit of freedom in which all great religious movements have their origin, and is unable to adapt its teaching to the changed conditions and circumstances into which the onward sweep of events is continually bringing us. A false liberalism can not do it, because it does not discriminate between the human and the divine, and often yields the latter, in its mistaken efforts to accommodate itself to superficial or imaginary needs. The religious journal that has a firm grip on the Gospel of Jesus Christ, and knows how to adapt it to the needs of men without sacrificing any essential principle or divine command, has a grip on the future, and is likely to remain an abiding factor in the religious life of the world. Such a religious paper may have a feeble beginning, may have, and often does have, for a time, a severe conflict with poverty and with unworthy prejudices. But if it remain steadfastly loyal to its high ideals, sooner or later it gains the confidence of good men, and a growing constituency that will appreciate its aims and mission, and will help it to realize those ideals in some good degree.

OTHER DEPARTMENTS.

In this article we have spoken of the evolution of a religious journal, and The Christian-Evangelist is, indeed, the root and stem from which have grown all other departments of our publishing business; but, measured by purely commercial standards, The Christian-Evangelist is perhaps the least of the three great branches of our publishing enterprise. The other two departments are that of our Sunday school publications and our book publishing business. These have grown up in the order named. The Sunday school supply department, under the editorial management of our veteran Sunday school editor, W. W. Dowling, has grown from a small beginning to our present complete series of Sunday school publications adapted to the various needs of that important department of church work. For many years this series has held a leading and commanding place in the Sunday school world. The book business, which from the beginning was a part of our plan, was not developed for several years, but has grown steadily until it is not extravagant to say that the literature of the Disciples of Christ, with few exceptions, is embraced in the books which the Christian Publishing Company owns and controls. Each year witnesses an output of new books from our presses which are intended to be adapted to present conditions and needs. This feature of our work is continually growing, and promises to become the chief business of the company. In every department our aim is to produce the very best that we are capable of producing, believing that the Cause and the constituency we serve are entitled to the best.

THEN AND NOW.

The Christian-Evangelist of today, in its size, form, matter, and circulation, together with its material equipment, is a very different paper from what it was forty years ago, and yet the same spirit that breathed in its pages then, breathes in them today. Continuity of aim and oneness of spirit have been a marked feature of the paper throughout its history. The humble sheet, printed on a hand-press, and carried to the post office in a basket forty years ago, was the progenitor of The Christian-Evangelist that now is, with its corps of contributors and correspondents all over

(*Continued on page 1283.*)

Editor's Easy Chair

Pentwater Musings.

This is our last Lord's day at Pentwater for the season. It is a typical autumn day. A stiff breeze blowing out of the northwest is sending in a succession of breakers on the beach, and far out to the distant sky-line the whitecaps are running like flocks of gamboling sheep on a green meadow. The old lake is lifting up its voice in one of its loudest anthems, while the swaying and singing pines join in the autumnal melody. The squirrels have been chattering about it in the treetops—the same little neighbors whose feet were pattering on the roof of the cottage when we waked this morning—and the caw of the crow as he passes by, on slow-flapping wings, lets us know that he, too, has an almanac of his own and knows that autumn is here. Nothing else disturbs the quietness of these still woods, through which the chequered sunbeams are falling from a cloudless sky. Here and there a maple has blushed to crimson or gold, but otherwise the leaves are as green as they were in June. One can not look upon the beauty of this scene as it presents itself today, along this wooded lake shore, without seeing down the future when these hills and ravines will be dotted with neat summer cottages dedicated to rest and recreation, to communion with nature and nature's God. This is one of the decrees entered in the book of fate when this great lake was scooped out and these hills were reared and clothed with forests.

The Office of the Editor-in-Chief.

◆

When the sound of the village church bell in the distance reached our ears, we walked down to Pentwater lake, where we keep our boat, and rowed across the little lake, nestling behind the hills, unconscious of the billows that were sweeping over the bosom of its larger sister. In the absence of the Methodist pastor, who had gone to Conference, and at his request and that of his offcers, the "Easy Chair" Editor occupied the pulpit this morning, preaching to a goodly number of the village folk, though many of the business men of the town were, as usual, conspicuously absent. Pentwater needs one more church, and that of the best type which the Disciples of Christ establish. Such a church, with one of our live preachers, would put new life into every church in town, reach a class of people that is standing aloof from Christianity, and elevate the religious life of the whole community. We must have it. Brethren of the State Board of Michigan, help us—help the nucleus already on the ground—and what ought to be will be. Pentwater may easily become a radiating center for New Testament Christianity in Northern Michigan, and plans should be laid to that end.

◆

This is Monday, and to-day we are to close up "The Pioneer" until next summer. Sitting now by the bay window that overlooks the lake, we are looking out between words at the tumultuous waves which are still sweeping in from the north; but in an hour the shutters will go up, and we will go out and hence. Very different will be the sights and sounds that will greet our eyes and ears before this reaches our readers. Instead of the far stretching lake with its heaving billows will be the city with its busy streets; the music of the resounding waves will be exchanged for the roar of traffic, and life will take on a little tenser tone. And yet this will have been a busy vacation, filled with multitudinous duties and experiences, leaving little room for increased strenuosity. It is a good day to take our departure from Garrison Park, for there is a prophecy of winter in the sharp autumn breeze, and yet the Park has lost none of its vernal beauty. We shall carry with us bright memories of the place as we see it today, and will be glad to turn our feet this way again when "the good old summertime" shall come again.

◆

A half-day was spent at Macatawa Park, as we passed by to close up dear old "Edgewood-on-the-Lake." There are few fairer places anywhere along this shore, if any, than Macatawa Park; but Lake Michigan seems to have a grudge against the place, and it is thundering at her shore with a whole park of her artillery. Men were at work, however, building out horizontal walls from the shore, which it is believed will stop the ravages of the lake and build up once more the old-time beach. The Park has had one of the most prosperous seasons in its history, and a new association of the cottagers has been formed and incorporated which, they think, will remove some of the annoyances to which they have hitherto been subjected. We trust this may prove to be so. Few of the cottagers were still remaining there. The Harmons and Sister Rogers and her daughter, Mrs. Holland, were there, and these contributed to the pleasure of our brief stay. It was not without some tender memories of the past that we noticed on the shutters and windows and doors, as we were closing up the cottage, the initials of the different members of our now scattered household, placed there to identify the shutters with their respective rooms, in years gone by. A lady reader in the Old World expresses her regret at seeing Edgewood-on-the-Lake advertised for sale, and does not like the thought of its falling into "alien" hands who will know nothing and care nothing for the history and traditions which our readers associate with it. It is not too late yet for some one familiar with its past to own it and control its future.

The Evolution of a Religious Journal.

(*Continued from page 1281.*)

the world, its staff of editors, and reporters, its stenographers, machines, printing presses, its great publishing plant, and its rapidly-increasing circulation, some account of which is presented to our readers this week. It is enough that God alone knows the mental toil, the sacrifices, the anxieties, the increasing labors, not of one man alone, but of many, that have entered into this evolution of a religious journal from a feeble beginning to its present condition. The chief consolation that comes to us today, is not the material success that has resulted from these years of toil, but that whatever success has been gained, has been won by steadfast adherence to honest convictions of truth, through evil report as well as through good report, and that it is given to us, ere these labors close, to see the faces of the brotherhood turning toward those ideals which have been the inspiration of our lifelong struggles and toils.

❁ ❁

Notes and Comments.

It is a happy coincidence that in this special number of THE CHRISTIAN-EVANGELIST intended to celebrate our removal into our new building and our entrance upon a larger era of usefulness to the cause we are seeking to serve, we are permitted to announce the completion of the raising of a quarter of a million dollars for the past missionary year for foreign missions. THE CHRISTIAN-EVANGELIST has just received a telephonic message from Secretary Stephen J. Corey stating that he had received a dispatch from F. M. Rains, stating that the $250,000 had been raised and the money was still coming in. As THE CHRISTIAN-EVANGELIST has done what it could in its line to bring about this result, we call upon our readers to rejoice with us and with the officers of the society in the completion of this undertaking. Not that it is a finality, but it is a way-mark showing progress, and a prophecy of larger things yet to be. It remains now for the society to write on its banner, $300,000 for the coming year, and plan to raise it.

❁

Since the foregoing was written the announcement entitled "Victory!" from Corresponding Secretary F. M. Rains, which will be found elsewhere, has been received. Be sure to read it and catch some of the enthusiasm that flashes out from every sentence like sparks from an electric battery. The secretary evidently has his head in the clouds where the lightning is, and is closing the circuit between the divine enthusiasm of Christ and a half-sleeping church. Of course we endorse the new watchword—$300,000 between now and Buffalo. You see we had suggested it before we knew the Executive Committee had decided upon it. See Secretary Muckley's dispatch. It is great news we are publishing this week in the largest edition of THE CHRISTIAN-EVANGELIST ever published.

The Assistant Editor's Office.

❁ ❁

Current Religious Thought.

Rev. Otis G. Dale contributes an article to "The Interior" on "The Function of the Religious Newspaper," which contains truths which religious people need to ponder. He says:

> This is precisely the function of the religious newspaper; it is the special journal of the fine art of Christian living. It is Christian thinking and Christian practice brought up to date; a record of expert opinions on matters of Christian life and service. It is therefore indispensable to the progress and highest success of every Christian. In its secular news columns is found the news of the world—all that is really worth while—reviewed from the Christian standpoint. Here is very valuable service rendered those who have neither time nor leisure to boil down the great mass of the world's happenings and readjust the residuum to the Christian's viewpoint. The editorial page furnishes the cream of current thought on matters of religious discussion, theological and practical. And contributed articles from the pens of recognized leaders in Christian thought and activity, touch the vital points of Christian life and service, and serve as instruction and inspiration. They give the Christian what every physician, lawyer and tradesman wants to know—what the leaders in his lines are thinking and doing.

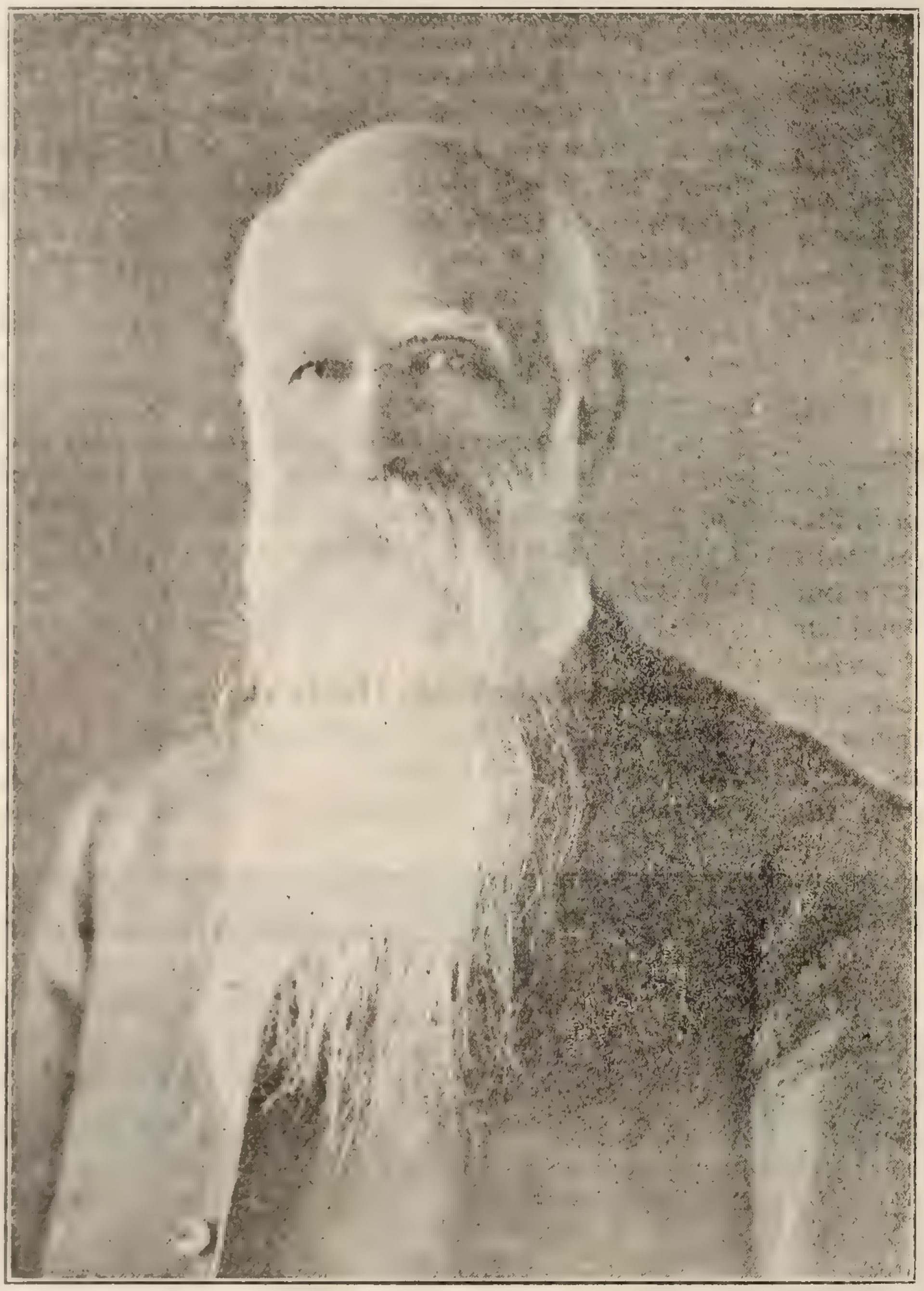
❁

Referring to the complaint sometimes made by unthinking people that the religious paper is too expensive, Dr. Dale mentions a few facts which are often overlooked:

> It is sometimes said that the religious papers are too expensive: "They should be as cheap as the popular magazines." Such a complaint comes of forgetting that the religious newspaper is a special journal, necessarily limited in circulation because appealing to a class, not to all people. The religious newspaper, compared as it should be with other special organs, is not expensive. "The Medical News" (Philadelphia) costs $4.00 per year; "The Legal Journal" (Pittsburg) $4.00; "The American Banker" (New York) $4.00; The "Engineering News" (New York) $5.00; "The Grocers' Criterion" (Chicago) $2.00; "The Financier" (New York), which every banker regards indispensable to his business, costs $10.00; "The Educational Review" (New York), published ten months of the year, costs $3.00; "Shooting and Fishing" (New York), a sportsman's magazine, costs $4.00. All periodicals of this class that are well edited range in price from $2.00 to $10.00.
>
> The real value of the religious newspaper is still unappreciated by a large number of Christian people. In view of the considerations above, it makes its own appeal to every Christian household not as a luxury, but as a necessity for the broadest culture of Christian character and the highest efficiency in Christian service.

What are the Most Distinctive Features of Our Plea?

By W. T. Moore



This question has been asked and answered again and again. Some of the answers have been of great value, but not very many of them, in my judgment, have differentiated that which is most distinctive in the plea which the Disciples have made and are still making. What I say may not be satisfactory to all, but I think it is possible to sum up the main features of our contention in three things:

1. The liberty of every man to decide for himself what shall be his religious position, or what he shall believe and teach.

2. The great simplicity of our plea in its elementary principles, and in our method of presenting it to the world.

3. Its practical adaptation to the real wants of the individual man and the social conditions of the age.

In my judgment, the first of these has not received the attention to which it is entitled by those who have discussed the character of our plea. In their discussions they have often insisted upon certain facts and principles which are very important in themselves; but these must always be subordinated to the question of individual liberty which lies back of them. Our whole contention against human creeds is virtually a protest against interference with individual liberty; but it sometimes happens that while protesting against these creeds some have made other creeds tests of fellowship which are just as tyrannical, and just as unworthy of a great plea, as those embodied in the human symbols which have been evolved out of historical Christianity.

Speaking broadly, the Disciples of Christ have always claimed the rights of individual conscience, but doubtless they have not always been entirely true to this claim. Indeed, they have sometimes pressed their own convictions so decidedly upon the world as to practically ignore the convictions of others who differ with them. It is a noble thing to feel that we are right in our religious position, but it is a charitable thing to recognize the fact that others with whom we differ may just as sincerely as we do feel that they are right.

It was precisely at this point where the Campbells broke with the religious world in their day. In studying the Scriptures they came to certain conclusions, and when they began to proclaim these conclusions to the world their religious neighbors began to stigmatize them as heretics, and doubtless would have carried their opposition to extreme measures, if the days of the fagot and stake had not gone out of fashion.

Now an important question suggests itself at this point. Is it not possible that our religious movement may some day become distinguished for the very same kind of bigotry as that against which it was a solemn and earnest protest when it was first started? The tendency of all religious movements is to reproduce in themselves the very things against which they protested in the beginning, and out of which protests these movements had their origin.

At this point we must constantly be on our guard. The liberty we claim for ourselves we must freely grant to others. We are ardent advocates of Christian union, but a union which does not take into account the sacredness of conscience and the liberty of individual action would be worth little or nothing even if such a union could be formed. At any rate it seems to me that we have reached a period in our development when it is important for us to hark back to first principles. I notice a few earnest brethren are making this call, while at the same time they seem to be utterly ignorant of what these first principles are. They seem to think the very first principle is to adopt their exact point of view and echo precisely what they believe and teach. In short, they claim a whole world of liberty for themselves, but they seem unwilling to grant any liberty at all to other people. They set up a distinct standard, and then require every man to adopt this as his rule of faith and practice, while all who do not strictly pronounce their shibboleths are practically ostracized, or in some way discounted, as members of our reformatory movement.

Now if these ardent defenders of the faith could come to understand that their procedure is precisely the very thing against which the Campbellian movement made its most emphatic protest, they would perhaps modify to some extent, at least, the dogmatic spirit which they show towards their brethren who do not exactly agree with them in all their contentions. I do not hestitate to say that without the liberty, to which I am calling attention, the Disciple movement may become as sectarian as any of the other religious movements that have a place in the history of the Church. But if we will all recognize the liberty for which I am contending, it is possible to make our movement not only comprehensive enough to embrace all who love and serve our Lord Jesus Christ, but also make it possible to bring about such a union of all these as would assure the conversion of the world within the near future.

The simplicity of our plea is also a notable feature of it. From the viewpoint of the liberty to which I have called attention everything is simplicity itself. We have only to open our Bibles and examine for ourselves, not only as to what the faith is, but also whether we are in it or not. We at once avoid fruitless discussions about doctrines and philosophies, so far as fellowship is concerned. We may discuss any of these if we choose to do so; but we must not make our conclusions tests of fraternity. We must believe the simple facts of the Gospel, obey the simple commands of the Gospel, and then enjoy the simple promises of the Gospel. *We must make our conditions of fellowship precisely equal to the conditions necessary to the Christian life and character.* We dare not go any further than this; and while we confine ourselves to this limitation, our plea is so simple that it seems to me it ought to commend itself at once to every one who is a loyal follower of our Lord Jesus Christ.

In the third place, from the liberty standpoint, our plea adapts itself to the present conditions of the age in which we live. No one will deny that the old despotisms are rapidly crumbling to dust. Nothing is more distinctly apparent in the political horizon today than the fact that all forms of government which do not recognize individual rights are either tumbling down, or else are decidedly shaky on their foundations. It is also true that religious ecclesiasticisms are rapidly losing their power. Even the influence of the Vatican is nearly everywhere becoming less and less a power in modern society. All social conditions are crying out for liberty of conscience and the right of individual interpretation.

In the light of these facts we must not emasculate our plea of the very element which makes it fit for the present condition of the world. If we hold it to its original purpose, it will, in my judgment, finally conquer the world, but if we surrender it to the spirit of dogmatism and despotism, which is always clamoring to take possession of every movement in the best interests of mankind, then we may understand once for all that our mission will be practically ended and another will have to be started before the final triumphs of Christianity in the world can be truthfully proclaimed. Let us then write the word *liberty* over every sermon, every essay, every editorial, every church, every Sunday school, every college, etc., which stands for the plea which the Disciples of Christ are making, and let those who can not do this cease to disturb the glorious atmosphere of freedom which the plea of the Disciples invites us to breathe.

Columbia, Mo.

As Seen From the Dome

By F. D. Power

If living be a fine art, dying is none the less so. "Death," says Ruskin, "is the only time when one can be nobly thoughtless." It is surely the time to be honest, to come to our real selves. "Today kings, tomorrow beggars," said Hazlitt of actors, "it is only when they are themselves that they are nothing." Today kings, tomorrow beggars; it is only when they are nothing that they are themselves, might be said of actors on a wider stage. "Thank God, this is real!" exclaimed some one when brought face to face with death. More unreality goes to make up life than we would willingly confess. Men and women go through it in a pose, a variety of poses, assumed as kings, beggars, jesters, stoics, playing a part; and we might properly ask of many, "What character have you selected?" Undoctored human nature is a scarce article.

If there is ever a time when the mask is thrown off it is when death comes. Few attitudinize on their death beds. The hypocrite then uncovers. There is no thought of the judgment of the spectators. Exceptions there may be, but even recorded instances of men who die to the audience have a later story of their genuine spirit. Mirabeau's talk is that of the orator: "I shall die today. When one has reached that point there only remains one thing to be done: to perfume oneself, to crown oneself with flowers, to surround oneself with music, in order to enter more pleasantly upon that sleep from which one awakens no more." Music, perfume, flowers—a triumphal procession to the grave. This is the natural language of the orator addressed to the unseen audience. But presently we hear of no music, no perfume, no flowers, and in the extremity of mortal agony the man replaces the actor as he breaks into reproaches against his physician. Pope gives us a picture of Sir Godfrey Kneller's death bed, lying down contemplating the plan he had made for his monument, saying he would not like to lie among the rascals at Westminster, and asking him to write his epitaph. He describes to Pope his dream: "I dreamed I was dead. Before me I saw a door and a great number of people about it. As I drew near I could distinguish Peter by his keys, with some other apostles. They were admitting people. As the first after my coming applied for admittance Peter asked his name and religion. 'I am a Roman Catholic,' said the spirit. 'Go in then, and sit down in the seats on the right hand.' The next was a Presbyterian. He was admitted, and offered a seat on the other side. My turn came next,

(*Continued on page 1288.*)

* * *

SHOUTED UP

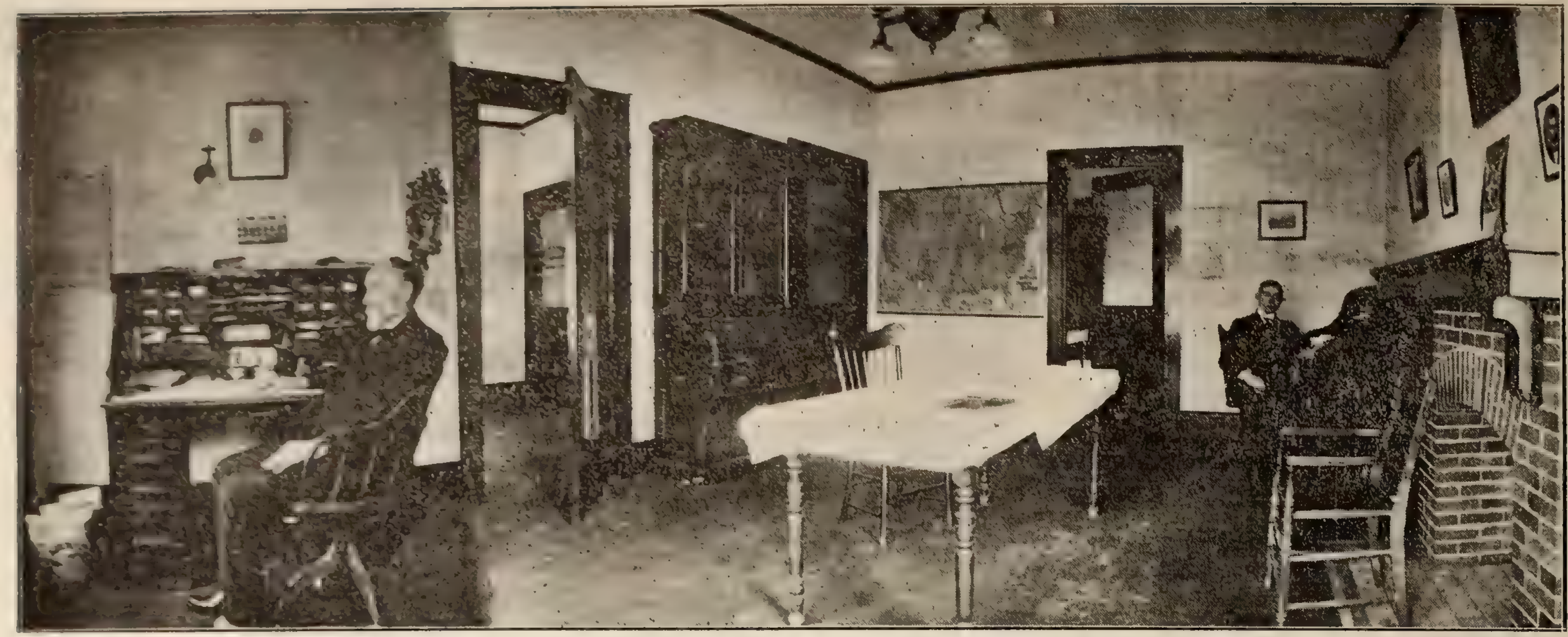
In England They Politely Refer to the Stomach as "Little Mary."

Little Mary.—"I say up there, won't you please quit sending down such a variety of unnatural things to me.

"Here this morning first came down some sticky, pasty material, all starchy and only partly cooked. It was wheat or oats and was decorated with milk and sugar.

"Between the unchewed mouthfuls came gulps of coffee, finally a good big drenching of it. Then some bread and a lot of grease, perhaps it was butter, then some fried eggs and fried meat and more coffee, and some fried cakes and syrup. You load things on me as if I could stand everything.

"I try faithfully, but there's no use, I can digest part of it and the balance sours and I simply have to push it along to the liver. He says he's badly overworked now and gets so weak he almost collapses, so he sends the sour mass on down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, 2 soft-boiled (not fried) eggs, some well-browned toast and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that, try it first and when you find we know what we are talking about, you may be ready to hear the reason."



The Editor of the Sunday School Department.

The New Home of the Christian Publishing Company

How a Religious Newspaper is Made.

The Christian Publishing Company now occupies what is perhaps the best building in the West that is used exclusively for the production of religious literature. Fronting on Pine Street, on the lots numbered 2710-2712-2714, it stands out as the distinctive feature of the immediate neighborhood. The building extends to the alley in the rear, the area of the ground it covers being 75x131 feet. Entering the front door, the general business offices are found on the left-hand side, while on the right is the book room. To these departments is allotted the same amount of space—31x50 feet. Separating the two rooms is the front hall and stairway, leading to the second and third floors. Under the stairway is a large safe vault, and in its rear are lavatory and elevator. Under this front part of the building—75x50 feet—are the furnace room, and a great fire-proof vault, wherein are deposited seventy-five tons of book plates.

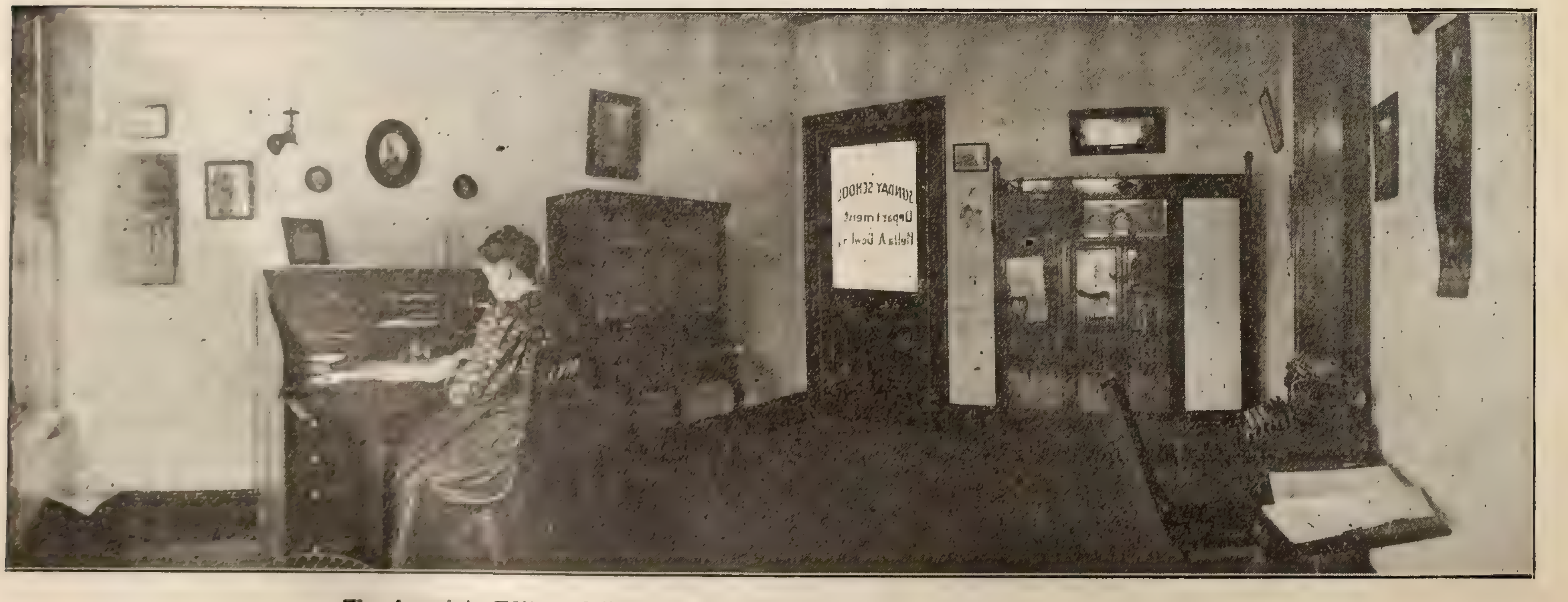
The rear portion of the ground-floor of the building is devoted to the press and mailing rooms. Here are seven large presses, folder, cutters, etc. The power used is electric, each machine being supplied with its own motor, and all kept constantly at work. The mailing room is contiguous, so that no time is lost in scattering the papers to all parts of the country as they come from the presses. From ten to fifteen large wagon-loads of mail are sent out weekly from this room.

On the second floor, in the front part of the building, are the editorial and circulation offices. There are five front rooms, and in these may be found the home force of our periodicals, some twelve in number. Two large rooms on either side of the halls and the stairways are used for purposes of stock, reference library, and among other things, an editorial lunch-room. Just back of, and communicating with, the offices wherein the editors do their work, is the great composing room, 64x80—one of the finest rooms for this purpose in any state—supplied with type of all kinds, and that wonderful machine which puts words into lead, called the linotype. The third floor is devoted to the advertising department, a large room for the use of the city ministers who gather at the headquarters of the Christian Publishing Company nearly every Monday for their conferences, and large store rooms where the book stock is kept. When we recently moved from the old building, on Locust Street, we brought with us 164 wagonloads of books, and as we had very materially reduced the stock, in view of removal, and have made many reprints and additions since then, this will give our readers a little idea of what is contained within the walls of our present building. The whole building is lighted by electricity. It is tastefully decorated, the woodwork being brown and the walls stained white. The building itself is of brick, and is substantially constructed. It is filled with workers who are kept busy earning their bread by "the sweat of their brow." It is dedicated to an appreciative brotherhood for the purpose of filling the homes of our land and the hearts of the Christian people with a literature that purifies and elevates, that helps us to be better citizens, and brings us closer to God. That the Christian Publishing Company may never falter from this purpose, and that our great brotherhood may help us to be true always to this aim, is the wish of every employe.

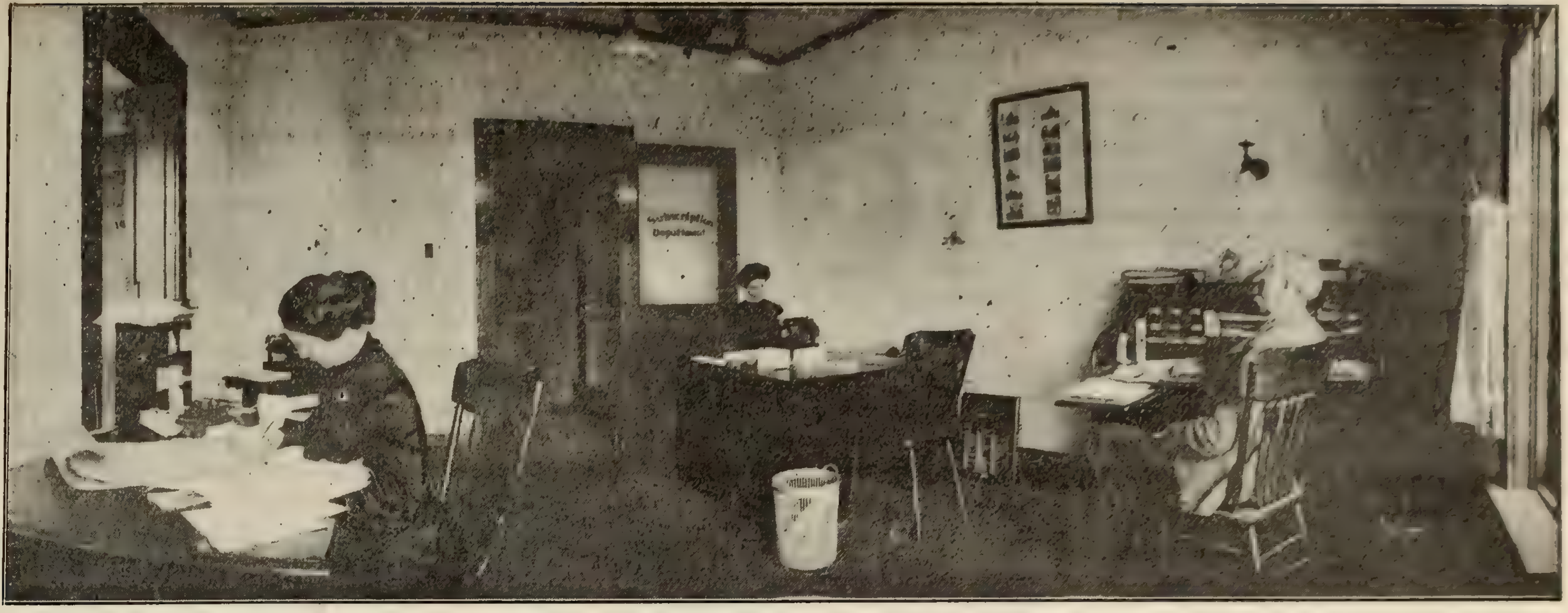
G. A. H.

HOW WE MAKE THE CHRISTIAN-EVANGELIST.

The present number of The Christian-Evangelist may be called a "special" issue, in that it has "features" that do not appear



The Associate Editor of "Our Young Folks" and other Sunday School Periodicals.



The Office of the Head of the Subscription Department.

in every number, yet the same routine is very largely followed week after week in getting out the paper. It may be of interest to a great many readers who have never been inside a newspaper office if we, seeing that we are this week presenting to them some illustrations of our new home, give them some little idea of how a weekly paper is produced.

To some extent, all newspaper editors work alike. But the conditions of work on a weekly, of course, are in many ways different from those on daily newspapers. Necessarily the staff of the latter must include a larger number of workers, for they have to handle much more matter, and handle it much more quickly. The work, therefore, must be more subdivided and every department have its recognized head. For instance, a daily newspaper has what is called its editor, who is very frequently one of its proprietors, if not the only one. With this man, in the final analysis, rest all the decisions of policy or judgment. Then there is the managing-editor, who is responsible for the general make-up of the paper. Under him are the heads of departments who are respectively responsible for the assistants who aid them in their work. The telegraph editor handles the news that may come in from all outside districts, but the city editor has control of the local staff of reporters and must see that his paper gets all the news of his city. Editorial writers, sporting editors, Sunday editors, and others, have their special field of work. But with a weekly newspaper the conditions are different. Many of them have but one editor, and what are known as corresponding editors, who send in contributions either regularly or as they may feel disposed. On the better class of weeklies, however, there is usually an assistant to the chief editor. That is the way with THE CHRISTIAN-EVANGELIST. Each has, in a measure, his distinctive work, and yet much of their work overlaps, and they are in constant consultation both in their plans and in their writing.

It was in the latter part of last year that the editors first conceived the idea of publishing a CHRISTIAN-EVANGELIST special issue. The delay in the completion of their new building prevented their bringing the issue out when they had first arranged for it, and the further delay in getting some of the new machinery has postponed the number until this week. Every issue of the paper is carefully planned. As we published, some eighteen months ago, a number commemorating the fortieth anniversary of THE CHRISTIAN-EVANGELIST, and there was included in that number the congratulations and the eulogies from a large number of the leading men of our brotherhood and of the denominations we did not seek to let it be known that we intended to issue this particular number, illustrating our building; otherwise we would doubtless have had many kind words in view of this particular issue.

No sooner is a proof copy of one week's CHRISTIAN-EVANGELIST out of the hands of the editors and the great press thundering as it prints paper after paper than the thought of the editors is directed towards what will appear in the next week's issue. From their repositories are brought forth articles that may have been written two years ago, or some that may have been received in the mails that morning. Here is one place where editorial judgment comes in. Everything must be weighed according to the value of the treatment of the particular subject; whether it is opportune, and how much space can be allotted in view of the amount of and the importance of the news that must be considered. Very careful attention is given to the question as to whether any of the articles that may be selected can be abbreviated or condensed. Nearly all the articles that are received from general writers are written at too great length. Then the matter of illustrations is taken up. Photographs are sought out weeks in advance of the time when they are to be used in the paper. On what pages they will go, and the size they are to be made, is carefully thought out and they are turned over to the photo-engravers. The space in the paper is finally allotted to each department and article, and after the work of editing is completed the copy is taken to the foreman of the composing room, who arranges it for the operator of the typesetting machine.

(*Continued on page 1289.*)

The "Advertising Man's" Office.

As Seen From the Dome.

(*Continued from page 1285.*)

and as I approached, Peter asked very civilly my name. I said it was Kneller. I had no more said this than Luke, who stood near, turned and said with a great deal of earnestness: 'What, the famous Sir Godfrey Kneller, of England?' 'The same Sir, at your service.' On this St. Luke embraced me and made me a great many compliments on the art we both of us followed in this world, and entered so far into the subject he seemed almost to have forgot the business for which I came thither. Recollecting himself at last, however, he said: 'I beg your pardon, Sir Godfrey, I was so taken up with the pleasure of conversing with you. But pray, sir, what religion may you be of?' 'Why truly, sir,' said I, 'I am of no religion.' 'Oh, sir, you will be so good then as to go in and take a seat where you please.' " But that was two days before the vain old man was called to answer, and when the last hour came there was no humor, no trifling, no assurance or peace.

Men who have lived carelessly and selfishly have gone away with deep remorse and distress of soul. "Thou hast conquered, O Galilean!" was the yielding outcry of Julian the Apostate. "When I lived I provided for everything but death; now I must die I am unprovided to die," exclaimed sorrowfully Cæsar Borgia, the Italian prelate and soldier, at the close of his earthly career. "I am taking a fearful leap in the dark!" was the last despairing exclamation of Hobbes, the infidel. Dying after expending all his energies to overthrow the Christian religion, Voltaire would frequently cry: "O Christ!" "O Jesus Christ!" He complained that he was abandoned by God and man. All the torments of the furies were upon him; all the ravings of Orestes as nothing to those of the apostle of unbelief. His physician withdrew in terror and his nurse ever after refused to wait upon the sick for fear of witnessing another such scene as the death of Voltaire. "Behold eighty-three years passed away!" exclaimed Talleyrand. "What cares, what agitation, what anxieties, what ill will, what sad complications! And all without results!" "The present is a fleeting moment," said Gibbon, "the past is no more, the prospects for the future dark and doubtful." "I am haunted by remorse," said the Duke of Buckingham, a professed atheist, "despised by my acquaintance, forsaken by my God." Who will forget the swan song of Byron written Jan. 22, 1824, his last birthday, the thirty-sixth?

"My days are in the yellow leaf,
  The flowers and fruits of life are gone;
The worm, the canker, and the grief
  Are mine alone."

How sad beside the swan song of the Christian poet!

"Twilight and evening bell,
  And after that the dark,
And may there be no sadness of farewell
  When I embark:
For though from out our bourne of time and place
  The flood may bear me far,
I hope to see my Pilot face to face
  When I have crossed the bar."

We see the true art of dying in the passing of the just. Since the days of Christ, Christians, when dying, have exulted in the presence and smile of God. The faith cherished in life proves a stay in death. Religion fails not in the hour when most needed. No Christian in all the long history of Christianity has ever retracted on his death bed. The terror and despair of unbelief are matters of common observation. Hope, assurance, joyous rapture have been manifested by thousands sustained by religion. "Lord Jesus, receive my spirit!" cries Stephen. "This soul in flames I offer now to thee!" exclaimed Jerome of Prague. "Be of good cheer, Brother Ridley," cries Latimer, "for we shall this day light such a candle in England as will, I trust, by God's grace, never be put out." "Be of good comfort, brother, for we shall have a happy supper with the Lord this night!" is John Bradford's word of victory. "Thou hast redeemed me, O Lord God of truth!" says Martin Luther. "I will die steadfast clinging to Christ and to the doctrine I have so constantly preached." "I am weary. I will now go to sleep. Good-night," said Neander. "Best of all God is with us," exclaimed Wesley. "To you that fear my name shall the Sun of Righteousness arise with healing in his wings," exclaims Campbell.

Here is the great city of Rome. Along the crowded way passes a little shrunken Jew, a tent maker, born in Tarsus. Look at him as he moves through the streets of the eternal city. With firm tread he goes to his execution. Armed soldiers tread heavily beside him. Yet his thought is not upon the stately temples that rise on every hand, not upon the trial of his present position, nor upon the pain of the last struggle. Take your stand by his side and hear him. He is talking of the glory beyond. Listen. "To be absent from the body is to be present with the Lord. I am willing rather to travel out of the body that I may dwell with the Lord." "For me to live is Christ, to die is gain." "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." "I shall see my Master tonight. I shall be with Stephen and the rest. I shall behold the King in his beauty. This is my crowning day!" The scene of the execution is reached. With joyful countenance Paul stands and awaits the blow. The word of command is given. With sharp, heavy sword the Roman soldier smites off the head of the great apostle to the Gentiles and sets his spirit free. Now if our eyes could look as Elisha's we should see him leap into a chariot of flame and fly through limitless space. Look beyond. See him mount higher and higher. Behold him move up, up, forever upward. See him enter the city celestial and hear the word of his Master, "Well done!" The art of dying is an easy one if the life be worthy.

* *

FOUND RIGHT PATH
After a False Start.

"In 1890 I began to drink coffee.

"At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed and eventually my stomach became so deranged that even a light meal caused me serious distress.

"Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up the old kind of coffee altogether and began to use Postum Food Coffee. In 10 days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book "The Road to Wellville," in each pkg.

The New Home of the Christian Publishing Company.

(*Continued from page 1287.*)

HOW COPY IS TREATED.

A great many readers seem to think that the editor of The Christian-Evangelist personally looks after every detail of the business. Whether they order a lesson leaf, a hundred song books, or make an inquiry, or want to secure a pastor, or order their paper stopped, or send in communications about a hundred and one other matters, they address it to the editor. Now, as the editor is absent from his office for many weeks in the year, necessarily he could not attend to all these detailed inquiries and communications. Even were he at his desk every day in the year he could not do this, for it would take up the whole of his time and that of a corps of assistants. When the mail arrives it is carefully sorted and goes to the different departments that make up the Christian Publishing Company. All matter pertaining to the editorial work goes to the editorial rooms, and even a great deal of this does not see the eye of the editor-in-chief until it is in type. He has plenty to do without laboring over so many of the small matters of detail.

To watch the currents of religious thought, not only in our own movement, but among the great religious bodies of the world, to note the attitude of the world's thinkers in every department of thought toward Christianity, to study the inner tendencies among ourselves and others, and give the keynote to the brotherhood in editorial leaders, and to call for special articles on special topics as they may be needed, and, in a word, to decide the policy of the paper on all the current problems of the times—that is the work of the editor-in-chief, and that is enough to tax the strength and wisdom of any man, and to send him to the source of all wisdom for guidance.

The articles and news are carefully sorted out and put into drawers or pigeon-holes, according to subjects, such as Budget matter, Evangelistic, obituaries, literary reviews, Forum, etc. Each mail adds to the matter to be handled. When the editors get to work they take up department by department. The "Family Circle" and the contributed articles are generally the first to be prepared for the press. Then follows the mass of news matter, many of the items of which would not be recognized by the senders, were not their names attached, so great has been the change made by the editorial revision. A news item that occupies a page of ordinary writing paper may be condensed into fourteen or fifteen words, for a great many writers tell the editors things that would be of no interest whatever to the readers of The Christian-Evangelist. Needless words are cut out; whole sentences are deleted that bear only in a remote way or are of interest to but a few people. The aim of the editor is to present the news in as short a compass as possible. For instance, we give here a specimen of an evangelistic news item as it is received and as it appears in the paper:

"Grand River, O., Sept. 26, 1905.
"Editors, The Christian-Evangelist,
"St. Louis, Mo.

"*Dear Brethren*:

"We have just closed what was from all points considered the greatest meeting ever held in this place. We began three weeks ago Sunday, and there were ten added the first week. At the end of the second week the enthusiasm had greatly increased and the number of converts was correspondingly great. In the end there was an increase of over fifty per cent in the membership. Most of the converts were substantial people, and will greatly add to the force of our brethren in this growing town. I never stood before audiences of finer people and seldom before larger assemblies, and never before more intelligent ones. The officers are wide-awake, earnest men, well posted in regard to their duty. A number of consecrated women contributed largely to the success. The weather and roads were very much against us, but people came whenever they could, over muddy roads and long distances, to hear the good news. Brother Harker, the pastor, is an earnest, faithful, efficient preacher, and after this period of labor with him, I can say he is a true yokefellow. The singing was in the charge of Brother Smalley, whose fine solos contributed very helpfully to the success of the meeting. There were two additions from the Baptists and three from the Methodists. We believe that many more will come out for Christ.

"Your Brother,
"Neal R. Ford."

The space that such a communication takes when put into type can be seen by the reader, and if the news were permitted to go in thus, as written, The Christian-Evangelist would have to be enlarged very many times or nothing else could appear in the paper except such communications. The assistant editor, or his assistant, takes these news items and carefully scans them. When he has done his work the above item appears something like the following:

"Grand River, O., Sept. 26.—In a three weeks' meeting just closed the membership was increased fifty per cent. Two came from the Baptists and three from the Methodists. The weather was unfavorable. Fred M. Harker is the pastor and James Smalley was the singer.—Neal R. Ford."

SOME "NEWS" THAT IS NOT NEWS.

By such condensation we are able to hear from many parts of the country about the work being accomplished. In treating a paragraph of this kind the editors go on the assumption that all know that it is the year 1905, so that it is not necessary to state it fifty times on the same page of the paper, nor is it necessary to talk about the weather conditions at any length. Furthermore, it may be assumed that the pastor at the church is a really good fellow, and that the singer is competent. The readers of The Christian-Evangelist are not particularly interested in what one evangelist, traveling over the country, thinks about the fifteen or fifty preachers with whom he may be associated, nor what these same preachers may think of the evangelist. Neither the preacher nor the evangelist will wish to say in print anything disparaging one of the other, and it is taken for granted that they are all trying to do good work. By acting upon such an assumption the editors can give a great deal of news and facts in the space that the writers would like to be filled with what, to very many people at any rate, might appear to be drawn-out praise, even though it be deserved and sincere. The editors have to consider always a hundred thousand readers instead of one writer, and in order to get variety and a wide range of news they must use the blue pencil very freely. Hardly anything is published in The Christian-Evangelist as it is received from the writer.

Then a great deal of thought is used in securing news. Matters of special importance are provided for sometimes weeks and months ahead. The assistant editor is watchful of what is going to happen as well as of what has happened. A big meeting is to be held some place; special photographs are ordered and a writer secured to send in a reliable report promptly. It may be nothing more than an item that would take two lines, but the telephone or the telegraph is put to use to secure the information promptly. It is thus that The Christian-Evangelist has been able to pass the other religious newspapers in the up-to-dateness of its news. It is securing a special staff of contributors or correspondents who write for no other paper, in order that what appears in its columns shall not be duplicated elsewhere. The editors believe that a religious newspaper in its sphere should not be one whit behind the daily papers in the alertness of its reportorial correspondents, and that its important contributed articles should be of the very best. They do not publish an article simply because it will please the writer or his friends. Is there in the article a message for the brotherhood at large?

DOES IT GIVE INFORMATION

that has not been published before? Does it convey any idea that is worthy of consideration? Does it give a new setting to an old theme? These are the considerations that weigh; not the possibility of securing a few additional subscribers by giving pleasure to some individual. No doubt the editors frequently err in judgment and something that might be helpful or stir up a hornet's nest is returned to the writer or goes into the waste-paper basket instead of into the columns of the paper, but editors are human and they can act only according to their best judgment. Besides, it would be quite impossible to print one-fiftieth part of what is received in the average newspaper office. The very limits in the size of the paper necessarily make a selection of the matter compulsory. We can squeeze only so many words into a column of lead type, and you can put only ninety-six columns into thirty-two pages. A certain amount of space must be given to advertisements, for without these the average newspaper could not be published. It costs the Christian Publishing Company very considerably more to make your copy of The Christian-Evangelist than the $1.50 you pay for its fifty-two weekly visits. Indeed, even with the revenue derived from advertisements it costs us more to make the paper than we get for it, and were it not for the general business and the fact that the paper is a medium for pushing the book business of the company we could not possibly publish the paper at a subscription price of less than $2.50 or $3.00, which is the price charged by nearly all the religious papers circulated by the Methodists, Presbyterians, Congregationalists, etc.

PUTTING THE COPY INTO TYPE.

When the editor has decided into what particular part of the paper any article is to go he indicates by writing the same on the top corner of the first sheet of paper, specifying the size of type and the kind of headline. This copy is put into a copy basket and when the compositors are ready for it the foreman distributes it and it is set by machine or by hand labor, as required. With the great development of the speed of newspaper presses came the demand for a quicker method of setting type, and in nearly all large offices the linotype is now installed, for it can do the work of about six hand compositors in the same time. It is a wonderful machine. Operated by a keyboard somewhat similar to that of a typewriter, this machine assembles matrices into "lines of type," spaces the lines, carries all matrices to the casting mechanism, molten type metal is forced into the mold, the line is trimmed to the proper height and thickness and discharged into a galley or stick. While one line is

The Business Manager and the General Offices of the Company.

being cast another is being set by the operator and the matrices of a third line are distributed automatically into the magazine of the machine. The old way was for the compositor to stand before his case and to pick up from a number of little compartments the individual letters that go to make up words; but now, except in the matter of fancy types and for the setting-up of advertisements, machines are very largely used.

As fast as a galley is completed proofs are taken and these go, one to the editor's room and one to the proof-reader's room. The editors seldom read the proofs until they have been "revised" by the proof-reader, which means that the proof-reader has carefully read them, the copy-reader reading aloud from the copy to the proof-reader, who scans the proof with watchful eye for errors, marks all defects, and returns the proof to the operator of the machine, who sets again every line in which an error has been found. For instance, if a comma has been left out or an "a" been made instead of an "e," the whole line has to be re-set. The corrected lines are then inserted in place of those wherein were the errors.

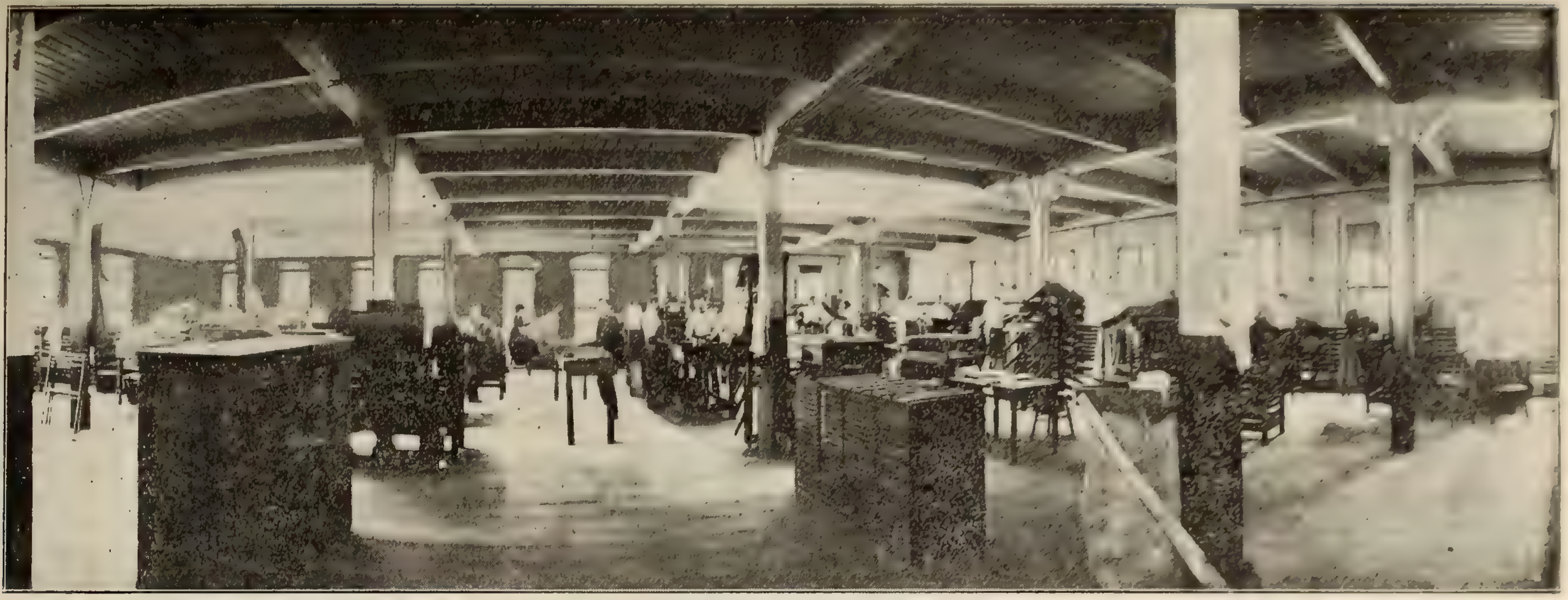
When a good deal of the matter is in type the "make-up" of the paper is decided upon; that is, the question of fitting the different articles into the pages is considered. THE CHRISTIAN-EVANGELIST is so printed that all its pages go to press at once, but there are sixteen pages that are called "outside" and sixteen that are known as "inside" pages, and it is only on the outside pages that illustrations can be presented with any degree of success; hence, if there are to be pictures in the paper, as there are quite a number in the present issue, we have to carefully scheme not only how they will show up best from the artistic standpoint, but where they will print best, and how we can use them without sacrificing the news features. Perhaps an article does not quite fit a page; then the editor must hunt up a poem or a short article or write something himself to fill out the space. Sometimes the article is just a few inches too long for the page. Then it has to be reduced, and this reduction after reduction is frequently a very teasing undertaking.

As fast as pages are "made up" they are so arranged that the large single sheet which bears their impress can be folded into a paper with pages running consecutively from one to thirty-two. It is a busy time when we are about to "go to press." The "forms" have been kept open for the latest news and the editor is scanning the telegrams while the press men are waiting to "make ready." When the editor gives the final word to "let-her-go" the pages are locked up in their chases or iron frames, quickly hauled to the elevator, and sent down to the press room, where the large presses are waiting to begin their reverberations. Thousands of sheets of paper are fed automatically into a press at the rate of about thirteen or fourteen hundred an hour, and come out printed on both sides, ready for the folding machine, which quickly changes them from the single sheet into a paper of thirty-two pages. Where a cover is added, as this week, this is printed on a separate press and inserted in another part of the folding machine, and is pasted, and the paper comes out complete with thirty-six pages. It is then delivered to the cutting machine, where the side, the top, and the bottom are trimmed, leaving the paper ready for reading, with all its pages cut.

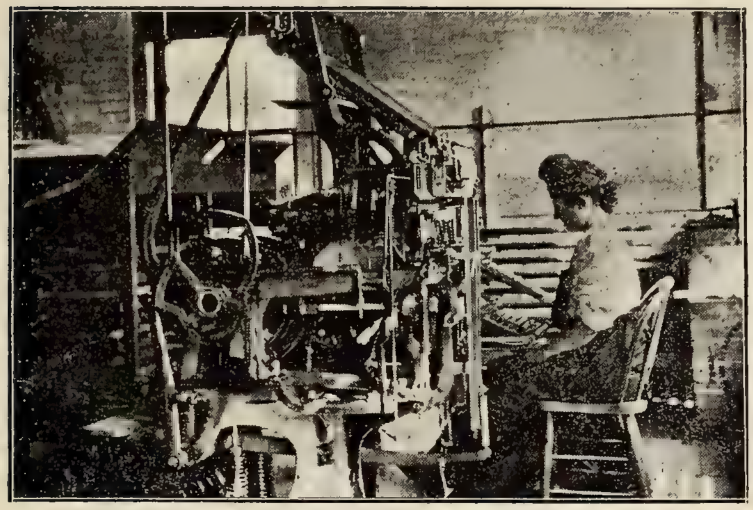
The dissemination of the paper is another story. Week by week the subscription list grows. A few readers drop out, either because of death, supposed inability to pay for the paper, or for some other cause, but the proportion of new subscribers is so very large in excess of those giving up the paper that we merely mention them; still there are names that have to be taken from the list, while new ones are being added at the rate of several hundred each week. These names are printed on a long list. This list is arranged by states and the post offices in the states are arranged alphabetically. The mailers, as they receive the paper from the folder, quickly wrap it and with a little machine paste on the address to which the paper is to go. As fast as the papers are addressed they are put into large mail bags and transferred to the post office, where they are scattered to every state in the Union and to many countries abroad.

P. M.

The Book Room.

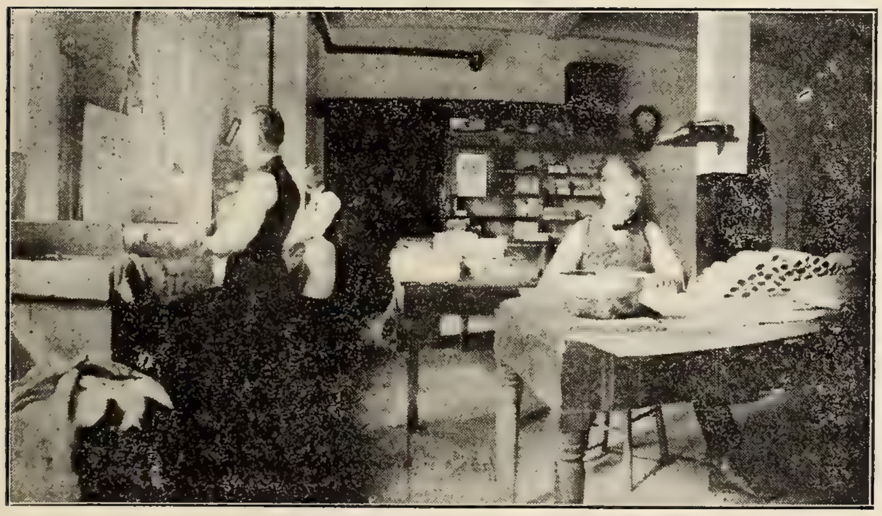


The Composing Room.



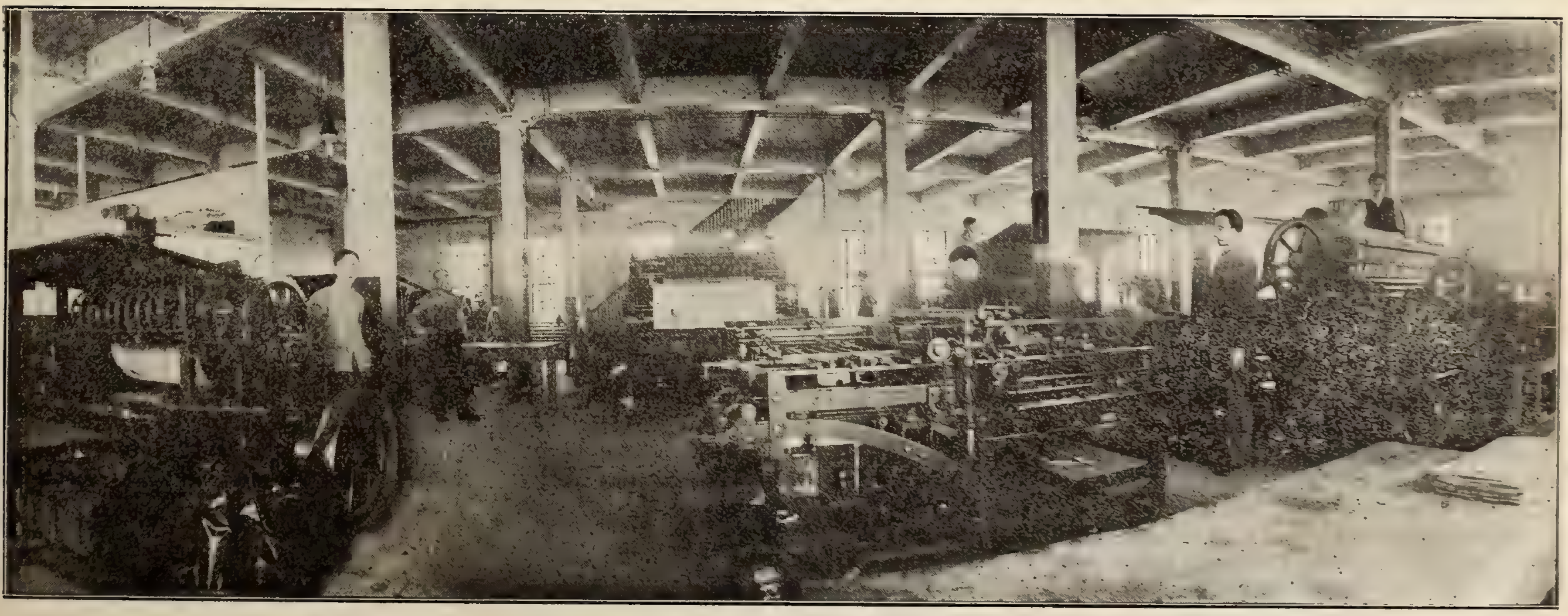
A Linotype and Operator.

"Making—Up."



A Corner of the Mailing Room.

Proof-Reading.



The Press Room.

Our Budget.

—The Christian-Evangelist throws open the doors of its new home this week, and invites its readers to come in and see for themselves.

—This "housewarming" has been a little delayed, but public interests had to be served first, and we could not get around to it any sooner.

—When you are in town, come and see us at closer range, and inspect the various departments of our business.

—The Christian-Evangelist reaches out a helping hand to Cincinnati this week, in its evangelistic campaign. We like to help along every good work.

—J. W. Gorrell has resigned at Lisbon, Ohio.

—C. W. Yard has closed his ministry at Thayer, Kan.

—Edwin Kieter will begin his ministry at Renick, Mo.

—The work at Douglas, Ariz., is now in charge of S. W. Jackson.

—K. A. Williams has entered upon the work at Tishomingo, I. T.

—T. J. Linkous has entered upon the pastorate at Statham, Ga.

—Claris Yeuell is located at the Randall Street Church, Baltimore.

—Wilmington, O., will have a new parsonage within the next year.

—J. M. Crutcher, of Chillicothe, expects to begin another meeting soon.

—E. S. Lewis will take up the work at Kewanee, Ind., next Lord's day.

—A. K. Adcock will enter upon the pastorate at Tiffin, O., November 1.

—T. D. Vosburg, of Brewerton, N. Y., has entered upon the work at Tully.

—A. T. Campbell has accepted a call to the Monroe Street Church, Chicago.

—Harold Bell Wright began his pastorate at Lebanon, Mo., last Lord's day.

—At the dedication of the North Side Church, Chicago, there was pledged over $2,000.

—C. W. Deane, Colfax, Ill., goes to Grand Rapids, Wis., to begin his work October 7.

—C. H. Caton has located at Blandinsville, Ill., and has taken work with the church there.

—The Hoosier Brothers are engaged in a meeting at Columbia, the educational center of Missouri.

—C. L. Andrews is succeeding at Narrows, Va., where he has recently taken charge of the work.

—Rufus H. Webb, of Galva, Kan., has left the United Brethren Church to enter the Christian Church.

—Miss L. Rita Rannels, of Wilmington, O., is assisting Miss Mary Lyons in district convention work.

—Signs of new life greatly encourage pastor and people at Mankato, Minn., where E. A. Orr ministers.

—H. M. Garn, of New Antioch, O., is moving to Cleveland, where he will have charge of a suburban church.

—The new building of the young church at Blanchester, O., is a very creditable edifice, and the outlook is hopeful.

—An Arkansas brother has just added $200 to his annuity account with our National Benevolent Association.

—Our church at Cambridge City, Ind., has suspended preaching service and Sunday school pending the renovation of their building.

—A. W. Gehres, of Veedersburg, Ind., has closed his work, and after holding several meetings will be ready to locate.

—Geo. H. Brown, for two years pastor at Lexington, Ill., has just taken up the work at the First Church, Charleston, Ill.

—Our church at Uniontown, Pa., contributed over $100 to the relief fund for the powder mill sufferers from the recent explosion.

—The brethren at Hammond, Ind., where C. J. Sharp ministers, after a meeting in a large tent, raised $2,450 for a new church lot.

—C. H. De Voe, evangelist, has begun a meeting at Wilkesbarre, Pa. Harry K. Shields, his helper, is singing this week at Saunemin, Ill.

—The fiftieth anniversary of the organization of the church in Quincy, Ill., where Walter M. Jordan ministers, was celebrated on Lord's day.

—The church at Long Beach, Cal., will get A. W. Thornton, of Waynesboro, Pa., as its pastor and F. A. Bright will take charge at the latter place.

—"The Christian News" reprints, in its entirety, the article by Dr. E. T. Davis, entitled, "Why No Young Men for the Ministry," which we recently published.

—A. I. Zeller and family have returned from a trip through Kansas and Oklahoma, in the course of which Brother Zeller officiated at the wedding of his brother Charles.

—E. A. Cary has accepted an indefinite call from his church at LeRoy, Ill. A well-filled purse has been presented to him as a further token of the appreciation of the congregation.

—They *do* have some good times in the east. Here is a report about 72 of the members of the Danbury church and their friends enjoying a corn roast on the top of Thomas Mountain.

—George L. Snively, while passing from one convention to another in the east, stopped over two Lord's days with the Fifty-sixth Street Church, New York, being a guest of Elder Robert Christie.

—The corner stone of the new building at Maysville, Ind., was laid Sept. 23, the addresses being delivered by Grant K. Speer, of Hicksville, B. L. Allen, of Indianapolis, Ind., and L. L. Carpenter, of Wabash.

—The enrollment of our mission school at Monterey, Mexico, is now 367. Of this number 66 are in the American department. Miss Clara Case has returned to Monterey from her visit to the San Francisco convention.

—A rally of all the churches at Princeton, Ill., was recently addressed in the M. E. church by Bro. Philip Evans, our preacher in that town, on the subject, "The Influence of the Sunday School on National Character."

—The following officers were elected at the Convention of the Third District, Indiana: President, Earl Wilfley; secretary, W. H. Newlin; Christian Endeavor superintendent, S. D. Watts; Sunday school superintendent, S. G. Smith.

—Clyde Sharp writes from Erie, Kan., that he organized a mission church of seventeen members at Oak Grove school house. The hope is that a strong church may be built there, and a Mormon organization thus forestalled.

—It was decided at the district convention at Sac City, Ia., to put Scandinavian preachers into the field at once, and money was raised for this purpose. Scandinavian preachers who now occupy fields will please report to E. F. Christian or Le Grand Pace at Sioux Rapids, Ia., or Onawa.

—J. Will Walters recently declined a unanimous call from the church at Perry, Ia., desiring to continue in evangelistic work. He begins a meeting with Hugh Lomax at Highland, Kan., October 8.

—E. E. Violett reports in our news columns a rather unusual case of a family's conversion to the primitive plea. A new building is to be erected at Shelbyville, Tenn., to meet the growing demands of our church.

—L. L. Carpenter has engagements to dedicate at West Frankfort, Ill., Kansas City, Kan., Athens, W. Va., Dowagiac, Mich., North Platte, Neb., Clarendon, Ark., and Oaktown, Ind. He is retained for other dedications, the time of which has not yet been fixed.

—J. D. Pontius, of Pleasanton, Kan., reports that together with the elders of the church at Avoca he has ordained unto the ministry W. F. Funderburk, of that congregation, who was reported to be a young man of far more than ordinary merit, self-made and of the most loyal type.

—W. M. Taylor, with his wife, called at our office last week, on their way to Salt Lake City, Utah, where Brother Taylor becomes successor to T. W. Pinkerton. Brother Taylor's experience in Porto Rico and other difficult fields will fit him for service in the capital of Mormonism.

—Mr. and Mrs. W. E. Gordon, who have been taking a vacation in America, and incidentally got married, will return to Mahoba, India, leaving New York October 7 on the Columbia of the Anchor Line. We published a photograph of the happy couple on the front page of our Convention Number.

—The following leaders of our university work will be speakers at the Chicago Social Union banquet, October 5: H. L. Willett, W. D. McClintock, Hill M. Bell, R. E. Hieronymus and C. C. Rowlison. There will be a tour of the university, starting from our Hyde Park Church at four o'clock.

—F. S. Whitslar, of Youngstown, O., has been called "the marrying parson." He has been a member of the Christian Church for seventy years, being now eighty-one years old, and was ordained to the ministry fifty-two years ago. Since last new year's day he has married 376 couples, which is, we imagine, a record.

—Franklin, Ind., with the churches of Johnson county, has joined the list of living links. Harry G. Hill, W. G. Smith and F. M. Rains addressed the annual meeting held in the fair grounds, which was attended by over a thousand people. There are sixteen churches in the county and about 2,500 members.

—A telegram received as we are preparing for press announces that the dedication of the church at Scottsburg, Ind., was a great success. M. H. Jacks is the pastor, and F. M. Rains was the master of ceremonies on this occasion. The cost of the church is about $7,000, and $3,500 were raised at the dedication.

—On returning home from Michigan last week the Editor and his wife enjoyed a brief visit at the office of "The Christian Century," and spent a pleasant evening with the family of Brother Tyrrell, now located in the south part of the city. Brother Tyrrell was absent, holding a meeting in Illinois, but his charming family gave us a hearty welcome. We reached St. Louis on September 29, and are in the harness, as usual.

—"One of the most hopeful signs of a suitable outcome of present problems is the negro's readiness to do his part," says "The Gospel Plea," a religious newspaper representing our colored people in the south; and it shows in what a commendable manner the negroes have been conducting themselves during the yellow fever scare.

—"The New England Messenger" reports that S. B. Moore, pastor of the Hammett Place Church, St. Louis, occupied the pulpit at Danbury, Conn., one Lord's day during his holiday. "Brother Moore has been gone from Danbury about fifteen years," says the writer, "but he has evidently lost none of his old-time vigor or earnestness."

—A lady, in describing a preacher in a personal letter to the Editor, says: "The preacher is a man who never knows people, never takes any interest in strangers, and is wholly uninspiring in his pulpit efforts." We are not surprised that she adds that "the church is on the 'anti' order." Of course, this does not hit any preacher who reads The Christian-Evangelist.

—F. D. Ferrall has closed his work at Ames, Ia., and taken charge at Bloomfield. During his four years at Ames 210 were added to the church, 104 being baptisms. The missionary offerings aggregated over $1,500, and for all purposes $7,894 were raised. The church is out of debt, and is ready to continue her policy of aggressive work. The congregation presented Brother Ferrall, as a token of love, a fine sideboard.

—The fifteenth anniversary of the pastorate of M. M. Davis at the Central Christian Church, Dallas, Texas, was observed last Lord's day, when the work of the past was reviewed and a prospective look into the future taken. We received an invitation to the annual reception in the church parlors, and regretted that it is still impossible to traverse great distances as speedily as our thoughts and our good wishes can wing their way.

—A correspondent who has the reputation of being rather a caustic critic and who often touches a sore spot, says: "I wish our preachers would all quit their professional grunts and attitudinizing and all other kinds of appeals to the groundlings and try to create and raise noble aspirations in the hearts of their hearers." Preachers who have the holy "grunts," and are in the habit of appealing to "the groundlings," should consider themselves rebuked, and act accordingly.

—J. P. Lichtenberger, pastor of the Lenox Avenue Union Church, New York City, was recently elected president of the Disciples' Union and vice-president of the New York City Endeavor Union. R. E. Carpenter reports that the work of this church starts out this fall with the brightest prospects in its history. Plans are being made for the greatest campaign ever undertaken by the Disciples in the metropolis. Charles Reign Scoville will lead the meeting in February.

—Philip Evans, minister of our church at Princeton, Ill., writes that the church there has just taken an action that is causing much comment. The saloon administration had a new sidewalk laid in front of the church, the law requiring that the membership should pay two-thirds of the expense, and the city one-third. After a sermon by the pastor the congregation voted to pay the entire cost. One man who is not a member "wanted a little interest in that temperance church and clean walk." More than enough money was subscribed for the purpose, and Brother Evans says the action has put the church in such a light as will result in great good.

—The dedication of the new church building at Mobile, Ala., has been fixed for Nov. 19. An invitation is cordially extended to all brethren to be present. Claude E. Hill, the pastor, has just made a visit to Citronelle, a thriving little city thirty-three miles north of Mobile. We have no church building here, but Brother Hill preached at the Baptist church, and there were ten additions. Until a church organization can be effected these members will unite with the congregation in Mobile.

—"You will doubtless remember me as a member of the California party in 'The Christian-Evangelist Special,'" writes one in subscribing for the paper. This formula is likely to become familiar in the future. It will be a sufficient introduction for any one to be able to say, "I was one of your 'Christian-Evangelist Special' party on that celebrated trip to California." The "Special" to California is in the past, but you can join The Christian-Evangelist family at any time and remain a member during good behavior!

—Butler College, Indianapolis, began its fifty-first annual session on Tuesday, September 26. The registration is twenty per cent greater than for the fall term of last year, and fifty per cent greater than for the same term two years ago. Preparations are being made for the celebration of the fiftieth anniversary of the beginning of the first session on November 1, and President Garrison expects at that time to announce substantial progress toward the completion of the $250,000 fund which is being raised to add to the endowment.

—J. H. Gilliland, of Bloomington, Ill., writes that Dr. O. L. Lyon, formerly a Methodist minister, united with the Second Christian Church at that place last Lord's day. He adds: "Brother Lyon is well educated, has taught for several years in normal schools and colleges, was for three or four years professor in the Wesleyan here. He has had five years of experience as pastor, with fine results. He preached for us last Sunday evening to a large audience. The sermon was very acceptable indeed and presented in fine spirit." We hope to be able to present a synopsis of his sermon, at least, in our next issue, perhaps with a picture of Brother Lyon.

—It would require a special force of stenographers to reply personally to all the letters of congratulation which have reached us concerning our Convention Number. We are sure our friends will not expect this, but will accept instead this general acknowledgment of our thanks for their kind and appreciative words. In giving the time, labor and expense necessary to the preparation of such a number we were acting under a sense of obligation to the brotherhood, which has a right to expect from its religious journals a fair and adequate report of its great gatherings. Nevertheless we feel gratified that our efforts in this direction are appreciated by the public which we are seeking to serve.

—A brother who travels about among the churches a good deal writes as follows: "One great lack among our churches is that so few of the brethren take and read our religious papers. Not half of the elders and deacons of our churches read our papers. As a result they are indifferent to the missionary enterprises and often oppose the raising and sending out by their congregations of any money. We need a great campaign to put our papers in the homes of our people." The strangest thing about this whole business is that many preachers are indifferent about whether their congregations are reading our best religious journals or not. There is no doubt that our brother has stated a great and vital need. How shall it be met?

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

—"The King's Message," the monthly organ of the Central Christian Church at Spokane, Wash., contains the following in its last issue: "The Central has been fortunate in having many eastern brethren worship with it this summer. The greatest day since our dedication was when The Christian-Evangelist company breakfasted with us, and then in the evening feasted us with songs and words of good cheer and news from the convention. And, after all this spontaneous giving, persisted in leaving a generous purse for the Aid Society as a special expression of gratitude for the hot biscuits and honey." In the same issue we note a very admirable letter from B. E. Utz, the pastor, to his people. From this it appears that the church was never in so hopeful a condition as just now. Though other churches have seen fit to close their doors during the summer months, the Central forged ahead, having many additions and all the departments keeping at work. Brother Utz sounds a bugle call for every member to

(*Continued on page 1298.*)

A Great Evangelistic Campaign in Cincinnati and Vicinity

One prominent feature of the work of our Standing Committee on Evangelism is the simultaneous revival. It will be recalled that Chicago and Cleveland were among the cities testing this form of campaign last winter. Many other cities are planning such campaigns for the approaching winter or spring. The one nearest at hand is the one in Cincinnati, which is to begin October 8, and continue at least three weeks. One congregation is about to dedicate a new house, but cannot be ready for the meeting, two others are without pastors. Aside from these three, all the congregations in and about the city will join heartily in the campaign; there being some eighteen which have secured their evangelists and singers, and laid all their plans for the meeting.

A portion of the plan of the campaign is as follows: First, a contribution from each church, in order to create a general fund for defraying preliminary expenses. Another fund, contributed by the self-supporting congregations, paying a stated amount per week for not less than three weeks, in order to help the missions and weaker churches to secure the best men for their meetings. The down town meetings and rallies in the Y. M. C. A. Building or other central place or places for reports, conference, instruction and inspiration. Central mass meetings to be held on Sunday afternoons at such places as are easy of access for the entire community.

The Committee on Advertising is doing its work in a systematic and thorough manner. Uniform advertising is the rule, so that the same kind of display cards and others will be seen in every part of the great community of which Cincinnati is the heart. The committee on publicity has the assurance that our daily papers will give to the movement all the space daily which the interest of the campaign warrants. The disposition seems to promise liberal advertising through this medium for our entire campaign.

W. J. WRIGHT,

National Superintendent of Evangelism, under whose direction the campaign is being conducted.

Some of the things for which we hope as fruits of this meeting are: First, genuine revivals in all the congregations which are taking an active part in the campaign. We expect the membership to be aroused to greater activity and moved to more prayer and piety in their daily lives. We expect that hundreds, or possibly, even thousands, of persons may be led to place their faith in Jesus as the Son of God; we hope that larger numbers of Disciples who are not identified with our congregations will be led to deposit their letters or otherwise take membership with the churches during this campaign. We hope to call the attention of thousands of persons to the simplicity, scripturalness and catholicity of the plea which we are making for the unity of all Christians and the restoration of the apostolic Church. We hope to bring about such unity and co-operation of our forces in and about this city as we never before have had, and we hope that the result of this meeting will be such as will greatly increase the faith of all our preachers and congregations in this city, so that in the future much greater campaigns than this may be planned and successfully conducted. We fully expect within a year or two, and as a direct result of this campaign, to organize for this same section a campaign which will bring fifty of our strongest men here at one time, which will embrace such outdoor preaching as street and park services, services in places of public concourse and public utility, as the fire and police stations, and great meetings in Music Hall, where were held the sessions of our jubilee conventions, and which will bring together in a single meeting from 5,000 to 8,000 persons.

This campaign is a great stride forward in our local history, and, indeed, is the greatest campaign of its kind thus far in our history as a people, though the approaching campaign in Western Pennsylvania is one of greater proportions and promises greater things than this. We crave the prayers and suggestions of the brethren throughout the land for the successful conduct of this campaign. The work is yours quite as much as ours, and, indeed, it is not ours, save as in his majestic grace. He delegates it to us as his servants, and when the success comes which we are certain must follow our careful and prayerful efforts, we will all join in saying, "And thine be the kingdom, and the power, and the glory, forever, Amen."

W. J. Wright,
Superintendent of Evangelism.
Y. M. C. A. Building, Cincinnati, O.

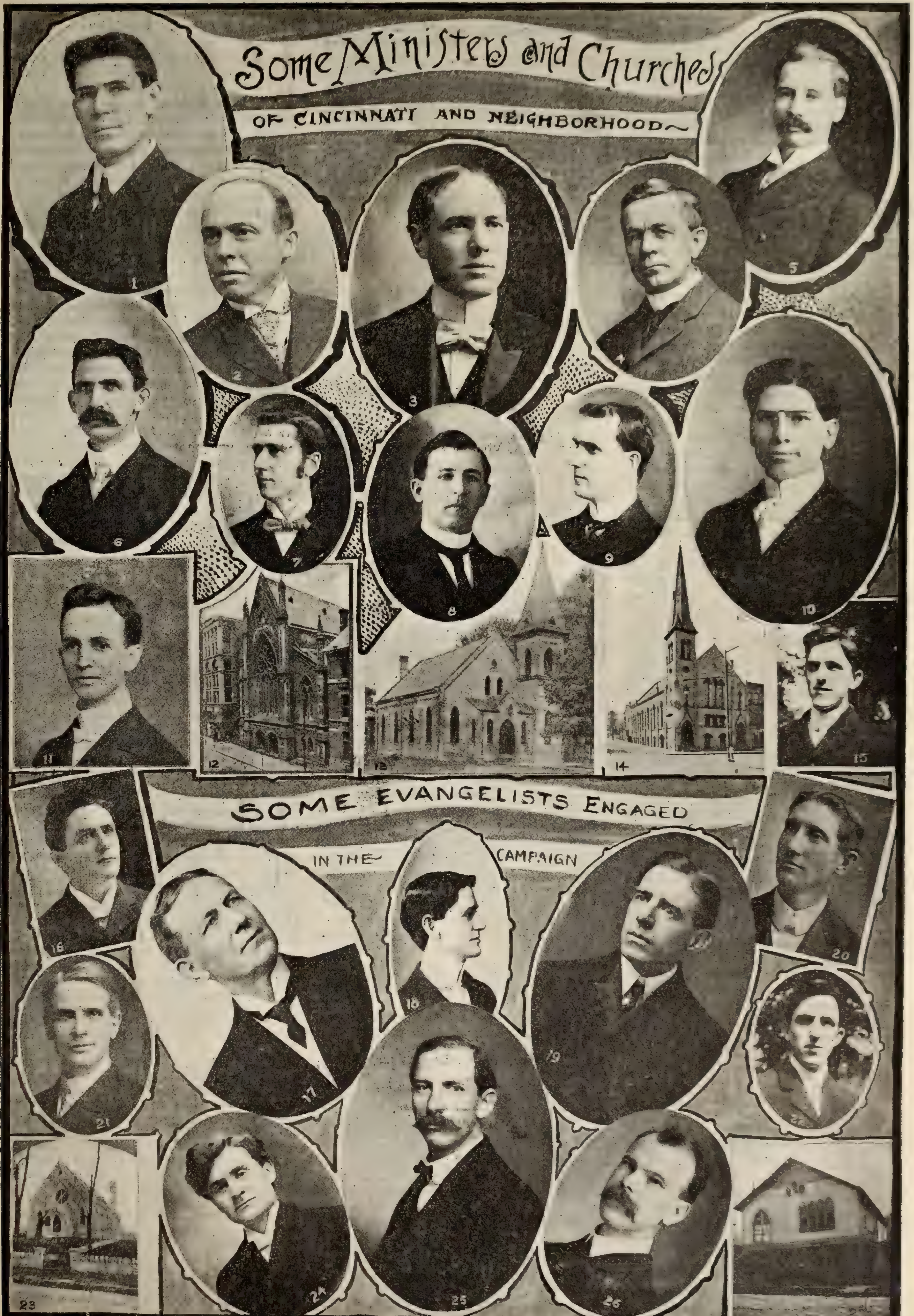
The Churches and Men Engaged in the Campaign

Cincinnati, O., where the first great campaign of the fall season under the direction of our National Evangelistic Bureau is to begin next Lord's day, has long been a center for the religious work of the Disciples of Christ. Our first church in the city was the old house on Sycamore street, where about one hundred and fifty people who had organized and adopted the New Testament as their only rule of faith and practice entered their new building in 1829. James Challen was the first minister, and continued for many years, alternating with D. S. Burnett and Walter Scott. In the winter of 1839-1840 a series of meetings was held, which increased the membership by 240. In 1849 the church moved to the corner of Eighth and Walnut streets, and the membership numbered 368. Here was really the origin of our organized work. The first convention of the Christian Church was held in this old building in 1849, and it was in this city that three of our organizations originated—the Foreign Christian Missionary Society, the Christian Woman's Board of Missions and the Church Extension Society. It is here, too, that the work of the Foreign Board, the Home Board and our new evangelistic work is centralized, their offices being located in the city. Naturally, with such conditions, and the fact that Isaac Errett here did his great work on "The Christian Standard," some of our strongest men were found here. Following D. S. Burnett came C. L. Loos, Thomas Munnell, S. E. Shepherd, Robert Graham and John Shackleford, who was followed by W. T. Moore, under whose ministrations this congregation moved from Eighth and Walnut to the Central Christian Church, opposite the City Hall. This was the finest church building in the brotherhood when it was dedicated, and is today one of our best buildings, though now a down-town church. The building cost $147,000. Other pastors of the Central were George Flower, David Walk, E. T. Williams, J. Z. Tyler, J. A. Lord and A. M. Harvuot, who has recently been succeeded by J. L. Hill, who seems to be giving great satisfaction. The church has, for most of its history, been a very strong one, and most of the churches in and around the city are off-shoots from it. Its members have always been among the strong supporters of our missionary work, and A. McLean, president of our Foreign Society, and W. S. Dickinson, for many years its treasurer, are elders in the Central today. The present pastor, John L. Hill, was born in Gallatin, Tex., in 1872. Graduating from Cumberland University with the degree of B. D., he was ordained to the ministry in the Cumberland Presbyterian Church, and served as pastor for his denomination in Princeton, Ky. But in 1898 he left denominationalism and became a minister of the Christian Church at Madisonville, Ky., subsequently going to Union City, Ind., and entering upon the work at Cincinnati in the spring of this year. South Kentucky College has conferred upon him the A. B. degree.

The Richmond Street Church is an offshoot from the old church on Sycamore street. In 1842 a colony of 71 of its members were worshipping for the time in a hall of the engine house, afterwards securing a frame building, which they used as a place of worship for ten years and then occupied a large brick house on Sixth street. This building was sold in 1874, and the one where they now meet, on Richmond and Cutter streets, was occupied, A. I. Hobbs being at that time the minister. This church, too, has had a succession of men well known to the brotherhood at large as its leaders. The names of Pinkerton, Burnett, Sweeney, Bartholomew, Radford, Deweese and others are widely known. Howard Cramblet is the present efficient minister.

One of the oldest—and likewise an offshoot of the Sycamore Street Church—is what is known as the Fourth Church, whose building was erected in 1843 and, with improvements, is still occupied. This field is a difficult one, and in recent years it has been served by young men.

The church at Carthage was organized by Walter Scott in 1839, and is one of the historic churches of the reformation, hav-


Some Ministers and Churches
OF CINCINNATI AND NEIGHBORHOOD
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
SOME EVANGELISTS ENGAGED
IN THE CAMPAIGN
16
17
18
19
20
21
22
23
24
25
26

ing been served as pastor by such pioneers as Love H. Jamieson, L. L. Pinkerton, Dr. Richardson, W. M. Pinkerton, James Challen and others of that day. There were hardly any men among our early leaders who have not preached one or more times in the old church. The present pastor, Charles M. Fillmore, is in his seventh year with this congregation, which, though numbering only about two hundred, is steadily growing, and is composed of faithful workers. There was a net gain of 39 last year and this year has seen 30 accessions so far.

At Norwood, a rapidly growing suburb of Cincinnati, we have a church that was established as a mission under the supervision of the Central some seven years ago. Steady growth has increased the membership to 175, and no doubt there is a very prosperous future for it. Among its members are F. M. Rains, Stephen J. Corey and J. H. Fillmore. Joseph Armistead, its present minister, is a graduate of the College of the Bible and of the University of Kentucky, having received the A. M. degree. Prior to coming to Norwood, in January of this year, he was minister of the Woodland Street Church, in Nashville, Tenn.

The church at Lockland was organized seven years ago by Evangelist Allen Wilson. W. G. Loucks has been its minister for more than four years. It has been a difficult field from the start, but under his leadership has been steadily growing. It is still a mission point of the state, and meets in a plain but comfortable tabernacle. They hope soon, however, to purchase a lot upon which to erect a permanent building, in which to do more efficient work. Although the progress has been slow, the outlook for the future is bright and both minister and people are hopeful.

The Central, too, is the mother of the Walnut Hills Church, which was organized in 1884, when S. M. Jefferson was called as minister. Tannar, Ranshaw, Fannon, Dutcher were among its ministers, while R. W. Abberley has just entered upon the pastorate. S. M. Cooper, B. L. Smith, C. C. Smith are well-known men in its membership. The value of the church property is about $27,000.

The youngest of our churches in Cincinnati is in the new suburb of Evanston, lying between Walnut Hills and Norwood, the building being a mile and a half from our churches in these suburbs. The first meeting of the Disciples in this place was in March of this year. There were a few meetings in private homes, then in a tent, and in April a lot was purchased at a cost of $2,200, while in May a tabernacle was built and paid for. In June a meeting was held by I. H. Durfee, of Maysville. Then A. M. Harvuot, who had recently resigned from the Central Church, was elected pastor, and a Bible school was organized. Brother Harvuot is a graduate of Bethany College, and has been in the ministry since 1882, having served churches at Clarence, N. Y.; Millersburg, O.; Emporia, Kan.; Greensburg and Washington, Pa., and Central, Cincinnati. He entered a business life in April of this year, but is also devoting himself to the work at Evanston.

In addition to these churches on the Ohio side of the river there is the North Side Church, where Justin N. Green, one of our most faithful ministers, works, and the First Church, at North Fairmount, organized in 1901 and ministered to for a long time by J. A. Lord, and now under the guidance of Arthur Sebastian; the Madisonville Church, whose building was completed in 1885 and dedicated by Isaac Errett, where M. H. Salyer has charge; and the colored church at Lockland, where W. H. Dickerson is pastor.

On the Kentucky side of the river we have a number of churches that will take part in this campaign of Greater Cincinnati. The First Church, Covington, is the oldest, having been organized in 1837. The members met in a one-story frame building, their first pastor being James G. Arnold, who helped the church very materially in a financial way. In 1867 a church building was dedicated by W. T. Moore and Isaac Errett, but this was destroyed by fire and the present building, erected at a cost of about $34,000, was dedicated in 1894. It is the largest of our churches on the south side of the river, the membership now being about six hundred, with the building enlarged and paid for, while a handsome new organ has just been installed. Among its ministers have been P. B. Wiles, John J. Rogers, O. A. Bartholomew, J. B. Briney. Its present pastor, George A. Miller, has served it for nearly twelve years. His work has been evangelistic as well as pastoral, and he has held six protracted meetings for the church, doing all the preaching himself. There has been but one change of pastors in twenty-one years, and the present superintendent of the Sunday school has held his position continuously for thirty years. This Sunday school is the largest in the city.

The Fourth Street Christian Church, Covington, dates its history from 1875. Among its members are descendants of B. W. Stone and Samuel Rogers. Among its ministers have been S. M. Jefferson, Elisha Pinkerton, J. J. Morgan and George Darsie, Jr. It has a property valued at $10,000 and seats 400 people. It is in line with all missionary enterprises, and S. G. Boyd, one of its elders, has, we believe, never failed in attendance upon our national conventions.

Across the Licking River is Newport, where the first organized work among the Disciples of Christ was begun in 1871. The present congregation (incorporated ten years ago under the name of the Central Christian Church) was started as an offshoot of the First Church. It was organized with 77 members. Its handsome and commodious building, located at the corner of Sixth and Monroe streets, was dedicated in October, 1897. In November, 1903, a union was effected between the First Church and the Central, the First Church disposing of its property on Fifth street and turning the proceeds over to the united congregation. During the same month Charles Lloyd Garrison was called to serve the church. The union of the Disciples in Newport has proved to be a signal success. The membership has steadily increased until it is now 375.

There are two features of the Newport work which may be worthy of brief mention. The indebtedness of the church is cared for by a serial bond issue, copied after the model of municipality bonds, $500 worth being retired annually. The other feature is a fraternal organization among the men of the church. The organization is known as the Benevolent Order of Royal Pilgrims. One of its purposes is mutual aid in the way of sick benefits and indemnity at death; another object is sociability and Christian fellowship. The organization is incorporated under the laws of the state. It confers three degrees and shows the candidate an interesting time. This fraternal society serves as a new point of contact between the church and "the world."

The towns of Bellevue and Dayton, Ky., are separated by a line down the middle of a street, and nothing more. Together the two towns have a white population of 16,000, and our membership is drawn from both places, though the church building is in Bellevue. The organization was effected in 1889, and F. M. Rains dedicated in 1891. W. F. Smith, who is the present preacher, is a Kentuckian reared at Frankfort and educated for the ministry at Lexington, and all departments under him are in good working order.

H. C. Runyan is the preacher for our church at Latonia, which was organized in 1898. Brother Runyan is an energetic pastor, and has recently declined a call to another church in order to develop the field he is now in.

At Ludlow we have a building completed in 1896 at a cost of about $7,000. The growth in membership has been rapid, and under J. W. Moody we may expect it to go forward to greater things.

Among the evangelists are James Small, who will help the North Side congregation, of which Justin Green is pastor. This will be a union meeting, the Presbyterian, Methodist and Baptist churches all uniting under the leadership of James Small. W. H. Pinkerton and W. E. Hackleman will hold forth at the old historic Central Church; Milo Atkinson will be the evangelist at the Richmond Street Church; H. D. Smith, of Hopkinsville, Ky., assists the congregation at Norwood; J. L. Thompson, Peru, Ind., leads the forces at Carthage; W. M. Gard, Elwood, Ind., will marshal the forces at Lockland; H. C. Bowen will be the evangelist at Madisonville.

Across the river some of the evangelists are: J. H. Gilliland at the Fifth Street Church, Covington, and S. D. Dutcher at the Fourth Street Christian Church; Ernest Elliott, of Eminence, Ky., assists the Central Church, Newport, and E. R. Edwards, of Bedford, Ind., is the leader at the Bellevue-Dayton church, of which W. F. Smith is pastor; J. J. Taylor, of Lexington, Ky., is the evangelist, and his wife the singer, at the Ludlow church.

This is a list of strong preachers, many of them with splendid records in evangelistic work, though it will be noted that there is but one professional evangelist in the whole number.

MINISTERS AND CHURCHES OF CINCINNATI AND NEIGHBORHOOD.

1—C. L. Garrison, Newport, Ky. 2—W. F. Smith, Bellevue-Dayton, Ky. 3—Justin N. Green, North Side, Cincinnati. 4—Charles M. Fillmore, Carthage, O. 5—George L. Miller, First Church, Covington, Ky. 6—Howard Cramblet, Richmond Street, Cincinnati. 7—R. W. Abberley, Walnut Hills, Cincinnati. 8—J. L. Hill, Central Church, Cincinnati. 9—J. W. Hagin, Fourth Street, Covington, Ky. 10—J. D. Armistead, Norwood, O. 11—A. M. Harvuot, Evanston, Cincinnati. 12—Central Church, Cincinnati. 13—Carthage Church. 14—Richmond Street Church. 15—Arthur Sebastian, N. Fairmount, O. 23—Walnut Hills Church. 27—The N. Fairmount Church.

We did not receive photographs of the following pastors in time to include them in the group: H. C. Runyan, J. W. Moody, W. H. Salyer, W. G. Loucks and W. H. Dickerson.

Some Evangelists Engaged.

16—E. W. Elliott, Eminence, Ky. 17—S. D. Dutcher, Omaha, Neb. 18—Milo Atkinson, Newport News, Va. 19—E. R. Edwards, Bedford, Ind. 20—Claude E. Hill, Mobile, Ala. 21—James Small, Columbus, Ind. 22—Charles Sebastian. 24—J. L. Thompson, late of Peru, Ind., now of Decatur, Ill. 25—W. H. Pinkerton, Paducah, Ky. 26—Harry D. Smith, Hopkinsville, Ky.

Other evangelists engaged not included in our group pictures are: J. H. Gilliland, Bloomington, Ill., Edgar Riley, Kentucky, J. J. Taylor, Connersville, Ind., H. C. Bowen, Cincinnati, O., W. M. Gard, Elwood, Ind.

NEWS FROM MANY FIELDS

Illinois.

A quarter of a century ago a little band of Disciples was organized at Bethany, Moultrie county. It has grown to a membership of 225 with a good Sunday school, two Endeavor Societies and an active C. W. B. M. Bro. S. E. Sines, a splendid young preacher, is caring for the flock. He began a year and a half ago preaching half time for the congregation, but is now employed all the time and the church seems to raise the money easier for all the time than for half time. Few of the churches know their strength until some wise, godly leader guides them into the larger fields of usefulness. Bethany has almost made a new house out of the old one at an expense of about $3,500, and expects to rededicate before these lines are printed. The money is nearly all provided for. Unless we miss our guess, this church will take its place among the leading churches with public spirit and consecration for all the great enterprises for world-wide evangelism. Much of the church's spirit and prosperity is due to the godly life and ministry of Bro. W. S. Harmon who entered into his rest last fall. His memory is precious in this community and his works live after him.

At Dalton City we found the little church of 43 members, a Sunday school of 50 and an Endeavor Society of 26. Our esteemed Bro. Geo. T. Smith and his efficient wife, both preachers, moved into the community six months ago. The work has taken on new life; material as well as spiritual improvements are manifest. This is a great field and we look for the church to grow in numbers, grace and power.

The church at Allenville has just closed a short meeting with several additions. It has a good, comfortable house, an intelligent membership and a large field of usefulness.

While here your scribe took occasion to visit the final resting place of his father and mother, near the roadside that skirts the timber of the old Kaskaskia, between Mattoon and Sullivan. How the memory stirs with incidents of struggle, triumph and grace, when he feels so near those most interested were they but cognizant of passing events! The unbidden tear must fall and the heart's full prayer seems a little nearer the throne when even mother's sleeping dust is near. How to be envied is the child who can remember the pressure of the fond parental hand, or who in love is permitted to cheer the heart and guide the unsteady steps of father and mother down through the second childhood! The first thought that pressed itself upon me on that sacred spot was how I would like to tell mother how good the Lord and his people have been to him since she left her only child, a year old, and father, who left a year later, in what we call "this cold world." It is only cold to him who knows nothing but trust in worldliness. Not a night has been without its shelter and not a day without its food. What did the good Book mean when it said, "When my father and mother forsake me, the Lord will take me up"? Have I not seen this pledge fulfilled through all these years? With not a day without opportunity for toil and service and not a night without opportunity for rest. Sickness and care and trial have come, but with each the greater grace from him who knows how to temper the wind to the shorn lamb. There is no god like unto our God, to whom be praise and honor forever more. What can we do to fill the world with this like precious faith in him who hears the raven's cry and sees the sparrow's fall?

> "What shall I render to my God
> For all his gifts to me?"

Eureka. J. G. Waggoner.

❀ ❀

Missouri State Mission Notes.

Joseph Gaylor is making a determined effort to put Pierce City again on its feet. For some reason this has been a hard place in which to build up a self-sustaining church, but we are in hopes that this effort will mean just that.

H. G. Bennett, our missionary pastor at Jefferson City, has been assisting W. A. Thomas in a meeting at Burlington Junction.

Ralls, Polk, Dallas, Hickory, Sullivan and Putnam counties have all had their conventions since our last notes, and they have been good ones; in fact our conventions this season have been more than average in enthusiasm and really good convention work.

These lines are written at La Belle, as I wait for the train to take me to the Lewis county convention at Lewiston. C. L. Harbord, our county secretary, has worked very hard to make this convention a success, and we are expecting one of the best. From here we go to New Hampton to the Harrison county meeting.

G. P. Furnish is preaching for La Belle, Knox City and Sweet Oak and all are delighted with his loving, consecrated work. He is preparing for a meeting at La Belle to begin the third Lord's day in October.

Brother Furnish arranged for the secretary to visit all of his churches in the interest of state missions and we enjoyed his fellowship very much indeed. Lord's day afternoon and night were spent in the home of Bro. George Washburn and wife, who were our companions on a recent trip to California, and we had a happy time.

Audrain county convention meets this week at Macedonia church, but it is impossible for the secretary to be in three places at once; he is willing to try two places, but that's the limit. We hope they will have a great convention.

Our permanent fund is growing, slowly; it ought to go by leaps and bounds. We must raise that $10,000 by July 1, 1906. It will be our shame if it does not come. About 20 churches at Marshall pledged $100 each. There are at least 30 more that can do it and be the richer for it. Then there are not less than 100 men who ought to place that much on interest for the work in Missouri. Can you do better with your money than this? Each $100 will bear annually $6 interest, this will win three souls for the Lord, and will go on year by year when the donor has passed to his reward and thus through all time will he have entered into partnership with God to save his fellowmen for the life eternal. Can you put $100 to a better use? How many churches and individuals will volunteer to do this much?

Kansas City. T. A. Abbott.

North Carolina.

The fellowship was so pleasant and the sights to be seen so many, on the trip with "The Christian-Evangelist Special" to San Francisco, that your correspondent just got to Winston-Salem, N. C., on Sept. 2, in time to preach the following day. After a week spent here in getting acquainted, I made a trip to Waynesboro, Pa., for my books and trunks, and told the brethren about the great convention. The church has not yet secured my successor, but has been pushing forward the improvements on the building, and are preparing to reopen it the second Lord's day in October if their seats arrive on time. On my way I stopped a night with F. F. Bullard, in Lynchburg, Va. The Christian College at that place opened its third year on September 13. The prospects were good.

Besides the Christian College at Wilson, N. C., there is the Holman University at Black Mountain, which opened its second year September 25. J. C. Coggins is the president. It was incorporated last March by special act of the legislature, giving it the regular powers of a university.

Sister Sarah A. Holman, who recently donated her elegant home, that cost $25,000, to our Church Extension Board, not long ago donated 240 acres of land to aid in the establishment of a school in the mountains. Hence the name. It is the aim of the faculty "to make it possible for every ambitious boy and girl in this part of the country to get an education." It is but a few minutes from the city of Asheville and Biltmore, the Vanderbilt residence. Students can secure a free scholarship, worth $40, by securing at least five students to come and spend a year in the institution.

I found at Winston-Salem a congregation of about 80 members. They had been two and a half months without preaching. I regret to learn of the serious illness of the wife of my predecessor, J. R. Glenn. I have preached three Lord's days. There seem some signs of encouragement.

We have arranged to have Herbert Yeuell, of Washington, D. C., to preach in a meeting beginning the last week in November and first of December. Brethren, pray for us.

A. B. Cunningham, of Tiffin, O., is now in his new field at Washington, N. C. We wish him success in his work.

Kind regards for the large family of the "Special" with whom we journeyed, and appreciation of the "Convention Number," whose pictures recall pleasant memories. J. A. Hopkins.

Winston-Salem, N. C.

❀ ❀

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Ohio.

Collinwood has succeeded, after three or four attempts, in calling a pastor. M. L. Buckley, of Harrison, is the man, and the church is to be heartily congratulated on the choice made.

Bellefontaine has cast her line over in the Hoosier pond and caught a preacher in the person of Roy Brown, of Connersville. He will find the church at Bellefontaine ready to work, and the town a very pleasant one in which to live. He will be cordially welcomed into the Ohio fellowship.

J. P. Allison will come from Bellaire to Dunham Avenue, Cleveland, to succeed M. J. Grable. Brother Allison could not cope with the river climate, and hence this early change from Bellaire. It would seem that no man would fit in Brother Grable's shoes better than J. P. Allison.

The Wabash Avenue Church, Akron, of which A. F. Stahl is bishop, has made an heroic effort and paid off all indebtedness. The "fire" was held Sunday night, Sept. 10. The mortgage called for $1,300, and the church paid it. A meeting is now in progress with Miss Ida Mae Hanna, of Cincinnati, as soloist.

J. W. Kerns has been called to Massillon from Monongahela City, Pa. He will succeed George Darsie. We welcome "Judge" back to Ohio. His last Ohio pastorate was at Steubenville.

The Warren church has voted to build a house on the west side of the city for a new congregation. They will put about $7,500 into a building.

Now that all the churches have taken the Church Extension offering, let them all get ready for the greatest offering for Ohio missions that we have ever had. November 5 is the day for said offering. Make a big offering for Ohio missions November 5 and a big majority for Pattison for governor November 7. C. A. FREER.

Painesville, O.

❖ ❖

Wisconsin Convention.

The annual conventions of the Wisconsin Christian Missionary Association and the Christian Woman's Board of Missions were held with the new church in Grand Rapids. The church is but five months old, but it did exceedingly well, and all went away happy and better.

The sessions were held in the M. E. church, the brethren having turned the G. A. R. hall, where they hold their meetings, into a dining room where dinner and supper were served, so that no one need to go away during the day.

The reports revealed the fact that we had grown during the year from 1,432 to 1,787, an increase of 24 per cent; that we had contributed about $1 per member to missions, had added four new churches, that the Scandinavian work had doubled, and that most of the churches had grown and were prosperous.

Our speakers from outside were: J. H. Garrison, of St. Louis; Mrs. Anna R. Atwater, of Indianapolis; Mrs. Laura DeLany Garst, of Des Moines; H. U. Dale of Des Moines, and Claris Yeuell, on his way to Baltimore. The addresses were out-and-out missionary, and were intended to spur us to greater activity and inspire us to better living.

C. H. DeVoe, who organized the church last spring, was with it before and during convention to keep things in order, and H. K. Shields, his singer, also came and took charge of singing. C. W. Dean, of Colfax, Ill., who begins ministering for this congregation October 1, was present and preached the last sermon. The C. W. B. M. workers were led by Miss Ida C. Towne, of Waupun, and the Bible-school forces were marshaled by Mrs. T. H. Goodnight, of Readstown, and the W. C. M. A. was presided over by J. C. Thurman, of Green Bay.

The Lord seemed to favor us in every way, so we had a delightful and helpful convention. H. F. BARSTOW.

Ladysmith, Wis.

❖ ❖

Our Budget.

(*Continued from page 1293.*)

take some part, and he says: "Talent has been generously distributed. While all departments are doing well, there is enough inactive talent to take up the entire church work, if those who are now active for any reason stop their efforts. My appeal is for the use of this unused talent."

—E. Jay Teagarden, who has served the Danbury Church of Christ as pastor for sixteen years, presented his resignation to the church at the close of the morning service on September 24. In his letter of resignation to the church he recalls the following interesting historical fact: "The history of the Church of Christ in Danbury is of peculiar interest in that it is one of a group of three Christian churches that existed in America in 1817. One of the marvels of the religious world is the fact that these three churches have, in less than a century, been multiplied, until today they number 10,985, having a united membership of 1,233,000 souls." The letter is full of that tenderness which a true pastor feels for the church to which he has ministered for so many years. There are many paragraphs in the letter we should like to quote but our space will not permit. Suffice it to say that the spirit it breathes is a sufficient explanation of the success that has attended his labors during his long pastorate. After a little rest, Brother Teagarden will take up his work again in another field of labor, and very fortunate, indeed, will be the church that can secure the services of one who has held so long and successful a pastorate as that which he is now closing. As he went to Danbury from the Divinity School of Yale, he is now at a period of life when he is able to render the best service to any church with which he may decide to locate. His resignation is to take effect three months from the date of its acceptance by the church.

❖ ❖

THE CHRISTIAN-EVANGELIST AND THE SOCIETIES.

The Foreign Society is dependent very largely upon the religious press for the support and enlargement of its work. In order to feel any interest and to make worthy contributions, the people must know the facts. The papers give the facts. They go where no missionary agent has gone or can go. They reinforce the teachings and announcements of the pulpit. Their services are indispensable and invaluable. Little, if any, money is received from communities where the religious papers are not read.

THE CHRISTIAN-EVANGELIST has been a steadfast and generous helper of this cause from the first. The Editor was present when the society was organized. He is one of the charter members and a life director. Children's Day originated in his family, and was the result of his prayers and teachings. The associate editors have shared in the interest and enthusiasm of their chief. They have done what they could to aid the work. THE CHRISTIAN-EVANGELIST has given liberal space to articles and reports from the mission rooms, to letters from the missionaries, and to numerous and able editorials. It is a pleasure to bear this testimony. May the Lord bless THE CHRISTIAN-EVANGELIST and its editors and its readers more and more! Nothing could help the cause of missions at home and abroad more than a great increase in the circulation of all our religious papers. A. MCLEAN.

Cincinnati.

DO GOOD

With your money and enjoy an income from it while you live by giving to the Foreign Christian Missionary Society on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about $250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

F. M. RAINS, Cor. Sec., Cincinnati, O.

THE CHRISTIAN-EVANGELIST has, from the beginning, been one of the strongest supports the American Christian Missionary Society has had. Every year the columns have been placed at our disposal for the presentation to the churches of the work of home missions, free of all cost for space. We have found, in the constituency of THE EVANGELIST the largest percentage of contributors to this work. It is perfectly safe to count that wherever THE CHRISTIAN-EVANGELIST circulates there will be found helpers to the cause of home missions.

The acting board of managers feels deeply grateful for the earnest, constant and consistent support this work has received at the hands of the paper. Personally, I want to thank you.

BENJAMIN L. SMITH,
Corresponding Secretary.

❖ ❖

10,167 for The Christian-Evangelist.

Some months ago we asked our friends for ten thousand new subscribers to THE CHRISTIAN-EVANGELIST. At the close of the business year on Sept. 30, 10,167 had been received. Words cannot express our appreciation and gratitude to all who have had a part in this gain in the readers of this paper. If we count five readers for each new subscriber this means 50,835 new readers in the great CHRISTIAN-EVANGELIST circle. Our friends have been a help to us in this splendid increase. We are greatly encouraged, and we are ready to undertake greater things still. Why not? The Lord has been good to us and why should we not do great things for the Master? Is it asking too much if we make the request for 20,000 additional subscrib-

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

ers? We have many thousands of enthusiastic, faithful readers who will agree with us and say that this paper is worthy of this larger circulation. Then will you aid us in securing this larger audience of readers? Here is a missionary work in the church in which all our readers can engage. It is right at your own door, and will not only bring good literature to 20,000 new homes, but will increase the church attendance from these homes, enlarge the offerings for church expenses, add thousands of dollars to our missionary offerings, and save many souls from indifference and spiritual death. Now if you feel in your heart that you can contribute a little work and can send some names to help in raising these 20,000 new subscribers, write us at once. You shall have all the sample copies you can use and every aid we can give you. G. A. H.

* *

VICTORY!

The quarter of a million dollars for foreign missions has been reached. This glad message will send a thrill of joy around the world. Our brethren in all lands have been in a state of anxious expectancy for months. Messages expressing profound interest have been received from Europe, Asia, Africa and Australia. Never before has there been such deep and widespread concern in our home churches. The activity of the preachers and other leaders, together with the generosity of friends, has been without a parallel in our history. The office of the Foreign Society was the center of busy scenes during the closing days of the missionary year. We have never experienced anything like it before. The money poured in from every quarter. Many were inquiring how the battle was going. Others were asking for special news direct as soon as the books closed. A number expressed a willingness to help to make up any deficiency that might exist. Altogether the enthusiasm was so genuine and widespread as to make one rejoice in being identified with a campaign so worthy and successful. It has been a notable year. The victory is an all-around one.

The American Journal of Sociology

EDITED BY ALBION W. SMALL

Established in 1895

The Only Magazine Published in English Devoted Exclusively to the Field of Sociology

It is of special interest to professional men. The contributors include the best known sociologists in Europe and America, who keep its readers fully abreast of the times upon all debatable social relations—political, economical, educational, and religious—as well as upon those problems of social amelioration which are popularly and erroneously supposed to constitute the sole scope of sociology.

AN UNUSUAL OFFER

In the interests of our patrons arrangements have been made for many combinations of this journal with books and other periodicals. The book list includes such works as **Small's General Sociology, Howard's Matrimonial Institutions, Ross' Social Control and Foundations of Sociology**, etc., with material savings in comparison with prices through other channels. The following is an example of the opportunities which we are offering for a list of periodicals covering a wide range:

American Journal of Sociology
Review of Reviews
Cosmopolitan
Woman's Home Companion
} ONE YEAR, $3.75
Regular price, $7.

Open to New and Renewal Subscriptions

This is only one of the many combinations we can make. Write for particulars regarding others.

Address Department 13

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO and 156 Fifth Avenue NEW YORK

Our brotherhood has never before been so stirred. Strong men have given themselves to the mission fields, wealthy men have given of their abundance, the poor have given out of their penury, and editors and ministers have pressed the claims of the heathen world upon the hearts and consciences of the churches. God has touched anew the hearts of our people. We all rejoice together. The gain in the receipts is about $42,000, the largest ever before made in our thirty years' history. This gain is equal to about one-half the total receipts ten years ago. For full and detailed information read the annual report soon to appear.

We have come to a new era. Our people are restless for larger things. Their outlook is world-wide; their purpose is all-embracing, to *every* nation and people and tribe. Their message is a universal one. The methods, the standards, and the hopes of the past will not meet their plans and ambitions for the present nor for the future.

A new mark has been suggested for the new missionary year, beginning October 1. It is nothing less than *$300,000 for foreign missions by September 30, 1906.* This, then, is our new slogan. We turn our faces to the sunrise of this new and larger task. Ring out the new watchword! On to victory in the world's evangelization! F. M. Rains.

Cincinnati, O.

* *

ALMOST $100,000 FOR HOME MISSIONS!

Ninety-nine thousand three hundred and twenty-three dollars and three cents.

Cincinnati, O. Benj. L. Smith.

* *

$530,000 FOR CHURCH EXTENSION!

Closed books with over five hundred and thirty thousand in fund, including special gift of fifty thousand. New watchword "A Million by Nineteen Nine."

Kansas City, Mo. G. W. Muckley.

* *

BOYS' AND GIRLS' RALLY DAY.

The Sunday school home missionary offering will be taken the Lord's day before Thanksgiving day, November 26. The Home Board is sending a pretty exercise, prepared by J. W. Carpenter, of Virginia, Ill., to all schools desiring to make the most of the day. The observance of this day is becoming a feature of Bible school work everywhere. It emphasizes home missions as fundamental to all missionary work. It appropriates the sentiment of the popular Thanksgiving note to the immediate benefit of the land we live in and makes practical the sacred emotions of the season. All superintendents should plan for a great rally this year. For help and information, write,

Benjamin L. Smith, Cor. Sec'y.,
Cincinnati, O. Y. M. C. A. Building.

* *

Ministerial Exchange.

There is a good opening for an allopathic physician, who is a member of the Christian Church, at Dayton, Wash. Address P. O. Box 278, Dayton.

A young minister wishes to do pioneer work with a view of establishing a school for higher education. Correspondence is solicited with churches in Kentucky, Tennessee, Arkansas or Florida. Address Christian Minister, Delavan, Ill.

Miss Anna Holmes, 708 Church street, Ann Arbor Mich., desires work as assistant pastor. She has taken a course in stenography and typewriting, hence can do the corresponding. She has taken the Bible work under Prof. G. P. Coler, and thus is equipped for the work.

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrhal sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now write him immediately.

* *

Iowa Southeast Convention.

The pastor and brethren at Bloomfield extend a cordial invitation to be present at the convention which convenes October 10 to 12 inclusive. Lolding and breakfast will be furnished free. Every church is requested to send delegates. The Bloomfield brethren are noted for their hospitality. The program is full. Come!

F. D. Ferral, pastor.

* *

PANORAMIC YELLOWSTONE PARK

The Northern Pacific can supply to all who have visited, contemplate visiting or are interested in Yellowstone Park, a large Panoramic Picture of the Park. This work of art is 48 inches long by 32 inches wide, done in fifteen colors. It shows, absolutely, the topography of the Park, the location of the hotels, the geyser basins, canons, roads, lakes, mountains and all features of the Park. It gives as nothing else can a connected idea of the region, and is a valuable picture and map combined. Framed, it is ornamental as well as useful, and is specially suited to the school, class room and library.

This Panoramic Picture will be sent to any address by A. M. Cleland, General Passenger Agent, St. Paul, Minn., upon receipt of 35 cents. Orders may be sent direct to A. M. Cleland, or through any of the General or District Passenger Agents of the Northern Pacific in the larger cities, or through the local agents in Northern Pacific territory.

Song Books

...FOR...

The Church, Sunday-School

...AND...

Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal.

GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.

CHRISTIAN HYMNAL Revised

GOSPEL MELODIES.

POPULAR HYMNS No. 2.

LIVING PRAISE.

SILVER AND GOLD.

PRAISES TO THE PRINCE.

CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co., St. Louis, Mo.

What Is Your Life?

—OR—

Aims and Aids to Success and Happiness,

By W. J. RUSSELL.

A Cloth Bound Book of 320 Pages, dedicated to the Young Men and Women of the country.

Elegant Literature, Pure Thought and Inspiring Suggestions.

$1.00 Prepaid.

CHRISTIAN PUBLISHING CO.,
St. Louis.

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth - -	$1.50
Key to the Reporting Style of Shorthand. Cloth - - - - -	2.00
The Shorthand Primer. 32 pages -	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth - -	1.00
One Hundred Valuable Suggestions, Cloth - - - - - - -	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

CHURCH EXTENSION.

The following is a comparative statement of receipts from September 21 to 27, 1904 and 1905:

	1904	1905	GAIN
From churches,	$2,968.38	$2,582.12	*$1.386.26
From individuals,	111.50	39.19	*72 31
From annuities,		10,100.00	10,100 00
Totals, . .	$4,079.88	$12 721.31	
Net gain			$8,641.43

Note.—* means loss.

Contributing churches, 1904 . . .	216
Contributing churches, 1905 . . .	176
Loss	40

Churches that have not taken the Church Extension offering in September should do so early in October. Send all remittances to G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Missouri.

* *

CHANGES.

Ball, J. W.—Glasco, to Elk City, Kan.
Bennett, J.—Le Roy, to Lake Fork, Ill.
Bond, D. L.—Maryville, to Knoxville, Tenn.
Burks, W. W.—Mason City, Iowa, to Nevada, Mo.
Cupp, Louis S.—Platt City, to 3911 Central street, Kansas City, Mo.
Ezzell, S. R.—Lancaster, to Lometa, Tex.
Forsyth, J. D.—Fredonia, Kan., to Peru, Neb.
Frost, A.P.—Hiram, to Athens, O.
Ferguson, A. L.—Macomb, Ill., to La Junta, Colorado.
Groom, W. T.—Bellefontaine, O., to Park Block, Butte, Mont.
Hadaway, L.—Roodhouse, to Hillsboro, Ill.
Harris, Ellis B.—Ritzville, to Lind, Wash.
Harral, A. M.—Weleetka, to Sapulpa, I. T.
Hollett, W. M.—Olin, to Clarksville, Ia.
Lampkin, R. H.—Wolcott, Ind., to Dexter, Mo.
Messick, R. M.—Nez Perce, Idaho, to Salem, Ore.
Pearson, J. W.—Pleasant Hill, to Baylis, Ill.
Todd, J. C.—Monroe City, to 200 East Sixty-eighth street, New York City.
Tout, J. F.—Ventura, to Imperial, Cal.
Vawter, C. R. L.—Avis, Penn., to Indianapolis, Ind.
Yoes, Gilliam C.—Van Buren, Ark., to 454 North Broadway, Lexington, Ky.

* *

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers

E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

AULT & WIBORG

COMPANY

Manufacturers of Printing Inks.

CINCINNATI, NEW YORK
CHICAGO, ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink

SILVER AND GOLD

Popular Songs and Standard Hymns

FOR

The Sunday-School : Christian Endeavor Society : Missionary Meeting Evangelistic Service : Other Religious Gatherings :: :: :: :: ::

A splendid book, compiled by W. E. M. Hackleman, and containing some of the best work of such writers as Excell, Towner, Kirkpatrick, Gabriel, McIntosh, Fillmore, Palmer, Bilhorn, Odgen, Hackleman, etc., etc. 176 pages.

Editions and Price List:

	Per copy Postpaid.	Per dozen Not prepaid.	Per hundred Not prepaid
Limp Cloth,	$0.25	$2.00	$15.00
Boards,	.25	2.50	20.00
Cloth	.30	3.00	25.00

Christian Publishing Company
St. Louis, Mo.

SUNDAY-SCHOOL SUPPLIES

Edited by W. W. DOWLING.

Our Series of Sunday-School Helps Consists of the Following Graded Quarterlies and Weeklies.

QUARTERLIES

- The Beginners' Quarterly
- The Primary Quarterly
- The Youths' Quarterly
- The Scholars' Quarterly
- The Bible Student
- The Bible Lesson Picture Roll

WEEKLIES

- The Little Ones
- The Young Evangelist
- The Round Table
- Our Young Folks
- Bible Lesson Leaves
- Bible Lesson Picture Cards

If you are not using these excellent Supplies in your Sunday-School send for FREE SAMPLES, to

Christian Publishing Co., - St. Louis, Mo.

HOME DEPARTMENT AND CRADLE ROLL SUPPLIES.

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Little Rock.—The meeting under Brothers Fife, Jessup, McKinney and Stanly has given 102 additions to the church in less than four weeks. The meeting will be transferred to a large hall at a mission point in northwestern part of city on Wednesday night, Sept. 27, for a four weeks' campaign.

Ozark, Sept. 18.—We started here about eight years ago in a schoolhouse, have had preaching about once a month, and have held Lord's day services every Sunday with the exception of a few very stormy days. We have a good Sunday-school. We also have a house of our own. We succeeded in getting E. C. Browning, our state evangelist, to hold us a week's meeting which resulted in 13 confessions, and we feel much good has been done and more to follow.—Wm. H. Saunders, clerk.

CHINA.

Shanghai, Aug. 29.—Six more baptisms; others to follow.—W. P. Bentley.

COLORADO.

Loveland, Sept. 25.—One confession and one from the Congregationalists yesterday; 27 at regular services during the summer. Our work is prospering and outlook bright. —A. O. Walker, pastor.

Boulder.—Fifteen additions at regular services, Sept. 24.—S. M. Bernard, minister.

DISTRICT OF COLUMBIA.

Washington, Sept. 25.—Present at ministers' meeting to-day: Pres. J. E. Stuart, F. D. Power, E B. Bagby, W. T. Laprade, Walter F. Smith and the writer. Total additions reported, fourteen—thirteen by letter and one by confession and baptism. J. E. Stuart's report for eight months at 15th Street Church shows sixty six additions.—Claude C. Jones

FLORIDA.

Ashton, Sept. 25.—One received from the Baptists.—D. M. Breaker.

ILLINOIS.

Mechanicsburg, Sept. 27.—Two by letter. —L. L. Chapman.

Taylorville, Sept. 28.—During the month I have baptized 36 people, and some have been reclaimed, and some received by letter, making over 40. Begin revival October 1 with W. F. Shearer and Altheide.—Z. Moore.

Le Roy, Sept. 27.—Evangelist J. Bennett has closed a two weeks' meeting. Ten additions, all adults, and one a lady 75 years old. The church has received encouragement and a spiritual uplift.—E. A. Cary, pastor.

Farmer City, Sept. 26.—I preached at Marshall, Okla. Had one confession.—A. Immanuel Zeller.

Mason City.—Two baptisms—two sisters led to Christ by a sister.—O. C. Bohman.

Raymond, Sept. 28.—A good meeting at Pleasant Hill church in Montgomery county. Two by obedience, but the fruitage is not all in numbers. A new order of things, we hope, will follow. The young folks have organized and we shall endeavor not to omit the "assembling ourselves together." J. A. Clemens, of Decatur, helped us much.—James M. Driskell, Jerome McElfresh, deacons.

Jacksonville, Sept. 27.—Ten additions, eight with letters and two baptized.—Guy B. Williamson, assistant pastor.

Carbondale, Sept. 25 —One added yesterday, an intelligent Chinaman. We now have two, both trained by Brother and Sister Brandt.—A. M. Growden.

INDIANA.

Markle, Sept. 25.—One confession — M. G. Long.

Hammond, Sept. 25.—Four additions at Hammond.—C. J. Sharp.

Cambridge City, Sept. 28 —Elder McCormick, of Milton, has just closed a good meeting at the Hussey schoolhouse. Five additions. Four baptisms. A Sunday-school was organized with thirty-five charter members. Brother McCormick also preaches at Bentonville, where a successful meeting of two weeks added nine to the little congregation. A C. W. B. M. auxiliary was organized. He will begin a meeting with home forces at Milton, October 1. —C. C. Redgrave.

IOWA.

Fairfield, Sept. 25 —One added by letter. We begin a meeting Nov. 1, with Hamilton and Easton, evangelists.—H. C. Littleton.

Marcus.—The work is the most hopeful it has been for years. There were three baptisms recently. All missionary offerings have largely increased over former years.—William Baier, minister.

Des Moines, Sept. 25.—Nineteen days at Bayard; 43 additions—29 confessions, six from the denominations, and eight by statement. F. W. Mutchler is the pastor. —W. S. Johnson, evangelist.

Des Moines, Sept. 26.—The meeting at Braddyville closed with 44 additions, 38 confessions. G. A. Butler, Mound City, Mo., conducted the music. We were with the church 29 days.—E. W. Bowers.

KANSAS.

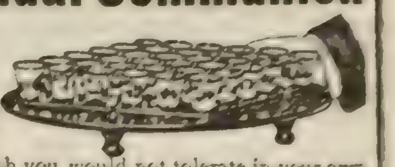
Hoisington, Sept. 25.—Two were baptized yesterday.—F. M. McHale.

Canton, Sept. 25.—I baptized 5 of my kinsfolk while on a trip to eastern Ohio, to attend a family reunion. These and a few others are intending to place their membership with the Christian church in New Philadelphia.—J. W. Strawn.

KENTUCKY.

Artemus, Ky., Sept. 25.—We dedicated the new and elegant church here a short time ago. We are in a revival now. The most substantial people are making the good confession. Coal and new railroad interests are bringing many people here. This is a great missionary church.—T. M. Myers.

Individual Communion Cups



Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. **Send for Free Book.**

We offer a Trial Outfit free to any church.

Sanitary Communion Outfit Co. [illegible] **St. Rochester, N.Y.**

Latonia, Sept. 25 —One confession and one by letter.—H. C. Runyan.

Grayson, Sept. 22.—My meeting at Moorefield closed Sept. 19. Fifty-two in all were added. There was an increase of over 50 per cent in the membership. Two confessions at Morehead this week.— R. B. Neal.

MINNESOTA.

Mankato, Sept. 27.—It was our privilege

The Children Will Sing

if you put into their hands **Sunday-School Songs No. 3.** This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. **FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.**

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.

A condensed and
accurate account of
the life of the great

Religious Reformer

Written in Attractive Style

The Book for Busy People

234 Pages. Cloth Binding
PRICE, Postpaid, $1.00

Christian Publishing Co., St. Louis.

A NEW BOOK

That is a satisfaction to us as its publishers
and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker
and writer is well sustained by this book which is offered

At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - - ST. LOUIS.

to take confessions the last two Sundays. Three young people were baptized last evening. The long absence of a pastor and many removals so discouraged the church that they were not reaching the outsiders. These are the first conversions for more than a year.—E. A. Orr, pastor.

MISSISSIPPI.

Meridian, Sept. 27.—Two weeks' meeting at Houston. Two additions from the Baptists. We organized with 24 members, and will soon have a house of worship. The work has been hindered somewhat by the yellow fever scare. The board of health had the curfew law passed by the council, thus prohibiting any evening services, and for several weeks we have had no Sunday-school on account of diphtheria epidemic. We are planning for larger work.—W. M. Baker.

MISSOURI.

Brunswick, Sept. 29.—Three confessions at Orrick and one baptism at Miami since last report.—E. G. Merrill.

Barnard, Sept. 21.—A three weeks' meeting at Bolckow, in which M. F. Redlien, of Kansas City, did the preaching, closed with eighteen baptisms and four by letter. The church is much strengthened and encouraged. Brother Redlien has re-enterd the evangelistic field and may be addressed at Barnard in care of the writer, or Excelsior Springs, Mo., care of Jesse Gresham.—J. F. Bickel.

Lakenan, Sept. 26.—R. B. Havener, State Bible-school evangelist, just closed a three and a half weeks' meeting with us, resulting in eleven additions—seven baptisms and four by statement; he also baptized another who preferred to remain a member of the Methodist Church South. Our community is largely Catholic, and our Methodist brethren have a good hold, leaving small territory to work on.—W. S. Orr, clerk.

Minden Mines.—In Simpson Ely's meeting there were 47 confessions of new converts, one from Methodists (over 50 years in that body), one Catholic, three from Baptists, one from Congregationalists, three by letter. Chas. T. Swift, our regular pastor, has been employed full time.—S. E. Dickinson, clerk.

Republic, Sept. 27.—Fourteen to date.—Lawrence Wright.

Brunswick, Sept. 29.—We began a meeting September 16 with Frank M. O'Neal, of Springfield, as leader of song. There have been 10 confessions and five by statement. Sister O'Neal is also assisting in the song service.—F. H. Williamson, pastor.

Gallatin, Sept. 26.—I just closed a nineteen days' meeting at Jameson with 8 added—2 by statement, 2 reclaimed who had been Baptists, and four by confession and baptism. Only 5 days of good weather. Brother Omer begins a meeting for us Nov. 5.—C. W. Comstock.

Kahoka, Sept. 25.—Two additions yesterday by confession and baptism.—J. C. Bennett, pastor.

Kansas City, Sept. 25.—Four additions yesterday at my regular appointment at Louisburg—1 from the Methodists and 3 confessions and baptisms. In the last three months we have had additions to the church every Sunday. Our work is going well.—C. L. Fife.

Mountain Grove, Sept. 24.—A splendid meeting at Mt. View. I found the church badly discouraged. We succeeded in getting all united, appointed officers and trustees, set the church in order, raised money to employ minister one-fourth time. The future is bright. I will minister to them the coming year. Twelve valuable additions during the meeting.—E. W. Yocum.

Belle, Sept. 25.—Meeting 7 days old; 18 additions to date, with growing interest.—E. M. Romine.

New Hampton, Sept. 25.—At the close of the meeting last night 2 made the confession.—J. T. Alsup.

Kansas City, Sept. 25.—Ivanhoe Park church, 2 confessions and baptisms and two added by letter. This makes 29 during the first seven months' service with this congregation, all at regular services. The revival of the Independence Boulevard Church led by Scoville and Smith is awakening a splendid interest and we believe it will be an excellent preparation for the simultaneous effort of the other churches of greater Kansas City. Expect to begin October 22. Roy O. Youtz is to assist our congregation in singing during these meetings.—Lewis P. Kopp.

NEBRASKA.

Omaha, Sept. 26.—Ten additions to the First Church.

OHIO.

Athens, Sept. 25.—Four confessions. We closed the S. S. year yesterday with an enrollment of 528.—T. L. Lowe.

TENNESSEE.

Shelbyville, Sept. 28 —Our meeting closed this week. H. H. Saunders led the singing. There were 77 additions—all adults but three or four. There have been 114 added since I came here. Perhaps nowhere in all America is the tide of prejudice so high as in this part of the country. But many were baptized from the denominations. One M. E. lady turned her two daughters out of doors for obeying the truth. I went to see her, and she came to hear for herself. In three nights she and her husband both accepted the plea of the Church of Christ. Last night I baptized her last daughter, so five in one family all came out on the side of the gospel. They were all Methodists. We had many similar experiences.—E. E. Violett.

500 BIBLE STUDIES 500
-500 BIBLE STUDIES
Just the thing for busy workers. 500 short, sharp, concise, Outline Bible Readings, contributed by prominent workers all over the world. 64 pages. **Thoroughly Evangelical.** A large range of subjects, very useful in leading meetings, private study, etc. Index of each Study. Limp Cloth 25¢, postpaid. Stamps taken. Agents wanted. Address **GEO. W. NOBLE, Lakeside Building, Chicago.**

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo'

If you purchase a
PIANO OR ORGAN
with the name
ESTEY
upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

TEXAS.

Lampasas, Sept. 22.—We have just closed a two weeks' meeting. There were 18 additions, most of them by confession and baptism, and most of them are heads of families. The outlook is encouraging.—W. A. Boggess, minister.

VIRGINIA.

Newport News, Sept. 28.—One by baptism.—Milo Atkinson.

* *

Not New, But True.

Daniel Webster once said about a certain political proposition that "There were many new things about it, and many true things, but the trouble was that the true things were not new, and the new things were not true," a philosophy which shows that Webster's fame and reputation were not unmerited.

The Vitæ-Ore advertisement which appears in these columns from month to month is not a new offer. It is the same 30-day-trial-no-pay-unless-benefited offer which the readers of this paper have seen and read for the last three or four years' time, and which many hundreds have accepted, and are not sorry that they did so. It is of the kind that would appeal strongly to Webster, in that it is not new, but all true. Vitæ-Ore has been before the public for three decades, and its newness has long since worn off, and its worth been thoroughly established by the experience of the many thousands of sick and ailing people who have sought its aid. It has seen medicines come and go, but has gone right along, growing in popularity from month to month, year to year, always satisfying, always doing as advertised.

The proprietors, the Theo. Noel Company, Vitæ-Ore Bldg., Chicago, want you to try it. You don't pay a cent unless you are benefited; two cents postage upon your request for the treatment is all you need to get it. Why should you hesitate?

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

FOR CHEAP HOMES in S. W. Texas on easy terms, write J. C. Mason, Box 280, Station A, Dallas, Tex.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

The Hymn Book and Religious Culture

By CHARLES M. Stuart, D. D., Litt. D.

There exists a more than general impression among preachers and people alike that the hymn book has no particular or independent function in church life; that, at its lowest, the hymn book serves just to divert people while they are waiting for the appointed hour which an order-loving providence has set apart for the sermon; or, at its highest, to create a temper and atmosphere in which the sermon can be heard to the best advantage. One has only to consult the musical program of the average service in non-liturgical churches to realize the widespread indifference to, perhaps ignorance of, church song as an aid to devotion. A morning service opened with an anthem-setting of an evening hymn; and a sermon on the doom of the wicked, followed by a congregational rendering of "By Cool Siloam's Shady Rill"! Robert Louis Stevenson was moved to wonder by hearing the burly priests of Noyon troll out the "Miserere" like a tavern catch; but a minister, one of the most accomplished in his denomination, after a searching and solemnizing sermon on the sinfulness of sin, actually called on his congregation to "sing heartily and with the spirit," Ringwoldt's tremendous judgment hymn, with the lines—

"But sinners, filled with guilty fears
  Behold his wrath prevailing;
For they shall rise and find their tears
  And sighs are unavailing;
The day of grace is past and gone,
Trembling they stand before the throne
  All unprepared to meet him."

Dr. Lyman Beecher is said to have found the hymn book serviceable in distracting the attention of the congregation while he put the finishing touches to his sermon; and even Mr. Moody turned it to account for keeping the people good-natured while the air was being changed, the windows opened, the doors shut, or a collection taken. The Methodist church provides singing at the close of the pastoral prayer, for the people who come late to church. Whether this is designed as a sign of welcome, a token of forgiveness, or a diversion of attention from the fact of their late coming, is not altogether clear.

As an offset to this rather unworthy attitude toward the church's manual of praise, it may be well to look at the place which the service of song has made for itself in the church's order of worship. It has always had a place; and that not from apostolical direction or from papal or synodical decree, but from the nature and necessity of the worshiper. The essence of worship is a deliberate uplifting thought about God. The psychology of the psalmist is inevitable and indisputable. In immediate juxtaposition to the thought of the glorious honor of God's majesty and of his wondrous works, of his being nigh unto all them that call upon him to hear their cry and save them, he places the worshiper's outburst of praise—"I will extol thee, my God, O King; I will bless thy name forever and forever! Every day will I bless thee; my mouth shall speak the praise of the Lord; I shall abundantly utter the memory of thy great goodness and sing of thy righteousness." Such a thought of God touches the springs of faith and hope and love. And faith sings; hope sings; love sings. Song is the characteristic expression of their life. Atheism never sings; unbelief has no hymnody; even a moribund religion is always mute. But let the Spirit of God play upon the spirit of man, and song is born. That impact of spirit upon spirit draws from a man's lips, as morn from Memnon, rivers of melodies. A recent writer on the revival in Wales discusses the music as a unique feature. But when was there ever a revival of religion that was not accompanied by a great outburst of song? Under the impulse of strong religious emotion a man can not be restrained. He will either find an instrument of praise or he will make one. And it is better, on the whole, that the average man should find a hymn than make one. The impulse to poetic expression is not always the sufficient guarantee of one's call to express oneself poetically.

Now, the existence of song as a constant factor in the order of worship is a warrant for serious consideration of the hymn book. If this element in our service of praise were arbitrary; if it existed only for convenience' sake; if it could disappear like, let us say, the incontinent church notices, with a measurable sense of gain to the service as a whole, it might be taken differently. Its constancy hints at something more significant than the mere enrichment of a form of service. It indicates that there is in such an element a mystical, a magical power to open the heart to the entrance of divine truth where it is intelligently and wisely directed, For "What's poetry?" as Mr. Browning says, except a power that makes, and, speaking to one sense, inspires the rest, pressing them all into its service. It is in the power of song to quicken every approach of the soul by which God can come into it—awe, adoration, aspiration, tenderness, faith and love. The minister who is ignorant of this power of song, or indifferent to it, is simply abridging the influence of his ministry and depriving himself of what might well be an invaluable auxiliary.

Moreover, it is instructive to consider the hymn book as an agent in the dissemination of doctrine. In the apostolic church one meets with the recognition of its value in this regard by the apostle Paul, who exhorts his Colossian disciples to edification in the word of Christ through the use of psalms and hymns and spiritual songs. Later, its use in controversy is hinted at in Pliny's letter to Trojan, where he refers to the Christians as singing hymns to Christ as God. The story of the Gnostic controversy with Bardesanes and Harmonius on the one side, and Syrian Ephrem on the other, was virtually a battle of the hymn books. In the Arian campaign of the fourth century Chrysostom at Constantinople and Ambrose at Milan were the conspicuous figures, and the people were indoctrinated even more by song than by sermon. During the Dark Ages, when Christian doctrine was almost wholly obscured under the gloom of very unchristian life, it was not by preaching that any remembrance of the truth was kept alive, but by the creeds and anthems of the church in the ritual of the mass. Still later, in the awakening under Luther, it was not Luther's sermons, but Luther's hymns, which alarmed the Church of Rome when it discovered, to its dismay, that "the whole people was singing itself into the Lutheran doctrine." There is, indeed, no lovelier picture in that tempestuous and terror-ridden epoch than that of the great body of the people, in the midst of the storm, sturdily and heartily making the streets and lanes, the high roads and the open fields, echo to the ringing stanzas of salvation by faith in Jesus Christ.

These scenes were repeated in the English revival under the Wesleys. Making every allowance for the eloquence of its matchless preachers, it remains true that the hymns of Methodism had an even wider hearing and a more general acceptance. It should be remembered that two classes of people were almost impenetrable to Methodist preaching—the very wise, who differed from Mr. Wesley, and the very poor, who were too ignorant to understand him. But both the contentious wise and the nonunderstanding poor were amenable to Methodist song.

Look at the picture! A bare room in the squalid house of a dismal street in an English mining town. A flickering candle lighting up the smooched faces of rough colliers, and not at all softening the hard visages and tasteless attire of the women. Surely a company auguring ill for poetic temper or devotional response. The itinerant preacher, like his Master, having no beauty that people should desire him, but quietly impressive, under the conscious dignity of the message which he brought from that same Master. The hymn is announced; it is read slowly; it is read line by line. The people have no books; it is even doubtful whether any can read. The meaning of the hymn is explained. It tells of Jesus, lover of their souls and of all souls; of Jesus, a haven from the storms of life and a refuge for the helpless and the defenseless; of Jesus, the source of blessing and power, able to raise the fallen, to cheer the faint, to heal the sick, to lead the blind; of Jesus, last and best of all, the fountain of grace and truth, able to forgive sin, and to make and keep men pure and to be in man the spring of eternal life.

Look again at this company. As the swelling tide of music rises the faces of the worshipers become transfigured. "The meaning of song goes deep," says Mr. Carlyle. In these unsophisticated natures the hymn has gone to the roots of their being. The trembling voice, the gleaming face, the eye over-brimming with tears—all tell that, for those people, the impact of the divine life is thrilling them, and to each one Jesus is in very deed and truth, Friend, Lover and Savior. The preaching of Wesley and Whitefield has passed away; great and glorious was the harvest of their work; but to this day the hymns of Charles Wesley are still "taming the roughness of unlettered minds, renovating wornout spirits, bringing hearts benumbed by sordid cares and worldly prospects into that bright atmosphere in which his own spirit dwelt, and winning everywhere a listening ear for the higher harmonies of heaven."—*Epworth Herald.*

Gloria in Excelsis

The New High Grede

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthem.

Write to us about it.

Christian Publishing Co., St. Louis

Christian Endeavor.

By H. A. Denton.

Oct. 15, 1905.

BETTER WORK OUR SOCIETY SHOULD DO.—Heb. 6:7-12; 13:20, 21.

For the Leader.

I am sure it should be the desire of every one in the meeting tonight that we enter upon a better work. Not only should we enter a season of better work, in the sense of doing more as a society, but we should cultivate the effort to do more thoroughly what we undertake. Two things are an abomination to the Lord: one is doing only half work and the other is half doing our work. Are we given in this society to doing less than our share? Let us bestir ourselves and do all our share. We will be happier for so doing. And how much happier will many others be who are to share in the results of our full capacity work! Then we should give attention to doing our work well. I once knew a farmer who never did anything well. If it were plowing, his was too shallow; if it were cutting weeds, his were about half cut; if it were harvesting, he would always waste a good share. His halfway spirit was upon all about him, for his hands seemed to know what was expected, or to breathe in the same lifeless way of the farmer, for they did their work in keeping with the rule that prevailed on this farm. This man lived a hand-to-mouth life for a generation. His farm went to the bad and his buildings tumbled down. What did he need to avoid this unhappy condition? Simply to do better work.

For the Members

1. Our presidents should do better work. They are in the lead. We all look to them to lead out. In but few places would the young people fail to follow. But we can do but little where the president divides his time and his heart between the world and the society, making the society secondary. A good president will give most of his time to planning for the society. By this is not meant that he will take his time from his secular employment, but that it will ever be upon his mind. He will be thinking, planning, praying for the good of the society that has honored him with the place of leadership.

2. Our secretaries should do better work. They are apt to let so much that falls to the secretary as his regular work go by default. Sometimes a spiritual listlessness takes hold upon them. Why, in some societies the secretary will begin after the third or fourth business meeting to neglect the minutes. He will begin his neglect by scratching them upon a blank sheet of paper. Then two or three of these back minutes will accumulate before the secretary writes them in the record book. The hurried writing gets cold, and, at the next meeting, there will be difficulty in finding out just what was done. Now the harm of this is not alone in the fact that the record of what happened is not kept, and that the society is without the benefit of this help, but in the fact of the spiritual indifference that caused such neglect. The neglect is a symptom of an alarming condition.

3. Our committees should do better work. I wonder how many committees fulfill the requirement of having a written report. No doubt many of them do. Here comes the night of the business meeting. I think of it with a jump, for I well remember that my report is not written Come to think about it, I believe there is nothing to write. May not this very fact be at the very bottom of my neglect in the clerical part of my duty? Would I not be ready enough to write if I had something to write? So we see that not only better work, but the question of work at all comes into the count at once. Why can not members of committees resolve to remedy this fault? It lies with them to change this troublesome thing into a pleasant performance of duty and a general rejoicing over what has been done. Are there not some who will resolve to make the effort? But right here we must come back to the president; he can help much by holding everybody up to good work. He should require it of every committee chairman to make a faithful report and hand it to him before the time of meeting so it can be in the hands of the secretary for reading at the proper time.

4. Now let us as individual members look this question in the face. Why should we be able to get our consent to drag along with our individual work in this way? We should be ashamed to do this. Yes, we should be afraid to do so. One or two faithful ones in a society—well, a half dozen, anyway—will be able to band themselves together and make a good, live society in any town in the country. They can even do so in any country place where the roads are at all passable in winter. If you will prepare talks, ask others to take part, keep the society near your hearts, pray and work, after a while others will come and stand with you. It may be slow, but it will be sure to win in time. Try it. Do not allow the drag to be put upon your devotion. Force yourself, if need be, for a time to go ahead. Always have that part prepared. Never fail to respond in a meeting to help the leader on with the meeting. After a time you will find the spell broken. In the strength of the Lord we will be able to go forward with abundance of spiritual energy.

Quiet Hour Thought.

Have I ever fervently prayed to God to give me the spiritual industry that will send me early and with great cheerfulness to all the work I may have to do in his kingdom?

DAILY READINGS.

M.	Getting more wisdom.	Prov. 2:1-9.
T.	Holding on longer.	Luke 8:6-13.
W.	Obeying better.	Rev. 3:7 13.
T.	More zeal.	John 2:13 17.
F.	Stronger faith.	1 John 5:13-16.
S.	More unselfishness.	Acts 9:36 39.
S.	Topic—Better work our society should do	Heb. 6:7 12; 13:20,21.

❁ ❁

FOR TORPID LIVER

Take Horsford's Acid Phosphate

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

5000 COPIES IN ONE ORDER

PRAISES TO THE PRINCE

224 pages. 16 pages of Responsive Readings by Wilson, Muckley, Smith, Snively and others. Best American writers represented. We have it in four (4) bindings. Send for returnable sample copy.

PRICES:
$15.00, $17.50, $20.00, $25.00 Per 100.

The Western Pennsylvania Evangelistic Campaign Committee ordered 5,000 copies of "Praises to the Prince" to be delivered at once. This book has a steadily increasing sale. It is arranged "topically" like a Hymnal. Used by Churches, Sunday Schools, Endeavor Societies and leading Evangelists.

A NEW CHURCH HYMNAL. **GLORIA IN EXCELSIS** Edited by 20th Century Committee.
W. E. M. HACKLEMAN, Editor.

TWO EDITIONS—Complete, 624 pp.; abridged, 400 pp. Responsive Readings by A. B. Philputt and D. R. Dungan. Music of San Francisco convention and all State conventions and assemblies of 1905 taken from this superb Hymnal. Over 500 leading Educators, Pastors and Church Choir Musicians have written us that this is the greatest Hymnal ever published. Orders are being received daily from leading churches. Responsible persons will receive returnable sample copies upon application.

Address **HACKLEMAN MUSIC CO., Indianapolis, Ind.**

SPECIAL SONGS REVISED

192 pages. 203 new and popular Gospel Songs and Hymns. It has been *revised throughout*, and only the best retained, to which much new and popular material has been added. Send for returnable sample copy.

PRICES:
$14.00, $17.00, $20.00 Per 100.

HEADQUARTERS FOR INDIVIDUAL COMMUNION SERVICES IN ALL STYLES

Midweek Prayer Meeting.

By W. F. Richardson.

Oct. 11, 1905.

THE GOSPEL A MESSAGE OF LIFE.—Acts 5:20.

Life the Supreme Possession of Man. Whether the words of the ancient adversary of Job, "All that a man hath will he give for his life," be true or false, none will dispute the exceeding value placed upon life by the human race. To prolong it the miser would give up his gold, the warrior lay down his sword, the epicure curb his appetite. To maintain and enrich his physical life man explores the earth, develops its ample resources, and exercises his ingenuity in invention of means for multiplying his native powers of getting and making. His intellectual life makes still more urgent demands upon him, and for truth's sake he will endure any hardship, make any sacrifice, that may lie in the way of reaching his end. The higher life of the soul calls him to yet larger effort and surrender, until martyrdom becomes the normal method of answering the prohibition of the service of God by the Christian. Yes, for life, in all its higher meanings and uses, the true man would give all that he hath.

The Gospel Enlarges Our Conception of Life. The believer in Jesus Christ knows more of the length and breadth and height of life than can others. Jesus came to give us life "more abundantly" (See John 10:10). The Gospel sanctifies and exercises the whole nature of man—body, soul and spirit. (See 1 Thess. 5:23.) When the apostles preached to men "all the words of this life," they were opening to them the door of opportunity such as never was theirs before. Nowhere but in Christian lands is human life capable of reaching its highest estate. Christendom and true civilization have the same boundaries. Other religions develop one or another side of human nature; Christianity produces symmetry and therefore beauty and strength. Buddhism has an affinity for the Mongol, Brahmanism for the Hindu, but Christianity adjusts itself to the nature and needs of every race, and is at home in every clime.

The Gospel Makes All of Life Sacred. It brings the pardon of sin, and the sanctifying power of the Holy Spirit, thus redeeming our life from its degradation (Mark 16:15, 16; Matt. 28:18-20; Acts 2:37-41). Henceforth, the intelligent believer knows that he is consecrated to the new life in Christ, and he will not devote his powers to the service of sin, as he did before. The lesson of two weeks ago, in the 6th chapter of Romans, is worth reviewing as a sufficient proof of this fact. Even the body of the Christian becomes the temple of the Holy Spirit, while his mind, heart, soul and spirit are intended to be the very Shekinah of the Most High (1 Cor. 3:16, 17; 6:19, 20). For the Christian to live among men is for them to enjoy the presence of Christ himself, for it is the mission of the believer to reproduce the life of his Lord (Gal. 2:20; Phil. 1:19-21).

The Gospel Brings Us Eternal Life. "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die," said the Lord Jesus Christ to his disciples. "This is the witness, that God hath given unto us eternal life, and this life is in his Son," says the beloved disciple (John 11:25, 26; 1 John 5:11, 12). So may we turn away from all other teachers, whatever their pretensions or promises, and say with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life!" In this life let us ever rejoice and trust.

Sunday-School.

Oct. 15, 1905.

RETURNING FROM CAPTIVITY.—Ezra 1:1-11.

Memory Verses, 5, 6.

Golden Text.—The Lord hath done great things for us, whereof we are glad.—Psa. 126:3.

The captivity marked the great turning point in the history of the Hebrew people. Never in history did a people emerge from a severer test or a heavier punishment with their lesson more completely learned. It had taken all the centuries from the beginnings of their national life until now to teach them to be monotheists. Theirs was no special "genius for monotheism." Their tendency, from the days of Moses to the time of the captivity, was always in the direction of idolatry. It required not only the giving of the Law, but the discipline of bitter experience, the teaching that came through special blessings as well as special punishments, the preaching and pleading and denunciation of the prophets, and finally the destruction of the holy city and two generations of captivity in a strange land—all this to teach the Hebrew people to shun idolatry, to worship none but Jehovah, and to keep his worship free from the corruptions of pagan ceremonies.

That lesson was now learned. The captivity had done its work. But it had given opportunity for the development of a new tendency which had its dangers. With the destruction of the temple, the reverence for the Law increased. Judaism tended to become a book-religion. It lost the feeling of the presence of God, and missed the true prophetic emphasis upon right living as the first requirement for pleasing God. It began to make the service of God, first and last, a matter of exegesis and literal obedience. To interpret with absolute precision and the utmost subtlety the very words of the law, and to fulfill them literally—this was the new ideal of religion. The order of scribes arose, whose duty was to interpret and apply the law. They developed a system of casuistry which took the place of conscience and reduced religion to the plane of barren technicalities. Out of this arose Pharisaism, and what this led to we all know.

The captivity, then, may be taken as marking the point where the temptation to idolatry ceased and the temptation to barren and pettifogging legalism began. Idolatry was burned out of them by a fiery trial. There came, in a gentler and more gracious way, the opportunity to turn from legalism to life, but the race as a whole rejected the Lord who would have led it aright, and lost its opportunity.

The restoration of Judah from captivity came at the hand of Cyrus. Cyrus was the first of a new line of conquerors and rulers. Scarcely had the Babylonian empire firmly established itself upon the ruins of the Assyrian and become the overwhelmingly dominant power in the East, when there arose one Cyrus, first as "king of Ansan," who conquered Elam, and made himself ruler of Media and king of Persia. Babylon formed an alliance with Egypt to resist the new conqueror. But in vain. The Babylonian empire burst like a bubble. Babylon was captured without a blow, and Cyrus, in 538 B. C., made it his capital.

Perhaps he had seen some evidence of the power of Jehovah; or perhaps, after the manner of orientals, he wished to please all the gods on the chance of finding a powerful friend among them. Perhaps, too, he wished to strengthen his empire by gratifying all dissatisfied elements, of which the captive Jews in Babylon were certainly one. At any rate, he sent them back to their own land and generously restored the temple treasure which had been looted by Nebuchadrezzar.

A CURE GIVEN BY
ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address

MARK H. JACKSON, 69 James St., Syracuse, N. Y.

* * *

SOFT WHITE HANDS
In One Night by the Use of Cuticura Soap and Cuticura Ointment.

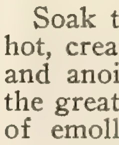
Soak the hands, on retiring, in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great skin cure, and purest and sweetest of emollients. Wear old gloves or bandage lightly in old, soft cotton or linen. For preserving, purifying and beautifying the hands, for removing redness, roughness and irritations, for rashes and eczema, with shapeless nails, this treatment works wonders, frequently curing in a single night.

The College of the Bible
Lexington, Ky.

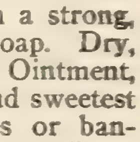
Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.



We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
E. H. STAFFORD MFG CO., Chicago.



20,000 CHURCHES
(OUR experience is at your service.)

Lighted by the FRINK System of Patent Reflectors. Send dimensions for Estimate. OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil.
I. P. FRINK, 551 Pearl St., NEW YORK.

People's Forum.

Does Mrs. Eddy Believe in a Personal God?

In her book, "Science and Health," Vol. I., p. 39, we find the following statement: "The time has come for a belief in the person of God to give place in the better understanding of the Science of the Divine Principle, named God. Hitherto theology has interpreted God as a personal Savior, instead of a Saving Principle." On page 25 of the same book she says: "For a personal deity to be omnipresent he must possess a body encompassing universal space, and we can not conceive of such a personality."

Scarcely an attack of any character can be made against Christian Science but what some of its adherents are ready to claim that Mrs. Eddy teaches otherwise in her book. James A. Logwood denies that Mrs. Eddy teaches that there is no such thing as a personal God. It will be difficult for him to explain any such statements as the above.

We do not claim that it would be difficult for him to find where Mrs. Eddy contradicts the above statements, as her book is a book of self-contradiction. Let him do so if he will, but the Editor of The Christian-Evangelist is right when he suggests that he has seen somewhere in Mrs. Eddy's teachings that she did not believe in a personal God.

D. A. Wickizer.

* *

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15, via the Chicago, Union Pacific and Northwestern Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For ticket, sleeping car reservations and full particulars, apply to your nearest ticket agent, or to S. A. Hutchison, Manager, 212 Clark St., Chicago.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CHILDERS.

On August 19, 1905, Elder E. R. Childers passed away at Troy, Mo. Born in Franklin county, Mo., Nov. 8, 1832, he united with the Christian Church in 1852, and began preaching in 1853. For fifty-two years he was a devoted and efficient minister of the gospel, turning many to Christ. His life was prudent and Christlike. He was "a ripe sheaf," ready for the Master's use. By his request the writer conducted his funeral at the Christian church. His body was buried in the city cemetery. He leaves one son, Henry Childers, Editor of the "Troy Free Press," one daughter, Mrs. Mary Baily, of California, and four grandchildren.

E. J. Lampton.

CLAYTON.

Mrs. Alta Place Clayton, daughter of Robert Place, died June 22, 1905, aged 20 years, after a long illness, full of proofs of her triumphant faith. She was educated at Bethany, W. Va., and Oxford, Ohio. She had a wide circle of acquaintances and was active in Christian work. Clyde Darsie.

Bowling Green, O.

MORGANS.

On the fifth of August my father, Ephraim Morgans, passed away. He died in the triumphs of the Christian faith. On the 7th he was laid to rest beside my mother, who preceded him to the better land six years ago. He died at Marionville, but was buried at Bethpage. He was 82 years, 5 months and 10 days old. He became a Christian nearly 40 years ago. Father and mother celebrated their golden wedding three years before death separated them. Four sons and three daughters mourn. Morgan Morgans.

Lanagan, Mo.

WASSON.

One of those pure spirits which God sometimes lends to earth to show the quality of heaven has just returned to its legitimate sphere. In the twilight of September 6, our greatly beloved sister, Susan E. Wasson, was summoned to "go up higher." She was a lifelong Christian, possessed of those beautiful and striking characteristics which are the sure result of habitual contact with the Master, and which made her companionship heavenly and her influence irresistible. She had not an enemy; one might as well have thought to quarrel with the sunshine as with her. God gave her long life, as if loth to withdraw her from the world, to which her presence was a benediction and her devout example was both incentive and blessing. At the ripe age of 81, having suffered long and intensely, but with martyr-like patience, she "fell on sleep" and awoke to look into the face of Jesus. Her life was all consecration and her memory will be a perpetual fragrance. Anson G. Chester.

WILLIAMSON.

Rachel McFarland Williamson was born June 27, 1830, and died August 14, 1905. For fifty-seven years she lived on the farm where she died. For sixty years she was a member of the church, most of which time she was connected with the Christian church at Massillon, O. The undersigned, who was her pastor for five years, testifies to her faith and purity, her devotion, kindness and liberality. One daughter, Mrs. Sarah Baughman, survives her. Funeral services were conducted by the writer.

Cleveland, O. E. P. Wise.

* *

DEGREE COURSES AT HOME,
or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route
Beautiful Scenery
Fine Roadbed
Elegant Equipment
Everything New and Up-to-date
The Best Dining Car Service in the West
Daily Through Sleepers from Chicago, Omaha and Denver to Los Angeles
Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished by any representative
J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, G. P. A. - Los Angeles - T. C. PECK A. G. P. A.

FREE A $3.00 FOUNTAIN PEN FREE

SOLID 14 K GOLD
LEADER

A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an underfeed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest and most easily managed fountain pen made, when cap is removed it is ready to write, and when writing is done the cap can be replaced, and the pen is ready for the pocket. It is a good companion at all times, at the desk or on the road. Once used, never without. Absolutely FREE with THE CHRISTIAN-EVANGELIST for two new subscribers, or the renewal of your own subscription for one year and one new subscriber at $1.50 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with the pen you are to recommend it to your friends, and tell them how they can secure the pen free. If remittance is by check, add 15c for collection.

Take advantage of this liberal offer, renew your own subscription and secure new subscribers at once, as this offer may be withdrawn at any time. The Christian-Evangelist is worth more than $1.50 to any home.

THE CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

Family Circle

We must do
Little Things
as if
they were
Great Things
because of
The Majesty
of Christ
Who
does them
through us:
and
Great Things
as if
they were
Little Things
because of
His
Almighty
Power. —*Pascal.*

* * *

Too Late.

By Janet Young.

It was Monday morning, and the Rev. Charles Davidson was in his study, lounging comfortably before an open fire, but there was a slight frown on his face, and, tossing a letter upon the table, he said, a little impatiently: "That is the twentieth letter I have received in a fortnight. They are from preachers who wish me to assist them to locate."

"Not a very pleasant state of affairs," said the Parishioner, who had come in for a few minutes' chat.

"No, indeed; I can't settle twenty men. The churches are independent, and they wish to do their own choosing. I believe we shall yet be compelled to form some system for locating men. This church and preacher hunting question is becoming serious. Now, in this instance," and Mr. Davidson held up a letter, "I may be able to do something. This letter is from James Warner; you know him, don't you?"

"Oh, yes."

"Well, he is a friend of mine—a good man and still in his prime. He desires me to send his name to N——, and as I happen to have a friend or two there I may be able to work him in."

"He doesn't hold long pastorates," said the Parishioner.

"No; he has been singularly unfortunate in the choice of fields, though I suppose they were not of his own choosing."

"I understand there was some misunderstanding at R——

"Yes," Mr. Davidson replied; "but Warner was not at fault there. You know, R—— is a rough place, and there are some tough citizens in the church. Warner is clean-cut, and thoroughly abhors hypocrisy. Then he is a bit of an enthusiast, and is not politic enough."

"Were he not so good a man he might be more successful," said the Parishioner, dryly.

"I should not like to admit that," said the Rev. Charles Davidson.

At that moment the telephone bell rang and the Parishioner took his leave. The message ran: "Mrs. Grover is very ill; can you come at once?" The letters were thrust into a drawer.

"I can not write that letter today," said Mr. Davidson. "I will have more time tomorow."

The morrow came and went, and many another followed, and still the letter was unwritten. One frosty morning in late September the Parishioner again dropped in.

"I saw Warner yesterday," he said, by way of opening the conversation. "He looked as though he had had a spell of sickness. He said his wife had been ill and his little daughter is now seriously sick."

"His child sick!" exclaimed Mr. Davidson. "She is the light of his life. He didn't try N——, it seems."

"Why, no; he said he had not received a line from N——, and, in fact, had had no opportunity to candidate save at S——."

Mr. Davidson jumped to his feet. "Is it possible," he exclaimed, "that I failed to write that letter! How could I have forgotten it!"

Seizing pen and paper he wrote the letter and, running downstairs, dropped it into the box.

"Perhaps it is not too late yet," he said, on re-entering the room. "The church at N—— is at low ebb just now. Perhaps they need a man like Warner."

* * * * * *

Daisy Warner tossed restlessly on her pillows. Mrs. Warner tenderly pushed back the straggling curls.

"Do you feel better, dear?" she asked.

"I don't feel very well, mamma," the child answered, "but maybe I'll be better tomorrow. Where's papa?"

"I hear him on the porch."

"It seems," said Daisy, a little fretfully, "that papa walks the porch all the time. Why does he, mamma?"

Mrs. Warner did not answer, but she listened with fainting heart to the footsteps outside.

James Warner was in a state bordering on insanity. He had not read a page for weeks—he could not. There was room in his mind for but one thought—what could he do? How should he make a living for his wife and child? He had written to church after church, but all to no purpose. He had said in the early spring, "I shall be settled before midsummer"; but midsummer had come and gone, and no church had yet appeared upon his horizon. He had turned to the business world, looking up insurance companies and agencies of all sorts. And at last, in desperation, he had applied for work as clerk at several stores in the neighboring city, but he had returned home miserably disappointed.

"The business world does not believe in a preacher," he had said to Elizabeth.

Just why he had not received an opportunity to candidate in some of the many churches that were contemplating changes in pastors he could not quite understand. He was little known, however; and, though an able man, he was not what might be called a popular preacher. Today winter stared him in the face, and the little sum of money he had saved from his former pastorate was almost gone. How carefully he and Elizabeth had hoarded their little store, even counting the pennies! Since March of that year they had had but the barest necessities of life.

Even Daisy had been deprived of the little delicacies she liked, and really needed. The child, always delicate, had contracted a cold in the late winter, which had left her with an annoying cough. The doctor recommended a change of air, but lack of means forbade this. Through the long summer the parents had waited with sinking hearts, yet always hoping that she might be placed in a warm climate before the coming of winter. But autumn had come, and they still waited. Owing to the cool weather she was again stricken with a heavy cold.

James Warner could hear her litle hacking cough as he strode back and forth across the small veranda. His face had a hopeless look this morning, but a cynical smile crept over the fine, sensitive mouth. Should he go on a farm? Could he husk

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

HOW TO RAISE MONEY EASILY & QUICKLY FOR YOUR CHURCH AID SOCIETY, SCHOOL, or any other purpose. NO RISK

Size, 6½x4½, Plaque same.

Send us photographs (any size) of church and pastor, or other subjects and we will reproduce together, in beautiful half-tone, on 200 SATIN ALUMINUM TRAYS, WALL PLACQUES, DESK BLOTTERS or CALENDARS, all of one or assorted; names, etc., lettered as directed. Make beautiful, salable souvenirs. Yourself and fellow workers can quickly sell at 25c each.

KEEP $30.00, SEND US $20.00 any time within a month. We send Express Prepaid.

NO MONEY REQUIRED IN ADVANCE, but $18.00 accepted cash with order. Satisfaction guaranteed. One sample and booklet "How to Raise Money" ($10 to $100) free. Additional samples 10c each. Above articles as advertising souvenirs for merchants, etc., same price.

WISCONSIN MFG. CO., Dept. 87, MANITOWOC, WIS.

corn and follow the plow? He stepped quickly inside.

"Papa!" called a sweet voice. "Papa, I want you to come and sit by me."

"I want to go to the post office now, darling. When I come back I will sit by you a long time."

"I shall be better in a few days, papa, and then you must take me to the woods; the trees are so beautiful now. Will you, papa?"

"Yes, darling," he replied, smiling; but before reaching the door the smile died out of his face.

Many a morning James Warner had walked tremblingly into the post office, and with beating heart had approached the box; but this morning he approached carelessly and indifferently; he had almost lost hope. A letter! Warner picked it up eagerly and, hurrying outside, read its contents. It was an invitation from the church at N—— to occupy its pulpit next Lord's day, with the view of becoming its pastor. That was all; but it put new life into the heart of James Warner. Daisy heard a springing step outside.

"Did you get a letter, papa?" she called.

"Yes, dear." Then turning to his wife: "The church at N—— has invited me to preach for them Sunday. They desire a man to take charge of the work immediately. But how can I go, Eliabeth, leaving you here alone with Daisy, and she so ill?"

"Oh, papa, I'll be well when you come back. I'm better now."

"You must go, James," added Elizabeth.

Daisy was not so well the next morning, and it was with some misgivings that Mr. Warner took his leave. "If she should grow worse, Elizabeth, let me know immediately," he said.

The church at N—— received him warmly. The auditorium was full in the morning, but overflowing at night, and the people grasped his hand with a hearty good will as he walked down the aisle at the close of the evening service. But as he drew near the door a telegram was thrust into his hand; it ran: "Daisy worse; come immediately."

Oh, that long, long night! Would it never end! Would he never reach home!

"God in heaven," he moaned, again and again, "take all; do with me as thou wilt, but spare my child, my little daughter, my first born."

He thought his heart would stop beating as he neared the house that held all of this world for him. In a moment more he knew the worst. Standing in the doorway he caught sight of Daisy, lying white and still. The doctor was bending over her. Elizabeth, with bowed head, was kneeling by the bedside. The doctor turned and grasped his hand.

"Can you bear it, Warner?"

He could not answer, but sank down by his wife. The doctor looked at his watch. "She has but an hour to live," he said.

Presently the child stirred, looked about the room, letting her eyes fall upon her father.

"Papa," she said, gladly, "did you get the place?"

"Yes, darling."

"I'm so glad," was the reply. "I've been very sick, papa, but I'm better now."

A little later she asked, feebly: "Is it a pretty place, papa?"

"Oh, yes, dear."

"Tell me about it."

"Its streets are wonderfully beautiful," he said, with a sob, "and there is a river clear as crystal."

"And we shall have all we want there, papa?"

"Oh, my poor child!" moaned the father.

"Kiss me, papa."

She spoke no more. The hour passed quickly, far too quickly, and with it passed the soul of Daisy Warner, a smile on her lips and the light of heaven in her face.

A week after the funeral James Warner received an urgent call from the church at N——. He accepted, and a few weeks later the stricken husband and wife took up the work. The people were doubtful—had they made a mistake? James Warner never faltered. The work went steadily on until the church in N—— became one of the best churches in the state, and a number of church committees were looking toward its popular pastor. Yet three years after the beginning of Warner's pastorate Elizabeth found him, one autumn day, sitting with bowed head. Raising his sad face he said, wearily:

"It was too late, Elizabeth, and it is still too late."

◆ ◆

KISSING IS HEALTHFUL.

With feelings of unmixed joy we chronicle the fact that a distinguished French physician has gone against his colleagues and actually stood up for kissing. Far from being harmful, it is wholesome. The mistletoe should be encouraged by enlightened practitioners all the year around. Kisses may carry microbes, of course. So much the better, says this amiable authority. The interchange of certain bacilli is a laudable and healthy practice. In kissing it is not so much the bad microbes as the beneficent ones that are exchanged. These good bacteria, as is well known, are not only favorable, but essential to digestion. If we were to sterilize our inner man, completely killing the white with the black sheep among our colonies of bacilli, we should instantly die. Now, by exchanging friendly microbes, we stimulate them. Kissing, therefore, is a natural therapeutic custom, the jolly physician concludes, and who knows but what some day the kissing cure will be ordered for dyspepsia by up-to-date physicians?

◆ ◆

HE RANKED WITH THE BISHOP.

Bishop Vincent was praising at Chautauqua the Chautauquan architecture.

"Beautiful buildings," he said, "are a perennial delight, and the architects who give us them should be more highly honored and rewarded than they are.

"Whenever I look at our superb buildings here, I think of what their architect once said to me.

"He said that a bishop employed one of his brothers in the designing and erection of a fine house. When the house was completed the bishop was well pleased with it, but when the architect's bill was presented to him he was not so well pleased.

"'My good brother architect,' he said, 'don't you think that your charges are too high? The yearly salaries of many of my curates do not equal the amount of this bill of yours.'

"'Very likely not,' the architect replied; 'but I am a bishop among architects.'"

◆ ◆

NOT THE SINGER, BUT THE SONG.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing of the prisoners quieted down a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping,
There came a dream so fair."

Last night? It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of the sudden shock at the song suggested.

"I stood in old Jerusalem,
Beside the Temple there."

The song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime, the song went on, and every man in the line showed emotion. One or two dropped on their knees. One boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face in his folded arms and sobbed, "Oh, mother, mother!"

The sobs cut the very hearts of the men who heard, and the song, still welling its way through the court-room, blended in

CANCER CURED WITH SOOTHING, BALMY OILS

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo

QUAKER FOLDING THERMAL BATH CABINET
TURKISH BATH AT HOME

NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. $100 to $200 a month. salesmen, managers, general agents. 100% profit

WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE, OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

the hush. At length one man protested:

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem, Jerusalem! Sing, for the night is o'er!
Hosanna in the highest! hosanna for evermore!"

In an ecstasy of melody, the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and then dismissed them all. Not one was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.

❖ ❖

MILES OF WORDS.

In the October World's Work an article on "Writing for a Living" contains many anecdotes of the career of a writer for revenue only. Mr. Gilson Willets says:

"In the life of the special correspondent of the weekly or the monthly come what may be called 'emergency calls,' comparable to the 'hurry calls' of the physician. The evening President McKinley was shot an editor telephoned me to have the whole story in the office by seven the following morning. In that all-night of telephoning for facts and of banging the typewriter I made $75. Again, President Schurman, of Cornell University, could be interviewed only on the train from New York to Ithaca. On my arrival in Ithaca an editor telegraphed me to hasten to Kansas to 'cover' the publication of the Rev. Charles M. Sheldon's 'As Christ Would' edition of the Topeka Daily Capital. That assignment kept me in Kansas three weeks, although I had left New York to be gone only one night. On another occasion, as I stepped ashore after four days spent on a rocking pilot-boat off Sandy Hook to write of 'Pilots Courageous,' a boy handed me a note from an editor asking me to hasten by the train to the coal-mining region of Pennsylvania, where a great strike was agitating the country. On the train to Scranton I had to write the pilot story, in order to be free to gather the facts for the story of 'The Coal Dust Twins, Messrs. Striker and Scab.'

"An editor telephoned me on Thursday: 'Can you sail with me Saturday for Europe?' 'Yes!' 'Then meet me on the ship, for I have no time to see you before sailing.' As the ship steamed down New York Bay, I asked: 'Why are we going to Europe?' 'I want you,' was the answer, 'to get the facts in Berlin, Paris, London and St. Petersburg, and write a series of articles on 'The American Commercial Invasion of Europe.'

"That year I crossed the Atlantic six times, making three round trips; for, besides the trip to get material for the 'Commercial Invasion' articles, I made separate trips through the poorest counties of Erin's Isle, mostly in carts, to write 'The Depopulation of Ireland'; and through the slumberland of Alfonso XIII., to write 'Americans Now Welcome in Spain.'"

❖ ❖

HIS RELIGION.

Not long ago a certain clergyman from the West was called to a church in Jersey City. Soon after his arrival the divine's wife made the usual visits to the members of the parish. One of these, a plumber's wife, was asked by the good lady whether the family were regular church-goers, whereupon the wife of the plumber replied that while she and her children were attendants at divine service quite regularly, her husband was not.

"Dear me," said the minister's wife, "that's too bad! Does your husband never go to church?"

"Well, I wouldn't say that he never went," was the reply. "Occasionally Will goes to the Unitarian, now and then to the Methodist, and I have known him to attend the Catholic Church."

A look of perplexity came to the face of the visitor. "Perhaps your husband is an agnostic," suggested she.

"Not at all," hastily answered the other; "he's a plumber. When there is nothing for him to do at one church, there is very likely something for him at one of the others."—*Harper's Weekly.*

A HEALING MINERAL SPRING
At Your Door

YOU CAN DRINK

three times a day from a spring more powerful than any known in Europe and America if you want to; you can drink glass after glass of healing, purifying, cleansing, curing, strengthening tonic waters; stronger, more powerful, more efficient than any the rich and great can get from the live, flowing springs and wells at Bath, Baden, Carlsbad, Saratoga, Mt. Clemons, French Lick, Hot Springs, White Sulphur Springs, or any of the well-known places where the rich get health and strength, and you need not step outside of your door to do it, need not call a doctor to prescribe it, need not put up a penny to get it.

IF YOU ARE SICK

and ailing, weak, debilitated, worn-out, feeble, if the organs of your body are not working rightly, in proper harmony, if your mind is not strong and clear because of bodily ill health, if your food does not feed you, if your sleep does not rest you, if your blood does not strengthen and sustain you, you can have the advantage of a mineral spring condensed and concentrated, every glass of which is equal to 53 glasses of the waters of the most powerful healing mineral spring of which man knows, every glassful of which will help set you right, make you hearty and whole, and you can have it brought, ready to your hand and lips, right to your chamber door.

VITÆ-ORE IS ALL THIS

and will do all this. It is an Ore, a mineral, from a mine of medicine-bearing rock, that has been ground up and pulverized into a fine powder. You have only to mix the Ore with water (nothing else) to make the water that is all this, that will do all this, that will do it as surely as the sun rises every morning in the eastern sky and sets in the western. It is from the earth's veins, and was put there for the good of your veins, to give to your body those elements which in ill health are lacking, to make rich, red blood, to make health, strength, life and energy—what God intended that every man and woman should have.

YOU CAN HAVE A PACKAGE

of this Ore for the asking. It will not cost you one penny if it does not help you. If it does help you, you will then owe us One Dollar. If it does not help you, you will owe us nothing. You have but to ask for it, to say that you have never before used it, that you want and need it, and a package will be sent to you, enough to make 120 glasses of this all-powerful, all-pervading, all-reaching, all-curing, all-healing water. You are to judge it; you are to decide whether or not it has helped you, whether or not you should pay for it. You alone are to be the judge. Read our special offer.

YOU ARE TO BE THE JUDGE

WE WILL SEND to every subscriber and reader of this paper a **full-sized $1.00 package of VITÆ-ORE, by mail, postpaid,** sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. **We take all the risk, you have nothing to lose.** If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results.

A Certain and Never-Failing Cure for Rheumatism, Bright's Disease and Dropsy, Diabetes, LaGrippe, Blood Poisoning, Piles, Sores, Malarial Fevers, Nervous Prostration, Liver, Kidney and Bladder Troubles, Catarrh, Female Complaints, Stomach Disorders.

You are to be the judge! We know Vitae-Ore and are willing to take all the risk. Read what Vitae-Ore is. Write today!

What Vitæ-Ore is: VITÆ-ORE is a natural, hard, adamantine, rock-like substance—mineral—ore—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drunk fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing such diseases, as thousands testify, and as no one answering this, writing for a package, will deny after using. **VITÆ-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription it is possible to procure.

VITÆ-ORE will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that you are entitled to this liberal offer Address

THEO. NOEL COMPANY Evangelist Dept., Vitæ-Ore Building CHICAGO, ILL.

With the Children

By J. Breckenridge Ellis.

TAKING PUSSY'S PHOTOGRAPH.

My kitty purred as if she'd pose,
And so I dressed her in doll's clo'es,

And put her in my old high-chair.
She looked so sweet, a-sittin' there,

And stretchin' out her tiny claws,
And clappin' of her little paws,

And actin' nervous, just like folks,
While I made reassurin' jokes.

I just was goin' to press the ball,
When—pussy wasn't there at all.

And hours later, in the coal,
I found her watchin' a rat-hole.

Her pleasant expression was all gone,
Likewise the dress that she'd had on.

❖ ❖

A Week with the Woodneys.

FIFTH NIGHT (CONTINUED).

The scene on the sidewalk before the Enderthorpes' was one of mingled humor and pathos—one might almost say, tragedy. There lay the white cock, his spurs forever at rest, his days of grass-scratching never to return. At his head stood the little musician in his faded blue shirt, his patched trowsers, his well-worn hat, playing ““The Devil's Dream” on his violin. Facing him was the muscular blacksmith, his head tilted back, his horn upon his lips, as if it contained some delicious nectar which its owner was quaffing. On the fence sat Mace and Ed as spectators. Across the street were the blacksmith-shop, the store and the school-house, all deserted. The little musician had seldom before been so humiliated and so miserable. It seemed to him he was desecrating his violin by playing that lively little air which he had learned, to his regret, at some county fair. As he drew his bow back and forth, his face drooped till the frayed hat-brim hid it from sight. There seemed to hover before him, like a spirit of the dying twilight, the beautiful lady who had been kind to him when he most needed kindness. He seemed to hear the voice of Anna Zuccarini bidding him be true to his art, for his sake and for hers. He had promised never to play anything unworthy of their friendship, but this hateful tune, running under his bow, was unworthy. How he despised it, and how he despised himself! It seemed to him he could never regain his self-respect, and look upon himself as one of the world's future composers of splendid music. How could he hope to produce anthems for cathedrals, and choruses, for convention halls—he who stood beside the dead cock playing a contra dance in the open air, like a beggar, indeed! He knew, too, that Mace Woodney was looking on with a sarcastic gleam in her great eyes—Mace Woodney who, until this night, had seemed so mild, so gentle, so unimportant. It was not for one like Arthur Lowell to analyze the change of feeling in his breast. Was it because her new clothes and her party manner had transformed her into some graceful fairy of his imaginative fancy, or was it because she scorned him for his secret of the morning? No matter why the charge, he now longed passionately for her good will, for her approbation, and bitterly he felt that this was forfeited. He felt, too, that it was not to be regained. What could he do to show her he was not the coward and unworthy guest she supposed? These are not the days when knights go forth to show their prowess with sword and spear. These are the days when one proves himself by years of patient waiting and of steady toil. An act may destroy our career; but what act can build it up? Thus as he played that sprightly tune, which repeats its measures with such impudent insistence, his heart was swelling with anguish—that anguish which youth feels more keenly than maturity, because it is given it to feel all emotions supremely.

Mace watched the slender form in its ragged attire as the head hung over the violin, and her lip curled. It is so easy to despise a sinner when he is poorly dressed! She thought, of course, that her just scorn for Arthur arose from his hiding the evidences of his deed, and keeping what he had done hidden in his breast like a guilty crime. All the same, had he been better dressed, and tall and handsome, like her cousin Ed, for instance, would she have felt such contempt?

Worth Acre in the meantime, his eyes penetrating the darkening blue of the heavens and his horn poised like a drinking-cup, was blowing manfully. He was unacquainted with "The Devil's Dream," but the swing of the tune is infectious. He caught the swing, but neither the air nor the key in which it was being played. The key, however, was never material to Worth. He could play only in three flats, and if the melody were in any other key, so much the worse for it. Being blessed by an ear absolutely deaf to harmony, the blacksmith blew with a will, and with great content. He soon learned from the swing of the tune where the measures were repeated. He felt his way through the mazes with cautious "toot!" "toot!" till he came to those passages; then, rejoicing in being on well-known ground, he executed the scale in three flats with amazing rapidity, giving the effect of a discharge of an entire package of fire-crackers. After this execution, he would pause, red in the face, but proud of his accomplishment, and listen for farther direction. Out of the storm of his cascade of notes, the thin, fine tones of the violin would emerge like a mouse squeaking in its escape from the claws of a cat.

Ed Woodney, his knees drawn up under his chin, watched this scene with a keen eye, and, after a while, slowly descended from the fence. "Yes," said Mace, "we'd better go back, for we told them we would come as soon as we got the mandolin-string."

But Ed did not answer her. He walked up behind the despairing little musician, and laid his hand on the hand that clutched the bow. The violin was poised without sound. Ed put his arm about Arthur's neck. "That's enough, old chap," he said gently; "Worth doesn't understand—that's all."

This unexpected interruption and the soothing kindness of the voice was more than Arthur could stand. The tears came to his eyes and he turned away his head. "I know he doesn't," he murmured.

The blacksmith, still staring into the sky, and poising his horn, waited in vain for leading. He looked down and examined Arthur attentively.

"Come on home with me, Arthur," said Ed, still keeping his arm about him, "I'd like for ma and Jennie to hear you play some real music. Won't you come?"

"Oh, I couldn't!" said Arthur, almost overpowered by the discovery that this splendid young man was the brother of the beautiful Jennie. "No, I couldn't! Look at my clothes—oh, but it is good of you to ask me!" He looked up and a smile transformed the delicate, pale face.

"You must come soon, anyway," said Ed, giving him a hearty pat on the shoulder and releasing him. "You have stood your punishment like a soldier, and none of us realized how great a punishment it was. We don't understand these things very well—do we, Worth?"

"I think maybe I *have* been into deeper water than I intended," said the blacksmith, tucking his cornet under his arm; "but it seems to me no lesson is too hard that teaches us to be frank and open. The world needs lives that never hide the truth. Wherever there's a secret, there's danger. My lad, we'll go back home, and for fear

From 1611 to 1901

For nearly 300 years the Bible was not re-translated. The language of the 1611 or "King James" edition had all these years remained unchanged, while the English language itself changed so much that at least twenty-five different dictionaries were necessary.

For these reasons

THE AMERICAN STANDARD
Revised
Bible

is welcomed by all English-speaking people. It gives the Scriptures in plain modern English, easily understood by every reader. Bible scholars worked 29 years to produce it.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices, 35c. to $18.00, according to size and binding. We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, **with the name of your bookseller,** will get you this booklet.

THOMAS NELSON & SONS
37 East 18th Street, New York

Drake University,
HILL M. BELL, Pres. **Des Moines, Iowa.**

1500 students enrolled last year.
Fine location. Low expenses.
Excellent equipment.

Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

BETHANY COLLEGE Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and Shorthand. A thorough prepartory department, a feature. Seventeen competent professors. Two new professorships in Ministerial department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large Halls, one for the young ladies and one for young men. These Halls have steam heat, electric lights, baths, etc. Expenses very low. Board, furnished room, tuition and fees, if paid in advance, $140.00 for nine months. Ministerial students, $128.00 for same period. Next session opens Sept. 19. Write at once for free catalog. Address Pres. Thomas E. Cramblet, Bethany, W. Va.

I've been a little strict, I'll bury the rooster, myself."

Mace and Ed left them. As they walked along, Mace was discontented both with herself and with Ed. Somehow he had seemed to put her in the wrong, where she had felt herself securely established upon a just seat of indignation. "I think you encouraged him!" she said suddenly. "Mr. Acre was right; if there is anything that ought to be punished, it's doing a thing in the dark and denying it by your silence."

"Couldn't you see his heart was breaking?" returned Ed.

She did not answer. They had almost reached G. C. D. Woodney's when she said, "There is something I must say to you, cousin Ed."

"By all means," he answered. "Have you something to confess? I promise not to be so hard on you as Worth was on poor Arthur."

She pretended not to hear him. "You want me to go into a music-club with you, and meet two or three times a week, from house to house?"

"Yes—won't it be great! There are three weeks before I have to go to Columbia, and three until your school opens—we can have fine fun, you know!"

"Yes, we could," said Mace seriously. "But, cousin Ed, I can not go into anything with a person who drinks."

"Well," said Ed, "I guess Bob Enderthorpe doesn't drink, and I know Worth doesn't. We'll find out about Arthur; and you and I complete the list. *We* are innocent, I'm sure!"

"No, we're not. I mean you are not. You confessed to me that you went to the saloon to drink; and I saw you go there."

"Oh, come, cousin Mace! I said I went there simply for a glass of beer. Beer isn't drinking. Why, beer is healthful! It makes people fat. Beer isn't any harm."

"But I can't belong to the club, cousin Ed, if you do that."

Ed frowned with annoyance. "This is so notionate!" he exclaimed. "Mace, you're not going to try to regulate my diet, I hope! I like you ever so much, you know, but you mustn't tell me *everything* I'm to do."

"You will, of course, do as you choose," said Mace coldly. They walked on, then Ed said irritably, "Mace, you have no right to interfere!"

"The only right I claim," said Mace, "is to regulate my own conduct. And my conduct will be to keep out of the music-club unless you promise me to quit drinking."

"Don't say 'drinking' in that cold-blooded, statistical manner. It's only beer, Mace."

"Only beer—for how long?' returned Mace. "You know what it leads to. I don't want to discuss that." They entered the wide yard and slowly walked up the granitoid way. Her face was hard and set, and as Ed watched it, his heart swelled rebelliously. It seemed to him that she was unnecessarily severe and too self-righteous. She was showing the same cruelty toward him that she had shown toward Arthur Lowell. He suddenly exclaimed, "Mace, I don't believe you care whether I promise or not!"

"Oh, cousin Ed!" cried Mace, turning toward him, her face suffused with color which the lamps from the hall revealed, her deep eyes eloquent with reproach, "how can you say that? I was just trying to keep from bothering you by showing how much I *do* care!"

Ed felt a sudden elation. "You'll never bother me by showing how much you care for me!" he cried. "I promise on the spot. There!"

"There!" cried Mace, grasping his hand warmly. They ran up on the porch, laughing like children.

(TO BE CONTINUED.)

❁ ❁

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**

An Old and Well-tried Remedy.

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

ILLINOIS CENTRAL MISSISSIPPI VALLEY ROUTE RAILROAD

WILL OPERATE

Through Sleeping Cars

From ST. LOUIS To

Northern Michigan Summer Resorts

This Season as Usual

C. C. McCARTY, Div. Pass. Agt.,

ST. LOUIS, MO

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to [illegible], $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only [illegible]. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

THE NORTH-WESTERN LINE

UNION PACIFIC

THE OVERLAND ROUTE

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.

P. C. 122.

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

Business Notes.

The Cradle Roll needs seeing after in a nice way and we have just the things you need for its successful prosecution. Order samples.

The large sale of "The Holy Spirit," by Garrison, seems nowhere near the end, judging by the orders for this week past; $1 per copy, postpaid.

Any book in the market will be supplied with pleasure, but to save time for you, give the name of publisher or author, or both, and the book will be sent you promptly.

Of the American Standard improvements there is no end, and now we have an excellent New Testament in divinity circuit, full leather, at 75 cents. It is one of the prettiest, handiest and most convenient books.

For devotional books, "Alone with God," "Half Hour Studies at the Cross," and "Heavenward Way," 75 cents each, or $2 the set, postpaid, have not been surpassed among any religious people.

From the standpoint of the good there is in it we are glad to see the increased demand for Cradle Roll and Home Department supplies, and from a business point of view, of course, we are glad of it.

For all our friends who order their holiday gift books before the "rush" we will put any name selected, in gilt, on front cover of any book selling at $1 or more; but to secure service, even now, you must give us time.

More than 800 Popular Hymns No. 2 have gone out this week, while the demand for other song books of like character has been good. If you are contemplating a new book of the cheaper kind, write us.

More than 100 of "The Victory of Faith," by E. L. Powell, have gone from our office this week, and the more you read after such men, the more will be the demand for such books. Twenty sermons at $1.00, handsomely bound.

Now that the forces are taking up their work after a pleasant vacation, do not forget the Home Department, so important and helpful, and do not forget that we have everything needful to make it a success. You can have all the samples by asking.

To the many new friends coming to us under the increased circulation of The Christian-Evangelist: Command us for any information about anything connected with any department of church work. Our 128 page catalog will be gladly sent you on application.

If our friends would only "take time by the forelock" and make their holiday selections now, you would have the choice, would have an abundance of time to insure their safe arrival and would "avoid the rush," which always means more or less miscarriage, lost packages and disappointments.

"Can you refer me to some good book for instruction on the church?" We can point to Munnell's "Care of All the Churches," cloth, 75 cents, or Milligan's "Scheme of Redemption," which every elder should have, every deacon should study, and every evangelist should teach, in order that our working forces may know more of what to do and how to do it. Milligan is $2.

One of our brethren in Texas has sold fifty copies of Johnson's "People's New Testament with Notes," and he is going right on with his canvass, for such a book is always in demand where persons want the teaching of the New Testament in a clear, pointed, concise style. Johnson's is without doubt the best New Testament commentary for the masses from any house, selling at $2 per volume, or $4 for the set, prepaid.

Do you wonder what number they are singing now, when you come into church a little tardy some Sunday? We have prepared a hymn register for all the hymns of any one service to be put before the congregation, so that without embarrassment any one can turn to the number and join in this delightful feature of the worship. Write us.

The little booklet used in drilling Juniors in Bible schools and Christian Endeavor societies by H. F. Davis in his work in Missouri is now ready, with an exact reproduction of the chart used in his work and we are putting it on the market at five cents each, or 50 cents per dozen, postpaid. Order one, and you will order more for drill work in your school and for interesting your societies.

For betterment in Bible-school organization, development and work, nothing on the market is superior to the Guide Book, selling at 25 cents, postpaid, while for the Endeavorers we have the Helping Hand, by the same author, and at the same price, postpaid. The former should be in the hands of all Bible-school officers and teachers, the latter in the hands of all Endeavorers, for whom, also, we have the "Junior Instructor," at 10 cents; the "Young People's Society at Work," 10 cents, and the "Ways of Working," 10 cents.

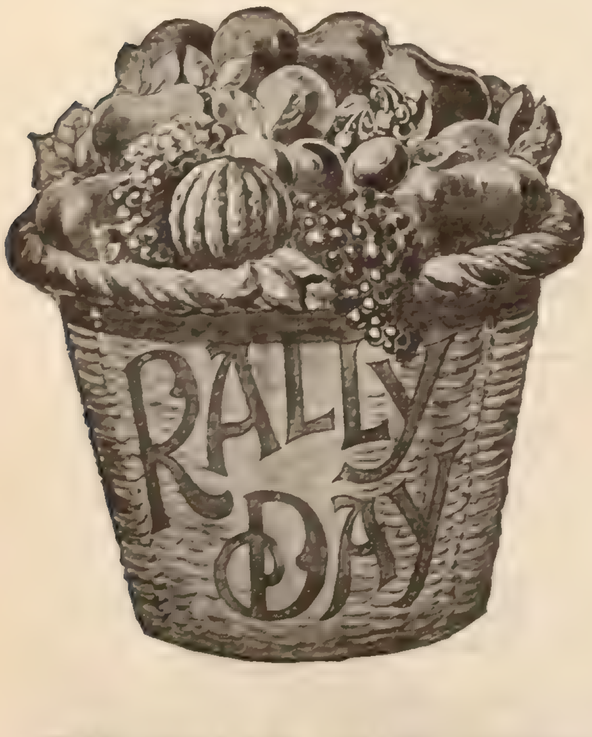
The fall season will see the organization of many Normal classes, and to all such we can heartily commend the Normal booklets, by W. W. Dowling, who, as a teacher of Bible school teachers, stands at the head. There are seven of these in a set, one on the Bible; another on the Christ; another on the Church; another on the Land; another on the Institutions; another on the History; another on the People, all of them first-class for Normal or Institute work and selling at 15 cents each, postpaid, or $1 00 for the set, postpaid.

"Going to Have It?" Sunday-School Rally.

Why not start the forces right and enthusiastically in the work this fall by a rousing Bible-School Rally? It is "up to you" to take advantage of such opportunities to quicken the school blood, to arouse parental interest and make ready for a good winter's campaign for Christ. Will you?

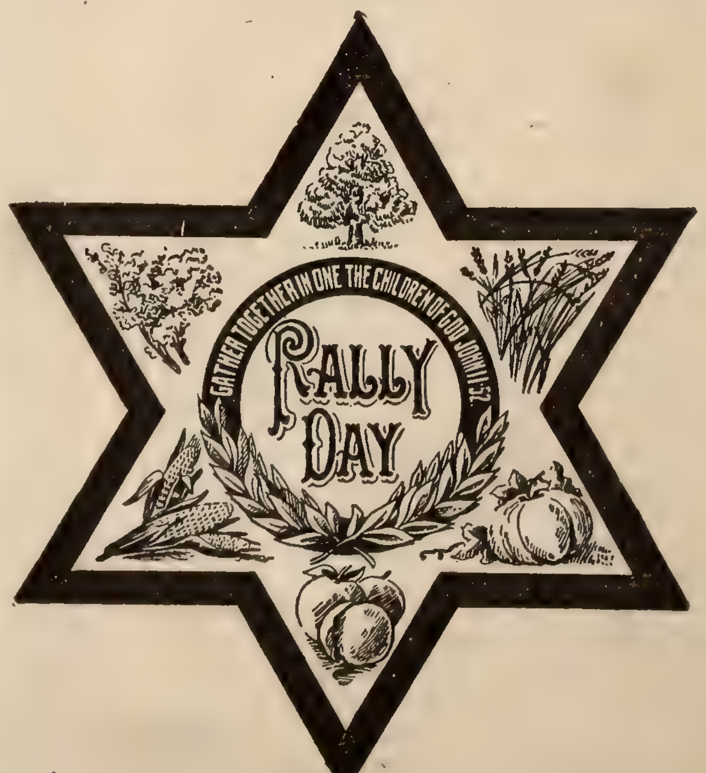
A Basket of Fruit

A farmer's basket filled to overflowing with fruits, such as pears, peaches, plums, grapes, and other autumn fruits, very appropriate for the harvest period, and in three colors, with assorted ribbons attached, at $1.50 per hundred, or at that rate in any quantity.



The Star

A very pretty design in the shape of a star, indicating "The Star of Hope," "The Star of Promise," and such like. Printed in three colors, with selections like "Gather together in one the children of God." It has a sheaf of wheat, oak tree, fruit, vegetables, etc., in each of the six points of the star; each star has a silk ribbon, assorted colors, for pinning to every person attending Rally Day. They sell at $1.50 per hundred, or at that rate. But our supply is very limited and when this is exhausted no more can be had for this season.


GATHER TOGETHER IN ONE THE CHILDREN OF GOD. JOHN 11:52
RALLY
DAY

CHRISTIAN PUBLISHING COMPANY, - - - - St. Louis, Mo.

THE
CHRISTIAN-
EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol XLII. No. 41. October 12, 1905. $1.50 A Year

THE BURDEN OF THE TIDE.

FROM ocean's deep-voiced bosom, crest on crest,
  The vast full-freighted billows landward sweep,
And strew the seashore's unresisting breast
  With all the wondrous burdens of the deep.

Stately, erect, the great ships homeward ride,
  Weighed down with youth and age, with gold and grain;
Or storm-rent hulk tossed shoreward by the tide,
  Gives silent witness of the treacherous main.

Frail, feeble craft on breakers mountain high
  In safety ride and moor them on the shore;
Rare shells and seaweed in profusion lie,
  Like whispers from the sea's mysterious lore.

So on the shifting seashore of today,
  We stand and scan the ocean of the past;
Behold where stately conquerors ride the bay,
  Or note a shipwrecked life's slow-drifting mast.

The humble bark that speaks of modest worth,
  And seaweed bits from age-old mystery;
Yet naught there is the great waves cast to earth
  But bears its message for the eyes that see.

—May Griggs Van Voorhis.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } **Staff Correspondents.**

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; not by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events....................1315
Editorial—
A New Era of Giving..............1317
Is It Idolatry?....................1317
Present Work of the Holy Spirit.....1317
Have We Changed?.................1318
Notes and Comments...............1318
Easy Chair.......................1319
Contributed Articles—
Some Reasons for the Change of My Religious Affiliations. O. L. Lyon.......1320
Our Own English Convention. William Durban.....1322
As Seen from the Dome. F. D. Power.1323
Universal Mistakes in Exegesis. I. B. Grubbs........1324
Our Budget........................1326
Our Greatest Gift to a Missionary Society..........1328
News from Many Fields..............1330
Evangelistic.......................1333
People's Forum.....................1335
Obituary...........................1335
Midweek Prayer Meeting.............1336
Sunday School......................1336
Christian Endeavor.................1337
Family Circle......................1338
With the Children..................1342

"FOLLOW THE FLAG."

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

REUBEN:

HIS BOOK

297 Pages of Humor and Philosophy
In attractive and substantial cloth binding

BY

Morton H. Pemberton

"Reub reminds one a little bit of the late lamented Ben King, who was indeed a lovely soul; but Reub's is rather a broader kind of laugh-making product. . . . .

"His book is already heading the list of 'best sellers' and deserves to go. 'It is good.' "
—St. Louis Republic.

A new book but one that is springing rapidly into popularity, because of its telling wit and humor and its freedom from coarseness.

Everybody Will Enjoy It
All Will Be Benefited By It

PRICE $1.00, POSTPAID.

Christian Publishing Company
St. Louis, Mo.

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthem.

Write to us about it.

Christian Publishing Co., St. Louis

THE VERY LATEST AND BEST

Christian Workers' New Testament

With marked passages so connected by references as to make a complete study of any particular theme a very easy matter

Leather Binding. Divinity Circuit.

Prices: - - - 75 cents to $1.25.

Write us for particulars

CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

THE

CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. October 12, 1905 No. 41

Current Events.

How Not to Do It.

An admirable exhibition of how not to do it, is being made by the Republican party organization in preparation for the approaching municipal election in Indianapolis. The party has, in the first place, nominated for mayor a discredited politician whose record during his former administration should be a complete disqualification for further office. The campaign is an effort to perfect a corrupt political machine to be employed in other interests than those of the public. Its strongest feature is its appeal to the vicious and irresponsible classes. The attempt to organize the colored voters by clubs and members, so that the committee can keep tab on every voter, has been pushed to the point where the decent colored men are in revolt against it. The colored element is large in Indianapolis, and it includes a good many men who have acumen enough to see that the race can never get or deserve full political rights so long as its vote can be swung here and there by a corrupt politician of the right party and delivered by wholesale at the party call. A large independent negro vote would help the race immensely on the road to that political equality which it has as yet only theoretically achieved. And to see an attempt in broad daylight to march negro voters to the polls as a chain gang is marched in lock-step to the rock pile, is enough to give great encouragement to the independent vote.

⁂

Serving God and Mammon.

A beautiful opportunity came to the recent diocesan convention of the Episcopal Church in New York to put itself on record, in wholly unobjectionable terms, in favor of honesty in business, but it declined to do so. We have not an instant's doubt but that the gentlemen who composed the convention are individually in favor of honesty, but as a convention they did not like to say so. The following resolutions were presented, which are so admirable in style (they read almost like a section of the Book of Common Prayer), so temperate in substance and so free from offensive personalities, that we give them in full:

Whereas, The members of this convention are aware of the many difficulties and temptations which surround a business man's career and are sympathetically mindful of the apostle's affectionate and solemn warning against the haste to be rich, which often leads men into a snare and drowns souls in perdition;

Resolved, That the convention can not afford to pass unnoticed the revelations being made in the daily newspapers, beneath its eyes, of the tampering with trust funds by men in high positions of privilege and confidence in the business world, constituting a most discouraging evidence of moral laxity and bad example among those from whom the church and nation have a right to expect better things;

Resolved, That this convention proclaim anew that word of God which says: "It is required of a steward that he be found faithful";

Resolved, That no talent for high finance, no useful service to the community, no benefaction to the church or to objects of philanthropy, can excuse or atone for dereliction in trust, contempt for the rights of others, or disregard of the rules of common honesty;

Resolved, That commerce languishes in the degree and dies to the extent that men can not trust one another, and that this convention commends to the members of this church and their associates the exercise of that exact and scrupulous fidelity in business which is not only the foundation of prosperity in every community, but also a requirement for the favor and benediction of Almighty God, and which will be vindicated and rewarded surely in the due operation of his natural and visible laws.

The resolution, having been squelched by Bishop Potter, who was presiding, was lost for want of a seconder.

⁂

Protest Against Prohibition.

The German-American National Alliance is always strong on the subject of "personal liberty." In the session which is now meeting it has passed resolutions denouncing all "prohibitive and repressive temperance legislation," and going over the old arguments as to the impossibility of enforcing such laws, the demoralization resulting from the existence of unenforced laws, and the increase in the use of distilled liquors. The positive program of the Alliance was expressed in the following resolution:

We certainly abhor drunkenness and we are quite willing to lend a helping hand toward its prevention, but consider the efficacy of legislation to that end very limited. Progressing civilization and amelioration of economic conditions are the better means. We recommend, however:

1. The enactment and strict enforcement of a national pure food law as far as lies within the scope of national legislation.

2. Discrimination between distilled liquors and fermented beverages in license, excise and other fiscal laws, in favor of the latter, so that through their cheapness and popularity they will be more generally used in place of the others.

3. Reasonable regulation of the traffic in a manner which recognizes the social value of the saloon, and the effects of light drinks on sociality, and respects the views of the different parts of the people equally.

4. Strict and invariable enforcement of such regulations.

A resolution was also passed favoring the re-establishing of the army canteen, asserting that the doing away of the canteen, which was under official control and conducted in an orderly manner, had greatly increased the number of desertions and had proved to have a demoralizing effect upon the soldiers.

⁂

Some Comments.

With respect to the foregoing, it is perhaps pertinent to observe:

1. That the same argument which is applied against prohibition, that it cannot be enforced, may be applied against pure food laws. Such laws exist in many states. Enforcement of them is notoriously feeble and ineffective. If this condition could be remedied by making the pure food laws national in scope and putting the federal government back of them, as the resolution of the Alliance implies, might not a prohibitory law be better enforced if given national scope and federal backing?

2. If discrimination between alcoholic and nonalcoholic drinks in license and excise laws, in favor of the latter, does not greatly increase the consumption of the latter at the expense of the former, it does not seem quite certain that a recognition of the discrimination between distilled and fermented beverages in favor of the latter would solve the whole problem of getting people to quit drinking whisky.

3. The "social value of the saloon" lies not in the drinks which it dispenses. It has a social value, no doubt, but it is the most expensive club any man can join. If regulation must be based on a recognition of the "social value" of the saloon, it must also be based on recognition of the social burden of crime, vice and pauperism which the saloon imposes upon the community.

4. If our friends of the Alliance have any new plans for securing strict enforcement of laws, they should bring them forward so that they can be applied to the present laws. Oth-

erwise the appeal, in this connection, for the enforcement of law, looks like an appeal for the relaxation of laws to the point where they will enforce themselves rather than for an increased efficiency in our judicial and administrative systems to the end that laws which ought to be enforced shall be enforced.

◆

The Trials of an Emperor.

The love and respect for an old man is what is keeping Austria and Hungary from coming to blows. The situation is strained in the extreme and it is only the emperor's personal prestige that keeps the Dual Monarchy intact. It really looks as if even his personal popularity may not avail unless there be some concessions to the rightful demands of the Magyars. The natural unrest arising out of the relationships between two distinct races is increased by the spreading ideas of Socialism which are in the direction of universal suffrage and of course opposed to all the ideas of the "divine right of kings" which have hitherto prevailed. Everyone must feel a deep sympathy with the old emperor whose life has proven so tragic on its personal side, and whose problems do not lessen with his increasing years.

◆

Another Peace Congress.

Nearly all the powers have accepted tentatively the invitations to attend the second Peace Conference, but a dispatch from The Hague states that the arrangements can hardly be completed before the end of next year. How much easier is it for the nations to delay in arranging for amity than in mobilizing their fighting forces!

◆

Churchmen and Social Problems

The New York Diocesan Convention listened to addresses by Bishops Potter and Greer on two important subjects, but it cannot be said that the bishops answered the problems that were raised. Bishop Potter's theme was the observance of Sunday in rightful ways under modern conditions. Bishop Potter's laxity with regard to problems of drinking does not give us much encouragement to believe that he can successfully throw any helpful light on the Sunday problem, and he did not do so, so far as we have seen him reported. Bishop Greer discussed the inadequacy of the public school system, with its secular spirit, to give adequate training in ethics for present social needs, as recent revelations in the business world prove. The American bishops seem to pattern themselves very closely in many ways after their English brethren, who have made, within the last few years, desperate efforts to gain control of a large part of the educational system of England. One of the most bitter fights, out of which has come what is known as the "passive resistance," and which has led many Nonconformists to go to prison, and to the sale of their effects at public auction for conscience sake, has been induced by the effort of the English churchmen to force a national financial support for their denominational schools. The episcopate in this country can have no possible hope of bringing into effect such a condition here, but Bishop Greer's idea that for society's salvation the Church must again resume the task of supplementing the day schools' secularism with positive religious instruction, verges close on the Roman Catholic position.

◆

The Cost of Insurance.

An elaborate article on insurance rates, by Prof. A. H. Willett, in the current "Political Science Quarterly," will be read with mingled pleasure and pain by every one who, like the writer, has a premium about due to one of the old companies. The author of this article makes no general denunciation, but conducts a careful argument to determine the cost of insurance. He concludes that, on the present mortality tables, and under the present methods of management, the premiums in most of the old-line companies could be reduced twenty or twenty-five per cent without endangering the stability of the companies. "But," he adds, "to bring insurance rates down to the present cost-level is only half enough. The cost itself ought to be lowered. It is demonstrable that some of the practices of insurance companies tend to increase their mortality loss, that a higher net rate of interest could be secured on their investments, and that the cost of administration is often extravagantly high. Improvement in any of these particulars would materially lower the cost of insurance, and make possible a further reduction in premium rates, resulting in a wider utilization of the benefits of insurance by people of small or moderate income."

◆

A Remarkable Man.

General Booth is one of the wonders of this age. His welcome to London last month was one of the most remarkable tributes which that city has ever rendered to a human. The king himself took notice of the event, and ten thousand people gave a great demonstration in Albert Hall. It is indeed a different day from that on which William Booth started out with his blood-red banner and his tambourine lasses to turn the religious world upside down. While he has not converted everyone to his kind of a campaign he has won his way from contempt, and ridicule, and active opposition to be recognized as one of humanity's benefactors. General Booth is now 76 years old and is one of the most active men of the day. Through storm and sunshine, with only six really fine days, he has just made a tour of 2,250 miles in a motor car, delivering 95 addresses of one hour and twenty minutes each, besides many wayside speeches, and coming into the view of over four million people. Of course, there are some things about General Booth and his work that we do not like. For instance, his riding into the Albert Hall standing in his motor car and waving his hat in response to the uproarious enthusiasm of welcome, is purely spectacular. And his disregard of some features of the gospel message is perhaps no more striking than the negligence on the part of many Christian people who decry the particular methods of the Salvation Army. General Booth and his work have their weak sides, but as a humanitarian he has done a great work and set an example to the more respectable element in the churches who believe that religion consists in attending to certain forms and ceremonials, and leave out the heart of the gospel. Religion that is merely respectable will never win this world. If the Salvation Army had done nothing else than emphasize this fact, it would have justified its existence.

◆

The Work and the Workers.

A writer in "The World's Work" disputes the common assertion that there are considerable numbers of unemployed men who are willing and able to work. The last census says that 6,500,000 persons who have, or have had, renumerative occupations were unemployed during part or all of the year 1900. This, on the surface, looks bad. But those six and a half millions include several classes of people who are not looking for work. They include the unemployed rich, the workers whose occupations by their nature do not continue through the year, the superannuated, those who are going to school for part of the year, and tramps who do not want work. The writer of the article narrates several experiments which have convinced him that, at least in prosperous times like these, the "army of the unemployed consists almost entirely of those who devote their best efforts to avoiding labor." But after all that does not solve the whole problem. A real social and economic problem is presented by the existence of a considerable group of men who are not willing to work. It is also a moral question. The society which produces these shirkers and deserters has some measure of responsibility for them. The social and economic order ought to furnish work for every man who wants it. Ought it not also to furnish every man with the stimulus and inspiration which will make him want to do his share in the world?

A New Era of Giving.

The announcement which will be found elsewhere, by G. W. Muckley, corresponding secretary, of the princely gift to Church Extension by Dr. Wm. G. Logan and wife, of Kansas City, will send a thrill of joy to the hearts of brethren everywhere. It is not simply the fact of the gift itself, though that means much to our homeless churches, but it is rather as a symptom and sign of the times that we hail it with joy.

This is the largest gift ever made to any of our missionary organizations. It would have been absolutely impossible a few years ago. We have been gradually approaching a condition that makes large gifts possible. We have only in recent years furnished channels large enough and strong enough to convey the outflowing streams of generosity to a needy world. We have now made it possible and safe for men of means to give large gifts for missions, for education, and for benevolence. This is a fact which needs to be more widely known and commented upon by both press and pulpit, for we take it that many among us are suffering spiritual impoverishment because they have not given of their abundance on a scale commensurate with their ability and responsibility.

One great gift inspires many others. It is especially significant that this large gift to Church Extension should be made by a citizen of Kansas City, where the Board of Church Extension is located, and by one who has intimate knowledge of the character of the men who constitute the Board and of their business methods. This fact is bound to inspire confidence in other capitalists who may wish to make a large investment of their means where it will be a source of perpetual benefit to mankind.

Moreover, a generous gift like this enlarges the ideas and stimulates the liberality of others. We give too sparingly, forgetting that he who sows sparingly shall reap sparingly, and that it is he who sows bountifully that shall reap bountifully. The example of Dr. Logan and his good wife ought to be contagious. We believe it will be.

The same motives which prompted this gift are at work in the hearts and minds of others, and we are inclined to regard this as the dawning of a new era of large giving for the extension of the kingdom of God among us. The solemn truth is that there *must* be a much larger number of such gifts than heretofore or we shall stand condemned in the eyes of the world, to say nothing of the eyes of God. We must give to save the world, and we must give to save ourselves from the curse and condemnation of covetousness.

Never did any cause offer better opportunities and make greater demands for liberal gifts than does our reformatory movement today. Its colleges, its missionary organizations and its benevolences are all in a condition to use wisely and safely and to the glory of God, large sums of money which may be committed to them, and we can not accomplish the great purpose of our being in the world as a religious movement without a larger liberality and a consecration of a much larger part of our means to the work which God has given us to do.

In view of all these considerations, therefore, we believe there is evidence of our having entered upon a new era of giving.

Is It Idolatry?

W. H. Hanna, of Laoag, Ilocos Norte, Luzon, P. I., referring to a statement in a sermon by Dr. Lyman Abbott, in which he characterized his boyhood conception of God, to whom he gave "a benign, fatherly countenance, long-bearded and white hair, and a body covered with flowing robes," as "idolatry," says: "In the early years of my ministry a brother preacher told me he had such an image of God in his mind when he prayed. I have been not only curious, but anxious, to know whether the above *is* idolatry, and I should like to have your opinion thereupon. I have wondered whether a profitable symposium could not be conducted upon the subject, 'The God to whom I Pray,' giving special attention to the matter of embodying the Heavenly Father, and the altered conceptions of God which study, reflection and experience have brought."

Our brother has suggested a very interesting subject for thought. Perhaps many of us have not stopped to formulate, in words at least, our idea of the God whom we worship. As to the crude idea which Dr. Abbott says he once entertained of God and which many children, no doubt, and perhaps some older people, have formed of the Infinite One, we would not call it idolatry. It is only an imperfect and very inadequate conception of God; but if this be idolatry then who of us can be sure that he is not an idolator, for all our ideas of God must fall short of the sublime reality? But it is not the *mental image* that is worshipped, but the Infinite Being whom our finite minds can not fully comprehend. There should be, however, a distinct effort on the part of Christians to spiritualize their conception of God. Perhaps it would be more strictly correct to say that we ought to *Christianize* our thought of the Heavenly Father. There have been many un-Christian ideas of God, which the church has outgrown. Jesus Christ is the only *embodiment* of the Heavenly Father, and all our knowledge of him is derived from our study of Jesus. He is the revelation of God, and in him we have the only true and worthy conception of the divine being. We fear this fact is not sufficiently understood or remembered. For this purpose Christ came into the world. "No man," said he, "knoweth the Father but the Son and he to whom the Son shall reveal him." Why, then, should we look in any other direction for our conception of the Father than to him who said, "He that hath seen me hath seen the Father"? "The Father of our Lord Jesus Christ," that is, the Father revealed by Jesus Christ, alone satisfies the deepest needs and the profoundest longings of the human heart. "In Christ God is good, holy, rich in all moral excellencies, free and fatherly in heart, abounding in love and helpfulness, and worthy forever to be loved, adored and trusted by all that he has made." Here the heart can rest, here it finds its peace and its perennial hope.

There can be no higher quest than the knowledge of God as revealed in Christ Jesus our Lord. We do well to direct our highest thought and our heart's purest affections toward this goal of all knowledge. "And this is life eternal, to know God and Jesus Christ whom thou hast sent." To lead the trusting, seeking soul to a higher and deeper knowledge of Christ, who is the revelation of God, is the sublime mission of the Holy Spirit in the Church.

Present Work of the Holy Spirit.

> What truth has the Spirit, since the apostolic age, added to the truth contained in the New Testament? We challenge the world to the task of pointing out a solitary religious truth or principle bearing the imprint of the Holy Spirit, that is not contained in the Scriptures.—*J. B. Briney in "Christian Weekly."*

Our venerable brother, we fear, is chasing a phantom. He is challenging the world to do something which the work he is reviewing does not teach or affirm has ever been done. The trouble with our brother seems to be his inability to conceive of any work of the Holy Spirit in the present age except that of adding something new to the Holy Scriptures. If he could once get the idea that it is not truth in the New Testament, or in any book, that is going to save anybody, but truth in the human mind and heart, he might see a work for the Holy Spirit to accomplish in this age. Would he "challenge the world to the task of pointing out a solitary religious truth or principle bearing the imprint of the Holy Spirit" in the minds and hearts of people today that was not always, since the apostolic age, in the minds and hearts of the people? Certainly not! The end of revelation is not reached until the truth revealed has found its place within the hearts of men. It is as much the office of the Holy Spirit to bring this truth to bear upon the hearts and lives of men as it was to inspire holy men of old "to write the books of the Old and New Testaments. When this truth is once clearly grasped men will have no difficulty in recognizing the need of the perpetuity of the Spirit's presence and work in the church and in individual believers.

Have We Changed?

The following letter will serve as an introduction to what we desire to say in answer to the above question:

> During a recent conversation with an aged member of the Baptist Church I made the statement that I believed that the name "Baptist," and their position on the communion were the only vital points of difference between the Baptist and the Christian Churches. I tried to show him that in most essential matters these two religious bodies occupy substantially the same position.
>
> The older brother responded by this question, "Is it not true that the Christian Church is changing so that it is getting nearer the Baptist Church than it was some years ago?"
>
> It does not make any difference what I answered this brother, but I have been wondering since what I ought to have answered in order to have been perfectly truthful. What ought one to say when asked such a question? Perhaps a brief reply in The Christian-Evangelist might be helpful to others as well as to myself.
>
> *Des Moines, Iowa.* O. M. Pennock.

We ought to be the last people in the world to put in a claim that we have not changed, or to entertain the idea that we ought *not* to change. Growth involves continuous changes. The corn in the plant is very different from the full-grown corn in the ear, and there are many different stages between the young plant and the full-grown corn. And yet the germ of the full-grown ear is in the young plant, and needs only the proper conditions to develop into maturity. The life is the same, whether in germinating plant or matured fruit, but the life reaches its maturity through the process of changes.

Most certainly we have changed in this sense. We have certainly grown in numbers; in a clearer apprehension of our work in the world; in the knowledge of what is involved in the very nature and meaning of our Reformation; in organization for accomplishing these ends, and in the art of co-operation and of adjustment to our environment. All this involves a change of emphasis, a change of direction in our activities, more complex organization for the accomplishment of a greater variety of work, and that inevitable change of temper and spirit which would be brought about by these new duties and obligations, and by increased age and experience as a religious movement.

As the human body is continually changing, and yet is the same body, subject to the same laws of physical development, so a religious movement that has life and a mission in the world must necessarily change, but it remains the same body or movement, under the operation of the same laws of spiritual development. Our aim—the union of the people of God, and our method—the restoration of New Testament Christianity as the way to that end, and our basis of faith—the Christhood and divinity of Jesus of Nazareth, remain the same. There has been and can be no departure from these fundamental principles, though there has been and must continue to be a clearer apprehension of these principles and a better adjustment of our individual and church life to their requirements.

As to the inquiry of our Baptist brother about our "getting nearer the Baptist Church" than we formerly were, we should say it is evident that Baptists and Disciples of Christ are much nearer together than they formerly were, but this approximation to each other is the result of the approximation of each to the New Testament ideal of the church and to the mind of Christ. There are some, no doubt, in each body who have made little or no progress toward the divine ideals, and such remain as far apart now as they ever were. It is only as all Christians approach nearer Christ and nearer to his conception of the church, that they approach nearer to each other. We have now gotten far enough along, many of us, to co-operate together in many ways for common ends, and if this progress Christward continues it is only a question of time when our Lord's prayer for the perfect unity of his disciples will be fulfilled. Let us do what in us lies to hasten that day.

* * *

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—*Gibbon.*

Notes and Comments.

In connection with the gift of Dr. Logan, announced elsewhere and commented on in our editorial, "A New Era of Giving," it is interesting to notice the gift of one of our preachers, David R. Pickens, of Tyler, Texas, whose recent gift of $10,000, supplementing a previous one of the same amount, makes $20,000 from this preacher—a gift as remarkable, in its way, as that of Dr. Logan and wife. It only corroborates our prophecy that we are in the dawn of an era of enlarged liberality which is to be marked by large gifts to our various enterprises.

* * *

The Religious Conference to be held at Urbana, Ill., on October 19, in connection with the installation of Dr. Edmond J. James as president of the institution, on "The Religious and Moral Education in State Universities," will discuss some topics of vital importance, and ought to prove very profitable. Prof. Shailer Matthews, of the University of Chicago, will preside, and among the speakers will be Professor Kelsey, of the University of Michigan; President King, of Oberlin College; President Bryan, of Indiana University; Rev. Jenkin Lloyd Jones and other men of note. We shall watch the result of this conference with interest, and shall give our readers a report of at least its leading ideas and conclusions.

* * *

Edgar D. Jones, one of our Cleveland pastors, after complimenting The Christian-Evangelist for issuing "the brightest and best convention number ever issued by any of our regious papers," adds the following fact which is not so gratifying: "During the progress of the convention I searched our Cleveland papers daily for some report of the hosts at San Francisco, but if a single item appeared I failed to find it. I was disappointed in this, since the Methodists a year ago at Los Angeles were accorded surprisingly full press dispatches." Perhaps one explanation of this fact is that we do not elect bishops, try heretics, or modify creeds at our national conventions, nor do other things that appeal to the sensationalism of the daily press, but the matter is well worth a little careful looking into to see whether or not proper pains are taken and plans made for conveying the news of such conventions to the daily press of the country. Perhaps there is an art here that we have not mastered.

Editor's Easy Chair.

The Easy Chair can do nothing less than lift its hat and make a profound bow of acknowledgment to its wide circle of readers for the numerous expressions of satisfaction and pleasure which they have derived from its perusal during the past summer. It appreciates this appreciation more than it dares to tell. Moreover, it is not less surprised than gratified at this universal expression of sentiment concerning its easy, offhand, unmethodical descriptions, reflections, homilies, and musings. Thousands of our readers have followed us during the summer, traveling with us in imagination out to the Pacific Coast, across the plains and deserts and mountain ranges; have shared with us our exhilaration and joy on the bosom of the mighty Pacific; have entered into the spirit and enthusiasm of our National Convention at San Francisco, admired with us the sublime mountain scenery along the way through the Sierras and the Rocky Mountains, and have returned with us to the cool and quiet retreat by the lakeside at Pentwater, and have even rested with us there as we walked through the still woods and along the resounding shore at Garrison Park. If in that way we have helped our readers to enjoy the summer's vacation, as they say, one of the objects of the Easy Chair, at least, has been accomplished.

◆

St. Louis has one visitor that always brings with her royal gifts. It is the month of October! And not only to St. Louis, but to all the region roundabout October comes bringing clear skies, bright sunshine, cool, bracing atmosphere and a whole lapfull of summer products. The tardy vacationists who have lingered north for the autumn frosts come trooping home in the early days of October, and life—commercial, social, intellectual and religious—takes on a more intense form. Indeed, so many are the charms of the queenly month of October that those who have been away are almost persuaded on their return that St. Louis, after all, has the ideal climate! With all her other accomplishments, October is a rare artist. Already she has begun her work of decorating, and the trees and grasses and meadows are taking on their autumnal tints from her magic brush. The proud maple and the humble sumach are now flaming on the hillside and by the roadway, and later on the lordly oak and his congemers of the forest will don their robes of various hues, so as to keep in fashion. Welcome, bright, cheery October, whose mingled frosts and sunshine add new touches of beauty and grace even to the emerald robes of summer!

◆

Speaking of October, it is also a revealing month in many ways, and this gives to it a soberer aspect. It not only tells what the summer has wrought in field and forest, in orchard and garden, but it is the beginning of a new fiscal year with our missionary organizations and with many of our business firms. In our religious work October brings the final summing up of figures which tells of success or failure in our plans and efforts to extend the kingdom of God. Our columns have already told the glad news of success attending all our missionary organizations the past year; some have attained the goal for which they were struggling and all have made a long stride forward. This is certainly gratifying to all who have shared in the fellowship of giving to these various organizations. It ought to be far otherwise to those who have stood aloof from the strenuous labors and anxieties of their brothers and sisters. Today brings us the final figures showing the result of our company's business for the past year and we, too, like our missionary organizations, with whose life and progress we are so thoroughly identified, can report substantial progress, as the year's business has gone considerably beyond anything in the previous history of the company. Our readers, we are sure, will rejoice with us, believing that our success means the larger success of the kingdom of God. When that ceases to be true, may the good Lord smite, with the mildew of his displeasure, the whole establishment!

◆

We are entering upon a series of simultaneous evangelistic campaigns in a number of our larger cities. This is well. The cities are the strongholds of Satan, and they must be made the strongholds of righteousness. This will require a united and simultaneous movement on the part of our churches. In many cases it will require the united efforts of all evangelical Christians, regardless of our denominational divisions. The practicability of such union evangelistic meetings has now been demonstrated. The time is now here when our evangelists can take the lead in these union meetings, as they have done recently, with splendid results. That is what we have been urging for many years, as the logical result of our position as advocates of Christian union. Every union campaign against sin and unbelief is a convincing object-lesson of the value of union, and the folly of divisions that divide the people of God. Success to the simultaneous evangelistic campaigns, and may the union of the churches in these efforts be perfected by their union with Christ in a holy alliance against all the forces of evil!

◆

To ride through Missouri on the rear end of an observation car on a glorious autumn day is to be impressed anew with the scenic attractiveness, material resources, increase of population, material development, and the imperial domain of the state. The Editor had been called to Kansas City to assist Bro. T. P. Haley in the formal opening of the completed basement of the new South Side Church on Linwood Boulevard and Forrest Avenue. It is always a delight to us to visit the brethren in Kansas City. The religious atmosphere among the churches called Christian in that city is charged with a good deal of electrical force. They are an aggressive lot of people, and they have learned the blessed art of pulling together. The occasion of last Lord's day was unusually interesting. The young church for which the veteran pastor, T. P. Haley, has been preaching for some time, had the courage and faith to undertake a great enterprise—the building of a splendid church edifice in one of the finest residence sections of the city. They have roofed over the basement and finished it up in most elegant style for an auditorium and will use it for all the purposes of the church until the structure is completed. It will be a fine stone building in modern style of architecture, costing from $50,000 to $75,000. A great and happy congregation gathered last Lord's day morning. In the afternoon at three o'clock there was a meeting of representatives of all the churches, and the pastors of the several churches occupied places on the platform. An appeal for funds to assist the brethren in paying their indebtedness resulted in pledges for over $5,100, which was regarded as very liberal in view of the amount which had already been given by the church. This congregation has a great future. In the evening we attended service at the Boulevard Christian Church of which Brother Combs is pastor, where Bro. Charles Reign Scoville is now conducting a great meeting, assisted by De Loss Smith as singer. We have no space to speak of the beautiful building, the great audience, the inspiring music, and the stirring sermon, resulting in fifteen additions that evening, making, with twelve in the morning, twenty-seven for the day, or nearly 150 during the meeting. On Monday morning we attended and briefly addressed the ministers' meeting. In the evening we attended and addressed the local Christian Endeavor Union of the city, leaving on the 10:45 train. It was a very busy, but delightful, visit in the rapidly growing city at the mouth of the Kaw.

Some Reasons for the Change of My

The address herewith printed was delivered at the Second Christian Church, Bloomington, Ill., on Lord's day, September 2, by Mr. Lyon, who was formerly a teacher in the Wesleyan University and more lately was pastor of the Laurel Methodist Episcopal Church in Springfield. Mr. Lyon formally on this occasion announced the fact of his change of church allegiance from Methodism to the Christian Church.

Were I to take a text, it should be John 17, for my main plea is for Christian union. I have nothing in my heart this evening but love for every man and woman of God, yes for all my fellowmen. I want to speak the truth in love as God has given it to all mankind. To be a Christian is to be a world citizen like the Christ who is our example; to be a world citizen like the great apostle Paul, who had a universal sweep of thought and love which knew no difference of faith.

What I have to say this evening is hardly a sermon. It is perhaps expected of me that I give at least a reason or two why I change. I have but one motive for changing, and that is, as the Father knows, my honest conviction as to the plain and simple teachings of the scripture, especially those of the New Testament. Much prayer, long and earnest study of God's word have so deepened my convictions that I can resist them no longer. I have counted the cost, the loss of friends, suspicion. There is now not one thing in sight. It is going from certainty as to position into uncertainty. It is passing from the greater in one way to the less. But all these things I count as nothing if only I can be truer to Christ's teachings and win more souls for his kingdom.

QUESTION OF BAPTISM.

Some of my friends know I have been slipping for years, fighting my way by inches, so to speak, for it is a difficult thing to give up old and cherished ideas—ideas around which the poetry of your early life lingers. If you never tried it you hardly know what it means.

But that which precipitated my action was finding myself decidedly out of harmony with the teachings of my church. Thus it was only fair and just to the church that I step out after I had fulfilled my obligations to the charge to which I had been appointed.

NOT A SUDDEN MOVE.

On the question of baptism I stood this year face to face with the authority of God or man. It had never before so vividly presented itself, for this was the first time I had the right to perform the act. Hitherto I had enjoyed the liberty of thought, which you know is in harmony with liberty to differ. Being dissatisfied with sprinkling in my youth, I was buried with my Lord in baptism at the age of 18. But now as an ordained minister I found liberty of thought in conflict with authority of opinion. I must carry out the decrees of the governing power. But God's voice rang in my ears, Rom. 14:23, "Whatsoever is not of faith is sin." According to this it would be a sin for me to do certain things required of me in which I had no faith, for I could not see that God sanctioned them in his word. I could not get away from that voice. I went to the old book as never before. In fact, I have practically been a man of one book this year. I could not find within the lids of scripture where pure water was sprinkled on any one for baptismal purposes. I found in John 3:5 where Christ tells how he was baptized. In explaining to Nicodemus what he meant by "being born again," he said, "Except a man be born of water and of the spirit he can not enter the kingdom of God." Could language be plainer? He says, too, "I am the way." Then the devoted follower of Christ will surely go his way. Paul tells us in three places how he was baptized. Rom. 6:4, Rom. 6:5 and Col. 2:12. He says twice that he was buried with his Lord in baptism and the third time that he was planted with him. Now, what are the only possible ideas back of "born," "buried" and "planted"? Do you think children can err after they have learned the simple meaning of these words? It seems that the Holy Spirit is anxious to have us understand by his repetition and using such plain terms. Of course, we believe that these writers were inspired by the Holy Spirit. Even Peter tells how he was baptized by making baptism analogous to the flood enveloping the earth. (1 Peter 3:21.) Paul makes it emphatic in Eph. 4:5 that there is but one baptism; "one Lord, one faith and one baptism."

FORM IS IMPORTANT.

Then, again, of what is baptism a picture? Of the death, burial and resurrection of Jesus Christ. In other words, it is the Gospel appealing to the eye. The form of it then does matter. No other form will do this at all. In no other form are there a burial and a resurrection. We repeat it, then, the form does matter. Man has as much right to change the form of the Lord's supper as he has to change the form of baptism. One is just as sacred as the other. It is just as bad to jest about the one as the other. Christ was brought up under a multitude of institutions, but in instituting Christianity he left us only two sacred ordinances. He showed us by his own example just how he wanted them carried out. How can a man dare to change one of Christ's ordinances? We can not be reminded too often of Christ's great sacrificial love. Our only reminders are: 1. The Gospel preached to the ear. 2. The Gospel preached to the eye by immersion. 3. The Sabbath day changed to the Lord's day by Christ and the Holy Spirit. 4. The Lord's supper. Christ knew that we would need all these, or he would not have instituted them.

The form of baptism is largely a philological question. All of our standard Greek lexicons and best Greek professors translate baptizo "to dip, to plunge." It is not a question of interpretation, but of truthful translation. Even Wesley, Luther and Calvin all acknowledged that this is the meaning of the term. But John Calvin said the church, i. e., man had a right to change the form. But God says no, and then speaks of the penalties for adding to or taking from what is written in this book. Christ was right, the Holy Spirit was right, but John Calvin was wrong.

THE MAIN REASON.

What could I do with such an array of authority before me? I said, "Father, I will go thy way, let come what may."

I mention one more deciding in-

Religious Affiliations

By Rev. O. L. Lyon

fluence. That which has had more to do with my decision than anything else is the plea for Christian union. From almost every denomination there comes up a cry pointing in this direction; especially does it come from far-off mission fields; but the Disciples of Christ are the only body of Christians who have this plea as their conscious purpose. A divided church is, to a large extent, helpless before united evil. What can division do with union? The sacred body of Christ, of his church, is dismembered, contrary to the divine commandment. The Holy Spirit must preside over the rent members of the body of Christ. No wonder so many voices from every quarter of the civilized world are pleading for some sort of union. These voices come from the pulpit, the press and the public platform.

[The speaker here cited the words of the noted Congregationalist minister, Dr. John Hunter, of Glasgow, Scotland, who has just written an epoch-making book entitled, "The Coming Church, a Plea for a Church Simply Christian"; and of Dr. S. Parks Cadman, of Brooklyn, who has been one of America's greatest Methodists.]

CHRIST'S WORDS ON UNITY.

But far above all the appeals that come to my ears and that which stirs my whole being to its depths, are the tender, pleading words of the blessed Christ just a little while before he went down into the midnight darkness of Gethsemane and Mount Calvary. It was on the eve of his betrayal. Listen to his precious words (John 17:20-22): "Father, I pray not for these alone, but for all them that believe on me through their word, even as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou didst send me. And the glory thou grantest me I have given them, that they may be one even as we are one." Six times in this, the second most touching prayer ever prayed, the loving Savior pleads for oneness of all of his followers. No doubt, he could look down the centuries and see their destructive divisions. Twice he gives as a reason for unity "that the world might believe that thou hast sent me." What does this mean? Could it mean anything else than that a divided church is a blow at the divinity of Christ? It is not so intended, but the fact nevertheless remains the same. Is it not evident from Jesus' words that he did not expect the world to believe in his divinity unless his followers should remain united? Nor did he expect the world to believe in the Father's love for them unless his disciples loved one another. When we consider that the most destructive attack on religion today is the subtle doubt of Christ's divinity, this question becomes a serious one.

IS IT POSSIBLE?

Some one may say that such an ideal is not possible. Then, was Christ a dreamer? He prayed that his followers might be one as he and his Father were one. Christ surely would not mock us. The church was one for some time after Christ's advent. It will be so again. God will answer his Son's prayer. "Nothing is impossible with God." The sublime faith of the Disciples of Christ during the past century will one day pass into sight.

The Holy Spirit is in perfect accord with Christ on this point when he speaks through Paul in 1 Cor. 1:10, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." Surely the Holy Spirit is not mocking us here with an unattainable ideal. There can be unity in essentials but liberty in nonessentials. Christ put very few things into his law of pardon and development. What would Paul say today if he should visit the United States and find one hundred and fifty-three or more violations of his divine command? What sort of a sermon would he preach were he here in this pulpit? Friends, can we pray for union and yet be a party? This is the question that has so stared me in the face.

THE DAY IS COMING.

But just now there is a somewhat hopeful outlook for a solution of this vexing question. The differences among the churches are coming to be looked upon as largely historical and not so real and important. The problems that produced the great rents of former times are becoming extinct. To a considerable extent a common spirit of worship and work pervades most denominations. We are coming in a degree to see how much alike we are and that denominational lines are no longer needed. Especially is this true on the mission fields. There it is compulsory. The tendencies now in the world's industrial and political activity are toward union. And of course unity is the great organizing principle of all intellectual activity. The spiritual is to be brought up abreast. A multitude of voices are asking how, how, how bring about this union and progress which will give the world a more full-orbed Christian character, one perhaps richer in types of doctrines and Christian qualities? It is clearly seen that the denominations need one another, need the strength of each assimilated into a common whole.

In what way can this goal be accomplished? It appears to me that the only feasible plan of union is for all the churches to answer in the pleadings of the Holy Spirit when he speaks through Paul that we "all must speak the same thing." Of course this can only be as creeds are laid aside and the Bible universally adopted as our only rule and guide of faith, especially that dispensation under which we as Christians are now living. It is hardly thinkable that the creed of any denomination would ever be universally adopted, but the precious words of our Father should appeal to every one as sufficient. I believe in improvement, but I do not believe in an improved Gospel. God who created such a perfect system of mathematics, of which man has found out a few things, who made such a wonderful system of science and philosophy, surely, surely has not given us a bunglesome system of revelation. No, in one thousand six hundred years he constructed a temple of truth and beauty, this old book, which has been the admired of the ages and which is so far above all creeds that there is no comparison. Majestically he has moved from types to anti-types, from facts to principles, and then from principles to their application until we have the greatest gift of heaven to man, with one exception, and that is Christ.

THE CHANGE OF CREEDS.

The old book never changes, but creeds crack to pieces by the onward march of thought. The old book with its divine spark seems to have an expansive power with the onward march of the centuries. It just fits the human mind in its development. God made man and knew just what would fit him. It harmonizes with the bedrock of principles of science. Even evolution in so far as it is an unfoldment of the principle of divine immanence is not out of harmony with God's sacred word. Does such a work where one spoke as never man spake, where the Holy Spirit reveals so plainly the plan of salvation and God's method

(CONTINUED ON PAGE 1325.)

Our Own English Convention

By William Durban

Now for over twenty years it has been my privilege to attend the annual conference of the Christian Association of Great Britain. Is it not something for which any man might be profoundly grateful that nothing ever prevented attendance at these joyous occasions? The Semi-Jubilee of this Christian Asociation has just been celebrated by the gathering of delegates of our churches of Christ in the beautiful town of Cheltenham. It is now a quarter of a century since a little company of preachers and members of a few infant churches took a trip to a little place called Helsby, amongst the hills and woods of Cheshire. These founders of the new work hailed chiefly from Chester, Liverpool, Wigan and Southport. On a beautiful summer afternoon in a lovely spot the Christian Association was inaugurated. It began in sunshine under the canopy of heaven, and it has been visited ever since by abundant sunshine of heavenly favor. Of course twenty-five years have witnessed many changes, many developments, many losses, many gains.

THE QUEEN OF THE COTSWOLDS.

Most of the churches of this association are located in beautiful places. Southport, Southampton, Chester, Margate, Cheltenham, Gloucester, Ingleton, are charming towns, reckoned amongst the most attractive in England. Cheltenham is lapped in the fair scenes of the Cotswolds Hills. It is a great sanitarium, a favorite residential neighborhood for retired military, naval and official families, and is also the seat of splendid academical institutions. Its parks, public gardens, mineral waters, and exquisitely verdant surrounding highlands combine to make it a fashionable resort. Here is the church of Christ which was founded by H. S. Earl. Now H. S. Earl was one of the little Helsby pioneer band who cradled the Christian Association at the ecclesiastical picnic already referred to. Brethren W. T. Moore, J. M. Van Horne, J. H. Garrison, and others, will vividly recollect when that event happened, even though it was twenty-five years ago, for they are still alive and well, as is Brother Earl, though some have passed higher.

A MONUMENT TO H. S. EARL.

"Palmam qui meruit ferat!" That is a fine old classic motto. Let it apply here. I am now preaching occasionally at Southampton, where the pulpit is for the time vacant through the transfer of L. W. Morgan to Hornsey. Well, it must not be forgotten that H. S. Earl started the movement at Southampton. His efforts resulted in the formation of one of our most powerful churches. After a few years there he pioneered at Cheltenham, preaching to large audiences in the Corn Exchange. He was very popular in that town. The church now has a building of its own, and this is the scene of the faithful ministry of Brother Versey, who was a young student in Dr. W. T. Moore's missionry training class; went to Jamaica and labored for a time amongst the colored churches in that island; and since returning to England has ministered with steadfastness and success at Lancaster till he was requested to go to Cheltenham, where he succeeded T. H. Bates.

THE CONFERENCE PERSONNEL.

I always attend these conventions with mingled feelings. Joy predominates, but there is a note of sadness too. Always some faces are missing, not because of mere absenteeism from ordinary causes, but also because dear familiar friends are gone off to other lands, while others have departed this life. On this occasion we had to regret the departure for America of those esteemed workers whom I mentioned in my recent letters. The gaps are severely felt. We were cheered by the presence of some beloved missionaries in transitu. Miss Craven, though not belonging to our particular society, but to the London Missionary Society, delighted the assembly with an address on the wonderful island she knows so well. Bro. C. E. Randall was with us from Jamaica. I enjoyed some long talks with him, which made me more restless than ever to see the Caribbean Paradise. Intense interest was created by the address delivered by Bro. Alexander Paul, formerly a Hiram student, who has been some years in China, and is on the point of sailing for his far-off field again. It is disappointing that Professor Paul, who has been conducting at Hiram College the largest missionary class of students in the world, was to arrive at Liverpool on his way to China just a few days too late for the conference. I hope to see him as he passes through London. I wish that all our missionaries who come through England would arrange to see me. I am an enthusiastic friend of missionaries. (Let it be noted that these two Apostles Paul are not related to each other by any family connection.) We also had with us one whose name I specially wish to mention, as he purposes passing on to America, and will be heard of amongst the American churches. Lawson Campbell is just now in England. He is one of our young Australian preachers, wishing to see both Britain and America. He is highly commended by Brethren Gore, Ewers, and others, for the useful evangelistic work he has accomplished at the gold fields of Kalgoorlie and Coolgardie. His conversation, as well as his public talk, made an excellent impression.

CONFERENCE PROCEEDINGS.

The president, E. H. Spring, chose as his subject, "The True Revival." The address was a somewhat combative one, dealing powerfully with the ecclesiastical demerits of the various popular sectarian organizations. We are accustomed to the full, flood "springtide" of protest, argument and denunciation of error, as well as to a trumpetblast proclamation of genuine Gospel truth whenever Brother Spring speaks. He is a splendid pulpit polemic, and is regarded with universal esteem for his utter fearlessness. I noted that his masterly address did not gain in the hands of the reporters of the local press, for they took care to put in the thorns without the roses. Reported in that style a masterly oration becomes quite a different thing. My own part at this conference was small. I gave an address on the Simple Life, showing that it is not the life of simpletons, and that simplicity and earnestness go together in genuine Christianity. A notable feature in the conference was a long and able paper on "The Modern Religious Movement in France," by Mlle. Schweighauser, our accomplished Alsatian Sister. The new president is Mark Wayne Williams, the minister at West London Tabernacle, who is becoming a power among us.

A SILVER WEDDING.

A most pleasing episode occurred. It fell to my lot to be asked by the ladies of the C. W. B. M. to present publicly to Mr. and Mrs. Joe Coop, of Southport, a silver kettle thus inscribed: "Presented to Mr. and Mrs. Joe Coop on the occasion of their silver wedding, Aug. 25, 1905, by friends assembled at the Semi-Jubilee Conference of the Christian Association held in Cheltenham, as a loving token of appreciation of their constant devotion to the interests of the churches of Christ." Never was a token of Christian love more profoundly deserved.

London, England.

The Preacher and Church Management

As Seen From the Dome

By **F. D. POWER**

How to manage a colt, how to manage a husband or wife, how to manage a church, are questions for which no definite rule can be given. The business side of the kingdom can not be ignored. Our Lord's first recorded words we have in his answer to Mary, "Wist ye not that I must be about my Father's business?" Everything pertaining to the Father's house was his concern. Paul's declaration that beside those things that are without, "that which cometh upon me daily, the care of all the churches," evidently refers to the ceaseless service of the true minister of Christ in all temporal as well as spiritual interests of the kingdom. "After ten years out of the seminary, what is your greatest need?" is a question some time ago put to twenty-five ministers. Eight answered, a better knowledge of the English Bible; eleven, deeper personal experience of God; but thirteen replied, more practical ability in preaching and pastoral work. All agreed in desiring more spiritual gifts and more practical ability, and the inference would be that the theological seminaries and Bible colleges do not equip students in these two respects for the work demanded of ministers of the gospel.

The preacher must be a practical man—a man of affairs. He is not "a business man," in the ordinary sense. His name to a mining, oil or lumber scheme as a promoter is and ought to be evidence enough that one is not safe in putting his money in such stocks. He is not the man to follow in conducting coffee plantations in South America, or silver mines in the planet Mars. His line is always a safe one, and when he sticks strictly to business—*his business*—you may have confidence in the outcome and are both safe and sane in making the largest possible investment in his enterprise. The successful preacher is a manager, and should be trained in the skill of management.

First of all, a church should be organized. We are workers together. Politics are organized, business is organized, labor is organized, religion must be organized. The church of Christ is the highest, most perfect form of organization. The individual congregation must be organized. The Sunday school, the young people, the charities, the music, the worship, the devotional meetings, the missionary activities, the social life, the reformatory work, the personal service, must be organized; and men and women and children must be trained to develop the vastly increased power which is found in singing and praying, studying, worshipping, giving and evangelizing together. The pastor is the ordained leader. He must organize, manage, direct. Like a great manufacturing establishment, like a great department store, the various lines of service must be fixed and those that serve appointed to the several places, taught, trained, set to their tasks, stirred, made responsible, called into co-operation. All the members of the church are in a sense deacons—ministers in the service of God. Primarily this was the office of those who looked after the secular affairs of the church, received and disbursed moneys, kept the church's accounts, dispensed its bounty to the poor, and provided everything necessary to its temporal good. The bishop or elder was supposed to care for the souls, the deacons for the bodies, of the Lord's people; but even with this distinction the preacher must of necessity be the chief deacon, the cardinal deacon, the minister.

In the exerise of this function the preacher is not to lord it over God's heritage, nor is he to bear more than his part of the responsibilities and labors of the church. Management signifies administration, superintendence. It is the use of *manus*, the hand, in the original meaning, as in the management of a house, or the management of an engine. The great work of the ministry is to train and develop the church so as to make it an organized force in advancing the reign of Jesus Christ among men. It will not do for the pastor to say he has no gift for organization. He must have it. He is in line of succession to men who were instructed and trained to fish with nets and to arrange companies of thousands into orderly groups and feed them. He is not to construct a machine after his own designs and run it with his own motive power, developing on his own part self-will and self-sufficiency, and on the part of the people criticism, idleness and irresponsibleness, but is to lead, and preacher and people must be in co-operation.

First, then, he must know the field and the forces. We would have fewer failures in the ministry if the preacher would study folks more and books less. The greatest of preachers and shepherds said of himself: "He calleth his sheep by name and leadeth them forth." Every man, woman and child the pastor should not only know by name, but, knowing their gifts, their needs, their adaptations, he should place them, use them, lead them forth in the fields of service and pastures of plenty that are suited to them. The preacher who prays and plans will never lack for people saying: "Here am I; send me." I said to Russell Conwell, after listening to his story in the Temple: "How do you do it? What is the secret?" He said: "I don't know." So far as the human side goes, one word expresses it—management. Neither Oberlin nor Felix Neff is credited with a great sermon, yet such a man lives in the hearts of the people and does more for their spiritual welfare than men of the most splendid talents and commanding eloquence. Know the people. Christ we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

Secondly, study details. "Watch thou in all things; do the work of an evangelist," is a good bit of counsel. "Make full proof of thy ministry." There are "diversities of gifts," and there are "differences of administration." The preacher must be in close touch with all the departments of the church work, and his influence must be felt for good in all the ordering of his religious household, as that of a father in his family. I know preachers who never attend the meetings of their church boards, who are not seen in the executive committee of the Sunday school, who do not think it necessary to be with their young people in their committee work, who never look in upon the choir or the sessions of the women, who imagine they have nothing to do with heating and ventilation, or the larger problems of parish ways and means, who leave the missionary matters and benevolences to others, and ignore all "temporalities" and housekeeping arrangements as foreign to their functions, and rather glory in the allegation—"the preacher knows nothing about business." The fact is the whole organization, spiritual and secular, is under his oversight and he should familiarize himself with all the details of church management. One of our Washington churches had a most outrageous misappropriation of funds. Thousands of dollars were squandered through a trusted treasurer. The custom was for the sexton to toss the offerings into a bag, and hand them to this individual and the custom of the trusted individual was to blow them out at the races. They put him in the penitentiary. When one of their leading men told me the story I asked: "How many of you do you think should have been locked up with him?" The pastor of that church soon had to seek another field of labor.

Finally, manage without the appearance of management. The preacher is in no sense a boss, a dictator. Because he is supposed to be wise and just, true to the teaching and spirit of Christ, and loyal and devoted to the interests of the church, the people give heed to his counsels and fall in with his plans. It will not require many months, or even days, of service on the part of a pastor to convince his people that he is unselfishly seeking their highest good; and when once satisfied on this score they will believe in and listen to him. The sheep know the voice of the true shepherd and they follow him, "when he putteth forth his own sheep he goeth before them." Watching, feeding, guarding, teaching, knowing their number, names, nature, weakness, wants and dangers, and dying if need be for them, the sheep implicitly trust his leadership. Let the preacher ever remember he is the servant of the people. "Who then is Paul and who is Apollos but ministers by whom ye believed?" The province of government is to subserve the wishes and interests of the people. The best government is that which takes in the consent of the greatest number of the governed. The common mind is the material of the commonwealth and the masses are the majesties. Solon among the Greek sages was of opinion that truest government was that in which the collective body of the citizens have a part, and Lincoln talked of government of the people, by the people and for the people. This is instructive—

"So work the honey bees,
Creatures, that by a rule in nature teach
The art of order to a peopled kingdom.
They have a king, and officers of sorts,
Where some like magistrates correct at home;
Others, like merchants, venture trade abroad;
Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds,
Which pillage they with merry march bring home
To the tent royal of their emperor,
Who, buried in his tent, surveys
The singing mason building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burthens at his narrow gate;
The sad eyed justice with his surly hum,
Delivering o'er to executors pale
The lazy yawning drone."

Church government embodies the same idea that nature teaches, the idea for which Tell and Hampden and Washington fought, the idea of a society under the law of Christ the head and with the larger liberty of the Gospel of Christ. "We are one body in Christ and every one members one of another." The preacher after all is simply a member of the body, charged with certain functions, as the eye or the foot or the hand, and in harmony with the laws that govern the body and in accord with all the members of the body he is to fulfill his office. Let him learn to manage himself and the duties of his high calling, and he will have no difficulty in church management.

Universal Mistakes in Exegesis

By I. B. Grubbs

There are some passages and expressions of scripture that are misunderstood and misapplied universally almost, if not altogether. We instance here 2 Cor. 5:7, and may call atteniton to others hereafter.

In the verse referred to occurs the statement, "We walk by faith, not by sight." This is constantly quoted as teaching the contrast between the principle that regulates the course of the Christian, and that which regulates the course of the unconverted. It is represented as setting forth walking by faith as a higher principle, in contrast with walking by sense, or the sight of temporal things.

I have in mind a good sermon by an able preacher, which is based upon this understanding of the statement in hand.

The only trouble about the sermon is that it does not fit the text. The sermon would have admirably harmonized with a verse a little further back. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). Now, as by faith we look at the unseen, according to Heb. 11:1, it is clear that faith is implied in the passage just quoted as a higher principle standing in contrast with the sight of things temporal as a lower principle. But this is not the contrast in the statement, "We walk by faith, not by sight."

Here, unquestionably, faith is the lower, and sight the higher, principle, according to the context. It is not the sight of the temporal or worldly that is here referred to, but the sight of the glorious and the heavenly. Note the verse that immediately precedes, and the one that immediately follows, and see how they both stand connected with the statement in hand.

The passage reads, "Therefore we are always of good courage, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight)—we are of good courage, I say, and are willing rather, to be absent from the body and at home with the Lord." Clearly the meaning is that whilst we are at home in the body, and absent from the Lord, we are simply walking by faith in him, and not by the sight of him and of the glory of his presence.

With Paul, we would rather be at home with the Lord, and walking by the glorious sight of his person and majesty, than simply to be walking by faith in him while sojourning here in the body in our absence from him. According to the contrast, then, in this passage, sight is the higher, and faith the lower, of the two principles contrasted.

Chair of Exegesis, College of the Bible.

* * *

"If chosen men had never been alone
In deep mid-silence open-doored to God
No greatness ever had been dreamed or done."

Will petitions that do not move the heart of the suppliant move the heart of Omnipotence?—*Thompson.*

Friendship improves happiness and abates misery, by the doubling of our joys and the dividing of our griefs.—*Cicero.*

* * *

"GOLD GOLD"

"Good," He Says, "But Comfort Better."

"Food that fits is better than a gold mine," says a grateful man.

"Before I commenced to use Grape-Nuts food no man on earth ever had a worse infliction from catarrh of the stomach than I had for years.

"I could eat nothing but the very lightest food and even that gave me great distress.

"I went through the catalogue of prepared foods but found them all (except Grape-Nuts) more or less indigestible, generating gas in the stomach, (which in turn produced headache and various other pains and aches) and otherwise unavailable for my use.

"Grape-Nuts food I have found easily digested and assimilated, and it has renewed my health and vigor and made me a well man again. The catarrh of the stomach has disappeared entirely with all its attendant ills, thanks to Grape-Nuts, which now is my almost sole food. I want no other." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial tells the story.

There's a reason.

Some Reasons for the Change.

(CONTINUED FROM PAGE 1321.)

of development, does such a work divinely gotten up need one hundred and fifty-three or more systematizations of it? Do these creeds make it plainer or do they confuse us? God wanted his people to understand him. Hence he talked very simply to them, using the plainest language and figures. We get into the woods by going into theology. No creed short of this one given by God himself can be authoritative and binding on men. Of course Christ is the creed of the church, but the Bible is the best expression of him. To a divine command men will submit, but not to a changing opinion about a divine command.

CHURCHES MUST ACT.

Let the churches but submit to the authority and spirit of Christ, and union will soon be a reality. Let Christ's way be the only way, and not be seeking after a more convenient way. If we have the spirit of Christ we have his mind, we do things his way, obey his commands his way, and have his love for one another as he has loved us. Think you not that this would bring about union? Such a spirit would inculcate a spirit of prayer, a spirit of freedom, yes, even a spirit of sacrifice. The law of sacrifice is the law of self-realization. Do you see Christ there in Gethsemane sweating, as it were, great drops of blood? Do you see him on the road to Calvary carrying that great heavy cross? Look at him on the cross sacrificing even his life. Friends, when we have such a spirit, unity will not be wanting. Paul gave up his doctrines, his position, his all, for Christ and preached unity, as did Christ all his life. Father, we will all do so when we get as much in earnest as Paul was and love our fellow man as Paul did.

What little I may know, what meager powers of speech and energy I may have, I want ever to use for God's glory, for the furtherance of this great plea and for helping my fellow man into the light of the Gospel.

◆ ◆

As Becometh Christians.

By Hugh Wayt.

As a religious people we claim to accept the holy scriptures without any additions, subtractions or modifications. Is it really true? There is progress in the revelation of the perfect plan of salvation. Moses was the mediator of a good covenant. Christ is the mediator of a better covenant (Heb. 8:6). Under the Mosaic code, the people were required to give one-tenth. If it required one-tenth to be a Jew, and revelation is progressive, does it not require more than one-tenth to be a Christian? Can any people claim to be orthodox who give less? The poor widow cast in all the living she had. If it had been wrong Jesus would not have commended her. Out of our abundance we cast into the treasury of the Lord, but do we give as becometh Christians?

North Fairfield, Ohio.

◆ ◆

Current Religious Thought.

Referring to the subway tavern of Bishop Potter, the Cedar Rapids (Iowa) "Republican" says:

> A prayer and a benediction and the singing of the doxology do not change the nature of the ingredient which biteth like a serpent and stingeth like an adder. A prayer will not take the delirium tremens out of the 'steenth bottle of whiskey. It will not take the bloat, the puffiness and the coarseness out of kegs of beer. No one but Bishop Potter was so deceived. Every one else seems to have known better than he. He has now learned what the rest of the people knew all the time, that a saloon is a saloon whether it is in the gilded subway of New York or the Bowery. The devil is right there on hand, and there is no use in trying to substitute Christ in his place. Not even a bishop with his consecration can do that.

◆

Is this Christianity? is the question implied in the following editorial in "The Columbia Herald."

> Two preachers called on "The Herald" one day last week. This is not unusual, for preachers often do that. But the little incident following this call was unusual. One of them asked for a copy of an exchange, and while it was being looked up for him, he attached two stickers containing Bible texts to the front of a large and very expensive map of Boone County.
>
> The stickers were very nice, but if they had not been discovered and removed before the gum dried, the map would have been ruined. If the course of Christianity is to be helped by such methods, why not carry it a step further? Let the sticker-preacher make a sandwich man of himself and parade the streets with appropriate texts decorating his shirt front.

◆

Rev. Dr. John E. White, D. D., has been made a "bigger Baptist" by attending the Baptist World Congress in London. He explains it thus in "The Baptist Argus":

> The little Baptist carries a little yardstick. I used to have one. I went up to John Bunyan and measured him and said, "A splendid hero, but a poor Baptist." I went up to Chas. H. Spurgeon and took his measure and said, "A great preacher, but a poor Baptist."
>
> I blacklisted the whole tribe of English Baptists and put them out. That was the way I expressed my own simon pure orthodoxy. It is the heroism of the little Baptist to straighten up his brethren by knocking them out. He preaches obedience to Christ with his fists or with his yardstick. Now if I am a bigger Baptist I will not do that way any more.

◆

One of the addresses at the Baptist World Congress was on John Bunyan, as the "Baptist faith incarnate," by Dr. John Clifford. The following paragraph sets forth the essential points of faith thus incarnated:

> Although we Baptists do not agree with all that Bunyan taught, we stand firmly by these essentials: (1) The primary place he assigns to personal and individual experience of God, of his grace, of his love and power in all things appertaining to the religious life; (2) the necessity for a "regenerate" church membership, or what Bunyan calls "a converted state," of a serious quest for the deepest and highest things of the soul and of God; (3) and the out-and-out repudiation of all ceremonialism as religion, or as having any vital connection with religion. We refuse to yield an inch to the authority of the priest, the tyranny of a hierarchy and the substitution of symbols and ritual for faith and love, for doing justly, loving mercy and walking humbly with God. Here on this green we declare our faith, renew our covenant and offer ourselves anew to our redeeming Lord.

◆ ◆

FITS MANY

To Leave Off Coffee and Use Postum.

Postum Coffee shows its great nourishing power in many ways.

"I was nursing my baby six months ago," writes a young matron, "and I found that tea and coffee did not agree with me. I grew nervous and weak, my appetite was not good, and besides, baby was cross and fretful. He didn't seem to get proper nourishment from my milk, and friends said: 'You must wean him, he is starving.'

"I gave up tea and coffee and tried cocoa, chocolate and milk instead, but still baby didn't seem to thrive. At last, on the advice of a friend, I began to use Postum Coffee, and I can truly say that the effect was wonderful! Both baby and I began to improve in appetite, spirits and flesh immediately. In three months my boy weighed 20 pounds and he is as good a baby as a mother could wish to have. My drinking Postum did it.

"I cannot recommend Postum Food Coffee too highly to nursing mothers. It is better in flavor than the other coffee and is far superior in nutritive qualities, supplying just what the child must have, as no other food can do." Name given by Postum Co., Battle Creek, Mich.

There's a reason—explained in the quaint little book, "The Road to Wellville," in each pkg.

Our Budget.

—We have just received the following telegram from Benj. L. Smith: "Add $1.000 to our last year's receipts." This will give great joy to the brotherhood all over the country. It means that the American Christian Missionary Society has more than reached the $100.000 mark. The actual figures are $100.323.03. The Foreign Society received $255.023; the Board of Church Extension, $90.055, and we report this week the Christian Woman's receipts, which are $175.450. When the state missions and the miscellaneous and the gifts for education and benevolence are reported we shall have had the greatest year in our history from the standpoint of gifts.

—Saratoga, Cal., has called Frank E. Boren.

—A new church will soon be completed at Era, Tex.

—J. W. Towry has removed to his new field at Goodland, Kan.

—Geo. A. Campbell will remain with the Austin Church, Chicago.

—The church at Lyons, O., is now ministered unto by Nicholas Zulch.

—W. H. Fields has taken charge of the First Church at Wheeling, W. Va.

—C. O. Burton will relinquish his pastorate at Roachdale, Ind., in December.

—Joel Brown is in a promising meeting with L. H. Humphreys at Longmont, Col.

—R. A. Omer has begun a meeting for E. T. McFarland, of the Fourth Church, St. Louis.

—Clarence E. Wagner has accepted a call to remain with the church at Shelbyville, Mo., a third year.

—Clark Braden will begin a series of lectures on Mormonism at our church in Seiling, Okla., Oct. 13.

—The brethren at Mexico, Mo., hope to dedicate their new $30,000 house of worship early in December.

—The new building of the Whitney Avenue Church, Kimmel Hall, Wash., is to be completed at an early date.

—The work at Prescott, Ia., will now be in charge of E. E. Mack, who has for two years been at Algonac, Mich.

—Prof. Clinton Lockhart will soon issue from the press a new book, "The Messianic Message of the Old Testament."

—Our church at Connersville, Ind., will be dedicated next Lord's day. It is one of the best church edifices in the state.

—J. K. Hester, who found the altitude at Cripple Creek too high for his family, has gone to revive the work at Sterling, Col., where a good lot has been purchased.

—A debt of over $1,100 at Athens, Tex., has just been liquidated, and W. O. Stephens reports that the congregation is happy.

—Frank Shane, of Camargo, Ill., has closed his work and is now in the field for evangelistic work. He should be addressed at Mason, Ill.

—At the late district convention held with the church at Bearden, Tenn., I. A. Myhr, state secretary, made an encouraging report of progress.

—Dexter Christian College can provide work in the buildings for several young men who will in this way pay their tuition while attending college.

—W. E. Rambo and wife will not return to India, having tendered their resignations. They have placed their two oldest boys, Philip and Victor, at the American University, Harriman, Tenn.

—Clarence Mitchell writes that the new church at Mannington, W. Va., will be dedicated October 15, by President Cramblet, of Bethany.

—In another column we publish a notice of the meeting held by S. J. Vance, of Eldon, Mo., who has done a good work for the congregation at Eugene. Under the wise counsel of their pastor, Brother Burks, and an efficient officiary, a house of worship must now be undertaken, as there is no church building of any sort in the town and no congregation of any consequence except our own. Brother Vance, we understand, is going to give some time to evangelizing this fall.

S. J. VANCE.

—George A. Farley reports that the brethren at Muskogee, I. T., hope to begin building in the near future. There are frequent additions to the membership.

—The dedication of the new church at Bethany, Ill., will take place on Lord's day next, when J. Fred Jones, the state evangelist, will have charge of the services.

—Washington Christian College is enjoying its best session. An able class of students is gathered there for college work and the benefits of the national capital.

—R. W. Clymer has resigned at the First Church, Scranton, Pa., where he has served for several years, during which period the missionary offerings have been multiplied tenfold.

—The Indiana Christian Sunday School Association, which will be held at Greenfield, October 17-19, will carry out an admirable program. The Editor is hoping to be present.

—J. T. H. Stewart was badly hurt the other day by a runaway horse, and the meeting in which he was engaged at De Soto, Mo., was prematurely closed at the end of two weeks.

—W. W. Burks was presented with a handsome gold watch by his church at Mason City, and Sister Burks was also remembered prior to their departure for their new field at Nevada, Mo.

—J. E. DeGafferelley, the efficient minister at Sandoval, Ill., and Miss Martha Ruddick, a worker in our church there, were married on September 28, J. F. Rosborough, of Centralia, officiating.

—We have received copies of testimonials about the excellent character and the work of H. A. Davis, who has just resigned from the pastorate at Sullivan, Ill., after two and a half years of service.

—W. F. Flower is doing pioneer work in Indian Territory where in many towns one of our preachers has never been heard. He goes to a new town and preaches until he organizes a congregation and then builds them a house. T. W. Cottingham says he would be a splendid evangelist for some living link church or individual.

—Our church at Grant City raised $1.200 on local debts last Lord's day. The brethren are going to clear off all incumbrances and have a clear field to aid all missionary enterprises. W. L. Harris is the pastor.

—"The West Virginia Christian" has passed into the control of Brethren B. E. Haynes and Orilas G. White. The former is engaged in the real estate business at Parkersburg, W. Va., and the latter is pastor of our church at Huntington, W. Va.

—The convention of Christian, Macoupin and Montgomery counties will be held at Litchfield, Ill., October 30, 31, and an excellent program has been arranged for it. The church at Litchfield will entertain. M. S. Johnson is chairman of the committee.

—W. H. Hedges, who has been supplying at Bellefontaine, O., since W. T. Groom left, will begin his work with the Lindenwall Church, at Hamilton, O., next Lord's day, and on the same date LeRoy Brown, of Connersville, Ind., will take up the work at Bellefontaine.

—We regret to learn that R. S. Smedley, after five years of field work in western Oklahoma, has resigned. Brother Smedley has done such efficient work and has served our cause so nobly in this teritory that it will be very difficult to find a man to take his place. He would like to preach one-quarter or one-half time for churches within one hundred miles of Geary, on the main line of the Choctaw, Northern, or Rock Island Railroad. Address him at Geary.

—"I want to congratulate you on the Convention Number of THE CHRISTIAN-EVANGELIST. I dare say no paper ever issued such a full and complete report of any of our conventions in the past. Our entire brotherhood owe you a rising vote of thanks. WALTER M. WHITE."

San Francisco, Cal.

A *rising* vote is what THE CHRISTIAN-EVANGELIST likes. The brethren will now please *rise*, and while on their feet advance on the enemy—"the world, the flesh and the devil." *Forward, march!*

—A note from S. M. Conner, Burlington, Ind., says: "My wife went home Sunday, October 1. She had been an invalid for years and a great sufferer most of that time." Gone home! That is the beautiful, scriptural way of thinking and speaking of death. Our invalid sister has gone home to be free from pain and affliction forever. Our sympathies are extended to our bereaved brother in his loneliness, and our congratulations to her who has passed through death into the larger and the more glorious life.

—The Missouri Ministerial Education Society is now the successor to The Students' Aid Fund. It has been incorporated, and its acting officers are: President, J. B. Jones, secretary, W. J. Lhamon, and treasurer, A. W. Kokendoffer. The officers are solicitous for the payment of pledges made at Columbia two years ago, and for new contributions looking toward the enlargement of the cause of aiding worthy young men toward a ministerial education. Let the prayerful brotherhood rally to this work.

—In a personal letter from W. J. Lhamon, dean of the Missouri Bible College at Columbia, he says: "Our work opens very well. We are going to have a number of good classes. I had 250 last Sunday morning. About forty in the Normal Academy have signed up for work. Between twenty and thirty are coming for Evidences, nearly as many for Literature of the Bible. Professor Sharpe has some good classes in his department. We have some excellent ministerial students, and the future looks bright. You will be pleased to know the committee of deans of the university has reported favorably in reference to the granting of certain credits. They appointed a committee of two to draft the matter for final presentation to the Board of Curators. We have every hope of the concession. Final favorable action will immensely help our work. Our building is nearly full, and we have a fine lot of boys in it."

—Audrain county, Mo., reports one of the best county meetings in the twenty-five years' history of its organization. It was held at the Macedonia Church. One hundred and ninety dollars were raised in cash and pledges to help the weaker churches. The preacher helpers were: R. D. Chinn, W. H. Hook, W. H. Kern, J. M. Blalock, J. D. Greer, E. M. Smith, W. B. Taylor, J. H. Wright, A. W. Kokendoffer and L. H. Harbord. Thirteen churches of the county were represented, and most of these pledged to take the offering for state work.

—Our congregation at Peru, Ind., celebrated its twelfth anniversary on October 1. While it was a day of rejoicing there was also an element of sorrow in it, inasmuch as it was the occasion of the farewell sermon of the pastor, J. L. Thompson, and in the afternoon the funeral of the youngest daughter of "Grandma" Wilkinson. Charles M. Fillmore, who organized the church, preached in the morning. During Brother Thompson's twenty months' pastorate there were 98 baptisms and 36 other additions. At this anniversary occasion there were six additions.

—J. W. Harrison and wife are making good progress in their journey across the continent, and at last reports were on their way to Springfield, O. They had a delightful time at Columbus, where on the morning of their departure they were surprised by finding a number of parcels containing necessities and luxuries, placed there by the church janitor and provided by the members of Bro. W. S. Priest's church. It is the purpose of the aged couple to pass through St. Louis, and we may be able to give our readers a further account of the trip when we have seen and talked with these Christian travelers.

—A definite move has been made toward the erection of a new building for our congregation at Danville, Ky. The question has been thoroughly discussed, and the board decided to leave the matter entirely in the hands of the congregation. When the pastor, H. C. Garrison, made this announcement a committee was appointed to see what funds can be raised by voluntary subscription. It is thought that about $40,000 will be required, and possibly some Missouri admirers and others may wish to have some little interest in what would greatly help Brother Garrison in his admirable work at Danville.

—J. E. Lynn, of Warren, O., writes: "Spent Sunday, October 1, with the church at Mansfield, O., where ten years ago I began my ministry, during which their church building was erected and where Brother Brown is now the successful pastor. The occasion was the reopening of the church after extensive repairs. Everything looked as fresh and new as on the day of dedication and the hearts of the people were full of joy. Brother Brown is the right man in the right place. His first year's work with this church has been richly blessed. Beginning with a great meeting the enthusiasm has been carried into every department of the church, which has accordingly gone forward with great energy. It is a pleasure to spend a Sunday with such a church and such a pastor."

—The Central Christian Church at Dallas, Tex., celebrated on October 1 the fifteenth aniversary of the pastorate of M. M. Davis. "The Dallas News" of October 2 contains the anniversary sermon preached by Brother Davis on the occasion. It is a splendid sermon, too, and shows that the veteran pastor has lost none of his ability as a sermonizer. We congratulate him and his church on this long and successful pastorate, during which the elegant church bulding, costing over $65,000, has been erected and paid for, and the pastor preached 2,082 sermons and had from all sources 2,918 additions; the total amount of money contributed during the period is $185,024.8[illegible]. There were 208 additions during the year which has just closed. This is a record of which any church and pastor may well feel proud.

—We call to the attention of the brethren in the neighborhood of St. Louis the rededication of our World's Fair pavilion which has been removed to Old Orchard and re-erected there to serve the purpose of a permanent church. We believe the brethren all over the country will be interested in this occasion, as the building may be termed historical. The dedication will be on Lord's day, October 15, at 3 o'clock. T. A. Abbott will officiate, assisted by the newly called minister, R. L. Wilson, and many of our brethren from St. Louis. The Old Orchard congregation will provide luncheon free of charge for all who will come. Congregations are urged thus to come in a body direct from their morning worship. Take the Meramec Highland car, alighting at Oakwood station, Old Orchard, and walk three short blocks east.

—From "The Bisbee Daily Miner" we learn that our congregation in that Arizona town is growing numerically and spiritually, though it is in a homeless condition and worshipping in the public library building. We make the following quotation: "The new pastor, Daniel Trundle, has been at the helm about a month, and is very much pleased at the outlook. The Christian Endeavor is a wide-awake, enthusiastic body of young people, and is becoming quite popular. But the feature of activity of this little congregation most deserving of praise is the way in which it conducts its Sunday school. The little ones are kept interested and at work with considerable energy. Many people will be surprised to learn that Bisbee has the distinction of having the largest Sunday school in Arizona, this school being entitled to the banner. Since the arrival of the new pastor there has been a large percentage of gain in its ranks."

—By consulting the report on another page of the Church Extension Society's receipts for the month of September it will be noticed that churches, as churches, have sent during the last month $4,000 less this year than last September, and that there are 196 fewer churches contributing. This falling behind is due to three stormy Sundays, no doubt, and the lateness of the return of many of the brethren from the National Convention. More than 1,400 promised to take the offering and thus far only 608 have fulfilled the promise, so that there are more than half this number still to hear from. The demands upon the fund are great. Over 500 congregations are ready to build and do their utmost to help themselves when the board can aid them. The lack of the necessary funds has compelled the board to cease granting loans, and they cannot go ahead until more money is in hand. Those who delay, therefore, sending in their offering are delaying aggressive church building in districts greatly in need of church homes.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

✻ ✻

Opening of Christian College.

The fifty-fifth opening of Christian College took place on Thursday morning of last week. There was a large audience present, and the exercises were of an interesting character. Several members of the new faculty took part, and all these more than met the expectation of the audience.

Apart from the music and elocution program, the exercises consisted of short addresses by W. S. St. Clair, Prof. C. M. Sharpe, C. H. Winders and the President, Mrs. W. T. Moore. Mrs. Moore emphasized the importance of trying to make the coming year beautiful, and she said in order to do this we must have a beautiful ideal. This ideal should be the Christ. To imitate

Individual Communion Service

Made of several materials and in many designs including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

DO GOOD

With your money and enjoy an income from it while you live by giving to the **Foreign Christian Missionary Society** on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about $250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

F. M. RAINS, Cor. Sec., Cincinnati, O.

him in all things will surely bring a beautiful year.

The college starts off with all the rooms full, and with a faculty unequaled in strength and efficiency by any in the history of the institution.—*Columbia (Mo.) Herald.*

❁ ❁

A $10,000 Gift to Church Extension.

D. R Pickens and wife, of Tyler, Texas, last week gave another $10,000 to the Board of Church Extension on the annuity plan. This makes $20,000 given to Church Extension by Brother and Sister Pickens, they having given $10,000 a few years ago. At their death this $20,000 will be known as the David R. and Melissa Pickens Memorial Loan Fund. According to the Church Extension plan, by which money constantly repeats itself in arithmetical and geometrical progression, this $20,000 fund will build forty churches every five years. This gift should be an inspiration to others. Mr. Pickens and wife were both born in Kentucky, and their ministry of twenty-five years in Georgia and Texas in pioneer days and later proved to them the immense disadvantage of having no Church Extension fund to back up their evangelistic work and the advantages of such a fund now to our newly organized missions. Mr. Pickens was also impressed with the fact that when a church is helped by a loan from our Church Extension fund it is not beggared or humiliated, but can ask for and receive the help in a manly and businesslike way because it proposes to give good security and pay it back again. It is thus taught self-dependence.

The businesslike way in which the money is handled, the prompt return of the money by the missions borrowing it, so that it may go out again on its good mission, and the slight loss of but $563 in handling $914,000 in loans to these mission churches, caused Brother Pickens to consider his $20,000 an absolutely safe investment.

❁ ❁

$175,409 FOR THE C. W. B. M.

The total receipts of the Christian Woman's Board of Missions for the missionary year ending September 30, 1905, were $204,797.15. The actual receipts were $175,408.98. The amount paid into the general fund was $136,844.93, a gain of $24,962.37 over any year in the history of the organization. For 1905-6 the aim will be $200,000 in actual receipts.

During the missionary year just closed this organization sent three missionaries to Jamaica, five to India, four to Mexico, three to Porto Rico, and three to South America, a total of twenty missionaries, besides the new workers employed in the home field. This is the largest number of workers that has yet been sent to the field by any of our missionary organizations in one year.

❁ ❁

The Foreign Society's Financial Exhibit for the Year.

Comparing the receipts for Foreign Missions for the year ending September 30, 1905, with the year closing September 30, 1904, shows the following:

	1904	1905	GAIN
Contributing churches,	2,915	2,834	Loss 81
" Sunday-schools,	3,532	3,552	20
" C. E. Societies,	681	800	119
" Individual offerings,	943	1,561	618

Amount contributed 1904, - - - -	$211,318.60
Amount contributed 1905, - - - -	255,922.51
Gain, - - - - - - - - - - -	$44,603 91

Comparing the receipts from different sources shows the following:

	1904	1905	GAIN
Churches, -	$89,545.01	$95,500.84	$5.955 83
Sunday-schools,	56,832.47	61,817.60	4,985.13
C. E. Societies,	9,368.24	10,873.08	1,504.84
From individuals	16,154 28	38,387.54	22,233.26
Miscellaneous,	13,443.39	19,018.32	5.574.93
Annuities, - -	24,886.62	25,225.50	338.88
Bequests, . -	1,088.59	5,099.63	4,011.04

Gain in regular receipts, $40,253.99; gain in annuities, $338.88; gain in bequests, $4,011.04.

❁ ❁

Church Extension Receipts.

Comparative statement of receipts for September, 1905:

Contributing churches, 1904 . .		804
Contributing churches, 1905 . . .		608
Loss		196
From individuals,	1904 .	$1,825.91
" "	1905	11,046.94
Gain over last year, ...		$9,110.93
Amount contributed,	1904	$14,054.30
" "	1905	9,979.02
Loss, ...		$4,075.32

It will be noticed that we have lost 196 contributing churches and $4,075.32 from the churches as compared with last year, but we have gained $9,110.93 from individuals, not including the W. G. Logan gift of $50,000, estimated conservatively. When the property is sold we will add whatever amount it brings beyond $50,000.

Sixty thousand dollars of our September receipts is in improved real estate and good securities, which cannot be used for building churches until the property is sold. In the meantime the board is greatly in need of cash. No loans have been granted for three months and none are likely to be granted for the next three months, because of lack of funds. The churches, as churches, have sent $5,000 less than last year, due to the first three Sundays of September being stormy and the preachers not returning from the convention at San Francisco in time to take the offering in September. The board believes that this deficit will be made up in October. The preachers will not allow this collection to go by default. Over 1,400 churches have promised to take the offering, and thus far only 608 have responded with offerings. Every Sunday in October should be used until the churches have done their duty for Church Extension. There are over 500 churches ready to do their utmost to build as soon as our board can help them. This should be sufficient inspiration for the churches and all the friends of Church Extension to send liberal gifts. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

VELLASTIC UNDERWEAR.

A New Kind of Undergarment that is Fast Coming into Universal Use.

In the stores this winter may be seen the new style of underwear made by the Utica Knitting Company, and known as Vellastic Utica Ribbed Fleece Underwear.

By reason of its low price—fifty cents a garment—and its superior quality, this line of underwear is coming into great demand.

Its elasticity, which results from its rib feature, combined with its warm fleece, makes Vellastic Utica Ribbed Fleece especially desirable for persons whose work involves much bodily movement or exposure to the weather.

Vellastic Utica Ribbed Fleece Underwear always retains its shape and elasticity in washing, and the fleece its downy softness.

Men's garments are a revelation of comfort to men who wear them for the first time.

Men's and women's garments at 50c each; children's sizes in union suits, 50c, in two piece suits, 25c the garment.

VELLASTIC RIBBED UTICA FLEECE TRADE MARK
Made under Fabric Pat.603164 Apr.26'98

The trademark, Vellastic Utica Ribbed Fleece, is sewed on every garment. If your dealer does not have them, write us, giving his name. Booklet and sample of fabric free. Utica Knitting Company, Utica, N. Y.

Interchurch Conference on Federation.

The Interchurch Conference on Federation, consisting of about five hundred representatives from twenty-eight Christian churches in the U. S. A., will meet in Carnegie Hall, 7th avenue and 57th street, New York, N. Y., Wednesday, November 15, to Tuesday, November 21, 1905.

The representatives are requested to present themselves at Carnegie Hall on the morning and afternoon of Wednesday, November 15, where the chairman, secretary and other members of the committee of arrangements will receive them and furnish them with credentials and other documents.

The railroad arrangements for the conference are in charge of the chairman, who can be addressed at the Witherspoon Building, Philadelphia, Pa., room 515. The secretary can be addressed at the office of the executive committee, 90 Bible House, New York, N. Y.

For the Executive Committee,
Wm. H. Roberts, Chairman.
E. B. Sanford, Secretary.

❁ ❁

Rally Day.

J. W. Carpenter, of Virginia, Ill., has prepared a bright new exercise for the use of the schools observing this great day this year. Its title is "Seed Time and Harvest." Write for sample copy *at once.* Put your school in line with the best. Help forge Home Missions to the front. We ought to have $15,000 from the Bible schools this year.

Benjamin L. Smith, Cor. Sec.,
Y. M. C. A. Bldg., Cincinnati, Ohio.

❁ ❁

ECZEMA FOR EIGHT YEARS

Felt as if Burning Up from Itching and Pain. Speedily Cured By Cuticura.

"Cuticura cured me of a terrible eczema from which I had suffered agony and pain for eight years, being unable to obtain any help from the best professional treatment. My scalp and face were covered with sores, and I felt as if burning up from the itching and pain. Cuticura gave me relief the very first day, and made a complete cure in a short time. My head and face are now clear and well." (Signed) Miss Mary M. Fay, 75 West Main St., Westboro, Mass.

Our Greatest Gift to a Missionary Society

Dr. Wm. G. Logan and Wife Give $70,00 for Church Extension

HIS REASONS FOR MAKING THE GIFT.

"First—I believe the Church Extension plan is the best conceivable for aiding our missions to build. A loan at a low rate and on long time does not beggar a church.

"Second—I have been studying the management, and find that the plan works beyond what we had any right to expect when it was organized seventeen years ago. The fact that the Board has handled over $900,000 in loans to 927 mission churches scattered over the United States, with a loss of but a little over $500, is wonderful.

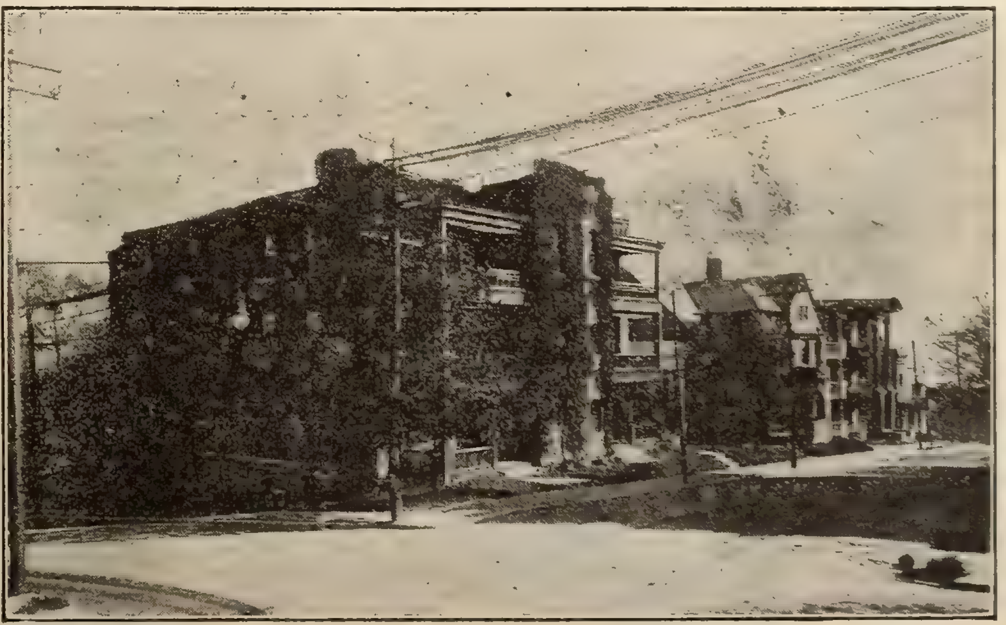
"Third—I have known the men for years who are managing this fund, and consider them eminently capable and worthy of confidence and help."—W. G. Logan.

Dr. Wm. G. Logan and wife, of Kansas City, Mo., have deeded to David O. Smart, Langston Bacon and Fletcher Cowherd, members of the Board, in trust for the Church Extension fund, improved real estate in Kansas City, Mo., which he values at $70,000 (seventy thousand dollars). The property consists of three flat buildings, having accommodations for eighteen families. The gross income from the rents is $7,500 per annum. The Board pays an annuity of $4,000 a year to Dr. Logan and his heirs. The buildings are first class, strictly modern and well located at the corner of Sixteenth and Wyandotte streets, on the west side, in a good residence neighborhood. The building with columns is just finished, at a cost of $26,000. The lot on which the three buildings stand fronts 235 feet on Wyandotte and 140 feet on Sixteenth street. This gift to Church Extension is the largest ever made to one of our missionary societies. Brother and Sister Logan have given half they own to aiding our homeless churches. This property will be sold as soon as possible because it is the desire of Dr. Logan that the money shall go to work building churches; however, it will not be sold at a sacrifice, for it is a fine investment for some one, being close enough to the business section of the city to rent well, and yet not so close as to be unhomelike. The circumstances of the gift ought to appeal to wealthy brethren seeking a good investment with a profitable and sure income, to buy, so that the Board may get the cash with which to build churches.

DR. WM. G. LOGAN.

MILDRED T. LOGAN.

FRONT VIEW OF THE THIRD FLAT SHOWN IN THE DISTANCE IN THE OTHER PICTURE.



THIS PHOTOGRAPH SHOWS THE THREE FLATS CONSTITUTING THE GIFT.

This fund will be known as the "Dr. William G. Logan Trust Fund," for the purpose of aiding in the erection of church buildings by making loans therefrom under the control and direction of the Board of Church Extension of the American Christian Missionary Society.

Dr. W. G. Logan was born in Lincoln county, Kentucky, November 24, 1831. He will, therefore, be 74 years old next November. Mrs. Logan was born in Kentucky, and her friends will remember her as Miss Mildred Arnold, of Jessamine county. The two were married in 1853. Dr. Logan was a graduate in 1852 of the Kentucky School of Medicine of Louisville, which is now the medical department of Kentucky University. He came to Plattsburg, Mo., in 1852, and to Kansas City in 1882. He has been a very successful practitioner, and has been a careful and economical liver. Dr. Logan and wife are members of the First Church of Kansas City, Mo.

Dr. Logan has been a regular contributor to Church Extension for years. In sending personal gifts, he accompanied them with a kind and encouraging word. He received literature from the office from time to time, and studied the annual reports of the Board for years. The reasons he gave to the corresponding secretary when he announced his intention to create the Logan Fund are interesting.

I feel like saying here that the fact of this large gift being made by a man in Kansas City, who has given careful study to the work of Church Extension, who has known the members of our Board for years, and has himself been a successful investor, is significant, and is a deserved compliment to the men whom the brethren have elected to manage this sacred trust for the Disciples of Christ, and for the use of our worthy missions that are struggling to build. It ought to be as easy for our missionary societies to get large gifts as it is to get small ones, provided only that our boards will do great things. Let other great gifts follow to help realize the new watchword of the Board of Extension —"A Million by the close of 1909."

G. W. Muckley,
Cor. Sec.

NEWS FROM MANY FIELDS

Eighth Indiana District Convention.

The Eighth Missionary District of Indiana held a very interesting convention at Greencastle on Sept. 27, 28. The district comprises six counties in the central part of the state and has about seventy five congregations of Disciples.

C. W. Cauble, minister at Greencastle, had everything in readiness to give the many delegates who attended a royal welcome. Everything possible was done to make our stay with them a pleasant one.

The program was well carried out, the various departments of the church being well represented.

The evening addresses were given by J. O. Rose, state corresponding secretary, and E. E. Moorman, minister of the Danville church. Both speakers emphasized the importance of state missionary work.

Others who delivered addresses were T. A. Hall, H. G. Murphy, I. N. Grisso, L. V. Barbre, E. L. Day, J. M. Weddle, Mrs. S. K. Jones and Miss Mattie Pounds.

E. L. Day, of Brazil, was chosen president, and L. V. Barbre, secretary, of the district. The next convention will be held at Clinton. C. O. Burton, secretary.

* *

A Voice from the South.

I held a three weeks' meeting in Athens, Ala., with Thos. Lenox, minister, who, with his good wife, is held in highest esteem by the church and people generally. There were large audiences and eight additions to the membership, four of them by baptism. The state convention meets at Athens in November.

Another three weeks' meeting at College Park, Atlanta, Ga., with W. A. Chastain, minister, was my second meeting with this man of God. There were seven additions to their fellowship, three being by baptism. Several visiting ministers were present at one or more of the services, and assisted in song and prayer and exhortation; among them were: J. H. Wood, of Augusta; J. F. Lambert, of College Park; H. C. Dodson and brother, of Red Oak; H. K. Pendleton, A. E. Seddon, G. H. Hinnant, A. F. Lee, G. W. Mullins, of Atlanta; Bernard P. Smith and F. L. Adams, of West End. Georgia is a ripe field for real mission work.

September 7, I began a ten days' meeting in beautiful and classic Talladega, Ala. This meeting was crowded in before a union meeting, because it was my only time there. We had very large audiences and eight additions to the membership; five by baptism. I believe many friends were made for the cause. Our church is less than one year old there. S. P. Spiegel sang three nights during the meeting. Mrs. Spiegel played the piano. Brother Cuthrell begins his ministry with Talladega and Oxford October 1. They have a bright future.

The Convention Number of The Christian-Evangelist was great. I almost sat in the convention hall while reading it, having been deprived of the happy privilege of attending the convention.

I am now in a month's meeting in Savannah, Ga., with Bro. A. R. Miller. Having heard much of his deep piety and of the consecration of that church I anticipate a great meeting.

November 4, I am to begin a fifty days' meeting in Pensacola, Fla., if the yellow fever does not prevent. So far the yellow fever has not interfered a particle with my appointments this summer, and I have made a very good record. I fear for Pensacola. They have the most malignant type of fever on the coast. At this time they have made a record of 25 per cent fatalities. We have but few brethren there. They were so hopeful for a great meeting. This is a sore trial to them, but I pray that their faith fail not, and that they may be spared to see the victory of faith. For if we must postpone our meeting I am going to them as soon as I can.

On account of a previous engagement I was denied the privilege of taking part in the great simultaneous meetings planned for Kansas City, Cincinnati, and Pittsburg. I was invited to assist in the three cities. But the work to be done in the south—and the workers so few! O. P. Spiegel.

Birmingham, Ala.

* *

Missouri.

Are you getting ready for the state day? Remember it is Lord's day, November 5, 1905. You ought, brother, minister, to send in the order for your supplies at the earliest date. We are out of collection envelopes, but have placed the order, and if you will invest a penny in a postal card and send it to 311 Century Building, Kansas City, Mo., and tell us how many pastoral letters you want, and how many collection envelopes, the pastoral letters will be sent at once and the envelopes at the earliest moment. A special edition of the October number of "The Missouri Christian Message" is being gotten out, and also of the November issue. If you will say in your postal, which I pray you send at once, how many of these you will distribute they will be sent to you. We want to help you make this the greatest offering your church has ever made for state missions.

Ten thousand dollars ought to be the very least we would be at all satisfied with. When Admiral Togo went into the fight in the Sea of Japan, he signaled from the masthead, "Japan expects everyone to do his utmost." This is all we ask of you, preachers and churches in Missouri; but this much we do ask. It is unfair, unjust and un-Christian to demand of the State Board the doing of certain work and then, by indifference or sheer neglect, fail to furnish the means. T. A. Abbott.

Kansas City, Mo.

* *

Nebraska.

The state evangelist, R. F. Whiston, is now at the little town of Vesta, where we have a small body of people, but have had no organization. A house not used for several years is standing about eight miles in the country, and it may be we can move it into the town. An organization will be effected.

R. D. McCance, recently of South Dakota, now a resident of Cozad, Neb., is in a meeting for the State and District Boards at Magnet. S. A. Kopp is the regular preacher and this is a mission point of the State Board. This is the first meeting since the organization, about three years ago.

F. L. Pettit and T. A. Lindenmeyer will exchange meetings, the Auburn meeting being first and commencing October 9. Brother Pettit had eight additions at regular services at Auburn during September, five by baptism.——D. A. Youtzy, of Plattsmouth, and E. G. Hamilton, of Unadilla, exchange meetings in their respective fields. Youtzy began at Unadilla Oct. 5.——Good word is received from outside sources of the work at Louisville, now being cared for half time by A. L. Ogden.——Samuel Gregg will be available for a couple of meetings. His address is Minden, where he is the regular preacher.——Melvin Putman is in a meeting at Greenwood. W. B. Harter is the preacher there.——F. E. James is in a meeting at Chester.——De Forest Austin's meeting at Douglas closed with 44 additions. Brother Sabin, of that place, has purchased a new tent and will furnish it to Brother Austin for tent meetings. The plan now is for Austin and McVey to hold one meeting in northern Kansas and one in southern Nebraska, and gradually work southwest to southern California for the winter, then back to western Nebraska in the spring and summer. This team ought to add one thousand souls to the churches in this way.——Thos. Maxwell has left Ulysses and began work at York. Brother Maxwell is highly beloved in Ulysses. Naturally they did not enjoy his leaving them. The church and friends tendered him and his wife a reception and added a nice token of regard. Brother Maxwell is the reeording secretary of the N. C. M. S.——N. T. Harmon has resigned at David City, and, if reports are to be credited, will evangelize this winter. It is proper in this connection to say that the Brother Harman, of Broken Bow, who was reported by the newspapers as having organized another denomination, is not related to the three Harmon brothers so well known in Nebraska. It will be remembered by readers of this letter that L. F. Harman came to us last winter from the M. E. Church, and was commended to the pulpit supply committee by some of our own brethren who knew him. He it is who located at Broken Bow. He denies that the new movement is a new church. He is not now preaching for our church at Broken Bow. Of the merits or demerits of his movement we do not wish to speak here, but merely to satisfy some questions that have come up as to who it was that was meant in the dispatches.

The time of year for getting together the apportionments for the state work is fast approaching. Lord's day, November 5, is Nebraska day. The increasing demands upon the state make it imperative that we should give increasingly, and the large returns for labor, business and farming make it possible for us to give abundantly. Larger apportionments, increased individual giving, and perhaps a living link church or individual, are the immediate necessities. We will soon send out the appeal to the churches. We earnestly hope that the churches will make this interest the first interest during October and November. Envelopes and other literature

25 CTS
PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS

will be provided for the offering and for its preparation.

The state minutes are soon to be off the press. It is hoped that they will be satisfactory in point of make-up as well as in the information they offer.

Burton H. Whiston has resigned at Bennett, to take effect soon, and is just now in a meeting at Rising City.——L. C. Swan will spend his vacation in northwest Nebraska.——That Cotner University should open with a considerable increase in enrollment was to be expected. The future of this school looks bright. Its clean record and conservative stand for plain Bible Christianity, as well as for a high standard of excellence in its curriculum, has won for it many friends. We are going to get at it soon and make Cotner the best school among us. Why not? The rails are being laid on the Interurban. Don't shout!

W. A. BALDWIN.

* *

Illinois.

About thirty miles south of Springfield are three churches in the fertile prairie: Atwater, Waggoner, and McVey. These are all ministered to by W. H. Applegate, who lives in the snug parsonage of the first place. This whole region is practically under our care. Did it ever impress you that, when a whole section of country is depending upon us for instruction in divine things, a very grave responsibility is laid upon us, and one for which we must answer unto the great Shepherd? It was here that Mother Davis lived who left the college $2,000, many years ago. Though she has gone, her money lives in a thousand young people for whom it helped to provide a Christian college and in the work of more than a hundred ministers now in the pulpits of America and in foreign fields. Who can estimate the accumulated interest on such a sum, in the hands of him who multiplies still the loaves and fishes, with which to feed a starving world, until the judgment day? Oh, that we were more willing to invest in the world's higher life, in providing and training men to go with his message to the ends of the earth!

Litchfield, a city of 7,000 souls, has a good church of 225 members, with a Sunday-school of 175, a Christian Endeavor of 57, and a C. W. B. M. of 22. M. S. Johnson is the faithful, energetic minister, under whose teaching 49 have been added to the church in the year and a quarter of his ministry. The commodious house was erected four years ago, under the ministry of C. D. Purlee, now in Kansas.

The church at Long Point occupies a beautiful new house of worship. Its hundred members include an unusual number of young families who can be a great power in the Master's service. F. W. Sutton, since his graduation in June, has lived with them. He has succeeded in raising nearly all of the $600 indebtedness remaining on the church property and already they are planning a day of rejoicing. This is an excellent field, and a church of great strength and spiritual power can grow up here with proper co-operation and training.

C. L. Stauffer preaches half time in Dana, where, in the midst of worldly influences a devoted band is struggling to give the community the light of the gospel of Christ. Although their preacher is in college, he is rendering them very valuable service and is much loved and esteemed by the church.

At Roanoke a winning conflict is waging, with Brother McBean, a senior in Eureka college, leading the victors. Few churches have had a harder struggle or have more persistently pressed forward, with difficulties without and within. The Lord is with his people and he will crown the faithful.

College opens with a most excellent class of students. Canada, England, Japan and Australia are represented, besides many states and the District of Columbia. Lida's Wood, our delightful home for our young ladies, has never been so well filled since its reconstruction some ten years ago. A good room in Burgess Hall has been set apart especially for the young ladies for study, rest and comfort. Our faculty has been strengthened in various ways and forms a corps of teachers of which any college might justly feel proud. A good many improvements are being made. Our trustees are determined, by the support of the people, to enlarge the influence and opportunities of our already well equipped college to afford the very best for our young people.

Eureka, Ill. J. G. WAGGONER.

* *

The Great Awakening at Oakland, California.

The cause of New Testament Christianity has just received a great uplift in the city of Oakland through the evangelistic campaign of Charles Reign Scoville. The meeting was extensively advertised and great audiences assembled. There were 145 additions, some from other churches but many from the world. One young Catholic lady remarked, "I never had a chance to hear the Gospel before," when she made her confession. There are many striking instances of the power of the pure Gospel. One man whose wife wanted him to unite with the Norwegian Lutheran Church said he would do no other than be immersed after hearing Brother Scoville. A family of five with membership in three different churches all came together on the one faith, one Lord, one baptism, on the last night of the meeting.

Among the confessions and baptisms were those of the renowned Oliphant Sisters, singing evanglists, who have held meetings all around the world. They were members of one of the denominations, and while spending a short time at their home here, assisted in the music at the meetings, rendering duets occasionally in their usual impressive manner. Being present, of course, they heard "New Testament" preaching, and became much interested, especially in the subject of baptism. Seeing the beauty of "our plea," and recognizing its power, they yielded to the gospel with no attempt to "argue it away." On the Friday night following the close of the meetings a reception to new members was held, at which time our beloved pastor, Bro. Thomas A. Boyer, publicly received the Oliphant Sisters into the membership of the church. They will retain their membership in the First Christian Church of Oakland, and continue their evangelistic work far and near. It is the intention to soon have a public ordination of these good women, setting them apart to the ministry of the Church of Christ. And it may be that a series of meetings of a week or so may be conducted by them in the Oakland church. They are ready at any opportunity to tell why they took the step of changing their church relationship.

The raising of the money for a lot for a new church seemed a very easy matter. The church and pastor worked heartily in co-operation with the evangelist. The soil had been faithfully prepared by Thomas A. Boyer, who has the love and good will of not only the membership, but the entire community as well.

L. H. BROWN.

Quickly Cured

Suffering for Years, and Bed-Ridden, a Contractor of Marion, Indiana, is Cured by the Pyramid Remedy.

Trial Package Mailed Free to All Who Send Name and Address.

"I was troubled with piles for several years before I would let it be known. But at last they became so severe that I could not walk and I had to take my bed. I tried everything and anything the doctors prescribed, and took their treatments for a long time. But nothing ever did me any good. I had seen your ad. in different newspapers, so I got a 50-cent box and began using them. From the very first I got quick relief and by the time I was starting on my third box I saw I was cured. I have not been troubled with them since. Now you can use this as you please, because it is genuine. Yours, T. A. Sutton, Stone and Cement Contractor, Marion, Ind."

Instant relief can be gotten by using the marvelous Pyramid Pile Cure. It immediately reduces all congestion and swelling, heals all sores, ulcers and irritated parts.

The moment you start to use it your suffering ends and the cure of your dread disease is in sight.

The Pyramid Pile Cure renders a surgical operation foolhardy. Don't hack to pieces those tender muscles which must be intact if a satisfactory cure is to be obtained.

The Pyramid Pile Cure is put up in the form of "easy-to-use," especially made, suppositories. They are soothing, painless, instant and certain.

A trial treatment will be sent you at once by mail, in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 5321 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

* *

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

C. W. B. M. in Missouri.

We are so glad to hear from our county manager of Ralls, that she has begun her work, by reorganizing the auxiliary at Center, with the following as officers: Mrs. V. A. McManis, Mrs. Ed. Keithly, Mrs. W. R. Netherland and Mrs. Sears. There are six members and four "Tidings," but more are to be added.

The St. Louis Union held its September meeting with the Second Church and it would take the whole page of The Christian-Evangelist to tell one-half the good things there. First, to be regretted was the absence of the district manager, our faithful Sister B. F. Davis. The secretary filled the vacancy as best she could. The reports for the year show advance in most lines. Most of the auxiliaries reached their apportionments, but only three gained a place on the district roll of honor. The motto and rally cry adopted were as follows: "Keep close to God," and "Faithful, forceful, fruitful."

One pleasure was the presence of Miss Caroline Pope, who is on her way to India. She ought to be an inspiration to every woman in our city to greater and more consecrated service through all the years. We send her with our best love and earnest prayers. St. Louis has also been blessed with a short visit from Mattie Burgess, who tarried a day or so, on her way to India. She has our prayers and our hearts.

Apportionments will reach the auxiliaries before this letter. They are calculated to be in time for action at the October meeting. If any auxiliary feels that it has been apportioned too high let us hear at once. If we have not asked you for enough we will gladly raise the figure. First Church, St. Joseph, reports 117 members and 90 "Tidings." Mrs. L. G. Bantz.

◆ ◆

PROGRAM OF STATE INSTITUTE

Of the Indiana Sunday School Association, Greenfield, Ind., Oct. 17-19.

On the evening of the first day there will be an address by W. H. Kellogg. The next day some of the topics will be: "The Present and Future of the Sunday School"; "The Organized School"; "The School in the Home"; "What About the Men?" Among the speakers will be: Austin Hunter, T. J. Legg, Charles E. Underwood and F. P. Smith. On the last day there will be conferences and addresses in which A. L. Orcutt, F. B. Sapp, J. H. Garrison, Mrs. J. A. Clark, Miss Bealah Buchanan, Mrs. Joseph L. Stacey and others will participate. Devotional Bible studies will be conducted by G. M. Anderson and A. B. Philputt.

The Greenfield church will give lodging and breakfast to all attending the institute. Please notify the secretary of your coming.

E. B. Scofield, Pres.
O. E. Tomes, Sec'y.
1804 Ingram St., Indianapolis

◆ ◆

Western Washington Convention.

Our initial Western Washington Convention will meet in Tacoma, October 25, 26. A fine program is assured and plans will be laid for aggressive work. The needs are great. Come and share in the joy of service. The Tacoma brethren propose to entertain you free except for lunch. Send me a card saying how many will come from your place. The church is at 13th and E streets. From the depot take any car going north, ask for a transfer to the cable car. From the docks take any car going south and transfer to the cable. Come.

W. A. Moore, Sec. for the Committee.
Tacoma, Wash.

◆ ◆

The Nursery's Friend

is Borden's Eagle Brand Condensed Milk. Scientifically prepared as an infant food it is the nearest approach to Mother's Milk. Send for Baby's Diary, a valuable booklet for Mothers, 108 Hudson Street, New York.

Texas Christian University.

Texas Christian University opened its annual session September 4 with a substantial increase in enrollment. The coming year promises to be the best. Improvements of various kinds were made during the summer. The towers and other external changes on the main building were completed, laboratories received additional equipment, and the space devoted to some of the growing departments was enlarged. Several new pianos have been purchased, and the new pipe organ, secured just at the close of last session, is now ready for use.

Prof. Haraldt Techan, of San Francisco, after spending 14 years in Germany as a student of music, now holds the position of director of the College of Music. Professors Elliott and Horne are new instructors in the Normal and Preparatory Departments.

College spirit is manifesting itself in the renewed activity among the various literary societies, and in the enthusiastic efforts on the athletic field. The Christian organizations—Sunday school, Y. M. C. A., Y. W. C. A., Mission Board, etc., are planning for a vigorous campaign. E. C. Boynton, by the unanimous vote of the congregation, will continue as pastor of the University Church. John S. Sweeney is scheduled to lead the forces in a meeting next November.

A number of brethren have purchased lots and houses near the university recently, and others are planning to do so soon. North Waco is now a part of the city of Waco. The post office is North Waco Station. Our city has recently secured a new trunk line railroad. This and other acquisitions promise rapid growth for Waco.

Panhandle Christian College, at Hereford, which is a part of Texas Christian University, opened under favorable circumstances.

The brethren will also be pleased to know that Carlton College, the splendid institution at Bonham, is now an assured part of Texas Christian University. The funds necessary to effect this arrangement have been secured, and the transfer of the property will be made at once. Thus Texas Christian University is lengthening her cords and strengthening her stakes.

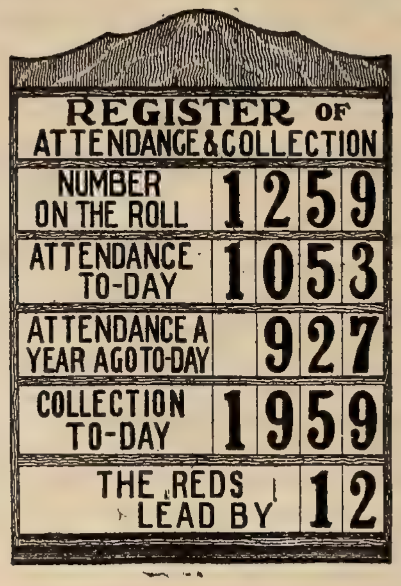
Waco, Texas. Frank H. Marshall.

◆ ◆

CHANGES.

Ainsworth, R. M., Alexandria, S. D., to Lakeville, N. Y.
Agee, Ivan W., Williamsville to Atlanta, Ill.
Baber, P. M., Bond, Mo., to Bethany, W. Va.
Coler, G. P., Ann Arbor, Mich., to Del Norte, Colo.
Cartwright, R. L., Silverton, Ore., to Lorin, Calif.
Dowling, F. M., Glendora, to Covina, Calif.
Ewers, John R., Chicago, Ill., to Youngstown, O.
Earl, H. E., Macatawa, Mich., to 5687 University Ave., Indianapolis, Ind.
Finley, L. W., Caldwell, to Whigville, O.
Forrest, W. M., Mt. Sterling, Ky., to Ann Arbor, Mich.
Givens, J. B., Epling, to Pembroke, Va.
Golightly, T. J., Lebanon, Ky., to Box 630, Yale Sta., New Haven, Conn.
Jackson, G. D., Eustis, to DeLand, Fla.
Lobdell, G. L., Dallas, to Eugene, Ore.
Larimore, J. W., Springfield, to 502 W. 2nd St., Pana, Ill.
Monser, Harold E., Kewanee, to 306 Wheaton Ave., Champaign, Ill.
Martin, Richard S., LaHarpe, Kas., to Poseyville, Ind.
Mills, R. W., Lind, Wash., to Genesee, Idaho.
McReynolds, Paul, Berkeley, Calif., to R. F. D. 3, Asheville, N. C.
Morris, J. M., South Haven, Kas., to Perkins, Okla.
Nance, Thos. H., Snyder, to Plainview, Texas.
Pickett, C. E., Shepherd, to 444 S. State St., Ann Arbor, Mich.
Richardson, T. F., Newport, Ark., to Ninnekah., I. T. (after Oct. 15).
Sawin, Chas. B., Bondurant, Ia., to Smith, S. D.
Taylor, W. M., San Antonio, Tex., to Salt Lake, Utah.
Wright, S. F., Burrton, Kas., to Loveland, Col.
Waters, Baxter, Hiawatha, Kas., to Duluth, Minn.
Young, John, Reno, Nev., to Lodi, Calif.

SOMETHING NEW



HYMN REGISTER

can be used for the Bible-school,
Y. P. S. C. E. or church service.

THREE IN ONE

It has spacing and cards for the Bible school enrollment, attendance and offering, this Sunday, last Sunday, and the Sunday one year ago.

FOR CHURCH SERVICE

The Bible-school cards are removed and the heading "Hymns" placed in the register, under which are placed cards giving the numbers of the hymns for the service.

A look at the register will tell anyone just where to find the hymn that is being sung.

SIZE OF REGISTER

Is 20 inches wide and 30 inches high. It is substantially made of polished wood, and is practically good for a lifetime.

Price $3.00, Not Prepaid.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE INSURANCE CO.,
PHILADELPHIA.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Columbia, Mo., Oct. 9.—Our meeting with C. H. Winders eight days old; 104 additions, 19 yesterday.—Brooks Brothers.

[Telegram.]

Kansas City Mo., Oct. 8.—Scoville and Smith are here; 23 Friday night; 30 today; 148 in 18 days.—George Hamilton Combs.

[Telegram.]

Cincinnati, Ohio, Oct. 8—Nineteen churches in Cincinnati start the campaign with enthusiasm. Additions everywhere. The new church in Evanston, Claude Hill, evangelist, leads the list with 14 additions. —A. M. Harvuot.

[Telegram.]

Canton, Ohio, Oct. 8—Meeting seven days old; 155 added; 41 today at two services. No invitation at Bible school. All available standing-room accupied every night. Nine hundred and forty-one in the Bible school. Baptism preached in many churches to-night.—Welshimer and Kendalls.

ARKANSAS.

Little Rock, Oct. 3.—One hundred and twenty-one additions the first five weeks. Interest good. Go next to Pittsburg, Pa. —R. H. Fife, Edward McKinney.

CHINA.

Shanghai, Sept. 7.—Our work is doing well—12 baptisms since our return in the winter.—W. P. Bentley.

ILLINOIS.

Heyworth, Oct. 7.—Our meeting with Harold E. Monser four weeks old; 23 additions, crowded house and increasing interest.—J. P. Givens, pastor.

Quincy, Sept. 29.—The First Church has had twelve additions at regular services in September. The Bible school attendance last Lord's day was the largest in its history.—Walter M. Jordan.

Lincoln, Oct. 5.—Closed a meeting of 19 days at Cooksville. Nine additions by confession and baptism, and five otherwise. S. Elwood Fisher, of Fisher, did the preaching.—T. T. Holton.

Sterling, Oct. 6.—Just closed a Bible institute of two weeks by Bro. K. P. Taylor. Very good results. A man about 50 made confession and was baptized last night.—Jas. W. Johnson.

Princeton, Oct. 3.—One addition. Audiences increasing, especially so since the church declared against receiving money from the saloons through the city administration for building sidewalks on church property.—Philip Evans, minister.

Saybrook, Oct 2.—Our revival service, in whch we were assisted by Brother Lorton, of Mt. Sterling, closed after three weeks' duration. There were four confessions and three added by former relation. The church is lifted up spiritually. —James N. Thomas.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

Grayville, Oct. 3.—I am assisting Bro. E. A. Johnson in a little meeting. Fourteen adults added to date—nearly all confessions; one old man 73 years of age and two bright young men who will enter college to prepare for the ministry. We continue another week, then to Olney, to help Charles Coleman in a four weeks' siege. I then return to Carmi, where our fine stone church building will be nearing completion.—Frank Thompson.

INDIANA.

Huntington.—Two additions from the Catholics on October 1, making about 300 added during the year.—Cephas Shelburne.

Fowler, Sept. 30—Seven additions to date. Will begin at Boswell, Oct. 8 V. E. Ridenour singer.—S. F. Rogers, pastor.

Flora, Oct. 2.—One addition from the Presbyterian church. We begin a meeting Oct. 15, with T. J. Legg, evangelist.—A. B. Houze.

Kirklin, Oct. 2—Three were added at regular service yesterday—two by confession and baptism, and one by letter.—A. W. Crabb, minister.

Pleasant Grove, Sept. 29—An eleven days' meeting; one added by confession and baptism. The cause is weak, but the membership is striving for greater things. —A. W. Crabb, minister.

INDIAN TERRITORY.

Nowata, Oct. 7.—Had a good meeting of ten days with Bro. W. F. Flower; 28 additions to the congregation; 17 were baptized.—T. W. Cottingham.

Lindsay.—Preached five evenings at Pleasant Grove. Six added—three by baptism, three by commendation. We set in order the congregation at Paul's Valley and had two confessions. Our work here in the last three preaching days (I preach here twice a month) has resulted in 14 additions, exclusive of the six above mentioned. On the third Lord's day I preached at Erin Springs and continued a few evenings, with one addition from the Baptists and one by commendation.—L. B. Grogan.

IOWA.

New Liberty, Oct. 4—Our meeting starts off very well, five confessions to date.—H. A. Northcutt, evangelist, F. W. Collins, pastor.

Allerton, Oct. 3.—On Sept. 24 there were four additions; one from the Baptists, one by statement and two by confession.—R. H. Ingram.

Henderson, Oct. 3.—A four weeks' meeting here with B. E. Youtz, evangelist, of Des Moines, resulted in two additions, one by baptism and one by statement, and the church greatly strengthened spiritually.—Roy H. Polly, minister.

Mystic, Oct. 2.—One confession at regular service. Our work here grows in all departments. Expect to begin a meeting Nov. 12, and will want a good singer to help me.—C. E. Chambers.

Elliott, Oct. 4.—Four weeks' meeting, with Joel Brown as the evangelist, closed last night with 52 additions—37 by baptism, seven came from the Baptists, eight were members in other places. We had constant and willing help from the other churches. The town paper was of great help to us in many ways.—Sam. B. Ross.

A new Cure for Rheumatism of which any suffering reader can have A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 33 years and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Schott after suffering 13 years, she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House. In Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurth, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Consul. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol nor acids.

Mr. Smith will send a trial box also his illustrated book on rheumatism, absolutely free of charge to any reader of The Christian-Evangelist, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:

JOHN A. SMITH,
2505 Gloria Bldg. Milwaukee, Wis.

KANSAS.

Buffalo, Oct. 3—Closed a meeting at Coyville with 28 additions—17 by confession and baptism.—Gilbert Park.

Galena, Oct. 6.—We began a meeting with F. L. Moore, minister of the First Christian Church, Galena, Oct. 2.—J. P. Haner, evangelist.

La Harpe, Oct. 4.—A three weeks' meeting, with the "Martin family" as evangelists, resulted in 58 additions—35 confessions and 23 by letter and statement.—U. G. Miller, pastor.

Beattie, Sept. 29.—Eighteen additions—two United Brethren, three Baptists, one Lutheran, one Free Methodist, six baptisms and two reclaimed and the rest by letter and statement. Meeting ran 23 days; 14 days of rain and floods. Mayetta, Kan., next address.—Atwood and Gardner.

Asherville, Oct. 2.—I preached at Fairview church, ten miles northwest of here, yesterday; my first services there; three confessions and baptisms. I preach here next Lord's day and go to Fairview again in two weeks.—G. P. Clark, pastor.

Chanute, Oct. 3.—Meeting eight days' old, 12 additions to date, four the Sunday before beginning, making 16 all told. Our pastor, G. W. Kitchin, is doing the preaching and the church is helping.—Jno. W. Martin, Jr.

KENTUCKY.

Mays Lick.—Closed with 32 added—26 by baptism. Fourteen here in three days—11 by confession.—James Small.

Artemus, Oct. 2.—There were 16 more people who joined our church in the service last night. This exactly doubles our membership to date. Have never had such a meeting in the new church. Tom Myers told "the old story."—Ben Herndon.

Poplar Plains, Oct. 3.—Recently closed a short meeting with the Pleasant Valley church with three additions; have also lately held a two weeks' meeting at Mt. Carmel and baptized eight and received another by statement. Bro. Geo. D. Wyatt is serving this church very acceptably.—T. B. Howe.

MICHIGAN.

Paw Paw, Oct. 4.—There have been seven baptisms in the past two weeks at regular services.—C. M. Keene.

MISSOURI.

Bolivar, Oct. 4.—A sixteen days' meeting at Brownington; eight additions. Four here by letter since last report. Begin a meeting Oct. 15. I would like to employ a leader of song.—J. H. Jones.

Shelbyville, Oct. 2.—One addition by statement.—Clarence E. Wagner.

De Soto.—Our meeting with J. T. H. Stewart was prematurely closed on account of Brother Stewart's being hurt by a runaway horse. There were four additions—three by letter and statement and one from the Baptists.—J. W. Bolton.

Wheatland, Oct. 2.—Meeting begun Sept. 29 will continue indefinitely. Expect J. H. Jones, of Bolivar, here to assist. J. D. Babb, of Buffalo, closed a two weeks' meeting last night at Weaubleau where I am pastor with 19 added—two from the Baptists, two from the New Lights, and 10 or more baptisms; others by letter and statement. Dallas, Polk and Hickory counties held good conventions last month. J. D. Babb is our evangelist, and wants some one to take his place the first of December.—S. E. Hendrickson.

Windsor, Oct. 3.—One confession.—W. A. Fite.

Lemonville, Oct. 2.—At Lemonville, where I preach on Sunday afternoon twice a month, we began a meeting one week ago. Five to date—three confessions, two from M. E's. More to come.—J. B. Lockhart.

Kansas City, Oct. 2.—Three additions at the Forrest avenue church not previously reported—one by obedience and two by letter. Our churches begin a series of meetings Oct. 22.—H. M. Barnett.

Albany, Oct. 2.—Meeting opened yesterday. J. P. Garmong, of Des Moines, is our singing evangelist. Six additions in the last month.—C. T. Mattox.

Hume, Oct. 1.—I closed a meeting at Foster, one of my regular appointments; 16 baptized, three reclaimed and three by letter. I am now in a meeting at Sprague.—J. W. Rogers.

La Monte.—Meeting one week old. Two confessions. C. E. McVay leads our song.—I. H. Fuller.

Richland, Oct. 2.—Yesterday was a great day at Dixon, with five accessions to the church, two confessions, one by relation, and a Free Baptist preacher and his wife. The church at Dixon is doing nicely. The Pulaski county convention will be held at Crocker this year, Nov. 17 19.—J. R. Blunt, pastor.

Ash Grove, Sept. 25.—I began here July 1, for full time. We have had 20 additions to the church, all adults—12 by confession, three from the M. E.'s., five by letter, twelve were men. All departments of church work are in best condition.—William Mondy.

Middletown, Sept 30.—J. J. Lockhart, the pastor, held a meeting resulting in 18 additions—15 by confession and baptism. The singing, which was a very prominent feature of the meeting, was in my charge.—W. E. Chamberlain.

Eugene, Oct. 6.—S. J. Vance, of Eldon, has just closed a 16 days' meeting with us in which there were 55 additions by baptism and otherwise. The meeting was a blessing to the community and a great spiritual uplift to the church. A faction here has created division four times in the neighborhood of Eugene and once at Eugene, but now we have an organization of 83 members as a nucleus around which we hope soon to build up a strong and united congregation in Eugene. Brother Vance had to leave the meeting for his Sunday work at Eldon, but returned, and the result was as announced. He is a workman of marked ability, drew large audiences, and had the closest attention. His wife adds to his efficiency by her gentle Christian spirit.—S. O. Burks, pastor.

Tipton, Oct. 1.—A four weeks' meeting, held by Evangelist H. A. Northcutt, closed Sept. 17, with 54 additions; 38 by confession, nine by letter, three from the Baptists, two from the Methodists, one from the Presbyterians and one reclaimed. Twenty-three of these were young men. We organized a C. E. Society. Each department of the church has been greatly strengthened. We expect to have Brother Northcutt hold us another meeting in 1906.—F. W. Patterson, church clerk.

NEBRASKA.

Douglas, Sept. 27.—The Austin-McVey meeting just closed. Resulted in 44 additions.—C. W. Longman.

OHIO.

Hiram, Sept. 30.—A. A. Doak, pastor at Kent, closed a three weeks' meeting at Mantua Center, Sept. 3. There were 14 confessions and one by statement.—C. Clayton Cunningham, minister.

OKLAHOMA.

Grand, Sept. 27.—Six confessions and one reclaimed from the Baptists.—R. L. Alcom.

Chandler, Oct. 2.—The first annual convention of the Disciples of Christ of Lincoln county, was held here Sept. 29 to Oct. 1. By the help of Brother Monroe we organized the county and decided to employ a living link evangelist for our county, We begin another series of meetings Oct. 15. Bro. C. C. Gardner, of Marion, Ind., will have charge of the music.—J. E. Dinger, minister.

WINTER CLOTHING OFFER.

FREE SAMPLE and TRIAL PROPOSITION.

If you would have any use for a heavy or medium weight all wool **Suit, Overcoat or Ulster**, then **DON'T BUY ELSEWHERE** at any price, under any circumstances, until you cut this advertisement out and mail it to us. You will then receive **by return mail free, postpaid, the Grandest Clothing Offer ever heard of.** You will get **FREE** a big book of cloth samples of Men's Clothing, **FREE** an extra quality cloth tape measure (yard measure), **FREE** a book of Latest Fashions, descriptions and illustrations of all kinds of clothing for men. We will explain why we can sell at prices so much lower than were ever before known, a mere fraction of what others charge. We will explain our simple rules so you can take your own measure and how we guarantee a perfect fit. You will get **our Free Trial Offer, our Pay After Received Proposition.** With the free outfit goes a special sample order blank for ordering, return envelopes, etc. You can get a **whole Suit**, an **extra pair of Pants** and an **Overcoat** under our offer for about **ONE-HALF** what some Chicago tailors would charge for **one single pair of pants.** The offer you will get will astonish and please you. Prices on the best clothes made reduced to next to nothing compared with what you have been paying. **DON'T BUY CLOTHES** until you cut this ad. out and send to us, and see what you get by return mail, **FREE, POSTPAID.** Address,

SEARS, ROEBUCK & CO., CHICAGO.

PENNSYLVANIA.

Uniontown, Sept. 29.—Five additions to the church last Lord's day; 27 confessions, two from another communion and one a resident Disciple.—J. Walter Carpenter.

Banksville, Sept. 29.—A four weeks' meeting was held in a tent on the new lots in Lonergon Place; 26 added, 17 by baptism, nine by statement. California is our next meeting.—F. A. Bright, evangelist.

Wilkesbarre, Oct. 5.—Began here last night. Meeting started a week ago by the pastor, Bro. E. E. Cowperthwaite.—C. E. De Voe, evangelist.

SOUTH AUSTRALIA.

Balaklava and Alma, Aug. 18.—I am completing an engagement with these two churches which has extended over a period of three years and four months. The meetings have been large and the interest well sustained. There are seven congregations altogether of the primitive order in this district, with a total membership of about 500—many of whom are leading citizens. Next September I begin at Maryborough, Victoria.—Robert John Clow, minister.

TENNESSEE.

Bearden, Sept. 30.—Two baptisms last Sunday, and one Baptist took fellowship with us.—J. C. McReynolds.

TEXAS.

Commerce, Oct. 2.—In a meeting under a large tent purchased by the church for the purpose; audiences large. In two weeks 37 additions and doubtless many others will accept the Christ.—B. B. Sanders.

❀ ❀

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

People's Forum.

It's "Orthodox."

I have just read your recent work on "The Holy Spirit." My orthodoxy has never been called in question and I pronounce it orthodox through and through. From this decision there is no appeal! Only the heresy hunter can find anything to criticise. I was not in the least surprised to see the reverent spirit in which it is written, nor the way in which it walks in the old paths made plain by holy men of old who spake as they were moved by the Holy Spirit. G. W. TERRELL.
Clinton, Mo.

❁

McKinley on Duty and Destiny.

EDITOR, THE CHRISTIAN-EVANGELIST:—Just a word to you to let you know that there are many persons who read your paper whose prayers are offered that you may long remain with us at your post of duty. To quote from the lamented President McKinley:

"Duty determines destiny. Destiny which results from duty performed, may bring anxieties and perils, but never failure or dishonor. Pursuing duty may not always lead to smooth paths. Another course may look easier and more attractive, but pursuing duty, for duty's sake, is always sure and safe and honorable. It is not within the power of man to foretell the future and to solve unerringly its mighty problems. Almighty God has his plans and methods for human progress, and not infrequently they are shrouded for the time being in impenetrable mystery. Looking backward we can see how the hand of destiny builded for us and assigned to us tasks whose full meaning was not apprehended even by the wisest statesmen of their times." M. M. GLADSON.
Louisville, Ill.

❁

Rooted and Grounded.

I have read with peculiar pleasure your highly interesting account of the San Francisco convention and the journey to and from that city. I am one of the "stay-aways"—not from choice but necessity. There is only one thing on earth that could afford me more satisfaction, and that would be a visit to the Holy Land—the home of my forefathers, the Jews, and rendered forever sacred by the presence and labors of the dear Jesus and his immediate followers. The convention is over and I have missed the fraternal greetings of the grand men and noble women who are pushing forward the Master's cause. I want them to know that I am in full sympathy with the work, and that my prayer for their success is unceasing. I am profoundly impressed with the wonderful results accomplished, and the still grander successes that are sure to come. The one great desire of my life, to visit Palestine, has never been within reach, and I cannot now hope for its realization. Thank God, there is one place I can go, and one meeting I can attend! In the New Jerusalem I shall "see the King in his beauty," and there I will clasp hands with all, whether Jew or Gentile, who have faithfully followed the precious Savior.

As the years go by I am more and more "rooted and grounded in the truth." It cost me a good deal to be simply a Christian; but the sacrifice was willingly made, and I have never seen a reason to regret it. The Bible makes me what I am, and I could never be anything else. If it were possible for the brotherhood to turn against me and persecute me, I would just have to stand and take it; for no other church connection to me is possible after having learned this way.

I am accounted "too old" to be of much use; but as a volunteer evangelist I can do something for the cause I love better than life. My work at present is among a people who need to be carefully instructed; hence large visible results are not to be expected. To make the best of the situation in which I am placed and do all the good possible is my aim. D. M. BREAKER.

❁ ❁

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

COLLIER.

W. S. Collier died at his home, Watseka, Ill., Sept. 19, at the age of 69 years, five months and four days. He leaves a wife, four sons and four daughters. He was a soldier in the sixties and a Christian longer.

KIRK.

Margaret Isabel Kirk was laid away in the beautiful Oak Hill cemetery, Taylorville, Ill., Aug. 26. She was one of the sweetest Christian women it has ever been my privilege to know. The pastor was assisted by Rev. George Lockhart, of the Presbyterian church. Z. MOORE.

MAYNARD.

John H. Maynard passed peacefully away at Sparta, Mich., on May 15. He was born in Seneca county, N. Y., Nov. 29, 1830. He married Miss Mary A. Williams in 1849. Three children were born to them, all of whom were with him at the last, a son, R. A. Maynard, of Denver, Col., and two daughters, Mrs. N. H. Hinkson, of Grand Rapids, and Mrs. A. N. Welch, of Clinton. He became a Christian and united with the Free Baptist Church in 1862. In 1863 he was ordained and until the time of his death he labored faithfully in that denomination as a minister of the Gospel of Christ. Until 1875 he was located at Macon, Mich. In February, 1875, he became pastor of the Sparta church, which at that time consisted of only about twenty members, a mere handful of workers. At the present time there is a membership of over one hundred and sixty and the church stands among the first of the denomination in the state, made so principally through the unceasing efforts, for over thirty years, of John H. Maynard. For several years he was secretary of the state association of Free Baptists and at the time of his death was a member of committee on ministry. At their last general conference he was one of the main movers toward the union of the Free Baptists and the Church of Christ. He worked untiringly in the cause of temperance, giving liberally in both time and money for the overthrow of the liquor traffic. Because of his wonderful influence for good upon all those with whom he came in contact, he will be remembered as the "Grand Old Man" of Sparta. He is survived by his wife, three children, and a number of grandchildren and great grandchildren. ROY H. HOLMES.

REESE.

Elder John H. Reese was born in Glen, Montgomery county, N. Y., Jan. 9, 1829, and passed to rest Aug. 19, 1905, aged 76 years, seven months and 10 days. In 1850 he moved to Michigan, where he resided, excepting four years, 1868-1871, which were spent at Bethany College, West Virginia For twenty-five years he followed teaching, preaching and farming in Cass and Berrien counties, after which he went to Bangor. He organized the church of Christ in Bangor and was its pastor for twenty-five years, and those who have been with him in church fellowship all these years know of the kindly, loving spirit manifested at all times. Under his labors the church prospered. Here he retired from pastoral duties, but not from preaching, because he loved the Gospel, and continued to preach the message of love when opportunity afforded, until laid aside by paralysis about eight months ago. The night prior to his stroke which disabled him, he was at his post of duty, leading the prayer meeting service in the church. He had a strong mind and was a close observer and a critical student of the Bible. He has left to perpetuate his memory "The Chart of Universal Church History," upon which he spent considerable time and study, also his beautiful painting entitled, "Solomon's Temple," which he accomplished at the age of 71 years. It took him seven months to place the latter on canvas and it may be said to be a masterpiece. His earnest, Christian life was a source of inspiration to all who sat under his ministry. He appeared to rally considerably from the first stroke of paralysis, but was rather suddenly prostrated again by another attack, which in about five days terminated fatally. He leaves to grieve for his departure a loving companion, one son, Boyd E Reese, of Missouri, four sisters and three brothers, besides numerous relatives and friends. At the funeral services T. W. Bellingham officiated, assisted by Elders L. J. Branch, A. J. Morris and Gardner, of Lacona.

A Noted Minister and Doctor of Atlanta, Ga, Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

WORSDELL.

William Worsdell was born in Cincinnati, O., Dec. 20, 1849, and died in Vermont, Ill., June 18, 1905, aged 55 years. five months and 29 days, the cause of his death being typho-malaria fever. He came to Vermont in 1866 and united with the Christian church at the age of 18 years, under Brother Royal. In 1881 he married Elizabeth A. Riggs and to this union were born four children, Rebecca, Ralph, Lillian and Hazel, all of whom, except Lillian, who died in infancy, are living. Besides his wife and three children Mr. Worsdell leaves to mourn his loss his brother, John J. Worsdell leaves to mourn his loss his brother, John J. Worsdell, of Vermont, Mrs. Charlotte Andrews and Mrs. George Swartz, both of Monmouth, Ill. Early in life he took up school teaching as a vocation and later on was connected with several prominent business colleges. About twelve years ago he devoted his life to the cause of the Master and it was his express wish that he might die in the work. His wish was granted. At the time he was stricken with his final illness he was pastor of the Christian churches in Cherokee and Byron, Okla. His life was one of faithful service for the Master and for his fellow men, and the example of patient and self-sacrificing Christian service which he leaves behind him is a fitting tribute to his memory.

❁ ❁

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.

Drake University,
HILL M. BELL, Pres. Des Moines, Iowa.
1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.
Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. *Schools:* Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

Sunday-School.

October 22, 1905.

REBUILDING THE TEMPLE.—
Ezra 3:10-4:5.

Memory Verses, 3:10, 11.

Golden Text.—The temple of God is holy, which temple ye are.—1 Cor. 3:17.

Cyrus, king of Persia, not only permitted the Jewish exiles to return to their own country, but he encouraged the restoration of their religious observances. The prophets of the exile had represented Cyrus, whose appearance put an end to the rule of the Babylonian oppressors, as the special instrument of God for the restoration of Judah. He is mentioned by name as "my shepherd" (Is. 44:28) and Jehovah's "anointed" (Is. 45:1). The references to him and to the use which the Lord intended to make of him (for example, Isaiah 45:4, 5) are entirely consistent with the fact that Cyrus, while favoring the Jews, remained a worshiper of the deities of the polytheistic cult of his own country.

The first party of Jews returned from Babylon in 536 B. C. It was a small company in comparison with the magnitude of their task—only forty-two thousand to occupy the land and restore it. They brought with them the temple vessels which Cyrus sent, but probably little wealth that would be available for general uses. The inventory of live stock (Ezra 2:66, 67) is certainly not impressive. It was a weak people going back to a land of ruined cities, abandoned farms and a temple utterly destroyed. Their first care was, of necessity, to make for themselves habitable homes in their respective towns. Then the altar was set up and the feast of tabernacles was observed. Then they made an offering. Then they began to rebuild the temple.

The order of these events is significant. The people did not wait for the completion of the temple before beginning worship. They began with what they had. In the very midst of the ruins an altar could be set up and God could be worshiped. Beginning with the worship of prayer and praise they went on to the worship of giving and made a free-will offering to Jehovah. In other words, they started a building-fund. And then they began to build. The order may be commended to the favorable consideration of communities which contemplate starting a church. Not a building first, and then religion as a consequence of the building. But religion first; then generosity as a result and expression of it; then the house as a manifestation of religion and an effective instrument for its maintenance and propagation.

The foundation of the temple—or, as we would say, the corner stone—was laid with due solemnities and celebrations. There was rejoicing that the house of God was again to stand in the holy city, but mingled with the general joy were the laments of the older men who remembered the greater glory of the former temple.

Opposition to the enterprise came from jealous neighbors, the gentile peoples who had come in to fill up the vacancy which the exile had made and the degenerate and mongrel Jews who had been left when the others were taken to Babylon. First there was an offer of assistance, in which was doubtless veiled a plot to frustrate the whole plan. Failing in that, since Zerubbabel and his counselors refused to accept help from the ungodly (the "tainted money" principle, perhaps), they sent to the king of Persia false representations that the Jews were rebuilding with a view to revolt. Cyrus was no longer on the throne, and his successor listened to the story, found by looking up the chronicles that Jerusalem had a record for revolt, and ordered the work to be stopped. The work was stopped "until the second year of the reign of King Darius" (Ezra. 4:24) when, under the stimulus of the prophets Haggai and Zechariah and with the royal permission, the building was completed.

The American Journal of Sociology

EDITED BY ALBION W. SMALL

Established in 1895

The Only Magazine Published in English Devoted Exclusively to the Field of Sociology

It is of special interest to professional men. The contributors include the best known sociologists in Europe and America, who keep its readers fully abreast of the times upon all debatable social relations—political, economical, educational, and religious—as well as upon those problems of social amelioration which are popularly and erroneously supposed to constitute the sole scope of sociology.

AN UNUSUAL OFFER

In the interests of our patrons arrangements have been made for many combinations of this journal with books and other periodicals. The book list includes such works as **Small's General Sociology, Howard's Matrimonial Institutions, Ross' Social Control and Foundations of Sociology**, etc., with material savings in comparison with prices through other channels. The following is an example of the opportunities which we are offering for a list of periodicals covering a wide range:

American Journal of Sociology
Review of Reviews
Cosmopolitan
Woman's Home Companion
} ONE YEAR, $3 75
Regular price, $7.

Open to New and Renewal Subscriptions

This is only one of the many combinations we can make. Write for particulars regarding others.

Address Department 13

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO and 156 Fifth Avenue NEW YORK

Midweek Prayer Meeting.

By W. F. Richardson.

Oct. 18, 1905.

THE SAVIORHOOD OF CHRISTIANS.—
James 5:19, 20.

Christ Uses His Disciples in Saving Men. We are workers together with God in the redemption of the world. The followers of our Lord are commanded to go into all the world, and preach the Gospel to the whole creation. It has pleased God by the foolishness of preaching to save them that believe. The church is the body of Christ, and is to do his work among and for men. The living voice must be heard, and the living example looked upon, before the hearts of men can be won to our Savior. Says Dr. Pierson: "The Gospel needs a voice; a book will not do. Behind the Bible must be a believer, behind the Gospel a gospeler, or herald. God wants witnesses who speak what they know. . . . . As water can be conveyed only in vessels or channels, the believer must become the means of communication, impression and salvation." If Christ indeed dwells in us, then he can manifest his presence through us unto the world. If our friends and associates are ignorant of our Christian faith and hope, it is to be feared that we have little of either. For faith and hope are by nature contagious, and will communicate themselves readily at every opportunity.

In Saving Men, we are Saving our Brethren. The ministry of Christ is to "bring many sons unto glory." See Heb. 2:10. The prodigal is still the Father's child, wayward and wicked, lost through sin, but ever a child, for whom the Father's heart yearns, and for whose salvation the Elder Brother was willing to offer up his life. In helping to save men, then, we are but enlarging the circle around the Father's fireside, and reviving unto life those who had died to their native heritage, and finding those who had become lost to the fold in which they had been cherished and nourished as tender lambs.

We thus Save Precious Souls from Death. What would we not do to save from death the bodies of those whom we love? How abhorrent to our affections is the silence and stillness that comes over our loved ones when the hand of death is laid upon their brows! And how we dread the swift corruption that compels us to hide away in the grave the form that but yesterday moved among us with such grace and beauty! Death is indeed an enemy whom we both fear and hate. But what must be the death of the soul, in the eye of him to whom spiritual things are as manifest as are physical to us. The silence and stillness of spiritual death, which hears not the voice of God, and answers not the loving call of the Lord of life, are a thousand times sadder than the failure of our physical powers through disease and death. And the corruption of the spirit, through sin loved and practiced, affords an infinitely sadder sight to our heavenly Father. Jesus would never have come to earth to deliver us from material sickness and death, for he himself submitted to die the death of the body, and he left the world full of disease and death at his departure. His mission was to save from that eternal death that sin induces in the soul, and to bring to man the life that is life indeed.

We Cover a Multitude of Sins. Some people like to uncover sins, and show how evil are the lives of those about them. Others seek to hide sins, and thus deceive others as to their existence. The true disciple of Jesus Christ seeks to cover the sins of men by bringing them to the Savior, whose atoning blood is sufficient to cover all sin with the mantle of divine forgiveness, and make the vilest soul whiter than the snow. When we have persuaded a sinner to turn from the error of his way, we have rescued one of God's children from eternal death, and given him that entrance into the grace of God which restores the lost purity and felowship which belongs to the children of the Most High. What a wonderful work are we permitted to do, as disciples of the beloved Savior!

* *

Cancer of the Breast—Another Triumph for the Combination Oil Cure.

North Eaton, Ohio, July 9, 1905.
Dr. D. M. Bye Co., Indianapolis, Ind.

Dear Sirs—I will write you again today to let you know how mother is. She has got so now she is feeling quite well, for her. The sore healed up nicely but feels a little sore and tender yet—all healed up in just four weeks. She says she is very thankful for what your medicine has done for her, and we shall always speak a good word in your favor.

Hoping you may live many years to help others similarly afflicted, I am, Yours with respect,
MRS. PHEBE THOMPSON,
and daughter,
MRS. I. B. LYON,
Grafton, Ohio.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on Cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

Christian Endeavor.

By H. A. Denton.

Oct. 22, 1905.

THE SONGS THAT HAVE HELPED.—Eph. 5:12-20; Col. 3:15-17.

For the Leader.

If all things else connected with the devotions of the church were blotted out, our hymns would hold what was in most that was lost. If all history, and even the Scriptures, should be destroyed, and we should take the hymns of the Christian centuries, and, while our memories were fresh, try to restore the loss from the hymns, do you not think we would find most of it there? Indeed we would. What would the church service be without the hymns? What would the hours of grief be without the sweet song to cheer us? What would the oppressed do with no freedom to sing out the grief of their souls? Prayer and song, how the two furnish us unto strength and joy! In this practical age, when all the poetry has about gone out of our souls, we need to turn to the subject of hymns, the department of sacred poetry, and build again in our hearts the thrones of devotion and the altars upon which the fires of hymnology flame out. In our meeting this evening let us realize all the lesson committee had in mind for us when this topic was selected for our consideration.

For the Members.

1. We must not let hymn singing with us sink to the level of a mere performance. Singing is just as real as speaking. We must feel this. Why should it not be so? We have come to a pass difficult for us, but it is not impassable, or it would not be styled a pass: To get over the habit of thinking we should mean what we say in our talks, and, yet, pay no attention to the meaning of our words when we sing. This is a real difficulty. The sooner we begin to agitate the matter the better it will be for us. We must get over the pass. And the best way is to begin to think when we sing: "Now, I mean this, every word of it, and I am saying what I mean as much as if I were speaking."

2. If we are to make our speech in hymns to be real, we must give attention to utterance. Have you ever had one sing in your Endeavor meeting who was not understood? The words were not enunciated so any unfamiliar with the piece could understand. Those who listen under such circumstances can get little good; and those who sing have yet to show that they get any more out of it than a mere tonal exercise. When we take away utterance from the hymns and still argue for the devotion in them by claiming that musical tones are parts of a universal language, and that there is worship in the piece whether the words are understood or not, let us turn to prayer, which is only another form of devotion, and see if there is much devotion to us in the mumblings and ravings of some one who is muttering in signs and syllables of an unknown jargon. Our words must be distinctly uttered.

3. In order to get the most out of religious music, we must come to the understanding of the fact that it is a field of music of itself. Schools of music should give preparation to their pupils with this in view. It is one thing to sing at society functions, and it is another thing to sing at midweek prayer meeting. It is one thing to sing in opera, and it is another thing to sing in a revival chorus. It is one thing to be an opera soloist, and it is another thing to be a sacred soloist. "Well," says some one, "I thought every one knew that." To be sure, most people are supposed to know it, but just about one in a thousand of our cultivated singers acts as though he knew it when he goes out into the world to sing. It is the fruitful cause of much of the fun-poking at singers of cultivated voice. If a voice is natural, and if it has been naturally developed, it is not going to grate upon nature. When the rude son of nature sits on a back seat and comes as near to an explosion as possible without exploding over your effort to sing, you may be doing the stunt according to approved methods, but you may be sure your methods have been wrongly named.

4. This was not intended for a lecture on music, for the writer makes no claims to the ability to do such a thing, but he feels like a common person, such as make up the rank and file of our societies, and he feels that he can testify to whether certain ways of singing, as well as certain hymns, have helped him. For this reason he has let the discussion drift into a consideration of methods more than hymns, hoping to be thus able to do more good by such a course. It is to be hoped that music committees will give attention to this. And let leaders pay attention to the preparation of the lesson. Especially let them see that the musical part is as much real as the other parts. For this particular meeting let there be the best of preparation. The favorite hymns of those present might be called for, and four or five old hymns might be taken as a basis for a devotional meeting of unusual interest. Take the hymns in the daily readings, and a sketch of each one of these hymns, if at all possible; mingle description with execution and interpretation until the interest is at a white heat. This can be done. It will make a meeting that your members will not soon forget. Then have a section of the meeting devoted to hymn experiences, in which persons may rise and, in a word or so, tell what hymns have helped them and why and where.

Quiet Hour Thought.

Am I trying to make music a ministering spirit to the sorrowing and sinful into whose lives I have chanced to be thrown?

DAILY READINGS.

M.	"Rock of Ages."	Psa. 61:1 8.
T.	"Refuge."	Psa. 55:1-8.
W.	"Abide with Me."	Luke 24:28-35.
T.	"The Lord is My Shepherd."	Psa. 23:1-6.
F.	"Just as I Am."	John 1:35-39.
S.	"Nearer, My God, to Thee."	Gen. 28:10-22.
S.	Topic—Sacred songs that have helped. Eph. 5:15-20; Col. 3:15 17. (A praise service.)	

❀ ❀

NERVOUS WOMEN

Take Horsford's Acid Phosphate

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

ST. LOUIS, MO.

Best of References. **Correspondence Solicited**

PROFESSOR MORAN'S

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

Special Homeseekers

EXCURSIONS

VIA

Louisville & Nashville R. R.

TO POINTS IN

ALABAMA, GEORGIA,
MISSISSIPPI, FLORIDA,
NORTH AND SOUTH CAROLINA,
VIRGINIA, KENTUCKY,
TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. E. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago.
F. D. Bush D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

GET MONEY—I DID—GOT $301.27

In 2 weeks doing plating. writes M. L. Smith of Pa. (used small outfit), **Start as Smith did**—that's easy—hundreds already started—new ones daily—money coming in—goods going out. People everywhere have table-ware, watches, jewelry, etc., for the **"Gray Plating Man."** Practical outfits, all sizes, heavy plate, **guaranteed,** pure gold, silver, nickle metal plating, equal to new goods, latest process, taught free quickly. **experience unnecessary,** all easy, secrets exposed. **Own and Boss a business at home** or **travelig all or part time** that **pays $15 to $50 weekly**—you can. Write today for new offer, sample, and hundreds letters from successful agents—free to all. **Gray & Co., Plating Works, 82 Miami Bldg, Cincinnati, O**

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

SEALED CHESS PROBLEMS, Sample for 2 cent stamp. G. W. Buck, 1370 Clara Ave., St. Louis, Mo.

FOR CHEAP HOMES in S. W. Texas on easy terms, write J. C. Mason, Box 280, Station A, Dallas, Tex.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

CHORISTERS and PREACHERS. Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

Family Circle

The Northerner.

By Harry Clarke Hubler.

The college campus was very quiet. It was almost midnight. With the exception of a small coterie over in front of Old East, the other students had retired to their rooms, and I was hastening to follow their example when the old gentleman accosted me from the chapel steps.

"Young man, what is the name of yonder building?"

"Bosler Hall," I replied.

"And that one over there?"

"Denny Hall."

"Changed, much changed," he muttered.

"You're a stranger?" I asked.

"Well, yes, I'm a stranger," he answered, half to himself. And then he added absently, "It was before the war."

"I don't think I understand. Were you a student here?"

"A student, but not a graduate," he replied sadly. "I left college in my junior year, not to return until today."

"The college wasn't so large then—before the war," I ventured.

"No, not quite so large, perhaps, but our love for the old place was just as great. And those days, they were far different from the present ones. This was common ground for North and South. Here met the sons of Puritan and Cavalier. And just before the tempest broke, the issues of the day became the all-absorbing topics. At club and boarding house—everywhere, we discussed states' rights and slavery with a warmth that more than once caused us to come to blows."

For a little while we both were silent, listening to an old college melody that the boys were singing.

"I'll tell you a story of those days, if you choose to hear," said he, when the last notes had died away. Then without awaiting my reply, he motioned me to a seat beside him on the moonlit steps.

"In the year 1860," he said, "the two literary societies had their respective halls on the third floor of Old West. I was a member of Belles Lettres—at one time president. We debated the questions of the day much as I suppose you do now. But sometimes the discussion warmed until hot words passed, and the feeling thus aroused did not die with sunset.

"One morning the news reached us that Lincoln had been nominated for the presidency. It happened that the society met that afternoon. The question for debate was whether a state had the right to secede from the Union. A young Virginian argued the affirmative, and by some mischance, the negative was upheld by a Northerner. The news of the morning had caused bitter feeling, and brought forth bitter remarks from the Southern students. This bitterness was carried into the debating hall and soon crept into the discussion.

"'I deny the right of any man or set of men to say that a state shall not secede,' declared the Virginian. 'And he who asserts that the general government has the right to prevent secession is a tyrant.'

"'That is a lie,' burst from the Northerner.

"The young Virginian turned toward his opponent, who had risen to his feet, and half raised the book which was in his hand, as though to hurl it. For a half-minute each met the other's eye unflinchingly—then the meeting was adjourned.

"That was the last time that either man stood in that hall. When, white and silent, they passed over the worn sill that bright May afternoon, they passed out forever.

"That night, on the stroke of twelve, two students stood beside a boulder at the northwesterly corner of Stony Lot. A moment later two more appeared, carrying a small case. The moon was very bright, much as it is tonight, and a faint breeze was blowing from the west. Few words were spoken. Silently they paced off ten paces. The men tok their positions—the Southerner toward the west, the Northerner nearer town. A night bird was flying hither and thither overhead, and over in the distant wood a whip-poor-will was calling. The swish of the wings and the mournful call intensified the awful stillness of the night.

"'Are you ready?'

"The arm of the second was slowly raised—'Fire!'

"Two shots rang out.

"Erect and immovable one figure stood, with the smoking pistol in his hand, his face doubly white in the pale light of the moon.

"The other sank slowly down unconscious, the blood streaming from his head.

"'Take care of him,' directed the Southerner briefly, pointing toward the lifeless form of his adversary.

"Then he disappeared.

"Slowly and laboriously the two seconds bore the wounded man back to his room.

"On the fifth day after, the president of the college heard a light tap on his office door.

"'Come in,' he said.

"The door opened, and he saw a girl of eighteen standing on the threshold, slender and tall, with eyes of liquid brown. Her cheeks were red and her delicate features beautifully molded. From under her hat crept masses of dark, unruly hair.

"'Are you the president?' she asked, timidly.

"'I am,' replied he. 'Won't you be seated?'

"Shoving aside his papers, he turned toward her expectantly.

"'I have come to see my brother Robert,' she explained. 'Father is dead and—buried. Robert doesn't know it. I sent him telegrams, but I'm sure he didn't get them, because he didn't come. Can—can you tell me where I'll find Robert?'

"The president saw tears in the brown eyes.

"'There, there—don't cry,' he said. 'We'll find Robert. There has been a mistake somewhere. That's all.'

"'I—I was afraid something had happened,' she answered, smiling through her tears. 'You are so kind. I'm sure now that everything is all right.'

"'Yes, we'll find him,' assured the kindly man, smiling back at her. 'But I don't think you told me your name.'

"'Oh, didn't I?' she said, as the color surged over her cheeks and forehead. "Please pardon my forgetfulness. My name is Margaret Forrester.'

"The president paled a little and a pained look appeared on his face. His voice was very low when he spoke.

"'Your brother's name was—'

"'Robert Forrester.'

"The pfesident turned away and was silent. Over on the campus some of the tudents were playing ball, and their shouts and cheers floated in through the open window.

"The girl listened, trying to detect her brother's voice.

"'Possibly, possibly you were right, my child,' said the president finally, in a low, unsteady voice. And as he turned toward her, she saw his eyes were moist.

"'Is he dead?' asked she, pale as death.

"'No, he's not dead.'

THE ROOT OF THE MATTER

He Cured Himself of Serious Stomach Troubles, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another. I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test) malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system to receive the nourishment which can only come from food. Stimulants and nerve tonics never give real strength, they give fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Athough Stuart's Dyspepsia Tablets have been in the market only a few years, probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

"'Oh, something *has* happened,' she cried. 'Tell me, sir; please tell me what it is.'

"The president thought a moment.

"'There was some trouble between him and another student,' he replied slowly, 'and he has gone away.'

"'Why did he go?' she asked. 'Robert was not one to be afraid. Why did he go?'

"The president saw that she could not be denied.

"'It was a duel,' he explained.

"'And he is wounded?'

"'No, not he.'

"'He wounded, he—he killed——' Her beautiful eyes were wide open, her face bloodless and tearless.

"'The young man lives, as yet,' the good man hastened to say. And then he added fervently. 'We all hope and pray that he will recover.'

"The minutes dragged slowly by, and the birds sang just outside the window, and the happy voices of some children playing on the lawn drifted in with the western breeze. The president knew how deeply the young heart must be hurt by this new sorrow, and his whole soul went out in sympathy. But he said nothing. He, too, had suffered, and knew from experience there is no sympathy like silent sympathy.

"'Where is the man?' she asked presently.

"'He is here.'

"'In this house?'

"'That he might not be disturbed, I had him brought here.'

"'I must see him.'

"'He is very ill, my girl, very ill. They allow no one, not even me, to enter the room.'

"'But I must see him. Please take me to him,' she pleaded with her eyes suffused with tears. 'Oh, I *must* see him.'

"'Why do you wish to see him, my child?' asked the president. 'You can do him no good.'

"'Please, please take me to him,' was her reply. 'I must tell him that Rob is sorry—for I know he is, and—'

"'But he is unconscious,' the president objected. 'He could not hear your voice. He is very near the crossing.'

"'Oh, he mustn't die!' cried the girl as though her heart were breaking. 'He must live, get well again! Why, if he died my brother would be stained with blood. My brother would be a—a—but he shall not die! I'll nurse him back to life and health again. I'll stay by his bedside night and day that he may live. I'll do it for Rob's sake.'

"The president dashed a tear away, then rose, and taking her hand in his, led her up to the sick chamber. The white-capped nurse signaled silence, then led them to the bed where the student lay. The poor, wan face was white as the coverlet. He looked as though death had already claimed him. Around his head was bound a wide white bandage. He did not move.

"The girl stepped softly to the bedside, and there knelt down. Only the great Father knows how fervent was the prayer that came from that poor troubled heart; how agonizingly she pleaded that that life might yet be spared. 'Oh, God,' she said, 'he must not die, he must not die!'

"When she arose she was alone with him for whose life she had just been pleading. The white face on the pillow turned uneasily as she looked down upon it, and the eyelids slowly opened.

"'Bob, old boy,' the pale lips murmured, 'I'm sorry.'

"'And Bob is sorry, too,' she whispered, kneeling beside him.

"'He is?' was the faint response.

"'Oh, yes, he's very sorry.'

"'Then it's all right—all right.' And he relapsed into silence again.

"Margaret heard a slight rustle behind her. It was the nurse, who moistened the bandage and drew up the coverlet, then, putting her arm around the slender waist, she drew the weeping girl away.

"For long weeks Rob's sister watched beside the wounded man, while the death angel hovered close overhead. Then, by almost imperceptible degrees, strength came back again, and health with it. One day the surgeons pronounced the patient out of danger.

"That evening, as the Northerner lay looking out toward the west, where the clouds were assuming the gorgeous tints of sunset, his young nurse came softly into the room and sat beside the bed. The red, horizontal rays of the declining sun seemed to surround her head with a halo. He thought he had never seen her look more beautiful.

"'I am going away tomorrow,' she said, after a little while.

"He gave a start of surprise. Somehow it had never occurred to him that some time she would leave him.

"'Are you joking?' he asked.

"'No, I'm in earnest,' answered she. 'You are out of danger, the doctors say, and I must go back to Virginia.'

"'But the doctors are wrong sometimes,' he objected.

"'In this case I think they are right,' she smilingly responded.

"'Why must you go? Why can't you stay and see me through?'

"'I must go back. I must find Robert and tell him that—that you're not dead.'

"'You don't know where he is.'

"'I'll find him,' she replied.

"They looked out toward the west for several minutes without speaking.

"'Margaret, I wish you would always stay.'

"She shook her head.

"'But you saved my life. I need you,' he insisted.

"'I can not stay,' she answered in a low, firm voice.

"'Can't you love me?' he questioned.

"'It would bring only pain and sorrow to love one who was my brother's enemy,' replied she.

"'I'm not his enemy,' he cried. 'I'm sorry from the bottom of my heart that trouble ever arose between us. But it had its blessing, too,' he added quickly, 'because it brought you to me.'

"'But he's your enemy, perhaps, for he doesn't easily forget.'

"'If he knew that I regretted what was said and done, I'm sure that we'd be friends again.'

"'Perhaps—I pray you would,' she added earnestly.

"'Come, Margaret,' he pleaded, 'tell me that some day you'll stay with me always.'

"A beautiful flush mantled her cheeks as she felt his thin, weak hand close over hers, and for a moment she allowed it to remain. Then she arose, and he saw a light in her wonderful eyes that thrilled him.

"'When you have met him and your

The Bible in Plain English

Not a word you cannot understand; not a sentence that is not perfectly plain. The best scholars of America and England worked 29 years to give the world

THE AMERICAN STANDARD

Revised Bible

The same Bible your fathers and forefathers used, but in present day, understandable English, instead of the English of 300 years ago. The American Standard is the best Bible for home, church and Sunday school, because it makes every meaning clear and plain.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c to $18.00, according to size and binding. We send direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, **with the name of your bookseller**, will get you this booklet.

THOMAS NELSON & SONS

37Y East 18th Street, New York

The Bethany Books

Christian Endeavor Reading Course

——*SUBJECTS*——

(1) The Plea and History of the Disciples of Christ
(2) The English Bible : (3) Christian Missions
Three Cloth-Bound Books on each Subject.

This course of study if followed as outlined by the authors will give the student a thorough and most helpful knowledge of the people who are pleading for simple, primitive Christianity, and of the Bible which they exalt as the Book of books. Note the titles and authors below:

Concerning the Disciples.—B. B. Tyler.
Bible Doctrine for Young Disciples.—F. D. Power.
Life and Teachings of Jesus.—H. L. Willett.
A Hand-book of Missions.—A. McLean.
Sketches of Our Pioneers.—F. D. Power.
A Guide to Bible Study.—J. W. McGarvey.
Prophets of Israel.—H. L. Willett.
Heroes of Modern Missions.—W. J. Lhamon.
Missionary Fields and Forces.—W. J. Lhamon.

PRICES:

Any one book prepaid, 35 cents : Three books, $1.00
The entire course of nine books, $3.00

CHRISTIAN PUBLISHING COMPANY
2712 PINE STREET, ST. LOUIS, MO.

quarrel is no more,' she said, 'come to Virginia.'

"The next day she was gone.

"Thereafter he received a letter at infrequent intervals telling him something of her life on the old plantaion, but nothing beyond what friend would write to friend, and never a word about her brother. He understood that she hadn't found him.

"Finally the dark war clouds that had lowered over the land so long burst in all their fury, and Virginia became a bloody battleground. The Northerner no longer heard from Margaret, and when the tide of battle rolled across her state he trembled for her safety.

"He was in Virginia, but he was there a soldier. Once or twice he thought the march would bring them near enough to the Forrester home for him to satisfy himself that she was safe. But the direction always changed, and he continued to march and fight, ignorant of how she fared.

"Then came Gettysburg. The Northerner was there. He saw the brave sons of the North and the South meet in the bloodiest struggle of the war. He was at the 'Bloody Angle' when Pickett's men marched forth to almost certain death. He saw the charging columns torn into fragments by shot and shell, yet they pressed on. As they drew near the Union line their colors fell. A brave Southern officer snatched them up and advanced them before his troops, cheering them on. Their ranks were shattered and broken, yet they pushed forward after their flag. They had almost reached their goal when suddenly the officer was seen to fall. He was desperately wounded, but he still held the colors up defiantly from where he lay, until his weakening hands refused to hold them longer, then they drooped and fell beside him.

"The Northerner sprang over the stone wall to seize the fallen flag. Just as he had laid his hand on the staff, he looked at the upturned face and staggered back, trembling in every limb. It was Robert Forrester. In an instant he was on his knees beside him.

"'Bob—look—do you know me, Bob?' cried he.

"The dark eyes slowly opened..

"'Do you know me, Bob?' pleaded the Northerner.

"'Yes, I know you, Jack,' was the faint response. 'It's no use—no use,' he added, as he saw his old classmate trying to stanch the flow of blood. 'I'm done for, lad.'

"'I'll go for a surgeon,' said the Northerner, springing to his feet.

"'No, no, don't leave me,' said the wounded man, faintly. 'It's no use.'

"He closed his eyes a moment as Jack moistened his lips and bathed his head from his canteen.

"'Jack.'

"'Yes, Bob.'

"'You'll have to put your ear down close, for my voice is getting weak.'

"'I can hear you, old boy,' said the Northerner, bending close over him.

"'I thought I'd killed you. Can you hear me?'

"'Yes.' The Northerner's voice was choked.

"'I'm so glad I didn't—so glad!' he murmured. 'I'm sorry that anything came between us. Forgive me—Jack!'

"The Northerner was sobbing aloud.

"'I've—a sister. Tell her—I thought—I was a—murderer. That's—why—I didn't—come home.'

"Over toward Round Top a regiment was cheering.

"'The — charge — failed. We — part— friends. Don't—forget—to——'

"Jack put his ear close down, but heard only one word, 'Margaret!'

* * * * *

"One day, just after Appomattox, the Northerner stood in the Forrester drawing-room, awaiting some one. He was in his uniform. His face was serious, yet not altogether sad, for there was gladness mingled with his sorrow. Presently he heard a rustle, and Margaret stood in the doorway.

"She recoiled a step in surprise.

"'Is it Jack?' she asked.

"'The very same,' he replied, coming up and taking her hands in his.

"'And—and is the quarrel ended?'

"'It is, Margaret.'

"'And you saw Rob?' she inquired, with a sudden yearning earnestness that startled the Northerner.

"'Yes, I saw him,' replied Jack.

"'Is he coming home?'

"'I'm afraid not, Margaret,' said he.

"And then she saw the moisture in his eyes and understood.

"'Tell me all about it,' she whispered brokenly.

* * * * *

"Two days later they were walking under the shadow of the maples. The next day he was to return North.

"'I've come to Virginia,' said he, after a long silence.

"'Do you like it here?' she questioned.

"'Next to the time of my long illness at the college, five years ago, these last three days have been the happiest of my life.'

"'I'm glad you like Virginia,' she said.

WHY ARE YOU
A SUNDAY SCHOOL TEACHER?

We believe it is because you want to do what you can to be of real service, by aiding in the moral, intellectual and above all the spiritual growth of your pupils. To attain the highest success you must recognize

Three Necessary Things

You must know your subject.
Are you satisfied with your work? Is it difficult and irksome?

You must present to your pupils appropriate lessons, such as are suited in matters of material and treatment to their tastes and mental development.

You must recognize established educational principles in carrying on this work, if it is to fulfill its mission as the great educational institution of the church.

We Can Help You

By assisting you in the preparation of your lessons. Let us write you.
By furnishing suitable textbooks. These are to be found in the

CONSTRUCTIVE BIBLE STUDIES
A SERIES OF TEXTBOOKS FOR
THE GRADED SUNDAY SCHOOL
CURRICULUM FOR 1905-6

For the Kindergarten Division

One Year of Sunday-School Lessons. By Florence U. Palmer. Postpaid $1.00.

For the Elementary Division

BEGINNING GRADE (AGES 6-8)

Manual for Teachers, with lessons, music and manual work. By Georgia L. Chamberlin and Mary Root Kern. (Ready Jan. 1, 1906.)

ADVANCED GRADE (AGES 9 TO 11)

An Introduction to the Bible for Teachers of Children. By Georgia L. Chamberlin. Postpaid, $1.00.

For the Secondary Division

BEGINNING GRADE (AGES 12-13)

Studies in the Gospel According to Mark. By Ernest DeWitt Burton. Postpaid, $1.00.

INTDRMEDIATE GRADE (AGES 14-15)

Samuel. By Herbert L. Willett. (Ready for use in the autumn.)

ADVANCED GRADE (AGES 16-17)

The Life of Christ. By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.00.

For the Adult Division

The Priestly Element in the Old Testament. By William R. Harper. Postpaid, $1.00.

The Prophetic Element in the Old Testament. By William R. Harper. Postpaid, $1.00.

A Short Introduction to the Gospels. By Ernest DeWitt Burton Postpaid, $1.00.

A Handbook of the Life of the Apostle Paul. By Ernest DeWitt Burton. Paper. Postpaid, 54 cents.

For the Home Division and Private Circles

The Foreshadowings of the Christ. By William R. Harper. Paper, 50 cents.

The Life of the Christ. By Ernest DeWitt Burton. Paper, 50 cents.

The Social and Ethical Teaching of Jesus. By Shailer Mathews. Paper, 50 cents.

The Founding of the Christian Church. By Ernest DeWitt Burton. Paper, 50 cents.

The Work of the Old Testament Sages. By William R. Harper. Paper, 50 cents.

The Work of the Old Testament Priests. Py William R. Harper. Paper, 50 cents.

HELPS FOR SUPERINTENDENTS AND TEACHERS

Principles and Ideals for the Sunday School. By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.11.

An Outline of a Bible School Curriculum. By George W. Pease. Postpaid, $1.63.

A pamphlet on the graded curriculum as applied to Sunday School work will be sent free on request

ADDRESS DEPARTMENT 13

The University of Chicago Press
Chicago, and
156 Fifth Ave., New York

"'There's something I'd like much better even than coming to Virginia.'

"'Something you'd like better?' she inquired wonderingly.

"'Yes—to take you North with me,' he said.

"'But why should I go North?'

"'Why, surely you have not forgotten that I love you!' exclaimed the Northerner.

"'You said so once, but it was possible that you had changed,' was her response.

"He caught her in his arms.

"'And now you will go?'

"'I'll go,' she said."

* * * * *

The tale was done. Long since the boys over in front of Old East had sung their good-night song and gone to their rooms. From a distant tower boomed the stroke of one. We both sat silent for a little time, then the old man rose to go.

"I'm very glad that we have met," said I, extending my hand. "I wish that I could meet Margaret and the Northerner."

His hand closed firmly over mine.

"Margaret is up there," he said, simply, pointing toward the starry heavens. And then he added in a low voice, "I am the Northerner."—*Epworth Herald.*

◆ ◆

AN UMBRELLA INTERVIEW.

In an article on "Writing for a Living," in The World's Work for October, Gilson Willets tells the following anecdote of a memorable interview with Russell Sage:

In that early morning of my writing life, and in the evening of my day, I interviewed Russell Sage. The editor who gave me the assignment had said: "Persistence and impudence will do it." I rang the bell at No. 506 Fifth Avenue. Mrs. Sage opened the door, and behind her I saw the gaunt form of Mr. Sage. "Well, well, what is it?" he asked, rubbing his hands as if they were chilly. I told him what I wanted, and he replied: "You must excuse me." Putting on his weather-beaten derby, he added: "I am going out."

I told him I would go out with him. He smiled as he buttoned up his faded overcoat and stepped out. It was raining. I asked him to take my umbrella, for it was larger than his, and as we turned into Forty-second Street we exchanged umbrellas. He was going, he said, "just down the street," to Dr. Paxton's Presbyterian Church, to prayer meeting. At the church door he said: "Good-evening! We part here."

But I, too, went in to prayer meeting. When Mr. Sage bowed his head so did I. The meeting over, I rejoined him at the church door. I had prayed in that meeting, and now my prayers were answered. For, as we walked back through the rain to his house, Russell Sage answered my questions "for publication." We both forgot the exchange of umbrellas, and the skeleton of his umbrella is still in my attic.

◆ ◆

A WASTED LIFE.

In his fifteenth anniversary sermon at Dallas, Texas, October 1, Bro. M. M. Davis, pastor, told the following suggestive incident:

In 1860 a gentleman from New York traveling through the south met a girl of great wealth and beauty and married her. The girl was good, and her tender heart was always in sympathy with the suffering, and her pure young life was wholly given to the Christ and his church. But in New York her wealth and beauty drove her into the mad whirl of fashionable life. Her home was a palace; her equipage was one of the most attractive in the park, and her beauty, her charms and her dresses were described in the society journals, and she became drunk with admiration. She dressed and danced, and hurried from ball to reception, and from opera to dinner. When tired of the pleasures this side the sea she went to London and Paris. Neither she nor her husband had any other idea of life than that of enjoyment.

About twenty years later, when returning from California, she was in a railroad wreck and received a fatal injury. She was carried into the little village station and the doctor was called. She was suffering no pain, and her only consciousness of injury was her inability to move. She said to the doctor in imperial tones: "I must go home to New York." "It is impossible," replied the doctor. "You can live only an hour, and if you are moved you will die sooner." She was lying on the floor. The brakemen had made a pillow for her with their coats. She looked about the dingy room, with its rude walls and tobacco stained stove. Then turning to the doctor she said, "I have but an hour, you tell me?" "Not more than that," he replied. "And this is all that is left me of the world," she continued. She then threw her arms over her face and was quiet for a time. Then she turned to the doctor in a frenzy and said, "To think of all I might have done with my money and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour Why, doctor, I did nothing—nothing but lead the fashion! Great God! Now I've only an hour!"

◆ ◆

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

The Approved
TARRANT'S SELTZER APERIENT
TRADE MARK REGISTERED.
Effervescent relief for Headaches
SICK STOMACHS, INDIGESTION
Acts pleasantly, quickly, with such general beneficent effects that it has retained the favor of Physicians and the Public
for more than 60 years.
At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

The College of the Bible
Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

BEST THING ON WHEELS
FREE RECLINING CHAIR CARS
ON THE
Henderson Route
(ALL TRAINS)
BETWEEN
ST. LOUIS
LOUISVILLE
AND KENTUCKY POINTS
S. ECIAL RATES.
One-Way Colonist
AND
Round-Trip Homeseekers

When you travel, why not be comfortable?

The up-to-date equipment, the safe and convenient train schedules offered by the HENDERSON ROUTE and the direct connections made in St. Louis Union Station with all trains from the West and Southwest solves the problem.

If you contemplate a trip, take the time to write us.

Insist on your ticket reading via St. Louis and the Henderson Route. This will insure you comfort in travel.

ASK FOR RATES

F. G. CUNNINGHAM, - T. P. Agt.
W. C. LINDSAY, - - G. Agent.
206 N. Broadway, ST. LOUIS.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

EVERYBODY IS LAUGHING HEARTILY
—AT—
REUBEN
—AND—
HIS EXPERIENCES AT COLLEGE AND ABROAD.
Send One Dollar for "Reuben: His Book" to
CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

With the Children

By J. Breckenridge Ellis

A Week With the Woodneys.

FIFTH NIGHT (CONCLUDED).

G. C. D. Woodney's was brilliantly illuminated when Mace and Ed came back with the mandolin-string. A great chandelier in the front hall was doing all it could to make you forget the absence of electric lights in the village. Mrs. G. C. D. Woodney, looking from the parlor window and seeing the young people rush up the porch steps, turned to her guests and said, "My son is so full of life and high spirits! He is just like all the Dobneys."

Old Mrs. Woodney was a little ruffled by this remark, and answered, "I think him a perfect Woodney."

"Who—my son Ed?" cried Mrs. G. C. D. Woodney, who in her maidenhood had been a Dobney. "No, indeed! He has not a single characteristic of the Woodney family. I have often pointed it out to George. I say to George, 'Our Ed is nothing like the Woodneys. Strange that he didn't take after them in some respect!' And it *is* curious. Oh, no, Ed is a Dobney."

"Well, he has the name—that's something!" rejoined the old lady, as Ed and Mace sought the piano, where the mandolin was awaiting its string.

"Do you know," said Mrs. G. C. D. Woodney, "that my husband—your nephew George—seems absolutely devoid of what I may call family allegiance. Perhaps it is because all his life he has been thrown with the Dobneys. I can't get him interested in the Woodneys. Sometimes a Woodney passes through the village—generally a drummer, or a seed-man or the like—and I say, 'George, you'd better hunt up that Woodney and see if he's any kin.' 'Oh, I haven't time!' George says."

Jennie made a movement as if about to speak, and her mother suddenly hushed and looked about for silence. Then Jennie: "The Dobneys are awfully nice people in this county. They own more land than anybody."

"Yes," resumed her mother, after waiting to be sure that the spring had ceased flowing, "the Dobneys are very influential."

"Jennie," said old Mrs. Woodney, "you should be proud of your Woodney kin, for the Woodneys are very fine people. They may not own much land, but Jerry Woodney was a representative from Virginia, Thomas Woodney ran for senator in this state, and Humboldt Woodney wrote an 'Early History of Kentucky.'"

"The Dobneys," said Mrs. G. C. D. Woodney, "have always been very rich people." She said no more; she was content to let it go at that.

"I do not care for books," said Jennie, thus disposing of Humboldt Woodney with a breath. "It always seemed to me so—I don't know how to express it—like waiting on people, to be an author. It's a kind of a servant, you know."

"Yes," said Mrs. Geraldine, smiling, "like a servant hunting a job whom nobody will hire. Now *I* am going to begin a book pretty soon. I have been waiting for a central idea; as soon as I find it, I'll commence."

Mace and Ed began to play a duet. Mrs. G. C. D. Woodney and Jennie listened with rapt attention to Ed's performance, while Mrs. Geraldine Woodney, her husband and old Mrs. Woodney gave undivided attention to Mace's accompaniment; nobody spoke a word until those places were reached where one performer rests. During these brief passages, the near relations of the one not playing, indulged in small-talk until that one came to the end of the rest. The music was simple and popular, and it was not difficult for Mace to follow the air by ear. Ed was pleased with her manner of falling in with his mandolin, and when the evening came to a close, these young people were delighted with each other. When the family went home, Ed accompanied them to their gate, chatting gaily, and causing his companions to laugh in a free-hearted way. They had wanted Jennie to come with them also, but Jennie never liked to do anything, so she had stayed at home.

"Good-night, Ed," said old Mrs. Woodney as they parted; "you may take my word for it, you are a perfect Woodney!"

"Remember, Mace," said Ed, after bowing gallantly to his great-aunt, "the music club is to be organized at my house, next Tuesday night."

"How could I forget it?" cried Mace. Ed walked briskly home, humming the last air he and Mace had played together.

"By the way," said Mr. Woodney, suddenly, "I wonder why Bob Enderthorpe hasn't come to read law to me? He seemed delighted when I proposed it."

Mace wondered how anybody could think of law or of Bob Enderthorpe. Her mind was still in a blaze of lights, fine carpets and pictures, statues, costly furniture—in short, illuminated with the rich furnishings of G. C. D. Woodney's house. The merry, eloquent voice of Ed sounded in her ears. Ah—a life like that—music, beauty, luxury—that was what she wanted!

"Well," said Mrs. Geraldine Woodney, "we've had a pleasant evening, but it's nice to get back home again." They passed through the bald yard with its ridiculous patch of hard-gotten grass. Mace looked at the green cottage, the small window-panes, the door opening flat upon the naked ground. She said nothing.

"Yes," said old Mrs. Woodney, "my nephew has a fine farm, but the house has too much Dobney about it. He must be half Dobney himself, for he couldn't get back to bid us farewell."

'Mother," said Mace, suddenly, "let's go in by the parlor door. Somehow I don't want to look at that pump in the front room."

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.
A condensed and
accurate account of
the life of the great
Religious Reformer
Written in Attractive Style
The Book for
Busy People
234 Pages. Cloth Binding
PRICE, Postpaid, $1.00
Christian Publishing Co., St. Louis.

Mrs. Geraldine laughed, but Mr. Woodney became grave. "My dear," he said, "let us never leave home, if we return to it discontented. Can we begrudge anyone their riches when we have such a wealth of love?"

"I don't begrudge them anything," said Mace; "it was just a feeling—I don't know why it came. But I don't want to see that pump, father."

"Come around the house, then," said Mrs. Geraldine, leading the way.

"As for me," said old Mrs. Woodney, stopping at the front door, "I dislike the pump as much as any one; but I'm too old to risk breaking my neck over that new porch with its pit before the door."

Mace and her parents went around the house. Suddenly Mrs. Geraldine cried out, "Look! look!"

"What is it?" demanded Mr. Woodney, alarmed.

"What *can* it mean?" cried Mace in despair, as she stared at the front porch.

"Mother!" cried Mrs. Geraldine Woodney. "Bring a lamp, quick!"

"Geraldine—" pleaded Mr. Woodney, "Mace—what has happened?"

"We are undone!" cried Mrs. Geraldine, too excited to heed her blind husband.

Very Low Rates
One-way Colonist Excursion tickets via the Northern Pacific Railway, until October 31, 1905, to Washington, Oregon, Idaho and Montana and points in British Columbia. Your chance to find a home in the Great Northwest. Liberal stopover privileges and low side-trip rates for those who wish to break the journey.
Fast through passenger service. New and handsome standard and tourist sleeping cars and through dining cars. Through Burlington-Northern Pacific service from Omaha, Kansas City and St. Louis, via Billings, Mont., to Puget Sound.
Rich Land at Low Cost
ALONG THE
Northern Pacific Railway
A. M. CLELAND, GENERAL PASSENGER AGENT, ST. PAUL, MINN.
For special literature and information write C. W. Mott, General Emigration Agent, St. Paul, or to D. B. Gardner, District Passenger Agent, 210 Commercial Building, St. Louis, Mo.

"What can we do?" exclaimed Mace. "Where can we put anybody?"

Mr. Woodney wrung his hands in despair.

"Benjamin," said his wife, observing him, "here is a large trunk standing on our front porch. A *trunk!* Well, the house won't hold any more people. I'll just run off." Old Mrs. Woodney now opened the parlor door and held up a lamp, whose beams revealed a tall leather trunk. "What does this mean?" she cried, starting back, as if gazing upon some hobgoblin.

"Mrs. Woodney," called a voice from the side fence. It was Miss Polly Day. "D Tumbleton drove that trunk up to your back door soon after you went out to supper. He wanted to get into the house, but I told him it would be safe on the porch. He said he had already been paid for bringing it."

"Whose trunk is it?" demanded Mrs. Woodney.

"I don't know," said Miss Polly. "Aren't you looking for company?"

"We are not. I wonder where that D Tumbleton is?"

"He went back into the country where his father is building a barn. He said there was no mistake, that the trunk was sent to you from the station." When Miss Polly had gone back into the house, the family gathered about the trunk. It told them nothing.

"Without doubt," said old Mrs. Woodney, suddenly, "cousin Sarah Tom Woodney is coming to visit us. You know the joy of her life is to surprise people. And a more dissatisfied guest, mortal never had. Nothing suits her, and she works the people she stays with, till they are skin and bones."

"I don't believe it is cousin Sarah Tom's trunk," said Mrs. Geraldine. "I was reading a story this very day where a trunk was sent just like this, and it had dynamite in it, and when they moved the trunk—"

"How can we get it into the house?" said her husband. "We'll have to bridge over that hole in the porch-floor."

"It will never come into my house," cried Mrs. Geraldine, "unless it passes over my—"

"It must be meant for the other Woodneys," said Mace. "You know Mr. Worth Acre's grandfather's daughter—"

"Mace, you are too complicated," returned her mother. "Anyway this gives me my central idea for my novel, and if I make a hit, you'll bless the day this trunk came!"

"Can we go to bed," said old Mrs. Woodney, "leaving this thing standing out here in the dark at our very door, not knowing what is in it? Sometimes people are *cut up* and *put* in trunks! *Dreadful* things have happened with trunks. Can we leave this one here and go to *bed?*"

"I can," said Mrs. Geraldine, "but if anybody wants to sit up with it, they're welcome. Remember, Luther will be here all day tomorrow, and we must be rested to give him our whole attention."

Mace clapped her hands. "Oh! I had forgotten brother's Sunday visit!" she cried. "It seems a year since I saw him. I wonder if this could be his trunk?"

"He never had a trunk in his life," returned her mother, "but if he *had,* he wouldn't bring it to spend Sunday, when he just rides over from the Mancey's farm."

"Maybe David Woodney has died at last, and left us something," suggested old Mrs. Woodney. "You know how much he thought of us, and how old he is."

"But he didn't have anything to leave," her son objected.

"He might have had a trunk," said Mace. They went to bed with the mystery unexplained.

(TO BE CONTINUED.)

❁ ❁

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers

E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

BEST AND CHEAPEST

LINE TO CALIFORNIA

Salt Lake Route

Beautiful Scenery

Fine Roadbed

Elegant Equipment

Everything New and Up-to-date

The Best Dining Car Service in the West

Daily Through Sleepers from Chicago, Omaha and Denver to Los Angeles

Be Sure Your Ticket Reads via

The Salt Lake Route

Information gladly furnished by any representative

J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, T. C. PECK
G. P. A. - Los Angeles - A. G. P. A.

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to 21st, $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only $7.00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.

P. C. 122

Christian Publishing Company

2712 Pine St.

J. H. Garrison,	President
W. W. Dowling,	Vice-President
W. D. Cree,	Sec'y and Adv. Manager
R. P. Crow,	Treas. and Bus. Manager
G. A. Hoffmann,	General Superintendent

Business Notes.

The Cradle Roll seems likely to take its proper place among the good introductions for quickening interest in the Primary Department. Samples.

In one shipment this week we sent out thirty-six Oxford Bibles, averaging $2.00 each. Our stock is complete. Any information furnished.

Have you read the advertisement of the pure books offered in this week's paper, such books as are helpful and spiritual in thought and mediation, and at only $1.00?

See the advertisements in this week's issue and write us for such books or equipment as will put yourself right or your work in good shape for great things for Christ.

Any book in the market will be supplied with pleasure, but to save time for you, give the name of the publisher or author, or both, and the book will be sent you promptly.

For devotional books, "Alone with God," "Half Hour Studies at the Cross," and "Heavenward Way," 75 cents each, or $2.00 the set, postpaid, have not been surpassed among any religious people.

Every school should have a normal or teacher supply class from which all new teachers, or substitute teachers, should always be taken, and this class will be right in line by using The Christ, of the Normal Outlines.

To read one of E. L. Powell's sermons out of "The Victory of Faith," is to fill you with a longing to read the other nineteen, all of which are among the very best. In fine binding, the book is quoted at $1.00, postpaid.

"Mr. World and Miss Church Member" is nothing but good for the "weak-kneed" Christian and will tend to stir such to a proper appreciation of how their conduct appears from a distance. Your one dollar is well spent for it.

Our Wedding Certificates and Booklets, running in price from 15 cents to $5.00, are all very acceptable, but some are much prettier than others, and are much more finely bound and cost much more for material and workmanship.

Remember, by quietly selecting your "Holiday" presents now, we will add any name in gold on any one dollar book, will enclose any card or words, will give you every preference possible if you will only see to it before the rush.

Our school superintendents can present their pupils a very pretty pin in sterling silver at 35 cents; in rolled gold (guaranteed) at 40 cents, and in solid gold (guaranteed) at 85 cents, with cross and crown and the words "Christian S. S." on them.

To the many new friends coming to us under the increased circulation of The Christian-Evangelist: Command us for any information about anything connected with any department of church work. Our 128 page catalog will be gladly sent you on application.

The revised New Testaments, at 7 cents each, or in cloth at 15 cents, or in cloth and primer type at 35 cents, postpaid, are the cheapest New Testaments on the market, and when these are gone probably no more can be had at the price. They are the 1881 revision, or the English revision.

By the constant support of our customers this company reports the best year's business in its history, and at our annual meeting this past week, words of appreciation and thanks were spoken. For such kindness we promise, if possible, to serve you better, one and all, in the future than we have done in the past, and to this end, we are constantly adding the newest and latest features in the printer's art. Our friends deserve and shall have this.

The Normal Instructor, in seven parts, is the thing for this winter, as it will prepare your teachers for their work in 1906, when the entire year's lessons are on the Life of Christ. The Normal is in seven parts at 15 cents each, the first part being on The Book; the second, on The Christ; the third, on The Church; the fourth, on The Land; the fifth, on The Institution; the sixth, on The History, and the seventh, on The People.

Our "Saturday Evening Talks" for boys and girls on Little Kings, Little Queens, Little Generals, Little Orators, Little Statesmen, Little Presidents, make a fine present for your children or pupils, and are so handsomely made, bound and illustrated that they are an ornament in any room. They are filled with the very best along such lines as tend to ennoble the children with pure thought, noble deeds and honorable service. They sell at 40 cents each, or $2.00 for the set, prepaid. Fine for Christmas.

❁ ❁

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15, via the Chicago, Union Pacific and Northwestern Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For ticket, sleeping car reservations and full particulars, apply to your nearest ticket agent, or to S. A. Hutchison, Manager, 212 Clark St., Chicago.

HOME DEPARTMENT AND CRADLE ROLL SUPPLIES.

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

A Much Needed Book

THE Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

Song Books

...FOR...

The Church, Sunday-School ...AND... Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal.

GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.

CHRISTIAN HYMNAL Revised

GOSPEL MELODIES.

POPULAR HYMNS No. 2.

LIVING PRAISE.

SILVER AND GOLD.

PRAISES TO THE PRINCE.

CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co., St. Louis, Mo.

A NEW BOOK

That is a satisfaction to us as its publishers
and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered

At the Popular Price of One Dollar, Postpaid.

CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol XLII. No. 42. October 19, 1905. $1.50 A Year

THE WORLD'S FAIR PAVILION, REMODELED AND ADAPTED FOR CHURCH PURPOSES, AND DEDICATED FOR SUCH USE ON LAST LORD'S DAY AT OLD ORCHARD, ST. LOUIS.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } Staff Correspondents.
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 1347
Editorial—
A Notable Gathering 1349
President McGarvey on the Holy Spirit 1349
The Evangelistic Campaign in Kansas City 1351
Notes and Comments...............1351
Questions and Answers.............1351
Editor's Easy Chair.................1352
Contributed Articles—
As Seen from the Dome. F. D. Power. 1353
*Solo Singing. Charles Louis Loos....*1354
*The Preacher and His Early Dead-Line Problem. W. J. Lhamon......*1355
The Evangelistic Campaign in Greater Kansas City. W. F. Richardson 1356
Our Budget........................1359
News from Many Fields..............1364
Evangelistic 1367
Midweek Prayer Meeting.............1368
Sunday School.......................1368
Christian Endeavor...................1369
Family Circle.......................1371
With the Children...................1374

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

REUBEN:

HIS BOOK

297 Pages of Humor and Philosophy in attractive and substantial cloth binding

BY

Morton H. Pemberton

"Reub reminds one a little bit of the late lamented Ben King, who was indeed a lovely soul; but Reub's is rather a broader kind of laugh-making product. . . . .

"His book is already heading the list of 'best sellers' and deserves to go. 'It is good.'"
—St. Louis Republic.

A new book but one that is springing rapidly into popularity, because of its telling wit and humor and its freedom from coarseness.

Everybody Will Enjoy It
All Will Be Benefited By It

PRICE $1.00, POSTPAID.

Christian Publishing Company
St. Louis, Mo.

Normal Instructor

By W. W. Dowling.

A Thorough and Systematic Study of the Bible, its Lands, People, etc.

IN SEVEN PARTS

Bound separately in strong Manila Covers. Specially arranged for Teachers, Normal Classes, Institutes and Assemblies.

The Very Best Work of the Kind

15 Cents per Copy. $1.50 per dozen.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthem.

Write to us about it.

Christian Publishing Co., St. Louis

THE VERY LATEST AND BEST

Christian Workers' New Testament

With marked passages so connected by references as to make a complete study of any particular theme a very easy matter

Leather Binding. Divinity Circuit.

Prices: - - - 75 cents to $1.25.

Write us for particulars

CHRISTIAN PUBLISHING CO., - - - St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. October 19, 1905 No 42

Current Events.

Some New Immortals.

The second quinquennial election of candidates for the Hall of Fame in New York University, resulted in the choice of three women and five men, as follows: Maria Mitchell, scientist; Mary Lyon, founder of Mount Holyoke College; Emma Willard, pioneer in the education of women; Louis Agassiz, Alexander Hamilton, John Paul Jones, John Quincy Adams and James Madison.

❁

The Gang and the Party.

The representatives of the ring, which is now making the fight of its life to regain the corrupt control of the municipal machinery of Philadelphia, have been most anxious to enlist the services of eminent Republicans in the campaign. The only plea which the ring can make with any semblance of plausibility to a decent man is that it stands for the Grand Old Party, and that defeat in the election would be a triumph for the enemy and would have significance for national politics. This ought not to be plausible, but to many people it is. It is encouraging to observe that some of the Republicans of national eminence who had expected to take part in the campaign have recalled their engagements and others have refused to make engagements in Pennsylvania. Senator Foraker has cancelled an appointment, at the same time giving a clear statement of his reasons for doing so. He is convinced that if he should go there "it would be interpreted as having direct reference to your local troubles and differences, with which I cannot with propriety have anything to do, instead of national politics, about which and in behalf of your state ticket I was invited to speak." So it would. That is why they wanted him. It is also why they wanted Secretary Shaw, Secretary Taft or any other member of the cabinet. But the word has been passed around among these administration leaders that the cloak of their influence and respectability is not to be thrown about the disreputable gang which masquerades under the name "Republican" in Philadelphia. They are ready enough to support the party, but they do not care to support the gang. When the leaders feel that way about it—the men who are fully and publicly committed to their partisan position—it is time for the intelligent voter to write out and sign for himself a declaration of independence from the spell of party loyalty in campaigns where nothing is involved but local issues and questions not of politics but of public and private morals.

❁

The Bankers' Convention.

The American Bankers' Association was in session at Washington, D. C., last week. The convention received some wise advice from Secretary Shaw who advised the bankers not to be anxious about large dividends as a bank less than any other commercial institution, could afford to sacrifice absolute security for an increase of its gains. Such advice rightly directed before the Chadwick episode might have saved trouble. The convention discussed many important matters of financial policy. There was no proposal of any general change in the present currency and banking system, but it was suggested that the substitution of a permanent nonpartisan commission for the single office of comptroller of the currency would obviate the danger of political abuse of the functions which that official now discharges and would be more likely to insure a wise and uniform dealing with the banks. The resolution in favor of a ship-subsidy was somewhat outside of the technical limits of the convention's territory. The American Bankers' Association is an association of estimable, substantial and judicious gentlemen, but even their volunteered endorsement does not win us to the idea of ship subsidy.

❁

Insurance Items.

Mr. Charles E. Hughes, attorney for the insurance investigation committee, whose thorough and fearless work in that capacity has earned universal praise, has been offered the nomination for mayor of New York by unanimous vote of the New York City Republican convention. He declines the nomination on the ground that his most pressing duty is the continuation of the insurance investigation unembarrassed by political complications.

The Missouri State Superintendent of Insurance has demanded of President John A. McCall, of the New York Life, that the $148,702.50 contributed by the company to the campaign funds, be repaid to the treasury of the company. If this is not done, he threatens to revoke the campaign's license to do business in the state. He also states that the license will be revoked unless the directors elect a new president, vice-president and financial committee as soon as possible.

The Mutual Life has also been contributing to campaign funds, the disbursements being charged to "legal expense." It has apparently been customary for the companies to make, under this head, large disbursements for which no account was ever rendered and no vouchers received.

❁

The President and Railroads.

It was recently announced that, on his fall tour through the southern states, the President would personally pay for the special train which he is to use, in spite of the long-established precedent which permits the chief executive to accept such services gratuitously from a railway company. This seemed very appropriate, especially on the eve of a session of congress in which the railroad interests are pretty sure to be arrayed against the administration on the most important measure under consideration. But now comes a disquieting story, published first in the "Railroad Gazette," and reprinted far and wide, professing to give an exact description of one recent instance in which the President traveled free. The President's representative, it is said, informed the railway president of the proposed trip, gave specifications as to date, route and stops, requested a special train including a certain particular private car for the President's use and certain special supplies for the commissary department. In sending back the detailed plan and time-table for the trip the railroad official stated that a "nominal charge" of $50 a day would be made for the use of the train, fully manned, equipped and provisioned. To this the President's representative is said to have objected that the government would not, and the President could not, pay for special trains. And in the end, the train was furnished free. We hesitate to believe this until it is proved, but we have not observed any denial of it. Something like it must have occurred on those many occasions when Presidents have made free use of special trains, but we have been cherishing the hope that the overtures were made by the railroads; or that there was needed only a hint that the President wished to travel, the question of compensation being delicately ignored by both sides; or at the very least, that the President, or his agent, was not brought to the point of protesting against payment after ordering the goods. Fifty dollars a day is a remarkably cheap rate for a special train. It is only one-third of the President's salary per diem and, though the salary is really too small, we think he might have afforded it. The root of the whole trouble is that, as things are now, the President is expected to do an amount and a kind of traveling which he cannot pay for out of his salary. (Of course fifty dollars a day would not really pay for a special car, not to mention a train.) It is part of the President's duty to travel, and to travel in some dignity and state, and the government ought to pay for it at the regular tariff rate, as any corporation pays the necessary traveling expenses of its representatives.

◆

The Canteen Once More.

It is in the air that an effort will be made in the approaching session of congress to repeal the anti canteen law and secure the re-establishment of the post-exchange where the men may secure beer and light wines. The anti-canteen measure never had a great many friends in the army and its passage was secured only by the vigorous effort of religious, temperance and reform organizations. It is doubtful whether it has secured many new supporters, or has even held all of its old ones, since it went into effect. The reports which one sees in print indicate that the abolition of the canteen has effected an increase in drunkenness, disease, disorder and all other evils which follow from dissipation. The explanation given is that, when the post exchanges, where men drank mild beverages under some supervision, were closed, there were opened in the vicinity of the army posts low resorts where the men drank worse and stronger beverages without supervision and in bad company. The reports may not be wholly true. At least they need confirmation. If the statistics prove the reports of increased drunkenness, etc., to be true, it does not at once follow that this is a necessary result of abolishing the canteen. It may perhaps be due to needless and culpable laxity in enforcing the regulations. Or it may be due—as it certainly is, in part—to failure to make any adequate provision for club-rooms and post-exchanges on a temperance basis to take the place which the canteens undoubtedly filled in the social life of the army-posts. We would find it very difficult to believe that General Wade, Gen. Fred Grant and the other eminent army men, not to mention civilians, who wish the canteen restored, are moved by the desire to secure more drinking by the soldiers. It is equally impossible to ignore the fact that the liquor-dealers, who are habitually opposed to every effort for the promotion of temperance, are all in favor of having the canteen restored. It is not a question to be decided on a purely theoretical basis. What we want is the policy which will produce the best results. But it requires some breadth of vision and depth of insight for an adequate measurement of results. Meanwhile, we are, as we have been, against the licensed saloon either in the army or out of it.

◆

Campaign Contributions.

As the New York insurance investigation proceeds, one begins to observe that the point which Judge Parker made in his famous New York speech, a short time before the election last fall, was not wholly without foundation. He was, of course, approaching the subject from the other point of view and showing the demoralization of politics resulting from large contributions to campaign funds by corporations. Just now, when we discover that the New York Life contributed $50,000 to the Republican fund, we are thinking more about the waste of the policy-holders' money than about the corruption of politics. Both sides of the matter deserve consideration. The appalling thing about it, from the policy-holders' standpoint, is that the managers of the great insurance companies seem to have lost all sense of obligation in the control of trust-funds. The funds of an insurance company are trust funds as truly as is the endowment of a college. The directors and officers of an insurance company are bound by honor to serve the interests of those for whom the funds are held in trust, as completely as the trustees of a college are bound by honor to let no consideration of personal advantage influence their handling of college funds. It is true, as a recent essayist said, that the typical and characteristic sins of our time are not the crimes of violence and passion but result from unfaithfulness in those fiduciary relations the complexity of which our modern civilization has so vastly increased.

◆

On Consumption.

There would be no such thing as tuberculosis to day if all the "cures" announced had been cures. Yet we have gone a long way in stopping the ravages of what is one of the most widespread scourges, and it is interesting to note that it is along the lines of natural treatment rather than medicinal that the advance has been made. Among the things strongly brought out at the international tuberculosis congress, just held in Paris, was a denial that consumption is hereditary. Great interest was manifested in suggestions made for the protection of school children, and it was proposed to institute books of record showing the state of health of the children in order eventually to separate the pupils into categories by dividing the affected from the healthy. The delegates discussed the varied forms and chemical aspects of consumption. It was admitted that a specific curative medicine had not been discovered, but the palliative qualities of certain remedies were recognized.

◆

Two Votes for the Married Man.

Mr. Goldwin Smith's views are not always optimistic and frequently prejudiced, but he has just made a suggestion which we approve and which we believe would do very much towards preventing rash movements in the direction of forcing strikes. Mr. Smith, in addressing the Convention of the Canadian Trades and labor Union, said that we cannot dispense with capital and its guidance. Arbitration by law he thinks has been found to fail. Capital can not be compelled to pay wages it can not afford to pay and men can not be expected to take lower wages than they can obtain elsewhere. Two recommendations he made: First, that the votes for strikes should be taken by ballot, and second, that every married man should have two votes. Both these suggestions are reasonable. Where the ballot is cast intimidation loses its force, and a married man has very much more at issue as a result of the strike than the single man who has but himself to think about. It is the wives and children who are the greatest sufferers from strikes, and it is the married man who finds it most difficult to obtain profitable employment, for, necessarily, he cannot go far afield in search of this as the unmarried man can.

◆

Keep Them Running!

"We have them on the run and we must keep them running." Such is a sentence in an editorial in the "Philadelphia Press" and it is a result of a canvass made by that newspaper in view of the coming election in that city. That canvass indicates that the general trend of public opinion is strongly in favor of Mayor Weaver and the city party. The machine claims only a six thousand majority. Six thousand in a city of more than one hundred thousand Republican majority! This will indicate certainly a Waterloo for the machine, and yet it is wise counsel that the newspaper offers when it calls on the citizens to keep the ring of plunderers "running." We can only be sure of the effects of the uprising of the people when the ballots are cast and the men of honesty and good repute go out at the head. Systematic organization is needed. The citizens of Philadelphia have the opportunity to show what they stand for and we trust that the trickery and knavery which they have tolerated so long will at last be thoroughly routed.

A Notable Gathering.

One of the most significant and important gatherings of Christian people ever held in the history of the world will convene in Carnegie Hall, New York, on Wednesday evening, November 15, and continue to Tuesday evening, November 21, next. It is an Inter-Church Conference on Federation. In other words, it is an assembly of men representing Protestant Christendom to grapple with the problem of Christian unity and co-operation. It is estimated that not less than seventeen millions of Protestant Christians will be represented in this great gathering, including every evangelical body in Christendom.

Dr. J. Cleveland Cady, president of the National Federation of Churches and Christian Workers, will occupy the chair at the opening session, and after devotional exercises there will be the reading of a letter of greeting from the President of the United States, followed by addresses of welcome from his honor, George B. McClelland, mayor of the city of New York, and other distinguished speakers. The Thursday forenoon session will be presided over by the Rev. Washington Gladden, D. D., at which there will be made the report of the executive committee; a paper on "The General Movement of the Christian Churches Towards Closer Fellowship," by the Rev. Wm. Hayes Ward, D. D.; another on "The Preparatory Work of Recent Years in Advancing This Movement in the United States," by the Rev. E. B. Sanford, D. D., secretary of the executive committee and general secretary of the National Federation of Churches and Christian Workers. "The Open Door of the Christian Churches" will be discussed by the Rt. Rev. Wm. Neilson McVickars, S. T. D., bishop of the Protestant Episcopal Diocese of Rhode Island. This will be followed by three ten-minute addresses.

We cannot give the space to all the topics, sub-topics, and speakers of the following sessions: On Thursday afternoon the general topic for discussion will be, "A United Church and Religious Education," presided over by the Editor of The Christian-Evangelist, in which a number of distinguished speakers will discuss the various phases of this general subject. Thursday evening the topic will be "A United Church and the Social Order," presided over by the Rev. Jas. D. Moffat, D. D., and the topic is to be discussed by a number of distinguished men in civil and religious life. On Friday morning Rev. Edw. G. Andrews, D. D., presiding, the topic will be "A United Church and Home and Foreign Missions." There are six short addresses on this subject, followed by discussion. Friday afternoon Rev. David S. Bauslin, D. D., in the chair, the topic will be "Present Practical Workings of Federation," discussed by a number of able speakers. Friday evening Hon. Henry Kirke Porter will preside, and the general topic is "A United Church and the Fellowship of Faith." On Saturday morning Rt. Rev. Ozi William Whittaker, D. D., bishop of the Protestant Episcopal Church, will preside and the topic will be "The Essential Unity of the Churches," which will be discussed in fifteen-minute addresses by a number of strong men. On Lord's day, November 19, it is requested that the general topics in the pulpits be on the subject of Christian Union. There will be an interdenominational gathering of young people at three o'clock in the afternoon. On Monday forenoon, Rev. A. W. Wilson, D. D., presiding, the topic will be, "What Practical Results May be Expected from this Conference?" This question will be answered in several fifteen-minute addresses. In the afternoon the topic will be, "A United Church and Evangelization," which is discussed by five prominent speakers, followed by voluntary discussion. On Monday evening the session is to be presided over by his excellency, Frank W. Higgins, governor of the state of New York. The general topic will be, "A United Church and National Life," and such men as the Hon. Peter S. Grosscup, the Hon. Albert J. Beveridge and the Hon. David J. Brewer, of the Supreme Court, will speak. Tuesday morning the topic will be, "A United Church and Christian Progress," and on Tuesday afternoon the theme will be "The Kingdom of God the Transcendent Aim of a United Church," at which time addresses will be given on the "Ideal State," the "Ideal Church" and the "Ideal Society." The conference closes on Tuesday evening, November 21, with a reception to the delegates to the conference at the Waldorf-Astoria by the denominational social unions and church clubs of the city.

When we have mentioned these topics and indicated some of the speakers it would seem superfluous to urge the importance of such a meeting, and our duty, as advocates of Christian unity, to be present in great numbers to show the reality of our desire for the oneness of believers. Among those on the program we notice the names of B. B. Tyler, F. D. Power and Prof. H. L. Willett. It is safe to say, in advance, that many statements will be made in the conference that will not meet with our approval, but it is quite certain also that vastly more will be said exactly in line with what we have been saying so long, and with so much emphasis. After all, the most important consideration, and the most cheering fact, is that behind this notable gathering of distinguished men from all Protestant Churches of America is the deep and abiding conviction that our denominational barriers must not be permitted longer to hinder the advancement of the kingdom of God, and that Christian people must co-operate as Christians in spite of their differences, if we are to deserve the blessing of the great Head of the Church and accomplish our mission in the world. No doubt our conception of unity is a little more radical and goes down deeper to the heart of the difficulty than that of many others who will be in that conference, but we have no right to assume that we are more honest or sincere than others, nor can we doubt that the Lord himself, by his gracious Spirit, will guide such a conference so as to promote the unity of his Church and the advancement of his kingdom.

President McGarvey on the Holy Spirit.

In his department of biblical criticism in the "Christian Standard" President McGarvey, of the Bible College of Kentucky University, continues his criticisms of the recent work by the Editor of this paper on "The Holy Spirit." He begins a two column article, entitled, "Garrison on the Holy Spirit," by saying, "I don't wish to appear as hunting for faults in Brother Garrison's book, but its teaching is in so many particulars antagonistic to my convictions and to the settled convictions and teaching among the brethren, that self-defense prompts me to say much more about it than I have thus far said." The statement reveals the consciousness on the part of our brother that his criticisms do have the *appearance* of one "hunting for faults" in the work he is criticising, and many have so expressed themselves to us concerning them. We do not believe, however, that this is the spirit in which Brother McGarvey is writing. We believe he states above the real truth as to his motive in writing. We are more convinced than ever, however, that Brother McGarvey has neglected the study of this great subject. It is impossible to account for some of the remarkable statements in this article on any other hypothesis.

We are not at all concerned to defend the book that is under criticism, for it is defending itself remarkably well, but we are deeply concerned that the view of the Holy Spirit which Brother McGarvey presents in this article shall not prevail among the brethren, and we know, as a matter of fact, that it is not shared by the great majority of the leading men of the brotherhood. The truth is, if anyone had charged Brother McGarvey in our hearing with holding the views expressed in his last criticism of the book in question, we should have defended him against the charge!

In the first place, the author of the book is charged with "gross misrepresentation" in saying that some superficial thinkers among us had narrowed our position on the subject of the operation of the Holy Spirit by affirming "that the Spirit of God operates only through the written words of the Bible." Referring to this statement, he says: "In all my reading and in all my hearing of public discourses, I have never met with this affirmation, and I have never heard of its being made. I think I can safely challenge Brother Garrison to produce it from any written document that has appeared from the pen of any of our brethren." This is a most astonishing statement, coming from one who is supposed to be familiar with the teaching of our brethren on this subject. The chief criticism that has been made against the work referred to has been from men who hold that very view. It is only a few weeks since we published certain questions and statements from Bro. Clark Braden in which, in stating his own position, he said: "Spirit alone in inspiration and revelation. Word alone in the work that religion now does for man." He also asks: "How can a superhuman Spirit comfort a human spirit, strengthen a human spirit, help a human spirit, aid a human spirit to understand the scriptures or any idea, do any rational moral work for a human spirit, that the ideas of the scriptures do not do for it, except by revealing additional ideas or making a better expression of the ideas of the scriptures?" Nor is Brother Braden alone in holding this view. We think it is substantially the view held by Brother Briney, and these men have no doubt a considerable following. We are perfectly willing to leave our readers to decide whether this statement, therefore, is a "gross misrepresentation" or not.

But the most astonishing statement in Brother McGarvey's criticism is the following:

> There is scarcely any negative position more solidly established among those who have been our teachers, than that Christians ought not to pray for the Holy Spirit. To do so is to doubt the divine assurance that he who believes and is baptized shall receive the Holy Spirit, and that he shall abide with him. But in the book before us the reverse of this is taught, and those who accept its teachings must feel as the author does, that we have all been neglecting a most important duty and privilege in not praying the Father to give us his Holy Spirit; or perhaps he would have us pray the Spirit to come to us, and thus do another unscriptural thing by offering prayer to the Holy Spirit. I quote:
>
> "The Holy Spirit, like every other good gift, is to be asked for. Not only must we put away from our hearts and our lives all known sin; we should ask our heavenly Father to give us his Holy Spirit that he may complete in us the work which has been begun, even our transformation into the image of Christ." (Pp. 79, 80.)
>
> True, the Lord assures us that the Father will give the Holy Spirit to them who ask him; but this does not mean that he will give it to those who already have it, and who, by asking for it, imply that they have it not. When Jesus made this promise the conditions on which the Holy Spirit was to be received, apart from asking for it, had not been revealed; and when they were revealed, it was still the privilege of the believer to ask for it in the act of complying with those conditions; but after it was received, further asking would have implied doubt or denial of the fact. It would have implied unbelief of the Lord's promise. Consequently, we find no instance in the New Testament of a Christian praying for the Spirit, or teaching others to do so. In this teaching Brother Garrison has gone beyond the Scriptures on the subject, and has fallen back into the old habit of sectarian teachers whom it has been our task to correct.

It is fair to suppose that this is the kind of teaching Brother McGarvey gives to the young men whom he is preparing for the ministry. In this statement he not only expresses his own personal opinion, but claims to represent the brotherhood of believers with which he is connected. In behalf of that brotherhood and of the holy cause for which it stands, we repudiate, most emphatically, this statement, and do not hesitate for a moment to characterize it as a misrepresentation of the position of the leading men of the brotherhood, from Alexander Campbell down to the present time. We have not seen a statement in any of our religious journals calculated to do our cause more harm than this denial, by one holding the prominent position of President McGarvey, of the right and duty of Christians to pray for the Holy Spirit. No one thing, perhaps, has done more to prejudice our religious movement in the eyes of the religious world than the misconception which they have had of our attitude toward the Holy Spirit, and such statements as the above are partly responsible for this misconception. The position of Brother McGarvey, that because God has promised the Holy Spirit to the obedient believer, therefore he is not to pray for it, would, of course, do away with all prayer. He has promised us "daily bread"; we should not therefore pray for it. He has promised us remission of sins; we should not therefore pray for it. He has promised to strengthen us and comfort us in our troubles and sorrows; therefore we ought not to pray for strength and comfort in time of trouble. We once heard a noted spiritualistic debater affirm that he could prove that all prayer was not only useless, but was distrust in God's wisdom and goodness, "for," said he, "God knows what we need without our telling him and he has promised to give us what is good for us, and why should we trouble him with our prayers?" This seems to be the logic of Brother McGarvey.

Brother McGarvey says, in the quotation above given: "Consequently, we find no instance in the New Testament of a Christian praying for the Spirit, or teaching others to do so." Let us see. Does the statement of Jesus that his heavenly Father would "give the Holy Spirit to them that ask him," encourage his disciples to pray for the Holy Spirit? Did the fact that Jesus himself received the Holy Spirit at his baptism lead us to accept and pray for the Holy Spirit? Does the fact that the one hundred and twenty disciples were in prayer meeting at Jerusalem when they received the Holy Spirit encourage us to pray for the same? Do Paul's statements that the Holy Spirit helps us in our prayers (Rom. 8:26), and that "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5:5), or his exhortation to the Ephesians that they be "filled with the Spirit" (Eph. 5:18), or his prayer for the Ephesian brethren, "that they might be strengthened with power through his Spirit in the inward man," teach us to pray for the Spirit? But why quote further, when the whole New Testament abounds in teaching calculated to make the Christian breathe his deepest, sincerest, and most earnest prayer for the Holy Spirit?

We profoundly regret that President McGarvey holds such a view of the Holy Spirit, and should see proper to publish it in the columns of a widely circulated religious journal, not as his own view alone, but as the well-established and settled view of his brethren. So far as we know there is not another public man among us, who would be classed among our representative men, who would endorse the statement of Brother McGarvey. If we are wrong in this, we are ready to be corrected. We feel that the well-being of the cause we plead in the future and its success as a movement for restoring New Testament Christianity, requires an utter rejection of all such legalistic views of the Holy Spirit.

The Evangelistic Campaign in Kansas City.

The article by W. F. Richardson, which we publish elsewhere, gives a very clear and succinct history of our cause in Kansas City and of the churches co-operating in this campaign. We have been unable to present the pictures of all the ministers participating in one group, as some of them are from cuts already in our possession.

Our brethren in Kansas City possess elements of power which are not possessed by the brotherhood in all our cities. They have, perhaps, the largest per cent of membership to the population of any city of similar size in the country. They have a large amount of wealth within such membership. They have several preachers of national reputation and of great influence. They have a number of enterprising business men who are leading the brotherhood in generous gifts to our various enterprises. They were early on the ground, have kept pace with the growth of the city, have been wise enough to act unitedly, to occupy strategic points, and the city is surrounded, especially on the Missouri side, by a large number of our churches which are continually contributing to the strength of our cause in the city. As we said to the preachers in their ministerial meeting on our recent visit, we are looking to Kansas City to give us a satisfactory solution of the problem of the downtown church. Like all our great cities where we are strong, Kansas City has that problem before it. We must solve it before we can make the cities what they ought to be.

We trust the campaign upon which they are now entering will result in greatly increasing the numerical and spiritual strength of the churches, and in more clearly pointing out the lines of progress for the future.

* * *

Questions and Answers.

Will you please tell us through The Christian-Evangelist what is the custom of our brethren in regard to persons who come to us from the Mormons? I have always understood it to be the opinion of the brotherhood that the main point in baptism was the obedience of the candidate, rather than ministerial qualifications of the administrator. This, of course, in regard to baptisms performed among the sects. But how about the Mormons? I have lately taken in two Mormons and proceeded just as I would have done if they had come from the world. Was that right?
D. M. Breaker.

Brother Breaker is right in his understanding of the general practice of the brotherhood, and the reason underlying this practice. The question of course in every case is, Has the applicant for membership been baptized? The essential elements in baptism we understand to be the burial in water, and the raising up therefrom, of a penitent believer in Jesus Christ who, in that act, has purposely submitted himself to the authority of Christ and has taken him to be Savior and Lord. And this, regardless of the character or office of the person who acted as baptist. As to the candidate for membership coming from the Mormons, we should make no exception to this rule provided the person so applying believed he had obeyed Christ in the act of baptism. If he should have doubts on this subject or be troubled in his mind we should baptize him on his confession of faith in Jesus Christ. As to the "custom" of the churches on this matter, we can not say.

* * *

A member of the Methodist Church tells me that an elder or deacon in the Christian Church has no right to pass the emblems in the communion service to the members because they have not been ordained. Is this correct? A. E. Payne.
Crossville, Tenn.

This statement of the Methodist brother involves two assumptions. Why does he say that the elders and deacons in our churches have not been ordained? Again, where is the proof that ordination is an essential condition for passing the emblems? Any brother or sister may be asked by the church to assist in the observance of the Lord's supper by the passing of the emblems. There is no New Testament rule upon the subject, and where Christ does not bind us we are free to make such rules and regulations as conform to good order and propriety.

* * *

Do our national conventions meet for the purpose of sending out preachers, like the Methodist Episcopal Conference? I did not think so, but some here think they do. Please answer and oblige. A Reader.
Knoxville, Ia.

No, this is no part of the purpose of our national conventions. They have nothing whatever to do with the preachers of the local churches and only indirectly, through the mission boards, with the appointment of missionaries. Their object is to hear reports from the boards and missionaries, to devise ways and means of spreading the Gospel at home and abroad, and to promote increased enthusiasm in that work. The missionary boards, appointed by these conventions, select and send out the missionaries to their fields of labor, but they have nothing to do with churches that select and support their own ministers.

* * *

Does the phrase, "many mansions," mean that there are different degrees of glory in heaven, as there are different degrees of wisdom and holiness among the good of earth?
Ely, Ohio. Mary E. Bradfield.

We do not think the passage referred to teaches that there are different degrees of glory in heaven, but we believe that other scriptures do teach it, and that reason teaches the same thing. The future life of the redeemed is not to be a dead monotony or sameness. Paul will still be Paul, and Peter will still be Peter, and so of every individual Christian who shall be so happy as to attain unto the resurrection of the just. The greater our Christian attainments here in this life the greater they must be upon our entrance into the life unseen, and, while there will no doubt be progress there, there is no reason for believing that all will make exactly the same degree of progress. One of the charms of heaven must be the preservation of our own individuality and personality.

* * *

Notes and Comments.

The old apathetic cry that nothing can be done to purify politics or clean out vice is losing its force when there are so many examples of strong men carrying out a policy of reform. One of the latest is that of John M. Collins, the new chief of police at Chicago. He has entered upon his work with the following statement: "I am going to clean every gambler and hold-up man out of this town!" Mr. Collins has the reputation of being both honest and fearless, and he has already made a good beginning. If he is not interfered with he can make even Chicago a different city.

* * *

In our last issue we had an editorial on Senator Beveridge's words to a young preacher. Mr. David Graham Phillips, who was a fellow-student of Mr. Beveridge in their younger days, gives an interesting sidelight on the senator's character and career. Young Beveridge was a farmhand in his youth, and later worked in logging camps. Mr. Phillips says that, as a student, he saw him many a morning, long before sunrise, start across the snow into the woods to practice his voice, and he would return in time to study Shakespeare or the great orations for an hour before breakfast. The young minister may well give heed to the wise counsel of a man who has developed himself by such hard, masterful work.

* * *

The daily press is now getting in its work concerning what they call a "War to the Death"—"A Religious War"—raging in and around the city of New York. What is it all about?

As stated in the headlines of the dailies it is that Edward Everett Hale and some other distinguished Unitarians have been excluded from the forthcoming Inter-Church Conference. If they are "excluded" it is because they can not accept the call which is made for representatives of such religious bodies as "unquestionably accept Jesus Christ as the head of the Church." If the gentlemen mentioned are excluded by that limitation, they ought not to complain. If it were a meeting for purely social and moral ends these gentlemen and many others might well be invited. But it was thought important, by a large number of religious leaders, to hold a conference of those who "unquestionably accept the Lordship of Jesus Christ to consult together how they may best further the interests of his kingdom by closer co-operation. It is manifest that those who *do* thus accept Christ, have questions in common to consider, which would not vitally concern those who do not so accept him.

* * *

At a remarkable meeting of the Y. M. C. A. railroad men of the country held in Detroit, a few days ago, one of the speakers was Surgeon-General Suzuki, of the Imperial Japanese Navy, who said among other interesting things, "I was christened twenty years ago, but I confess that I am not a good Christian. What I wish you would do is to send us good men, able to convert our hearts to the real meaning of Christianity." And that is the need of Americans no less than of Japanese. Until men's hearts are converted to the "real meaning of Christianity" Christ's purpose can not be realized in the world.

* * *

One has but to look around and observe the use that professed Christians are making of their wealth, of their time, and of their talents, to feel assured that many have not yet been converted, in their hearts at least, to the "real meaning of Christianity." Christianity means the crucifixion of the lusts of the flesh, and all selfish aims and ambitions, and the devotion of our lives to the welfare of others, developing thereby those graces of character which make us Christlike. Is this characteristic of the great body of members in all the religious bodies? The Japanese doctor has rightly diagnosed the situation. Our hearts need converting to the real meaning of Christianity. If our revivals mean that, may God multiply them and enlarge the scope of their influence!

Editor's Easy Chair.

It is hard to remain easy, even in an Editor's Easy Chair, at a time like this when so much is going on in the world. What an age it is in which we live! Events of worldwide significance are of almost daily occurrence. The battle against corporate greed, municipal corruption and gross commercialism in its various phases goes bravely on, but many there be who doubt if any permanent good will come out of the conflict. These, of course, do not recognize the hand of God in the events of our day, or recognize the rising tide of moral sentiment which is in revolt against political and industrial abuses and the tyranny of monopoly. The people have found out some things about "high finance" and political corruption, which they did not know before, and the war will go on until these abuses are corrected. Once the light has been thrown upon the dark and devious ways of trust monopoly and political bossism, the honest people of the country will refuse to meekly submit any longer to such methods, either in politics or business. Light is the inveterate foe of all that brood of evil things which hatch and grow alone in the dark. The light of publicity and the heat of moral indignation can alone destroy the germs of political and commercial dishonesty.

* * *

Another thing the people have found out which is of immense advantage to the cause of moral reform, and that is the essential weakness and vulnerability of all wicked and unscrupulous combinations of men or of capital, conspiring against the public welfare. It has been demonstrated in several notable instances that one brave man with moral courage and robust conscience can put to flight, and fill with holy terror, a whole gang of public plunderers who felt themselves to be masters of the situation. We were warned long ago that the devil is a coward. An inspired apostle tells us to "resist the devil and he will flee from you." The trouble has been we have been letting his satanic majesty have his own way too much in the commercial and political life of the nation. Many Christians whose faith is weak, have reached the conclusion that nothing can be done, and hence it is useless to attempt any opposition to customs, institutions, and conspiracies which threaten the very life of the nation. This is practical atheism. If Christian people would only believe in God, in the omnipotence of truth and right, and rise in a united revolt against every evil that menaces the public welfare and imperils our civilization, they would witness a series of moral victories that would astonish the world. This united action of Christian people against the evils which confront us in the supreme demand of the hour.

* * *

This is the meaning of that great gathering which convenes in New York next month of which we speak more extendedly elsewhere. The drawing together of the forces of righteousness for the purpose of joining issue with the forces of evil is one of the most encouraging signs of the times. Those who give their influence to separating and alienating the friends of Jesus Christ, are playing into the hands of Satan and working arm in arm with his emissaries. United, the church conquers; divided, the powers of darkness will remain impregnable in the life of the nation. As, during the time of war, the massing of troops is a sign that a battle is imminent, so the gathering closer together of the followers of Jesus Christ who acknowledge him as Lord is the sign of a great forward movement of the army of God against the allied forces of evil which are strongly entrenched in our civilization. If, indeed, the time has come when those who acknowledge a common Lord think less of their little differences than of the duty of the church to make a united effort to extend the kingdom of God on earth, then, indeed, Jesus Christ can use us in overthrowing the forces of evil and bringing in a new era of righteousness.

* * *

In addition to this wider co-operative movement of the great evangelical bodies of Christendom, there remains much that can be done by each religious body co-operating among its own members to extend the reign of Christ on earth. While there are certain kinds of evangelistic work that can best be accomplished by the co-operation of the various religious bodies, there is much more that can be done and must be done by local congregations, and by the co-operation of congregations of the same religious body. We are glad to note the fact that this work of evangelism is receiving increased emphasis in nearly all the Protestant bodies, and in none more so than among our own churches. The organization of our Bureau of Evangelization to lead in this great work is but one of the expressions of this increasing interest in the work of winning men to Christ. The simultaneous efforts of our churches in various cities is an indication of the deepening conviction that unity and co-operation are essential to the best results in this field. This co-operative work among our own churches is the best possible preparation, too, for that wider co-operation with other followers of Christ which is essential to the overthrow of Satan's kingdom and the universal reign of Christ.

The Preacher and Church Management

As Seen From the Dome

By F. D. POWER

The annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia was held in Hagerstown, Md., October 3-6. It was our twenty-seventh meeting. It was in all respects our best. It was a sample of paradise. Of a colored brother who died eating watermelons, another one exclaimed: "My, my! And some folks thinks you don't reach heaven 'twel you gits dar!" Our Maryland convention was a bit of heaven.

Hagerstown is an ideal place for such a holy convention. The church is an ideal congregation. The gracious season was an ideal one. How perfect the October days! How invigorating the air! How glorious the mountains! How attractive the fields! Hager, whoever he was, knew a charming location when he found this and started his little metropolis. Today it has 18,000 people and is one of the busiest and most beautiful little cities in the republic. It is a fair pearl set in a cluster of emeralds. It is seventy-five miles from Washington and eighty from Baltimore. It has Gettysburg on one side, thirty-two miles away, and Antietam on the other, a distance of twelve miles. It has many mills and shops and factories, and as splendid an agricultural region stretching away on every hand as can be found on the face of the planet. Here is the fairest portion of our *Terra Mariae*. Here are the Monocacy and the Antietam and the Potomac, and here are the Trenton limestones, the calcareous strata of rocks which give such fertility to the soil and beauty to the scenery.

We went up, a hundred and fifty of us, from the thirty-five churches of our missionary fellowship, and we had our mountain top privileges. We found a royal welcome. The first evening set the pace. There was an enthusiastic sermon from an enthusiastic little man on "Enthusiasm." J. E. Stuart preached the introductory discourse, and he is a fine illustration of his theme. George L. Snively followed with his "Helping Hand." Any one who has listened to the secretary of the Benevolent Association knows how it is; what an impulse comes over you to corral the universe and turn it over to this sweet ministry. We are doing something. Individual churches are full of kindness often to the poor. The earlier generation of Disciples were even more ready to care for the aged and helpless than to support the ministry. But we need this special line of service that the association urges upon the brotherhood. A worker in the Census said to me some time ago: "How is it our Church has but two homes? I see hundreds credited to the Catholics and scores to the other Protestant bodies, and only two have I found under the auspices of the Disciples of Christ."

Our first day was Preachers' Day. "The Preacher and His Devotions," W. S. Hoye; "The Preacher and the Sunday School," W. F. Smith; "The Preacher and His Library," B. A. Abbott; "The Preacher and Christian Endeavor," J. T. Righter; "The Preacher and Citizenship," Claris Yeuell; "The Preacher and the People," E. B. Bagby; "Books I Have Read this Year," Peter Ainslie, a Symposium; "A Psalm Study," Prof. F. D. Kershner, were some of the themes. They were good discussions. The people often say, "Preachers' Day is the best." The Maryland fellowship in this respect is up to date. The story is told of a western preacher that he entered an editorial sanctum in Denver and said gravely: "Sir, I intend next Sunday to preach a sermon upon football, and it has occurred to me that an enterprising paper like yours would be pleased to have my manuscript. I have no doubt that any number of your readers would be glad to read it, and—" "All right, all right!" interrupted the busy editor, "but you'll have to hustle it along. Get it in early—early, mind! Our sporting page is the first to close." Such hustling of the clergy would never be necessary with these Maryland preachers of ours. They get there on time and "with both feet." The president's address was a feature of the first day. H. C. Kendrick was at his best. He made a stirring plea for the enlargement of our work. We want no "tainted preachers," but we will take "tainted money" and "we will baptize it—baptize it for the remission of sins." B. A. Abbott preached an able sermon on Acts 14:27.

The reports of the churches were full of encouragement. The total sum of $63,716.99 was raised during the year; the total membership 5,685; additions during the year 720; amount raised for all missions $6,917.22. The Sunday schools have 3,816 members, raised $4,059 and report 230 conversions. This is the work of thirty-five churches, many of which are small missions, and this is our twenty-eighth annual meeting, the first having been called in 1878, when there were ten churches, with a membership of 1,635, paying for all purposes $6,245. In that first little meeting, called by the Vermont Avenue Church, there were eighteen delegates and they raised one hundred and fifty dollars for the missionary work the first year.

Peter Ainslie made an interesting talk on "The Institutional Church." J. A. Hopkins delighted us with a paper on Church Music, Claude C. Jones took us in happy fashion to the San Francisco convention. The C. W. B. M. period was one of the most inspiring. Mrs. Kendrick presided. The exercise by the Juniors, written and conducted by Mrs. Fahrney, and the addresses of Miss Mattie Burgess and Miss Effie Long were the features. The women have 616 members and raised $942.39 for missions. B. L. Smith opened our eyes and stirred our hearts with his address on "The Rising or the Setting Sun." The secretary of the A. C. M. S. deserves the everlasting gratitude of his brethren for the impulse he has given to our home work. Here he secured $1,000 on the annuity plan from our beloved brother, William Newcomer, which carried the society over the $100,000 mark.

The Sunday school season was one of the best. Miss Lena Summy discussed Primary Work and H. H. Moninger gave with the blackboard an illustrative exposition of the graded school of great interest to our Sunday school workers and of great practical value.

One of our greatest losses is the removal from our district of J. A. Hopkins. His report showed 300 additions by our evangelists at the several missions during the missionary year. W. S. Hoye, who served twelve years as corresponding secretary, was chosen in his place, and Peter Ainslie was made president. J. G. Thomson was continued as recording secretary and J. Irwin Bitner as treasurer. H. S. Welch and C. M. Kriedler were added to the board. J. A. Scott was made superintendent of Sunday schools. The Educational Board reported eighteen young men aided in preparing for the University, among them two missionaries, C. B. Titus and G. W. Brown, and such preachers as G. B. Townsend, C. M. Kriedler and D. Hayes Miller. Four were kept in college last year. The fund is to date $2,862. Greetings were sent to the Virginia and West Virginia conventions. The next convention will go to Vienna, Va. B. A. Abbott and E. J. Curry addressed the Christian Endeavor session, which happily closed our "Veribest."

B. L. Smith remained over and dedicated the church at Waynesboro Sunday, October 8, raising the balance of the indebtedness, $723. Miss Burgess came to the capital and spoke in four of our churches with great acceptance. J. E. Gorsuch, of Tennessee, is in a meeting with J. E. Stuart. Eight added to the Vermont Avenue Church the past two Sundays.

Solo Singing

By Charles Louis Loos

That the singing of solos is not out of harmony with the spirit and habits of the Christian religion need not for a moment be questioned. For one person to sing before a religious audience is as congruous to its worship as that one man should address to it an exhortation. Singing and exhortation have both, each in its own way, the same object—edification.

What kind of solo singing is fitting in worship and therefore to be encouraged, is a proper question for consideration. The answer is simple and can be promptly given: It is that which tends to edification. All other kinds of singing, whether congregational, choral or in the form of a solo, is altogether incongruous in religious service and should receive no encouragement whatever. A mere musical performance to show artistic accomplishment, however excellent, is entirely out of place in the sacredness and solemnity of worship. Singers have no more right to use the opportunity of a religious assembly to gratify themselves by the display of their skill than the preacher has in his office. The pulpit does not belong to the preacher, but to the church; he cannot use it "to please himself," that would be a grievous abuse of a sacred privilege. The office of the preacher in the pulpit is to instruct, to edify—to preach the word. The ministry of the singer is also a sacred one, strictly limited to the high object of aiding in building up the saints. Its aim is the furtherance and enjoyment of the church in a holy life. So it was in ancient Israel, and so it is in the Christian Church.

The solo singer, standing alone before the audience and drawing its attention to himself, can be and ought to be like the preacher an effectual agency for the edification of the church. He will only be so if he is himself an exemplary, devout Christian; if the song is what it ought to be; if the words come to the hearers distinctly and forcibly so as deeply to impress their minds, and are borne to their ears on a tide of melody that will fill their hearts with delight; for this is the object of music.

Let it be well understood: The true office of music in song is not to obscure or drown the words by the strains of the voice, or the instrument; but, as in the chorus of the Greek tragedy, to bring them to our ears, in the full dignity and power of their meaning, on the waves of sweet melody which endue them with an additional charm.

Let us never forget this: That the words—the thoughts, the sentiments—are the matter of chief importance in the song, and that the music is subordinate, the servant of the words, to clothe them with the power that beautiful melody lends to them. The admirable and cultured Greek mind could never allow that the majesty of the language should be injured or lost through the music, as is the case when the stormy billows of musical sound overwhelm the words of the song; which so often happens when the rattling or thunderous tones of the organ, or even at times the loud shriekings of the voices of the singers, kill the noble hymn or psalm. .

The solo singer—if he is worthy to be heard at all—in order that he may truly minister to the edification and spiritual delight of the audience, if instrumental music is used at all, should always be accompanied only by subdued music; if his voice is of a high order and well trained, no instrument is needed to give it effect.

Let me say this with emphasis: Solo singing should never be introduced in the worship of the church merely as a habit, as is now so generally becoming the fashion, to the damage of the other parts of the public service of the church—the congregational singing and the preaching. An inferior solo performance is a very poor thing in public worship. We can endure imperfection better in congregational singing than in a solo.

I repeat it: The object of singing in religious worship is not *musical* entertainment, delightful as that is, but, as is so often in wondrously grand words declared in the Psalms, the lifting up of the souls of God's people in sacred, devout, joyful reverence to the contemplation with mind and heart of the attributes and the glorious works of Jehovah on the earth and in heaven; above all as these are seen in the redemption of men through Jesus Christ; in the glories of the kingdom of God in time and in the eternal world hereafter.

* * *

It gives me sincere pleasure to refer, in this connection, to Mrs. Princess Long as an exemplary solo singer in religious assemblies. She has now been heard for years in our churches and before our large conventions, and always with the general, I may say in truth with the universal, approbation of her audiences.

Mrs. Long's singing has these high merits: Her songs are well chosen. They are always appropriate to the occasion. The songs are not sung for their own sake, but for the sake of the occasions that call them forth. This is a real merit, and reveals sound judgment of head and heart on the part of the singer.

Then, her solos are, as they ought to be, truly devotional; they breathe the spirit of genuine piety. And this spirit is revealed not only in the songs themselves, but also in the manner in which they are sung. As in an address, a sermon, much is gained by the temper of mind, of heart and tone in which a song comes to our ears, and I may say even to our eyes, in the appearance of the singer. She is in no wise negligent in preparing for her noble and delicate office as a singer before God's people.

One of the principal excellencies of Mrs. Long's singing is found in this, that the song itself—I mean the words—is always heard, clear, distinct, borne along on the waves of the melody, but above these as first and chief. Her voice does not overreach and obscure the song with its tones, with its music. *Mrs. Long does not shriek; she sings.*

Hers is a noble evangelical ministry that is a strong support to the ministry of the Word in the pulpit.

I hope that the sphere of the good work which Mrs. Long has so providentially chosen for herself may be constantly enlarged.

This is an unsolicited tribute of appreciation of a noble Christian woman, for what I believe to be a ministry of great value to the Church.

A LADY LECTURER
Feeds Nerves and Brains Scientifically.

A lady lecturer writes from Philadelphia concerning the use of right food and how she is enabled to withstand the strain and wear and tear of her arduous occupation. She says:

"Through improper food, imperfectly digested, my health was completely wrecked and I attribute my recovery entirely to the regular use of Grape-Nuts food. It has, I assure you, proved an inestimable boon to me.

"Almost immediately after beginning its use, I found a gratifying change in my condition. The terrible weakness that formerly prostrated me after a few hours of work, was perceptibly lessened by a few days use of Grape-Nuts and is now only a memory—it never returns.

"Ten days after beginning it I experienced a wonderful increase in mental vigor and physical energy, and continued use has entirely freed me from the miserable insomnia and nervousness from which I used to suffer so much.

"I find Grape-Nuts very palatable and would not be without the crisp, delicious food for even a day on any consideration. Indeed, I always carry it with me on my lecture tours."

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

The Preacher and His Early Dead-Line Problem

By W. J. Lhamon

The following is a fair statement of the prevalent feeling regarding the preacher's early dead-line:

"His period of usefulness and fair remuneration is limited to twenty years. Men in law and medicine are at their prime at fifty, and age adds to their value. Not all men have sufficient faith for sacrifice of this kind."

The man who penned this has, I imagine, been active in the ministry for thirty years or more, and is, and promises for years to be, the greatest pulpit power in his town.

Is not this early dead-line for the most part a bug-bear? A list of the aged men among us who are still preaching vigorously and with great acceptance would surprise and reassure our younger men and our devout boys. Though my acquaintance is limited I can think of many gray-haired men among us whose service has been lifelong and who are holding their places as effectually as gray-haired bankers and doctors and lawyers and merchants. Furthermore, I do not for a moment imagine my experience to be exceptional when I say that many of the best sermons I have ever heard have been from men in their fifties and sixties and seventies.

This must be taken into the account: Preachers are, as a class, the longest lived of professional men. This is due to their moral and intellectual and spiritual ways of living. It is therefore a glory to them that more of them, proportionately, than of other classes, should linger with us beyond the years of highest usefulness.

And this also should be considered: Preachers, by virtue of their public position, are more conspicuous than men in many another calling. When they do go onto the shelf their retirement is the more noteworthy because of its publicity. This causes the ministerial dead-line to appear relatively more dreadful than it really is.

Again: There is an occasional inconsiderate and sentimental exaggeration of the matter. Recently in one of our conventions the statement was publicly made that a certain preacher was rejected by a congregation because he had reached the old age of forty; and another was rejected because he was thirty-five! Such statements are ridiculous. If they could be shown to be true their logical conclusion would be Oslerism rather than ministerial relief. A man can be rejected at thirty-five or forty only ostensibly because of his age. The real cause is something else.

That some men in the ministry reach an early dead-line is not to be denied. But that the causes are inherent in the calling may be denied. They are rather personal and incidental. Many a man enters the ministry with limited special preparation, or none at all. It is almost inevitable that such men shall run a short race. On the contrary, doctors and lawyers make thorough preparation for their professional careers.

Again: Some preachers allow their energies and interests to be divided. One of the best pulpit and platform men I ever knew spent five or six days each week on his farm. He was nominally the pastor of a strong church. He continued to occupy (scarcely to fill) his pulpit and to draw his salary till the church could stand it no longer and called for his resignation. Naturally they wanted a younger man. The older one had made a sinecure of their souls in favor of his pigs and potatoes. That man is now practically a dead-line preacher, I should say, at sixty or sixty-five, but he is a live-line stock breeder. He made his choice. His brethren mournfully accepted it.

Again: There is perhaps no other calling that offers equal opportunities for a life of respectable laziness. Sadly enough there are preachers who, early in life, discover that they can easily fill up an hour or two on Sundays with some sort of passable talk; who thereupon cease to study; who loaf and gossip and hunt and fish away six-sevenths of their time; who read little or nothing beyond the carnal dailies and Sunday daubs; who search the Bible only for new text-pegs to hang their old sermons on; who never whet their wits on a serious book, or kindle their devotion by the prayerful study of an ancient apostolic or modern missionary pentecost. Such men literally rust themselves into an early dead-line. There is nothing like hard work, determined effort, constant and profound study, for the preservation of high vitality and youthful vigor. Too often the early dead-line is simply the sluggard's little race quickly run.

Again: It should not be forgotten that many men enter the race course in every department of it with feeble capacity and limited vitality. They run well for a few years only. Waste and repair are not properly balanced in them. Some are old men at forty, others are boys at sixty. Why should the ministry as a calling be blamed for those who by nature age prematurely?

Again: It has been fairly shown by careful scientific processes that nicotinized nerves and brain cells can not hold up so long and work so well as nerves and cells that are purely nourished and perfectly normal. The tobacco habit is an enemy to a youthful and useful old age.

I dare to venture upon the following conclusion: Given—by nature, vitality and good health; by grace and determination, freedom from narcotics, laziness and side-issues; by Providence, a good education; by habit and inclination, hard work; by the Holy Spirit, unction — given all this, and the preacher stands a better chance than other professional men of pushing his live-line up till his "aching eighties" lay him—not sadly on the shelf—but sweetly under the sod.

* *

All hearts grow warmer in the presence
Of one who, seeking not his own,
Gives freely, for the love of giving,
Nor reaps for self the harvest sown.
—*Whittier.*

* *

A HILL TALE

A Blunt old Colorado Miner on Postum.

A clergyman may be eloquent, may use the choicest language, dressing his earnest desire to help his fellowman in the most elevated, chaste and beautiful language, and yet not touch the hearts of his hearers. Another man, having little education and no grace of speech whatsoever, may tell his message in the common, everyday vernacular he is used to, and the simple faith that glows within him carries quick conviction with it. Such a man writes from the towering peaks of Colorado, preaching of Postum:

"I had drank coffee all my life until it about killed me, when I concluded to try Postum, and in a short time I got relief for the terrible misery I suffered from coffee.

"When I drank coffee I bloated up so that I could not breathe at times; my nerves were so shaky that I could not hold myself still.

"But thanks to Postum I am all well now and can say that I hope to remain so.

"I was very much disgusted with it the first time I tried it, but had it made stronger and boiled longer till it tasted as good as good coffee."

No amount of rhetorical frills and literary polish could add to the convincing power of the old miner's testimony. Name given by the Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

The Evangelistic Campaign in Greater Kansas City

By W. F. Richardson

In harmony with the spirit of evangelism so prevalent among the Disciples of Christ, the Christian churches of the twin Kansas Cities on either side of the Missouri-Kansas line have planned for simultaneous revival meetings, to begin October 22. Fifteen congregations will then be working and praying together for the salvation of souls; and in every part of the two cities the sound of the gospel will be heard from night to night, for several weeks. One of our most active congregations, the Central, of Kansas City, Kansas, will be unable to join us in this crusade, as they are building a new house of worship, and will not have it far enough along to occupy, while they cannot use the hall where they now meet except on Sunday. But they will be ready to follow us a little later, and the spirit of our united evangelism will not be lost in their meeting. The Independence Boulevard Church, which was dedicated on September 17, has been in a successful meeting since that date, which will doubtless continue till after the others begin, so we count them as belonging to our simultaeous movement.

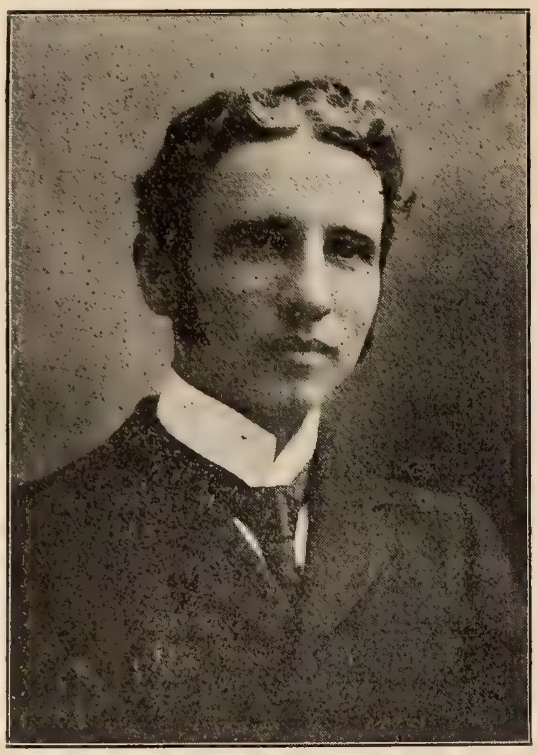
O. N. ROTH,
Argentine, Kan.

The plan of our meeting is more simple than in some other places where like revivals are being held. While we have a central committee, which has served the churches in securing evangelists and singers, and will do something in the way of joint advertising, yet each church and pastor has been left in complete control and direction of their own meeting, and each pays its own expenses, save in the case of our colored brethren, where some aid is rendered. We will endeavor to use the same methods, for the most part, in advertising the various meetings, and will have a union meeting, for prayer, conference and reports, every Monday morning, at the First Church.

Together with the effort to bring sinners to Christ, we shall use all proper means to seek out and persuade to unite with our various congregations, the many Disciples of our Lord who are now living in our city without enjoying the fellowship of his people. From a canvass made by our churches a few years ago, we believe the unaffiliated Disciples in this city to number not less than 2,500. If these can be induced to take their place with the people of God, it will make the meetings memorable in the history of our cause here. We expect to reach many who have never heard our simple plea for New Testament Christianity, and who need but to see its scripturalness and beauty to be won to its acceptance. We ask the prayers of the children of God everywhere, that the name of Jesus Christ may be exalted, and his kingdom greatly extended, by our united labors.

THE CHURCHES AND MEN ENGAGED IN THE CAMPAIGN.

Kansas City stands at the open door of the great west, and there are men yet living who saw its beginnings, as a rude frontier hamlet, at the eastern end of the old Santa Fe Trail. From this point the emigrant trains started across the Great Desert, bound for California, or bearing on their "prairie schooners" the significant legend, "Pike's Peak or Bust!" It is said by the older settlers that many of these primitive vehicles returned, after a year or two, bearing on their torn and dirty canvas sides a most impressive but profane statement of the "busted" outcome of their pilgrimage. Three hundred thousand human souls now find a dwelling place at the mouth of the Kaw, or Kansas, River, and a network of railroads leads out to every point of the compass. Our city is widely known as one of the most enterprising and rapidly growing of American cities. Lying almost at the meeting point of the four great states of Missouri, Iowa, Nebraska and Kansas, the effect of aggressive work for Christ in this city is certain to tell upon the smaller communities of these commonwealths.



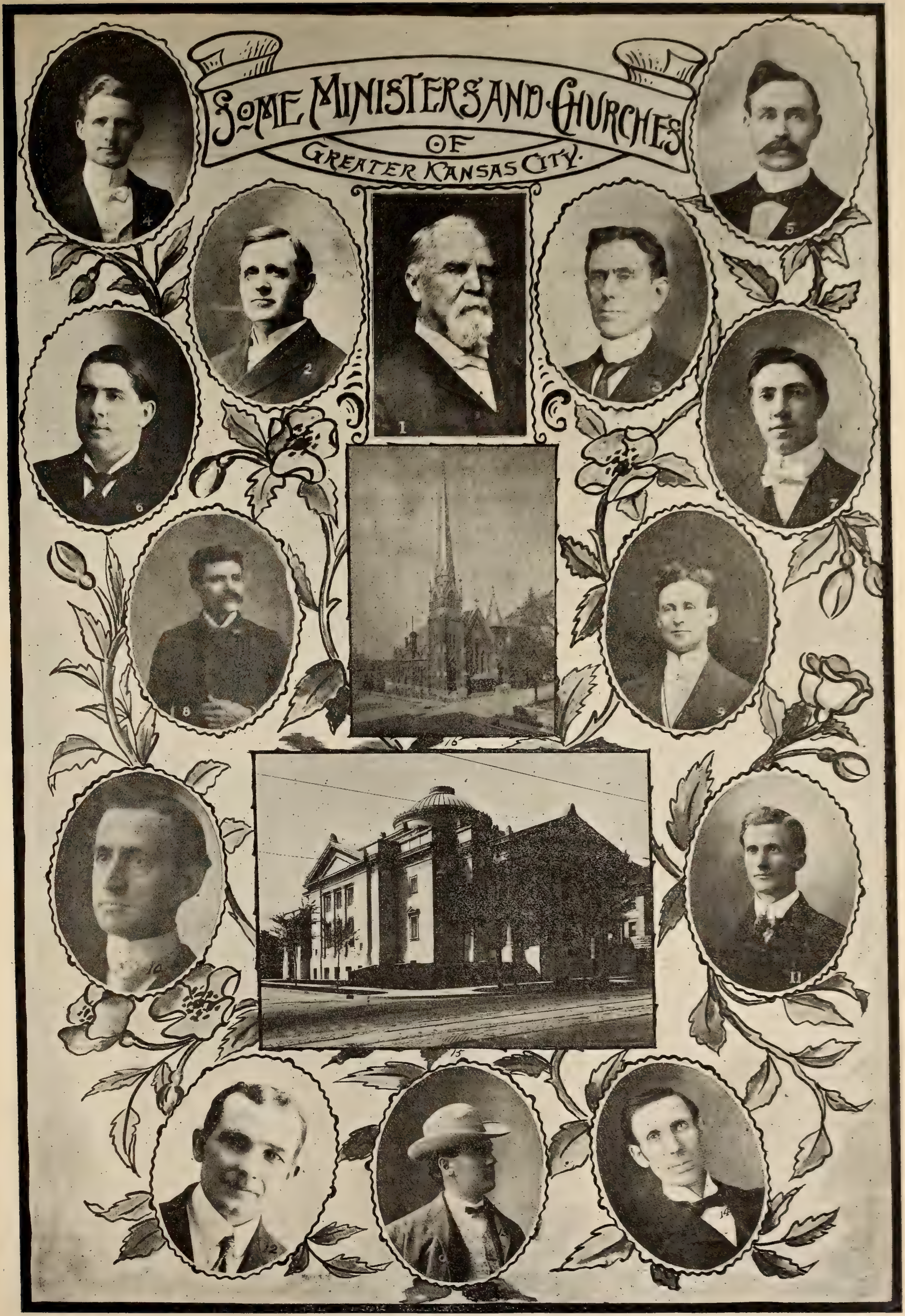
GEORGE H. COMBS.

L. P. KOPP.

The first Christian church in Kansas City was organized about the year 1855, by Elder Francis R. Palmer, then a resident of Independence, Mo. Its first meetings were in a log school house, from which the meetings were moved to the city hall, when that structure was built, and here the church worshiped for several years. In 1859 the first house of worship was erected at the corner of 12th and Main, Bro. T. P. Haley, then a young preacher of unusual promise and power, preaching the dedicatory sermon, and following with a "protracted" meeting, as our people were wont then to call them. His brother, Henry H. Haley, became its pastor, and served the church faithfully until the spring of 1862, when he was compelled to abandon the field on account of the border disturbances of the civil war. He returned in 1866, and remained until the fall of 1870, greatly strengthening the church by his able ministry and godly life. During the war the church was ministered to irregularly by various visiting preachers, mostly chaplains in the army. Later pastors were: J. W. Mountjoy, G. W. Longan, Alexander Procter and J. Z. Taylor. In the fall of 1881, T. P. Haley was called to the pastorate, and for thirteen years led the church in a most aggressive and successful work. The present house of worship was built early in his ministry, and missions began to be established in divers parts of the city, which have grown into strong churches. He resigned in the summer of 1894, and was succeeded by the present pastor, W. F. Richardson. During the present pastorate the house of worship has been remodeled, and the growth of the congregation, while not so rapid as in former years, steadily maintained. The church is now surrounded by business, and has become a "downtown" church, whose work must be largely done among the transient classes. During the last ten years it has dismissed hundreds of members to the new churches that have been established in the residence parts of the city. Brother Hugh McLellan, of Richmond, Ky., evangelist, and L. G. Sprague, of California, Mo., will assist in the meetings with this church.

R. O. YOUTZ.

The largest congregation in the city is the Independence Boulevard, formerly Sixth and Prospect, of which Bro. G. H. Combs


SOME MINISTERS AND CHURCHES OF GREATER KANSAS CITY.
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16

AND SOME HELPERS IN SIMULTANEOUS CAMPAIGN.

1. T. P. Haley; 2. W. F. Richardson; 3. J. J. Morgan; 4. W. H. M. Barnett; 5. L. S. Cupp; 6. A. L. Lindsey; 7. A. C. Finch; 8. S. W. Scott; 9. F. L. Bowen; 10. Geo. L. Peters, Mound City, Mo.; 11. B. L. Wray; 12. S. W. Nay; 13. L. G. Sprague, California, Mo.; 14. W. O. Thomas; 15. Independence Boulevard Church; 16. First Church.

is pastor. They have a membership of over 1,500, and have just dedicated their new house of worship, at a cost of $125,000. Not a cent of debt rests on the building, and on dedication day six thousand dolllars was raised for missions. Bros. R. A. Long and D. O. Smart, whose names are known everywhere for their zeal and generosity, have been from the beginning leaders in the work of this church, which started as a mission from the First. It has had but two pastors, the lamented and honored John A. Brooks, and the present beloved minister, who has been thirteen years with them. Scoville and Smith are now in a meeting with this church, and already nearly two hundred have been added to their membership.

The first mission to be established in Kansas City was that which has grown into the West Side Church, at 20th and Penn. While this has never attained to very great strength, owing to the nature of the field about it, yet the work done has been one of the most faithful in our city. The Sunday school has always been flourishing, and thousands of lives have been blessed through the work of the faithful band there. Struggling with adversity and debt, the church never faltered in its endeavors, and they are now enjoying their reward. With debts all paid, and a good preacher leading them forward, they are hopeful and happy. Among their pastors the better known have been E. S. Muckley, E. W. Thornton, B. M. Easter, and the present pastor, W. O. Thomas. Brother Easter died suddenly in the very midst of his successful work with this church, in April, 1903, on the very eve of the jubilee service appointed to celebrate the payment of their church debt, which he had done so much to secure. Brother Thomas will probably do his own preaching in their meeting.

The Forrest Avenue Church is best known in connection with the long pastorate of A. W. Kokendoffer, who labored successfully with that people for ten years, leaving them for his present pastorate in Mexico, Mo. J. H. Hughes was the first minister, and following Brother Kokendoffer have been J. P. Pinkerton, Harold Bell Wright, and the present pastor, H. M. Barnett, who has just come from a fruitful ministry in Wellington, Kan., to lead this people forward to greater victories. Brother Barnett is a graduate of Eureka College in the class of 1896, and has held pastorates in Sheldon and Rantoul, Ill., before going to Kansas. He will do his own preaching in the meeting, and has a fine chorus choir to assist. This church is situated very much as is the First Church, and is doing a good work for a multitude of young people in the boarding houses around it.

The South Side Church, formerly known as Springfield Avenue, was next in order of time to Forrest Avenue, and sprang, like the others, from a mission Sunday school. Under the pastorate of H. S. Gilliam a house of worship was built at Thirty-first and Charlotte. W. R. Jinnett succeeded him, and served a year or two, when the church was without a pastor for a time. Bro. T. P. Haley, who had been resting from active work for several years, was induced to become their pastor and under his ministry the church has greatly prospered, having now three or four hundred members, and having on October 8 entered into the handsome basement of their new church building on Linwood boulevard. When completed, this will be one of the best churches in our city, and the field in which its work lies is second to none in importance and possibilities.. Brother Haley preaches with all his wonted force and eloquence, and holds a place of peculiar regard in the hearts of all our people here.

The South Prospect Church, of which J. J. Morgan is pastor, has enjoyed the labors of a number of brilliant young men, among whom we recall the names of Chas. A. Young, F. N. Calvin, Eugene Brooks, A. B. Phillips, W. S. Priest and E. W. Thornton. Perhaps we ought to class Bros. O. P. Shrout and Morgan with the young men, likewise, for they show no sign of age except as maturity of thought and ripeness of judgment may be supposed to argue additional years. Under all these men the church prospered, and it is now one of the prominent centers of our work in this city. Brother Morgan came to them from Woodland, Cal., a few years ago, among his preceding pastorates being Warrensburg, Mo., and Covington, Ky. He is a very fine sermonizer, a faithful and wise pastor, and much loved by his people. Bro. Arthur N. Lindsay, of New Franklin, Mo., will help Brother Morgan in his meeting.

The Hyde Park Church is lineal successor to the old Westport Church, which antedates even the First Church of this ctiy. Originally it was practically a country church, its membership being chiefly farmers living around about the then village of Westport. A small brick building was early erected, which was occupied by the church until the completion of its present elegant structure, which has become so well known by reason of the labors of Bro. R. H. Fife in its construction. Meanwhile Westport had been incorporated into Kansas City, and the name of the congregation changed to correspond with the beautiful district of our city in which it is situated. Many ministers have given faithful service in this place, but the real progress began when R. H. Fife came from Westport three or four years ago. Under his vigorous leadership, a handsome new church was erected and the membership largely increased. He resigned the work there to take up evangelistic work, in which he is becoming widely and favorably known. Bro. L. S. Cupp, for four years past pastor at Platte City, has just entered on his labors with his church, and will start off by holding his own meeting, in which he will have the hearty co-operation of his people.

About eight years ago Bro. F. L. Bowen was called to the work of city missionary, under the direction of our joint board. He and his consecrated wife have done a wonderful work during these years, but have wrought beyond their strength, and are both suffering the penalty in their impaired health, which is a great grief to all the Disciples in Kansas City. We are praying and hoping that their recovery may be speedy and complete. As the direct result of their labors, we have now three more good churches in our city. The Jackson Avenue Church, which Brother Bowen is now serving as pastor, has had a phenomenal growth and numbers four hundred members, with a fine church building, and every department of work in splendid condition. Bro. George L. Peters, of Mound City, Mo., will aid Brother Bowen in their revival.

Ivanhoe Church grew under the care of Brother Bowen until it demanded the labors of a pastor for all his time. Bro. Fred Nichols ministered to them until he returned to Eureka College to complete his course, when Bro. L. P. Kopp was called from Danville, Ill., and is giving them faithful and able service. The church is growing, and is destined to become much stronger, with the rapid growth of that quarter of the city. Brother Kopp will preach in his own meeting, but will have the assistance of Bro. Roy Youtz, of Des Moines, Ia., as a gospel singer.

Budd Park Church had a similar history to the Ivanhoe and Jackson Avenue Churches. Its growth soon demanded more time than could be given to it by the divided labors of our city missionary, and Bro. E. H. Williamson, of Butler, Mo., became its pastor. A true man of God, he gave it a year or more of diligent service, when he resigned to accept a call to Brunswick, Mo., and Bro. B. L. Wray came from a successful pastorate at Lanark, Ill., to succeed him. The outlook is bright, and the church hopeful. Brother Wray will hold his own meeting.

By the zeal and consecration of a young woman, Miss Lowe, now Mrs. T. A. Abbott, a mission Sunday school was maintained for some time in Sheffield, a manufacturing suburb of the city, which finally grew into a church. A good house of worship has been erected and paid for, and Bro. Arthur Stout has been serving them as pastor for several months. He is to be assisted in the meeting by Bro. H. G. Bennett, of Jefferson City, and it is believed that the church will be greatly built up thereby.

In Kansas City, Kan., four churches will co-operate in these meetings. We have already referred to the Central Church, of which Bro. S. W. Nay is pastor, and stated the reason for their postponement of the special evangelistic effort. This church has had a checkered career, the unfortunate parts of which have been due to unworthy preachers. At one time they owned a good house of worship, but lost it a few years ago. They are now erecting a good building, in a choice locality, and are full of hope and courage, under the splendid leadership of Brother Nay, who came from a very successful work at Leavenworth, Kan. Among the good and true men who have ministered to them in the past we recall the names of J. M. Kersey, B. Q. Denham, R. H. Fife, W. O. Thomas.

The First Church of Kansas City, Kan., usually known as Armourdale, grew out of a mission Sunday school started years ago under the leadership of Bro. T. S. Ridge, a young business man of the First Church in this city. A house of worship was erected, a pastor engaged, and the work steadily grew, until the awful flood of 1903, when the building was badly damaged, and the congregation scattered, by the destruction of their homes. The house was put in order by the brethren of our churches here, and they have slowly recovered from that calamity, until the church is now beginning to resume its former strength. Bro. A. C. Finch is the present pastor, and has done a most excellent work with this faithful people. He will hold his own meeting, unless he can secure the aid of a brother with whom he is now corresponding.

Argentine, Kan., is a thriving suburb of this city, which, however, has received a severe blow by the removal from it of the extensive smelting plant which furnished so many men employment. But its railroad interests ensure its continued growth. Bro. O. N. Roth, a graduate of Kentucky University and Bible College in the class of 1904, is doing a good work as pastor. He will conduct his own meeting. They have a good church building, favorably located.

We understand that the North Side Church, of Kansas City, Kan., of which Bro. C. P. Smith is pastor, expects to hold revival services during November, with Bro. L. L. Carpenter as the preacher, which ensures a fine meeting. Brother Carpenter dedicated their new basement on October 8, and the buiding, when completed, will be handsome and commodious.

One of our colored churches, that at Twenty-first and Summitt, of which Bro. S. W. Scott is pastor, joins in the simultaneous meetings. Brother Scott will be assisted by one of his brethren from Kansas City, Kan., Brother Scott is doing an excellent work among his people here, and his church is slowly but steadily growing.

All our churches in Kansas City are comfortably housed, or are just completing their buildings. Nearly all are out of debt, and the buildings erected are usually the result of co-operation between our various congregations, through the agency of our joint board. We are hoping and praying for a great ingathering during the coming revival.

Our Budget.

Special telegram to the Christian-Evangelist.

—Connersville, Ind., October 16.—Dedicated new church yesterday; cost $40,000; all the debt, $16,000, raised; great rejoicing. F. M. Rains gave the address.

Jas. C. Burkhardt, Pastor.

Special telegram to the Christian-Evangelist.

—Mannington, W. Va., October 16.—Dedicated new church yesterday; $14,000 building cleared of debt in thirty minutes; President Cramblet dedicated church and parsonage with lot worth $18,000; all acquired in two years.

Clarence Mitchell.

—C. J. Kindred's work at Englewood, Chicago, continues to prosper.

—J. W. Loudermilk is in a meeting at Excelsior, Ark., with six additions at last report.

—T. L. Read has succeeded R. L. Wilson, now of Old Orchard, St. Louis, at South Chicago.

—Thomas Wallace, minister at Mt. Ayr, Ia., reports $50 offering for missions recently and the work moving on successfully.

—At Kalamazoo, Mich., where H. H. Halley is the faithful pastor, a fifteen thousand dollar property has just been dedicated.

—The church at Bethany, Ill., S. E. Sines, minister, was rededicated October 15, J. Fred Jones, of Bloomington, having charge of the services.

—Notwithstanding W. H. Trainum is giving much time to his studies at Northwestern University, the church at Waukegan is gaining under his ministry.

—J. Frank Green has had his salary increased by an appreciative congregation at Mt. Pleasant, Mich., where a fine "union meeting" has just been held.

—Dr. Macklin has made use of every opportunity, while in this country, to perfect his surgical knowledge. He has just been attending the clinics at Chicago hospitals.

—Thomas Martin, Sandy Lake, Pa., is in a short meeting at Shamburg, and will be ready about November 12 to hold meetings wherever needed. Address him as above.

—Miss Pearl Denham, for some time C. R. Scoville's assistant at the Metropolitan Church, Chicago, is now Bro. H. O. Breeden's assistant at the Central Church, Des moines.

—The Foreign Society is taking steps to greatly enlarge the work in Norway. More attention will be given to the education of evangelists. The preaching force will be doubled.

—C. H. DeVoe is in a meeting at Wilkesbarre, Pa., assisting the pastor, E. E. Cowperthwaite, whom he mentions as "a splendid yoke-fellow." There have been five additions to date.

—Last week the Foreign Society received a direct personal gift of $2,500. This is a good start on the new missionary year. Enough of these will ensure $300,000 by September 30, 1906.

—All over the country, and especially in the cities, the churches are girding themselves for a forward movement. This is as it should be, and we anticipate the largest and most cheering results.

—Bruce Brown, of Mansfield, O., and R. Bruce Brown, of Yale, Mich., are different persons and no relation. Bruce Brown, of Mansfield, O., is not soliciting money outside of his own congregation for any purpose whatever.

—The Board of Church Extension has just issued annuity bonds Nos. 145 and 146 for $1,000 and $100, respectively. Others should be sending annuity money to help reach the million dollars which we want to get by our centennial in 1909.

—Laura B. Van Deusen began work with the church at West Point, Ill., September 25. She reports that the parsonage has been visited by a large company of brethren and sisters who left it well stocked with eatables. The outlook is encouraging.

—Our new church building at Sherman, Tex., will be formally opened October 22. M. M. Davis, of Dallas, will deliver the sermon and Leonard Dougherty, of Louisville, Ky., will have charge of the music. The cost of the building will be about $18,000.

—The Christian-Evangelist gives its readers this week some account of the simultaneous evangelistic campaign in greater Kansas City, with illustrations of preachers and churches, and our hearty wishes for the success of their united efforts.

—The church at Milwaukee, which C. M. Kreidler has left to take charge of the work at Twenty-fifth Street, Baltimore, has a membership of about 400. There were 85 additions during the past year. In Brother Kreidler's five years' ministry 400 were added.

—W. M. Taylor reports that he and his wife have arrived safely at Salt Lake City, Utah, and are gaining an insight into the work in that city. The brethren throughout the country will be interested to learn of the success of his work in the capital of Mormonism.

—W. T. Clarkson, formerly pastor of the Northside Church, Lawrence, Kan., has entered the Kansas State University and will get his degree next June, after which he expects to enter one of the larger eastern universities for advanced work, leading to the degree of Ph. D.

—The work on the new church building at Blue Mound, Ill., is progressing nicely. When finished the building will be one of the best in Central Illinois. The parsonage has also been enlarged and repainted at a cost of about $500, and the minister, W. H. Harding, has moved into it.

—The name of W. G. Surber, of Moberly, Mo., was somehow omitted from the report of the splendid Audrain county meeting given in the last issue of The Budget. His sermon on "Christianity an Absolute Necessity" was ably presented and contributed to the success of the meeting.

—One thing, however, we beg our brethren everywhere to remember, and that is that Christianity no more needs spreading *abroad*, over a wider field, than it needs *deepening* in the faith, convictions, and lives of those who profess it. Let the deepening and the widening go on together.

—A Christian church of fifteen members was organized in Miami, Fla., on October 8. A. M. Chisholm, state evangelist, reports that everything indicates that a strong church will be built up before long in that part of the state. Miami is a growing city, at the southern terminus of the East Coast railway.

—J. B. Hundley resigned his work at Bloomfield, Ky., Sept. 1. He visited his home in Virginia, and conducted a protracted meeting at Calhoun Street Church, Baltimore, Md., which closed Oct. 1. He returned to Kentucky via Norfolk, Va., where he spent two days in the state convention. He will engage in work at Canon City, Col., where he begins a meeting Oct. 15.

—F. T. Porter, secretary of the Fourteenth District of Indiana, reports a convention of the churches in that district with the Central Church, New Albany, October 4 and 5, with a strong program and good results. The district is moving forward with better organization toward larger results.

—Our assistant editor left the city on October 10 for a little fishing and hunting trip in Minnesota, where he was joined by his father, W. T. Moore, who has not yet lost his sporting blood. Muskallonge, deer, and smaller game are hereby warned to be on their guard! We wish them a delightful vacation.

—L. L. Carpenter recently dedicated a new and beautiful house of worship for the Disciples of Christ at Kalamazoo, Mich., where H. H. Halley is the hard-working and successful pastor. Brother Carpenter reports the day as one of great rejoicing, and predicts that a strong church will be built up in that growing city.

—Every Sunday school can use the splendid map offered by the Home Missionary Society free of cost to those pledging to observe Boys' and Girls' Rally Day for America for five successive years. Send in your order without delay to Benj. L. Smith, corresponding secretary, Y. M. C. A. building, Cincinnati, O.

—The program of the State Institute of the Indiana Christian Sunday School Association to be held at Greenfield, this week, October 17-19, should have been printed last week, but was overlooked. A good program has been arranged and a splendid convention is anticipated. The Editor of this paper hopes to be present.

—James Egbert reports that the brethren at St. Thomas, Ont., are giving in the good old apostolic way, and that in consequence a new church edifice will be built early in the spring. The college has just opened with a fine body of students. He says also that some of the best members are getting in line with the work of subscribing to The Christian-Evangelist.

—Mrs. Laura B. Thompson and little daughter, Eleanor, of Denver, wife and child of Leonard G. Thompson, corresponding secretary of Colorado, were among the passengers on the ill-fated steamship "St. Paul," which was wrecked near Point Gorda, Cal., on the night of October 4. All the passengers and crew were saved, but the ship and cargo were lost.

—Dr. Paul Wakefield and wife, of Springfield, Ill., who were recently appointed missionaries to China by the Foreign Society to go out September, 1906, have changed their plans and will depart at once. They will sail on the good ship Siberia, November 4, from San Francisco. They will be accompanied by Dr. W. E. Macklin and family, who are returning to Nankin, China.

—R. H. Fife reports good attendance and interest in his meeting at Little Rock, Ark. The "Arkansas Democrat," of that city, in an editorial, speaks of "at least two religious meetings" going on in that city at which there is a "large attendance," and says that great good is being accomplished by them. One of these is a union meeting, and the other is that conducted by Brother Fife.

—At the Disciples' social union banquet in Chicago, college presidents were the special guests. Professor McClintock expressed the hope that ere long there would be opposite the university buildings another noble building with its spires to the sky to express the interest Disciples have in "the special training of those who need the most training in all the world—the modern ministers."

—The following telegram brings good news from Canton, Ohio: "Twenty-three added to-day, making 230 in thirteen days. The end is not yet."—Welsheimer and Kendall."

—The dedication of the new church building at Mexico, Mo., has been fixed for December 10. F. M. Rains and J. H. Garrison are to assist the pastor, A. W. Kokendoffer, in the service.

—Homer T. Wilson has given up the pastorate of the church in San Antonio, Tex., and is now in the evangelistic field. He is at present in a good meeting at Enid, Okla. He is engaged to begin a meeting, to continue two weeks, in the South Broadway Church, Denver, Lord's day morning, October 29.

—Wm. J. Lockhart has resigned his work at Ottumwa, Ia., where he has greatly endeared himself to the people and where his success in the church has been marked, for the purpose of engaging in evangelistic work as that to which he believes God has called him. He goes first to Connellsville, Pa., to assist in the "Century Simultaneous Revival." His permanent address is 1508 23rd street, Des Moines, Ia.

—C. R. L. Vawter, of Indianapolis, Ind., has just closed some tent meetings in Pennsylvania. Besides giving part of his time this year to the Meridian Street Church (Olive Branch) of Indianapolis, Brother Vawter has held several good meetings, receiving 232 members into the congregations in his evangelistic work. He has decided to give full time either to evangelizing or to some church strong enough to employ him for full time.

—We are not surprised at the orders for extra copies of The Christian-Evangelist of last week containing the excellent sermon of Bro. O. L. Lyon, Bloomington, Ill., giving reasons for the change in his religious affiliations. The sermon was not only true in sentiment, or teaching, but its spirit is admirable. Bro. J. H. Gilliland speaks in high terms of praise of Brother Lyon. He should be given work at once with one of our churches.

—The editor of The Christian-Evangelist united in marriage, October 12, at the home of the bride's parents, Mr. and Mrs. E. J. Jeffress, Edwardsville, Ill. Miss Mary C. Jeffress and Mr. Solomon Hinckley Mudge. A large company of friends was present. Decorations were beautiful. Refreshments were served to the guests. It was a delightful occasion. The newly wedded pair will be "at home" in St. Louis, 5450 Vernon avenue, after November 15.

—The Alabama convention will be held at Athens, November 13-16, and all parties expecting to attend should send their names to Thomas Lenox. An excellent program has been arranged, among those taking part being Brethren McLean and Smith, of the National Societies, J. M. Mason, E. C. Henderson, A. R. Moore, L. O. Herrold, and R. Lin Cave, while some of the topics to be considered are extremely practical and helpful. We trust that this convention may do a great deal to advance our work in Alabama.

—Our church at Johnson City, Tenn., having been burned last May, a new site was purchased, which Adam B. Crouch reports is acknowledged as the best in the city for a church. The building now being erected will have a seating capacity of about eight hundred, will be of stone and white granite brick, and in every sense up-to-date. The cost will reach about $20,000, thus making it one of the best church buildings in the state. It is hoped it will be ready for dedication by November 1. J. Lem Keevil is the honored minister.

—The Missouri Ministerial Education Society, provided for in one of our Missouri state conventions, has been duly incorporated under the laws of Missouri. For the present year J. B. Jones, of Fulton, Mo., has been elected president; A. W. Kokendoffer, of Mexico, treasurer, and W. J. Lhamon, of Columbia, secretary. Those who have made pledges to this Ministerial Education Society should remit same as above indicated.

—The following card does not bring unexpected news, but we are sure it will evoke profound sympathy for our beloved brother in his bereavement: "Tuesday morning, October 10, the anniversary week of our first acquaintance, of our marriage, of the birth of our first-born, my wife, Maude, fell asleep, with a hand in her mother's and mine, leaving tender messages, the happiest I ever knew her. I knew how hard it is sometimes to live, but did not dream it is so easy and pleasant to die.

Canton, Mo. "Albert Buxton."

—T. N. Kincaid, Hot Springs, Ark., is again visiting some of the churches in the interest of the church building enterprise at Hot Springs. He finds it difficult, he says, to make the brethren abroad understand the vaule to our cause of a strong church and a good church building at that great health resort, where people are coming from all parts of the world. We hope the churches will give him a hearing, as we have been on the ground and can testify to the great need of a good church building, wisely located, at that strategic place.

—"The seven hundred Bible schools in Illinois should observe November 26 unanimously and enthusiastically for at least two reasons: 1. The boys and girls should be in touch with our great Home Mission work as liberally, at least, as with the Foreign Mission work. 2. One-half the proceeds of the offering in Illinois is given to the Illinois Bible school work. Send immediately to B. L. Smith, Y. M. C. A. building, Cincinnati, O., for supplies for the day. Let every school join the movement," writes Marion Stevenson, state superintendent Illinois Bible schools.

—The Lansdowne Christian Church, of East St. Louis, Ill., was organized early in the year by members of the First Church who had moved out into the pleasant suburb of Lansdowne. There are now about thirty members. On October 1 the congregation was introduced to the wife of their pastor, C. O. Reynard, whom he had been expecting from Ohio for several weeks. They have just purchased a splendid lot in a desirable location for $500, which has been paid in full, and are now excavating for a foundation room, seating 300 people, which they hope to occupy in a few weeks.

—The best way to interest your Bible school in Home Missions is to give them a part in the observance of Boys' and Girls' Rally Day. The best help to the observance of the day is the exercise prepared by J. W. Carpenter, of Virginia, Ill., for the American Christian Missionary Society. Copies of this exercise may be obtained upon application to Benj. L. Smith, Y. M. C. A. building, Cincinnati, O. Our schools are observing this day more and more. It is a great educative factor in the future growth of all our missionary work, for Home Missions lie at the base of all missionary enterprises. One-half the receipts are sent directly to the state boards for the prosecution of home missionary work in the state contributing. For this reason it should be the aim of every Sunday school in every state to send in the largest offering possible, in November.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

—Eliza F. Risk, who has formerly given money to the National Benevolent Association on the annuity plan, has just added $500 to her former benefaction. All the annuitants are greatly pleased with this arrangement. The association can use many thousands of dollars additional annuity money in the construction of the new orphanage in St. Louis and the enlargement of the Homes in Baldwin, Ga., and Jacksonville, Ill. Address Geo. L. Snively, 903 Aubert avenue, St. Louis, for information concerning the ministries of this association and the annuity plan of helping it.

—W. S. St. Clair, of Columbia, Mo., had an unusual experience and a close call recently. He and his wife were returning from the country, where they had been attending church, and were both drenched by a hard rain and electric storm on their way home. On entering the house Brother St. Clair preceded his wife into a room, took hold of the drop electric light globe with his left hand and the button with his right hand, when he found himself completely under the control of the current. Being unable to release himself, he screamed with pain, reeling about the room and was gradually becoming unconscious when his wife, taking in the situation, caught him in her left arm and with her right hand struck his arms so as to force his hands loose from the globe, which broke the current. He reports himself as all right once more.

—Will F. Shaw writes that the North-side (Chicago) brethren extend thanks to all who assisted them in their church-warming on September 17. Englewood, Jackson Boulevard, First Church, Douglas Park, Humboldt Park, Austin and Hyde Park gave pledges of from $5 to $75 each. Bro. C. G. Kindred called for $2,000 for a year's payment on Church Extension loan and repairs, and pledges amounting to $2,037 were given in response. The church has still a considerable burden to carry, and has raised about $4,000 for all purposes in about two months' time in cash and pledges. The Sunday school and church membership is increasing.

—B. H. Cleaver, Canton, Mo., secretary of the Board of Co-operation of the Ralls county (Mo.) churches of Christ, corrects a mistake recently made in THE CHRISTIAN-EVANGELIST to the effect that he was "re-elected president" of the county board of Ralls county. He says: "I have never held the office. Dr. W. T. Waters, of New London, a successful physician, is president; F. S. Alexander, county recorder, is treasurer. I am the secretary. He reports the number of churches co-operating as sixteen; value of property, $38,600; money expended, $5,486.79; with a net increase in the membership of the churches of 139. The above is a good showing and illustrates what counties can do when their churches work together.

—We have had a very delightful visit of several days in St. Louis, from Bro. J. S. Sweeney, of Paris, Ky., who has been stopping with a daughter of his living here. He preached for the First Church on Lord's day and spoke to the ministers' meeting in the office of THE CHRISTIAN-EVANGELIST on Monday morning. Our stenographer reported his talk, and we intended it for this week's issue, but it has been crowded out till next week. Brother Sweeney went from here to Camden Point, Mo., and from there he goes south, preaching a series of sermons on first principles, than whom no man among us can do it better. For about four years he was unable to preach after his long pastorate at Paris, but he is at it now and proposes to die in the harness.

—The Independence Boulevard Christian Church established a Named Loan Fund in our Church Extension work on the first Sunday in October; a named loan fund amounts to $5,000. This fund was started by R. A. Long agreeing to give $2,500 provided the church would raise the other amount. This is the fourteenth named fund established in our Church Extension work. An individual establishes a named fund by giving $500 each year, and a church by giving $300 a year, until the $5,000 is completed. In each case a separate account is kept and the interest is retained in the fund. The General Drake fund, established in February, 1889, has built fifty-eight churches, and done the work of over $22,000. The Independence Boulevard Christian Church has paid in $500, and expects to pay out the fund very rapidly.

—There is no happier occasion in the year's life of any Bible school than the observance of Children's Day for Home Missions, and the widely increasing observance of that day among our people is one of the encouraging signs of the present hour. With the younger generation fixing their attention intelligently and with youthful enthusiasm upon the problems at our very door, there need be little fear for the missionary habit of the Church in the days to come. At this season of the year there is always bustle at the rooms of the American Christian Missionary Society, occasioned by the rush of orders for supplies for Boys' and Girls' Rally Day. Though the day comes late in the season this year—November 26—the hurry orders have already increased the force and activity of the home office. We hope the schools' enlisted will surpass all records this year.

—T. A. Reynolds closed his pastorate with the Jackson Street Christian Church, Muncie, Indiana, October 1, and the "Morning Star" of that city reports a resume of the work accomplished by the church during his four years' pastorate, together with a synopsis of his sermon, which we regret our space prevents us from printing in full. The following extract, however, will be of interest to our readers: "When I came to you, you were paying interest on $13,000 indebtedness; your house of worship was badly in need of decoration; and you had even felt the necessity of reducing your pastor's salary. During these four years you have decorated your house of worship; installed a steam-heating plant; put in a beautiful pipe organ, made other similar improvements in the basement, the Sunday school room, on the doors, and have very largely reduced the debt against the church. Altogether you have paid out on indebtedness and improvements the splendid sum of over $14,000. During this time your missionary offerings have grown from year to year. This last year every offering has been a splendid advance on all previous offerings for missions in the history of the church. Also your church expenses have been met promptly, as they could be. During these four years nearly three hundred people have been added to your membership, and nearly all of them at the regularly weekly services. That your usefulness and power may grow with the months and years, and that your joy may increase, is the earnest prayer of your retiring pastor."

—The South Broadway Christian Church of Denver, Col., is moving on triumphantly toward its long desired consummation—the burning of the mortgage on its church, December 3, 1905. Bro. A. L. Pierce, who seems to have charge of the arrangements, has issued a letter on a red-letter letterhead addressed to the members, inviting them to "attend a bonfire to be held at the South Broadway Christian Church on the evening of Sunday, December 3, 1905. Ten thousand dollars worth of fuel will be consumed. We have it all but $1,999. We will get that before the match is touched. How much can you furnish?" Of course they will get it! That kind of faith that works by love and is mixed with shrewd common sense hardly ever fails. The debt used to be $22,000; it is now whittled down to the above figure, and it will go before the present year dies! B. B. Tyler, the veteran young pastor, has stood by his post all summer, not having missed a meeting since January 1—not only filling his pulpit but giving his exposition of the Sunday school lesson to a large audience of teachers representing the whole city. There are continual additions. In a personal letter under date of October 10 he writes to the Editor: "I am closing the best year's work of my life. During the year about two hundred people have been received into the church. I will begin my sixth year October 22. Homer T. Wilson will begin a meeting with us October 29 and be with us until November 12." He is preparing, as our readers know, for another Bible students' oriental cruise next spring.

DO GOOD

With your money and enjoy an income from it while you live by giving to the Foreign Christian Missionary Society on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about $250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

F. M. RAINS, Cor. Sec., Cincinnati, O.

—The Inter-Church Conference on Federation, which is to be held in New York from November 15 to 21 inclusive, will have on its program the names of leading clergymen and laymen of practically every Protestant religious body in this country. So notable a gathering has never before been held in this country, perhaps not in any other, and these men will discuss the great religious and social questions which affect all churches and are of deepest interest to all Christians. But a very small number of the great body of church-goers will be able to attend the conference in New York, and the announcement is therefore important that the complete proceedings, with the text of the addresses, will be published as soon as possible after the close of the meeting. It is to be an octavo volume of about eight hundred pages, and it is the purpose of the Committee on Publication to provide a book that in appearance, typography, illustrations, binding and all details of bookmaking, will reflect credit upon the conference and be an appropriate medium for the carrying of the message of the gathering to the Christian homes of the country. The book will cost two dollars per volume to produce, and the committee is now receiving advance subscriptions at that rate. As the size of the edition will be limited to the number of copies certain to be placed, those who wish copies of this permanent record of what is likely to rank as the most important religious gathering ever held in America, should communicate at once with the chairman of the committee, Mr. William T. Demarest, at the conference headquarters, 90 Bible House, New York City.

—The World's Fair Pavilion of the Christian Church, which was donated by our City Mission Board to Old Orchard, a beautiful suburb on our southwest border, has been remodeled and fitted up for a church and was dedicated on last Lord's day afternoon, T. A. Abbott, corresponding secretary of Missouri, officiating. We present on our first page a cut of the building as it now appears. The interior appears much as it did on the World's Fair Grounds, with the partitions all taken out, of course, except there has been an extension at the rear end, ten feet, in rear of what is now the pulpit, for baptistery and robing room. There is a basement under the whole building, which is an important addition to the usefulness of the building for church purposes. There was a good audience and Brother Abbott preached a strong sermon, following it with an appeal which resulted in raising over $1,500 towards paying for the expense of removing, re-erecting and remodeling the building. The brethren at

Old Orchard gave very liberally, and were assisted some by outside friends. They have an historic building, however, and one that will answer their purposes for many years to come. The brethren throughout the country who contributed toward the erection of this building on the World's Fair Grounds—one of the best missionary investments we have ever made—will be glad to know that it is to be preserved for religious purposes and remain a perpetual memento of our missionary work in connection with the great Louisiana Purchase Exposition. Representatives from various churches in the city were present and the choir of the Hammett Place Church rendered a beautiful anthem as a part of the program. The Old Orchard Church served a free lunch in the basement to a large company of people who went directly from the churches in the city to the afternoon service.

* *

Seventeenth Annual Report of the Board of Church Extension.

The Board of Church Extension of the American Christian Missionary Society presents herewith an extract of its seventeenth annual report, ending September 30, 1905.

Receipts through corresponding secretary—		
Churches	$18,514.46	
Annuities	21,715.00	
Individuals, Sunday-schools, Y. P. S. C. E.	4,306.73	
Bequests	1,984 88	
Business in Christianity	133.75	
Total cash receipts		$46,654.82
In addition to the above, Dr. William G. Logan, of Kansas City, Mo., has deeded to David O. Smart, Langston Bacon and Fletcher Cowherd, members of the board, in trust for the Church Extension Fund, and to secure the annuity to himself, improved real estate in Kansas City, Mo., conservatively estimated at		$50,000.00
Total cash and property secured by corresponding secretary for the year		$96,654.82
Receipts through treasurer—		
Interest and rentals received by treasurer	$17,708.87	
Principal returned on loans by treasurer	66,683 05	
Miscellaneous by treasurer	36.65	
Total collected by treasurer		$84,428.57
Grand total received from Oct. 1, 1904, to Sept. 30, 1905		$181,083.39
Fund statement to Sept. 30, 1905—		
Amount returned on loans since the beginning		$369,868.69
Interest paid since the beginning		107,792.82
Total interest rec'd and loans returned		$477,661.51
Amount in extension fund including W. G. Logan fund		$529,184.35
Churches aided since the beginning		927
Churches that have paid their loans in full		411
Loans outstanding		516

LOANS FOR THE YEAR.

The board has paid or closed 105 loans, aggregating $135,900, and promised 89 others, aggregating $109,000. Our cash balance will soon be used up in closing these loans, as buildings are now being rapidly completed for the winter's work.

During the year 58 churches paid their loans in full, making 411 churches that have paid their loans in full to the board since the beginning of this work. This is a most commendable record. The total amount which these mission churches have paid back to the board on loans and in interest is $477,661.51. This proves beyond a doubt that the Church Extension plan works, and that the mission churches which have been helped appreciate this fund, and are returning the money which the brotherhood has loaned them for church building purposes. This should be inspiration enough for any individual or church to send liberal offerings to this fund.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

OUR ANNUAL OFFERING.

During the year the churches, as churches, have sent $4,909.51 less than last year. There are about 200 less contributing churches. This falling off is undoubtedly due to the first three Sundays of September being stormy. The churches had no time to complete their offerings before our books closed. We confidently expect the churches to make up this deficit during October and November. Seven hundred churches that promised to take the offering have not yet been heard from. Many preachers did not return from the national convention in time to take the offering. These will be heard from in October. All October receipts will be published with our annual report.

In behalf of the board,

G. W. Muckley, Cor. Sec.
David O. Smart, Pres.

* *

Report on Statistics.

ADDENDA.

At the close of the year on September 30 the reports received indicated that our statistics would stand as follows:

Churches	11,110
Communicants	1,238,515
Bible schools	8,761
Enrolled in Bible schools	850,500
Ministers	6,675
Gain in membership is fully	30,000

This is not shown in the above table as large reductions were made in several states where statistics had not been carefully gathered.

The following table shows a gain in the general receipts of $414,760. The most important is that of missions.

Missionary receipts—		
Foreign Christian Missionary Society	$ 255,923	
Christian Woman's Board of Missions	175,409	
American Christian Missionary Society	100,323	
Board of Church Extension	96,655	
State and district missions	216,217	
Miscellaneous missions	30,000	$874,527
Education and benevolence—		
Buildings and endowments of schools	$ 390,000	
National Benevolent Association	79,732	
Ministerial relief	8,291	
Kentucky Widows' and Orphans' Home	8,000	$486,023
Local church work—		
Ministerial support	$4,375,000	
Incidental church expenses	1,094,000	
Church buildings	728,000	
Church and Bible school literature	350,000	$6,547,000
		$7,907,550

These reports indicate great activity in some respects and average growth in all respects. The watchword, "A Million Dollars for Missions by 1909," can easily be realized. It will require a gain of only about four per cent per annum to reach this, while we gained thirteen per cent this last year. It would require but little more gain during the new year than during the year just closed to reach the $1,000,000 mark by September 30, 1906. By a little effort all around, this can be done. The churches of Chrsit are rapidly becoming what they should be—the greatest missionary force on earth!

G. A. Hoffmann,
Statistical Secretary.

A Free Gift to Our Readers.

As editor and publisher of "The New Christian Quarterly," the undersigned had left over about one hundred volumes each of the years 1895-1896 of that periodical. As they are my personal property I have decided to make a free gift of them to any reader of The Christian-Evangelist on the following condition:

Any one sending us a new subscriber to The Christian-Evangelist *at the regular price of $1.50, or who renews his own subscription for the year at the same price, will be entitled to either one of these volumes, the price of which is $2.00.*

Any one sending us two new subscribers and $3.00, or renewing his own subscription for a year and sending us one new subscriber, and $3.00, will be entitled to both volumes.

We have been glancing through these volumes and have been impressed with the value of the articles contained in them and feel a strong desire that they should be in the hands of readers who would appreciate them and be benefited by them. Here are a few of the leading articles and writers in Volume IV, of the year 1895:

"World-Wide Missions as a Motive to Christian Union," by the Editor; "The Opportunity of the Church of Today," by George H. Combs; "Our Religious Journals and World-Wide Missions," F. D. Power; "Christian Education," H. W. Everest; "The Snatching Away of Paul," J. S. Lamar; "The Work of the Holy Spirit," B. F. Manire; "Inspiration," J. J. Haley; "Some Lost Arts of the Church and How They are Being Regained," F. D. Power; "Origin of the Distinctive Dogmas of the Latin Church," B. A. Hinsdale; "A Great Statesman on Christianity," W. Durban; "Agnosticism and Teaching," H. W. Everest; "Liberty and Its Limitations," W. T. Moore; "The Transient and Permanent Elements of the Campbell Reformation," by the Editor; "The Relation of the Ministry to Moral and Social Reforms," A Symposium; "The Moral and Religious Training of Children," B. A. Hinsdale; "The Question of Name," Edward Scribner Ames; "The Relation of Higher Criticism to the Study of the Bible," Herbert L. Willett; "Our Relation to Other Religious Bodies," W. H. Martin; "The Religious Renaissance in the East," Wm. Remfry Hunt; "The Institutional Church," B. A. Jenkins.

The following are some of the leading articles and writers in Vol. V, 1896: "Alexander Campbell," R. T. Matthews; "A Plea for Enlarged Ministerial Education," Charles Louis Loos; "The Protestant Principle Applied in the Current Reformation," J. C. Hay; "Zwingli and Alexander Campbell," J. J. Haley; "Some Reasons for Restudying the Beginnings of the Present Reformation," Herbert L. Willett; "Religious Authority," Tauler; "Matthew 5:1-16: A Study," George Plattenburg; "The Life and Work of Barton W. Stone," B. B. Tyler; "John Locke and Alexander Campbell," Edward Scribner Ames; "The Church Ancient and Modern," A. M.

BEST
FOR ALL DEPARTMENTS OF CHURCH WORK
THE NEW EDITION OF
Church Hymns
and Gospel Songs
By the authors of the famous GOSPEL HYMNS,
Sankey, McGranahan & Stebbins.
Round or Shaped Notes, 25c. each, 30c by mail
THE BIGLOW & MAIN CO., New York and Chicago.
Returnable Samples mailed to "earnest inquirers."

Chamberlain; "The Historical Method," B. A. Hinsdale; "Isaac Errett: The Man and His Work," W. T. Moore; "The Messianic Kingdom of the Last Two Centuries B. C.: Its Characteristics," B. A. Jenkins; "Alexander Campbell's Influence upon the Thought of the Age," J. S. Lamar; "The Mosiac Authorship of the Pentàteuch," J. W. McGarvey; "The Old Testament Theophanies," James M. Campbell; "The Signs of the Times in Social Reform," W. W. Sniff; "China and the Chinese," A. McLean.

These are some of the leading articles which, together with the literary notices, home and foreign, editorial and homiletic notes, make volumes of rare value and of no little historical interest, as many of the writers have already passed on to the life unseen.

These volumes, as stated above, are offered free to any one who will send his own or another's subscription at the regular price of the paper. In making remittances under this offer be sure to state, if only one volume is ordered, which one is preferred. In making this offer I feel that I am doing a double favor to those who accept it, in giving them, without cost, these valuable volumes of literature, and at the same time introducing them to, or continuing them as readers of, The Christian-Evangelist. Address all orders to the Christian Publishing Company, 2712 Pine Street. J. H. Garrison.

⁂

THE CINCINNATI CAMPAIGN.

The brethren everywhere are interested in these simultanious evangelistic campaigns. Our reporter from Cincinnati sends us the following cheering messages from the combined efforts in that city:

Cincinnati, October 8.—Campaign opened today. Interest everywhere intense. Mass meeting filled Central Church this afternoon. Thirty-five additions reported from six churches.—Howard Cramblett, Secretary.

Cincinnati, O., October 14.—The first week of the campaign closes with forty-seven confessions and fifty letters or statements. Large audiences and growing interest everywhere. The evangelists are doing excellent work.—Howard Cramblet, Secretary.

⁂

Ministerial Exchange.

Charles E. McVay, song evangelist, will assist A. B. Elliott in a meeting at Vinton, Ia., in December.

The church at Peru, Ind., needs an active minister to take up the work. Address, Leolin Moon, clerk.

I am open for engagements beginning January 1. Address Charles E. McVay, song evangelist, Benkelman, Neb.

Wanted—An educated young minister for a good church in Oklahoma. Must be a married man. Salary $800 per year. Address, J. E. Dinger, Chandler, Okla.

W. W. Witmer, of Hartford City, Ind., expects to close his work there soon and solicits correspondence with churches wishing a pastor. Address him at Hartford City.

Churches or evangelists desiring the services of a song evangelist for meeting after November 19 can secure H. S. Saxton and wife, either doubly or singly, by writing them at Troy, O.

Churches in the vicinity of Pittsfield, Ill., may address J. M. Bovee of that place for meetings or Lord's day services.

Have open date after November 1.

Republic, Mo. Lawrence Wright.

Churches and pastors wishing my services in revival meetings during the year 1906 are requested to write me at my permanent address, 3740 Wyandotte street, Kansas City, Mo., for dates.

R. H. Fife.

Churches desiring a young man for meetings who has been a success both as pastor and evangelist may address J. Will Walters, Webster City, Ia.

W. M. Mundell, of Ottawa, Kan., can hold meetings for churches in Kansas or Missouri. He leads his own singing. Uses a fine stereopticon. Write him for terms and dates.

I am again in the evangelistic field and open for engagements as singing evangelist. Address, 409 E. Broadway, Louisville, Ky.

F. H. Cappa.

Wanted—Evangelist to hold a two or three weeks' meeting beginning about October 15 or 22; with or without singer. Address, I. Jeff Buster, Clerk, Marceline, Mo.

The church of Christ in Jonesboro, Ark., is in need of a pastor. We have a good town, a new church building, and a working congregation. We desire a man of experience and energy. H. A. Stroud.

Church Clerk.

A. S. Morrison can be had for evangelistic services in central or southern Illinois or western Indiana. Address him at Marion, Ill.

C. P. Evans has closed all regular engagements for preaching and is ready to do evangelistic work through the fall and winter. He will give special attention to weak churches and destitute places that are unable to pay large sums for ministerial labor. Address him at Arapahoe, Neb.

The Christian church at West Frankfort, Ill., is seeking a pastor.

Mrs. W. O. Goodloe.

The Eighth (Illinois) Missionary District is in need of an evangelist. We want a good, strong man of good business sense, and capable of holding meetings in any of our churches. Correspondence with such a man or men is solicited.

Du Quoin, Ill. R. H. Robertson, Sec.

Wanted—Anything from handkerchiefs to quilts for a sale toward paying off our debt. To save our splendid property the whole brotherhood must be enlisted. We are poor, but workers and deserving. Who will be first? Who will be next? Address, "Christian Tabernacle," Randall street, Baltimore, Md., Claris Yeuell.

⁂

[From "The Louisville Courier-Journal"]

"THE VICTORY OF FAITH," DR. POWELL'S NOTABLE BOOK.

In an eminent degree the author of these eloquent sermons and addresses possesses the ability of awakening in his readers a desire to lead the spiritual life. The power to apprehend the unseen, he says, is inherent, and he proceeds to expound the faith which is God's gift, and able to perform mighty works.

Every page breathes spirituality. The senses are pressed into the background and the reader is moved to escape the slavery of sin and lead the higher life of the soul. Life is materialistic, it is bounded by time. The real world is the invisible world and faith is its gateway. The preacher lauds the beauty of holiness, he leads step by step from doubt to faith, from faith to immortality. He says:

"Right living sharpens the soul's vision. One may so brutalize his nature as to be unable to see spiritual things at all."

Not that he condemns simple, intellectual belief in the Gospels, but it is the faith of the heart that brings eternal happiness.

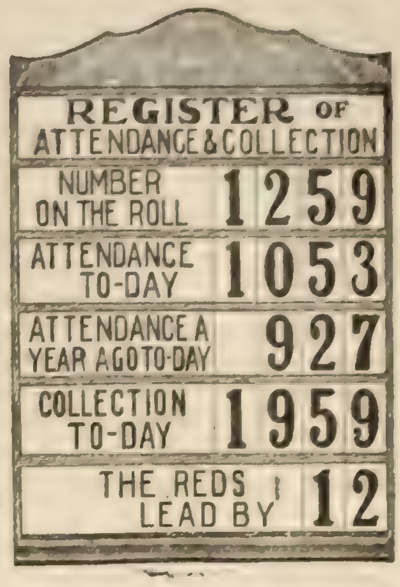
One of his finest chapters is called "A Soul Battle." From man's dual nature of spirit and sense comes the clash. A man asks what is the use of being good, but this honest doubt is not sinful. There is hope for the doubter, but he must fight his own battles, must solve his own problems. It is not good to express disbelief. A man must not disturb belief in another unless he has something better to offer. But he draws a sharp line between doubt and infidelity. The infidel asserts, "There is no God." The doubter asks, "Is there a God?" The first assertion is the result of a hardened mental condition; the second is often the precursor of faith.

The book is truly inspiring. The sermon called "Easter Hopes" is a veritable pæan, a triumphant song of the resurrection that lifts man above earthly things. Dr. Powell possesses that gift of sympathy that can see beneath the surface. He understands human weakness so well that he lends the strength of his own enlightened mind to overcome it. His words beget the purpose and desire for right living. "A man that does not believe in God does not believe in morality." And he shows morality as being that belief in God that can enable even the weakest man to attain the Christlike character.

He does not believe in a material hell. "Dante is sublime poetry, but miserable psychology." Incapacity for repentance is hell. And then by contrast he discourses on heaven. Is there a heaven? Heaven is cause and effect. "As a man soweth that shall he also reap," is his theme. And so this true, earnest disciple raises another altar and burns heavenly incense.

The Victory of Faith and Other Sermons. By E. L. Powell. Published by the Christian Publishing Company, St. Louis. $1 postpaid.

SOMETHING NEW



HYMN REGISTER

can be used for the Bible-school, Y. P. S. C. E. or church service.

THREE IN ONE

It has spacing and cards for the Bible school enrollment, attendance and offering, this Sunday, last Sunday, and the Sunday one year ago.

FOR CHURCH SERVICE

The Bible-school cards are removed and the heading "Hymns" placed in the register, under which are placed cards giving the numbers of the hymns for the service.

A look at the register will tell anyone just where to find the hymn that is being sung.

SIZE OF REGISTER

Is 20 inches wide and 30 inches high. It is substantially made of polished wood, and is practically good for a lifetime.

Price $3.00, Not Prepaid.

CHRISTIAN PUBLISHING CO.,

St. Louis, Mo.

NEWS FROM MANY FIELDS

Northeast Iowa Convention.

The Northeast Iowa District Convention, held at Waterloo, Ia., had a larger attendance than in several years. The reports were good, showing 708 additions, and as several churches failed to report, there is a possible gain of at least 800 members. As removals might be estimated at 300,there is a net gain of about 500 members to the 57 congregations. Foreclosure proceedings on the mortgages on two buildings were reported; one of them will probably be saved. One other congregation will undoubtedly be organized before January 1 at Cedar Falls.

The heroism of the Waterloo congregation was manifest on all sides, and the noble effort upon their part is commendable. It is their hope to build at least a $20,000 church during the coming year on the best location in West Waterloo, their property being situated on the corner opposite the Carnegie Library.

The officers for the ensuing year are as follows: President, Noah Garwick, Waterloo; vice-president, G. A. Hess, Charles City; secretary and treasurer, G. B. Van Arsdall, Cedar Rapids. G. A. Hess.

Mississippi.

Did you ever have the exquisite joy of preaching to a great crowd of negroes? Last Sunday afternoon I went, by invitation, to a negro Baptist church in our city and preached to a large and enthusiastic audience. I began by saying my remarks might seem to them what a bitter medicine does to a child, but I would press it to their lips in the same love and faithfulness that would move a mother with her sick offspring.

Cries came from all over the house, "Pour your medicine out; we are here to swallow." For thirty minutes I talked as frankly to them of their failings, needs and remedies as if I had been talking "behind their backs." You cannot imagine the effect. Men, women and preachers (half the men are always preachers) leaned forward as if to catch every word. Every one cried his or her approval or endorsement aloud. After I had "pasted" them with a "hot shot" several voices would cry, "We are here yet!" and such expressions as "Listen!" "Hear the man!" "Now he's preachin'!" etc., were almost constant.

Those people had begun their services in the morning. I reached them at 3:30 and the minister was still preaching. They had had no food or water all this time, but willingly sat down again and heard me till after four, then dismissed for a baptismal service and a little food, and went at it again at dark to continue until midnight. What other people would have listened to me after their long fast and service? I would like to tell some of the things to which they listened and gave their hearty "amens," but The Christian-Evangelist is always supplied with such an abundance of good things that I can not hope for the space. The preacher at least was made a better man by this service with the people among whom he was reared. May an all wise God guide these simple children and lead them into better things.

Mississippi has suffered much this season from quarantines. The fever has not hurt us much, in fact we have been unusually healthy, but quarantines have almost paralyzed evangelistic work.

It will soon be time for boys' and girls' rally day for home missions. It is time now to prepare for it. Send at once to Benj. L. Smith for a supply of programs and get up the exercise. Your Sunday school workers and churches owe it to your children to give them this joy; you owe it to home missions to observe this day. Do you need another incentive? Here it is: Fifty per cent of all rally day offerings is returned to the mission board in the state from whence it came. Mississippi churches, remember this.

Ho, for Water Valley, November 6-9! Yes, this will be our very best state convention. W. W. Phares, Cor. Sec.

Northern California.

Some one has said the great San Francisco convention is now a matter of history. This is not quite true. It is rather a matter of life. It still lives in the minds and hearts of the people of this state. The truth is it can never become wholly a matter of history. It brought to us an inspiration destined to play a noble part in all our future labors. It set before us a lofty ideal, and inspired within us a faith that is imperishable. Herein is our compensation. The songs ceased, the benediction was pronounced and the throngs departed; but the spirit of that great assembly, with its large faith, its magnificent courage and its enduring hope, remains with us, an inspiration and a prophecy.

The Scoville meeting in Oakland, which closed a few days ago, resulted in 148 additions. The sum of $14,000 was raised toward the erection of a suitable home for this growing church. T. A. Boyer is pastor, and as a preacher ranks with the best in the city. During the meeting the Oliphant Sisters, well-known evangelists on the Pacific Coast, united with the church. Henceforth their talents will be consecrated to the restoration of God's kingdom to the earth.

The writer has just returned from a trip among the churches along the California Northwestern Railway. He was gratified to find, particularly in the larger cities, that our churches are decidedly in the lead in all religious efforts. Peter Colvin at Santa Rosa, G. W. Brewster at Healdsburg, and Otha Wilkison at Ukiah, are bringing things to pass. Splendid work is also being done in some of the smaller churches.

The Church of Christ in California is looking up, not because it is on its back and can not look elsewhere, but because it is made up of some of God's choicest people, and has back of it a strong, clean ministry. True, the streams of immigration that pour over the Rockies into this state occasionally bring us some "driftwood." But this soon finds its way to the bank or rubbish-heap, where it is generally allowed to remain in "innocuous desuetude."

Our working force at present is inadquate. We need about ten strong men for as many pastorless churches. Four of these churches can pay from $1,000 to $1,200 per year. The others can pay from $400 to $800 per year. The writer will be glad to correspond with good, clean men in other parts of the country who would like to come to California. Enclose stamp and a letter of recommendation from the corresponding secretary of the state in which you live. Only men who have been successful can hope to be considered. But before you write read the following from a letter recently received, that you may know what the average church on this coast is looking for:

"We want an educated man, not too old. He must be a *good* preacher, good voice, delivery, appearance, etc. He must be a good organizer and financier. We want him to be a good pastor, one who will call on everybody. His wife must be a good singer, able to manage the choir and lead the Sunday school."

"How much can you pay?" was asked.

"Well, if he draws big crowds and is good at raising money we can pay $600 a year."

Smile if you will, but it is plain that our churches know a good thing when they see it. D. A. Russell, Cor. Sec.

Mountain View, Cal.

Hiram College.

Hiram College opened its fall term September 26, with a good attendance. Many new faces appear in the faculty as well as among the students. President C. C. Rowlison, though elected last year, really begins his administration of actual college life this fall. Charles E. Corey, who recently received the degree of Ph. D. from Yale, is instructor in philosophy. Henry H. Lane, of the University of Chicago, has the newly established chair of biology. Miss Alice Persons succeeds Prof. C. T. Paul in the chair of Modern Languages. Francis J. Sadlier is at the head of the department of music, assisted by Nelson A. Sprackling and Miss Luse. Fred C. Brown has supervision of the gymnasium and athletics. Mrs. Walker has oversight of the halls and Miss Chattie Hobson is teacher of oratory. J. O. Newcomb is secretary to the president and treasurer of the college. We are anticipating a great increase in college enthusiasm and prosperity from this large inflow of new life into our faculty, the greatest in fact for years.

At the opening chapel service F. A. Cotton, state superintendent of public instruction of Indiana, delivered an inspiring address on "Complete Education." Prof. E. B. Wakefield, who has so ably officiated as acting president for the past two years, resumes his work in the biblical department.

E. E. Snoddy.

MRS. STEESE'S BABY

Cured of Terrible Eczema by Cuticura and Skin Made Clear as New-Born Babe's.

"My little daughter was covered with sores and her face was terribly disfigured. I called in three doctors, but she grew worse. Neighbors advised Cuticura, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's skin was as clear as a new-born babe's. I would not be without Cuticura again if it cost five dollars, instead of 75 cents, which is all it cost us to cure our baby."—Mrs. G. J. Steese, 701 Coburn Street, Akron, O.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
E. H. STAFFORD MFG. CO., Chicago, Ill.

Iowa Notes.

Lohrville, Ia., is a place of 600 to 800 people, in one of the richest agricultural sections of Iowa, and has recently become much more important by the crossing of three important lines of railroad. For a number of years several of the best women in the town and vicinity have worked zealously in an aid society and, without a single man directly interested, had secured a church lot. After long urging, the state board sent C. G. Stout to their help. A tent was pitched on their lot and at the close of eight weeks, during which there were 61 baptisms, a church was organized with 83 members, including several of the most substantial business men. A very promising Sunday school was started and all other auxiliaries of a live missionary church, and a pastor will soon be provided. With no special effort $1,800 is already provided for a building fund.

An open air service was held after the tent had been folded, at which there were eight confessions, and four more at the water's edge at the baptismal service at a late hour at night. In connection with this, ground was broken for the church building, after the fashion of the Drake Bible building at the state convention, by means of a plow and rope, drawn by the happy people. The spirit in which all this was done is shown by the following letter, which we are authorized to print, handed to Brother Stout, very unexpectedly, at his departure, by the M. E. preacher, several of whose flock had been baptized in the meeting.

Lohrville, Ia., Sept. 25, 1905.

To All Whom It May Concern:—The Rev. Chas. G. Stout, evangelist, has just closed an eight weeks' meeting at this place with great success.

I most gladly give this unsolicited testimonial to the fact that his work has been brotherly and fair and that his spirit has been that of a true servant of God.

A man of strong personality and positive ideas, he is generous to those who differ from him. I esteem him a grother beloved in the Lord. I am respectfully,

Allen Bishop.

It would be an infinite gain to our cause if all our evangelists could learn to do their work thus, in the spirit of the Master.

J. M. Hoffman, state C. W. B. M. evangelist, visited Rinard, a new railroad station six miles east of Lohrville, where we have had a few people at a country school house, and raised all the money necessary to build a house, which is well under way; when it is completed he will hold a meeting in it. Brother Hoffman held a short meeting at the Ninth and Shaw Mission, Des Moines, with nine additions, and is now in a promising meeting at Grant Park.

Joel Brown, who is combining evangelistic work with his efforts for Drake University, has just closed a meeting with 65 additions at Oakland, Ia.

The corner stone of the Drake Bible building was laid with appropriate ceremonies and a large attendance, September 28. It is to be a fine building and the walls of the second story are now rising. President Bell reports that Drake University is maintaining its regular habit of breaking all previous records and that the present enrollment indicates an attendance of 1,700 to 1,800 for the year, which will be a good increase.

There are have been 66 additions to the University Church the last three Lord's days at regular services; the greater part of these was the usual influx of students with letters, but among them were persons from the Baptist, Methodist, Lutheran, Congregational and Episcopal churches, one of whom is a promising young preacher, and seven from the world.

This church begins a meeting October 15, led by Brother Medbury and his accomplished assistant, Miss Pauline Wambaugh.

S. C. Slayton.

* * *

St. Joseph Notes.

Last Lord's day was an eventful day with us in this city. We dedicated our new Woodson chapel in the north end. It is a substantial brick building, handsomely furnished, situated in the center of a large and important section of the city. The property to date has cost about $6,500. There was a debt of $2,700, which we asked the people to pay, and they responded with a subscription of $4,200. They have about 75 members. For fifteen years the work has been in charge of W. E. Woodson, cashier of the St. Joseph Gas Co. We are following the dedication with a protracted meeting. The outlook for the congregation is very promising. They will be wanting a pastor soon.

Lord's day morning, October 8, our heroic Mitchell Park Church burned a note for $400, making in all $900 they have paid upon their church debt this year, leaving a balance of $1,500 yet due. They have about 225 members, having added 28 this year. Besides keeping up their regular expenses and making the above payments they have raised $73 for missions. Under the able administration of their pastor, C. A. Lowe, they seem to be entering upon a new era of activity.

We now have in St. Joseph six congregations, with five buildings and five settled pastors, and a total of about 1,800 members.

C. M. Chilton.

St. Joseph, Mo.

* * *

Texas.

Texas notes are written from the great northwest. Here in the Panhandle of Texas is an area as big as Illinois that has been called the plains and given up to the ranchmen until now it is on the market and is selling rapidly at from $5 to $15 per acre. Northern people are the chief buyers. Among the number are to be found Disciples. For information of those who would come west and grow up with the country, I would call attention to Hereford, where we have a good church to which Bro. Jesse B. Haston has been called to minister. Brother Haston is a well known and beloved minister. Here also is located the Panhandle Christian College, presided over by Charles Quincy Barton, a young man who has proved his ability as an educator. This school has just had a fine opening and bids fair to be one of our best colleges. The climate is delightful; the altitude 3,600 feet. Here where yesterday only the ranchman—few and far between—with his herds was to be found, today we have thrifty, growing towns, good schools, good society. What an opportunity for home mission work!

I am spending some weeks in this vast country, grouping weak churches and mission points, and arranging for the location of regular ministers with such groups. This is my third west Texas tour this summer and fall. As a result no less than nine new preachers will live and labor in west Texas. No less than forty new points will be supplied with regular preaching. About ten of the forty places have church houses. We must build in Texas no less than 100 houses in the next year to supply the pressing demand. A church which can pay a minister for half or one-fourth of his time is selected, the preacher locates with that church and under the direction of its leading members labors at mission points nearby. We have executive committees chosen by the brethren in each district and take pledges in all the district for the support of these missions. This brings the work close to the people and the opposition to our mission work is yielding. No less than ten preachers who two years ago were opposed to our organizations—or thought they were—are now laboring under the direction of our organized work. We need now men who can work for $50 or $60 per month at four to eight points to the man. Only true and faithful men can succeed here. We have a people here of high grade in intelligence, integrity and rugged common sense.

We are to hold the Panhandle Christian Convention at Amarillo, October 13-15. Amerillo is the queen city of northwest Texas and has a wide-awake church of Christ. W. H. Bagby has been called to the work there but has not yet accepted.

Texas Christian University, Carlton College, Add-Ran-Jarvis College, Carr-Burdette and Panhandle Christian—all Christian Church schools—have opened very auspiciously. We are looking forward to November 5, expecting it to be the greatest day for Texas missions ever known.

J. C. Mason.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

The New England Convention

The fortieth annual convention of the Disciples in New England was held in Boston, September 28 to October 1.

The convention opened with an able sermon by M. L. Streator on "What Think Ye of Christ: Whose Son is He?"

A. L. Ward, pastor at Boston, welcomed the delegates at the Friday morning session, and E. Jay Teagarden responded felicitously on behalf of the convention. The president, S. M. Hunt, whom we love to call our "Bishop," briefly reviewed the progress of our work. The debts of the churches at Springfield, Swampscott and Brockton had been paid. Bro. H. H. Cushing had been ordained as a minister and located in a new work at South Framingham, an important railroad center. The corresponding secretary, G. A. Reinl, reported that there are 21 churches of our faith in New England, with 2,805 members, 275 additions during the year, 177 by baptism and 98 by letter. These churches contributed $1,352.48 for missions during the year. . He urged more sacrifice, and constant prayer; longer pastorates, and concentration in the cities.

F. J. M. Appleman, of Lubec, Maine, spoke on "The Fundamental Principle of the Disciples of Christ," which he declared to be loyalty to Christ and obedience to him. As to union, we seek a union of Christians, not of sects. The condition of such union is a return to apostolic practice and teaching, and especially to living the Christ life.

An earnest "Plea for a Fuller Realization of New Testament Christianity" was presented by A. T. June, of Everett, Mass. G. L. Snively spoke of the work of the Benevolent Association, and his eloquent presentation of this splendid work created a deep impression on our minds and hearts.

B. L. Smith spoke of the work of the American Board, and gave assurance that larger work would be undertaken in the great mission field of New England.

At the C. W. B. M. session encouraging reports of the progress of the work were given. Mrs. Atwater, of Indianapolis, gave an inspiring address on the work of the Christian women.

Friday evening Brother Streator reported that the church in Bridgeport, Conn., had purchased a lot in a favorable location and expected soon to begin to build a house of worship.

E. Jay Teagarden, pastor at Danbury, Conn., spoke on "The Distinctive Character of Mission Work in New England." Our field is one of concentrated population. We have 88 cities of over 10,000 inhabitants each, in only ten of which are we working. We have one-fourteenth of the population of America, but have been receiving only about one-hundredth of the money expended by the Home Mission Board. This is the day of declining faith and of the rise of strange cults. Ours is the plea, if properly presented, to revive the old time faith and devotion.

J. M. Van Horn, pastor at Worcester, told of "The Disciples of Christ and Kindred Movements in New England." Christian union is a familiar theme in the pulpits of many other faiths besides ours. We are in accord with the spirit of the times.

A. McLean, of the Foreign Society, spoke briefly of the work so dear to his heart in his own impressive way.

The Saturday morning session was devoted to the business of the convention.

A. L. D. Buxton, of the Worcester church, was elected president; your scribe was made corresponding secretary. Following the business, Brother Smith spoke of the work of the Church Extension Board and the A. C. M. S.

The session Saturday afternoon opened with a praise service, and a book study of Galatians by E. J. Butler, pastor at West Rupert, Vt. The C. E. work in New England was presented by the superintendent, H. A. Ling, of Everett, Mass. Our societies have a membership of 645, a gain of 46. They raised $117 for missions and $729.40 for local work. There are 12 Senior societies, 7 Junior and one Intermeliate. A. M. Parker, field secretary of the Massachusetts Christian Endeavor Union, spoke encouragingly of the work of the young people.

In the Sunday school session, Mrs. Lewis, of Everett, told of the work of the "Home Department"; J. A. Serena, of Harvard University, spoke on "Teacher Training," and H. H. Cushing on the "Evangelistic Work of the Teacher." An open parliament on Sunday school work was led by W. W. Stevens, of Danbury, and the session closed with an eloquent and inspiring address by Rev. Maurice Levy, of Medford, on "The Bible and the Scholar." W. H. Rogers gave a book study on Romans Saturday evening, followed by able addresses on "New Testament Evangelism." J. Mc-D. Horne, of Brockton, told of "The Message," and W. C. Morro, of Haverhill, of "The Method and Victory." This being his seventy-first birthday, the president, Brother Hunt, celebrated it by raising pledges to make up the deficit in the treasury, raising as usual much more than the amount needed.

Lord's day was the great day of the convention. First a session was held, in which verbal reports of the churches were heard. They were of a very encouraging nature.

Brother Reinl, the retiring crresponding secretary, preached in the morning, B. L. Smith in the afternoon, and A. McLean in the evening. Following the sermon of Brother Smith, a deeply devotional communion service was held, Brothers Teagarden and Hunt presiding. A splendid Christian Endeavor service was held in the evening, led by Brother Ling.

The convention was entirely harmonious, enthusiastic and replete with able and inspiring addresses. Brother Thomas, of the Boston church, had charge of the music, which contributed much to the devotion of the services. The attendance was larger than usual. The presence of the able leaders of our national missionary and other organizations, added greatly to the success of the convention. The program was unusually well arranged, and the addresses pertinent to our work and its needs.

The New England brethren are earnestly at work, and steadily increasing their influence. It is a great mission field, in one of the greatest centers of religious influence in our land, a district we cannot afford to neglect. The population is steadily growing, especially in the cities. Multitudes can easily be reached with our plea. Our great brotherhood has never undertaken serious mission work here. We are hoping that it may be done soon.

R. H. Bolton, Cor. Sec.

What Is Your Life?
—OR—
Aims and Aids to
Success and Happiness,
By W. J. RUSSELL.

A Cloth Bound Book of 320 Pages, dedicated to the Young Men and Women of the country.

Elegant Literature, Pure Thought and Inspiring Suggestions.

$1.00 Prepaid.
CHRISTIAN PUBLISHING CO.,
St. Louis.

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clay pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 475 Walton street, Atlanta, Ga.

* * *

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers

E. W. LaBeaume
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks,
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

DISTRICT OF COLUMBIA.

Washington, Oct. 10.—Present at ministers' meeting: Pres. J. E. Stuart, W. T. Laprade, Daniel E. Motley, Walter F. Smith, E. B. Bagby, F. D. Power, J. E. Gorsuch, of Memphis, Tenn., and the writer. Reports: Vermont Avenue, F. D. Power, seven—six by letter and one by conversion; Whitney Avenue, Walter F. Smith, one by letter. Miss Mattie Burgess has been visiting our churches and arousing us on missions. W. T. Laprade has accepted a call to Antioch church, Vienna, Va.—Claude C. Jones, secretary.

ILLINOIS.

Carbondale, Oct. 9.—One confession yesterday.—A. M. Growden.

Princeton, Oct. 9.—There were two added yesterday.—Philip Evans.

Toluca, Oct. 9.—One confession and baptism yesterday.—S. P. Telford.

Heyworth, Oct. 11.—The Monser meeting continues; 52 additions to date.—J. P. Givens.

Sterling, Oct. 9.—Three additions yesterday; two by letter.—James W. Johnson.

Taylorville, Oct. 9.—Meeting one week old, with seven additions; four by baptism, two from churches of God and one reclaimed. Shearer and Altheide are the evangelists.—Z. Moore.

Ludlow, Oct. 9 —Our meeting is progressing nicely, eleven additions. Bro. E. E. Nelms, of Edinburg, has charge of the music.—Lew D. Hill, pastor.

Fisher, Oct. 9.—Ten additions since last report; six by confession, one from Baptists, one from U. B's, one by letter and one reclaimed.—S. Elwood Fisher.

De Land, Oct. 9.—Our three weeks' meeting closed last night with 11 additions; eight by baptism, one by letter, one from the Baptists and one reclaimed.—D. C. Cox, clerk.

La Harpe, Oct. 9.—Four additions yesterday—two by confession, one by statement and one from the M. E's. I. E. Honeywell, of Chicago, closed a union tent meeting Sept. 17, resulting in 62 additions to our membership; 56 being by primary obedience. I followed the union meeting with a week's meeting, resulting in 11 confessions. There have been 102 additions in eight months.—L. G. Huff, minister.

Rantoul, Oct. 12.—My meeting with Wm. Burleigh at Bristol, Va., closed with 125 additions. I began here Oct. 1; 75 additions to date. I start with Wm. G. Oram in a month's campaign at the Third Church, Brooklyn, N. Y., Oct. 22, after which I am to hold my second meeting at Parkersburg, W. Va. Correspondents will please address me, Washington, D. C., General Delivery.—Herbert Yeuell.

INDIANA.

Indianapolis, Oct. 9.—Yesterday at Spartanburg one was added from M. E's.—Willis M. Cunningham.

Indianapolis, Oct. 9.—I preached yesterday for the Third Christian Church. There were four additions—two confessions, one by statement and one by letter. Brother Chas. B. Newnan, the minister, is in a meeting in Louisville.—J. Murray Taylor.

Ambia.—Evangelist S. G. Smith, of Ladago, closed a three weeks' meeting Oct. 5, with 19 additions; ten by letter and statement and nine by obedience.—Warner King, pastor.

Fort Wayne, Oct. 11.—Our meeting at Shelbyville, Tenn., closed with 71 added; six by letter and statement. Ebal E. Violett, pastor, did the preaching. The brethren hope to erect a new building soon. Our meeting at Fort Wayne is a week old, with four added. M. F. Rickoff is doing the preaching. My next meeting is at Lebanon, Ind.; at Albion, Ill., for December.—H. H. Saunders.

Boswell, Oct. 13 —I began here last Sunday with the pastor, S. F. Rogers. My next meeting will be with F. C. Over baugh, the pastor, at Mount Auburn, Ill. —V. E. Ridenour.

INDIAN TERRITORY.

Sapulpa, Oct. 10.—I have begun work with this congregation half time, and continue at Broken Arrow half time. Two additions here—one by baptism and one by letter. Seven at Broken Arrow in two Sundays—five by letter and two by baptism.—A. M. Harral.

IOWA.

Blockton, Oct. 10.—Our meeting closed Oct. 8, with 46 additions—31 confessions, six by letter, nine from the denominations. Brother Ralph Boileau, of Red Oak, conducted our music.—W. A. Shullenberger.

Boone, Oct. 2.—I have just closed a three weeks' meeting at Meadow Grove Church, in which there were 43 additions; 29 by confession. This country church is greatly strengthened. Mrs. Ely rendered valuable assistance in leading the singing.—Edward L. Ely.

Tingley, Oct. 13.—Our revival closed Oct. 8, with 16 additions—14 being by confession. Brother Hendrickson, of Shenandoah, was the evangelist and Lucile May Parks, of Coffeyville, Kan , was the singer. Two were added by confession at Shenandoah while we were preaching in Brother Hendrickson's stead.—Frank Oviatt.

KANSAS

Topeka, Oct. 10.—Eleven additions to the Central Park Christian Church during September, making 22 additions in two months.—Carl A. Palson, pastor.

Neodesha.—Our meeting closed Oct 5, with 37 accessions—26 by baptism, five by letter, six by statement. Bro. E. E. Lowe was the evangelist and H. S. Saxton and wife, of Troy, O., had charge of the singing.—H. F. Leavitt.

Manhattan, Oct. 9.—We began a meeting yesterday. My brother, Edward Wright, who has been singing for me since June, 1894, will take up pastoral work again at the close of this meeting. I have not yet arranged for a singer. Our dates close with this meeting. I would like to arrange dates for six or eight months ahead, beginning with close of this meeting. Write me here.—Lawrence Wright.

Burlington, Oct. 13.—Our meeting at Pleasant Hill is two weeks old; eight confessions, one by letter; fine interest; meeting will continue. Bro. A. B. Moore is the minister.—Victor L. Goodrich.

KENTUCKY.

Louisville.—We closed our meeting at the Parkland Church, Oct. 8; 20 additions. Prof. F. H. Cappa, of this city, led the singing. The preaching was done by the pastor, who has been voted a complimentary increase in salary for the year 1906. There have been 75 additions since Feb. 1. I have had 76 additions elsewhere in meetings this year.—G. W. Nutter.

North Pleasureville, Oct. 13.—I am in a good meeting with George C. Waggoner. We have very large audiences, intense interest, and seven added to date—four confessions, one reclaimed and two by commendation. Meeting continues.—Simpson Ely.

MARYLAND.

Baltimore, Oct. 10 —I took charge of the work at the Calhoun Street Church last Sunday, and baptized two young ladies who had previously made the good confession in Brother Hunley's meeting.—A. F. R.

MISSOURI.

Moberly, Oct. 9 —There were 15 addi-

(CONTINUED ON PAGE 1370.)

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

Go Southwest Now!

and see for yourself the opportunities for making money—for home building in Oklahoma, Indian Territory and Texas.

Prospects were never brighter—the crops are fine and show plainly the possibilities of the Southwest for you. There is an actual need of more hands to develop the country. In the Southwest are vast areas of unimproved land not yet producing the crops of which it is capable. Practically the same thing is true of the towns. Few lines of business are adequately represented. There are openings of all sorts for the *right men. Are you one?*

An Exceptional Offer

To enable you to see the Southwest, its advantages and opportunities, the M. K. & T. R'y will, on October 17th, November 7th and 21st, December 5th and 19th, sell round trip tickets to all points Southwest at *less than one fare rates.* Tickets permit of stop-over going and returning and are good twenty-one days from date of sale.

Write to-day for particulars
and ask for our paper "The
Coming Country."

S. G. LANGSTON
General Immigration Agent
ST. LOUIS, MO.

MKT

Midweek Prayer Meeting.

By W. F. Richardson.

October 25, 1905.

GOD'S GOODNESS AND LIFE'S INEQUALITIES.—Psalms 37:34-37; 73:1-28; Matt. 20:13-16.

God's goodness is not restricted to the righteous. The pagan idea of God was that of both beneficent and malevolent powers, who were as ready to hate as to love, and whose wrath must be propitiated by the sacrifice of innocent victims. Even Judaism came to hold a similar conception of Jehovah; and it was one of the missions of the prophets to correct this error, and show that Jehovah was a God of unfailing love, whose mercy endureth forever. Jesus assures us that the heavenly Father makes his sun to rise on the evil and the good, and sends his rain on the just and the unjust (Matt. 5:43-48). Paul tells us that God has never left himself without witness of his goodness, in the equal favor shown in natural blessings to the race (Acts 14:14-17). But it is in the Gospel that the divine goodness is most conspicuous, for there the very sin of man becomes a plea of irresistible power with God (John 3:16, 17; Rom. 5:6-10; Luke 19:10; 15:7).

The good ought not to envy, but rejoice in this fact. There is no more unlovely character in literature than the elder son, in the parable of the prodigal, who begrudged the welcome extended to his younger brother. In his jealousy he forgot to rejoice that the lost was found, the dead restored to life. And if we can rejoice over the mercy of God after it has attained its purpose in the salvation of the sinner, why can we not equally rejoice while that same mercy is seeking to move the hard and stubborn heart to repentance? Do we not read that "the goodness of God leadeth thee to repentance" (Rom. 2:4)?

The prosperity of the wicked is brief. It is like the grass and the green herb, or at best like the green tree, whose season is short, and end certain (Psa. 37:1, 2, 35, 36). Asaph tells us that he could not understand the prosperity of the wicked, or reconcile it with the idea of the divine justice, until he "went into the sanctuary of God, and considered their latter end." Then he knew how slippery was their path, and how sudden would be their destruction, and his soul pitied them, rather than envied (Psalm 73:12-21). When we think of the utter disappointment to which all the lovers of sin are doomed, it ought to fill our souls with measureless compassion, and fill us with the zeal of Christ for their rescue from eternal shame and death.

The reward of the righteous is certain and abundant. "Trust in Jehovah and do good: dwell in the land and feed on his faithfulness," is the way in which David points us to the pathway of peace. Happiness and permanent prosperity are found alone in the way of faith and obedience. Delight in Jehovah, committal of one's way to him, resting upon him, avoiding evil and pursuing good—these are steps toward peace and joy that never fail to bring their reward. Make a careful study of the two Psalms of our lesson, and they will afford ample material for a spiritual and helpful meeting. Every verse in them is full of sweet comfort or wise counsel, and in keeping of their precepts there is great reward. Thus may we have such experience of the divine goodness as to justify our confident echo of the words of Asaph, "Thou wilt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:24).

Sunday-School.

October 29, 1905.

POWER THROUGH GOD'S SPIRIT.—Zech. 4:1-10.

Memory Verses, 8-10.

Golden Text.—Not by might, nor by power, but by my spirit, saith the Lord.—Zech. 4:6.

Prophets of the Restoration.

For sixteen years after the return of the first band of exiles from Babylon, the temple remained in ruins. The first burst of zeal for its reconstruction soon gave way, in the face of opposition from their neighbors and from the Persian government, to an apparently contented acquiescence in this state of affairs. It was doubtless a time of hard work and little surplus for a people who were trying to rebuild their broken fortunes, but gradually prosperity returned. Harvests were good, men began to build good houses for themselves (Haggai 1:4) and the possessions which they gained only whetted their appetites for the getting of more (Haggai 1:6). At this time there arose two prophets to insist upon the immediate rebuilding of the temple as the first duty of the nation. They were Haggai and Zechariah. In the second year of the reign of Darius (that is 520 B. C.) they began their agitation (Ezra 4:24; 5:1; Haggai 1:1; Zech. 1:1), and in the sixth year of Darius the temple was completed (Ezra 6:14, 15).

Haggai's Argument.

The addresses of Haggai are, for the most part, plain and practical appeals to the people to rebuild the temple. The various arguments are recited. The people are now well able to afford it. Their prosperity is, in fact, being hindered by the divine displeasure because the temple is not built. There is no need for discouragement because the new temple is less splendid than the old, for the Gentiles shall contribute of their wealth (which really belongs to Jehovah) to its adornment and it shall surpass the former temple. The whole nation is ceremonially unclean until the temple is restored. Finally Zerubbabel, the governor, is assured that, if he carries out this work, the Lord will greatly honor him in the day when the nations are being destroyed.

A Prophet of Hope.

Haggai's contemporary and ally in the effort to get the temple built, was Zechariah. He cast his argument into the form of a series of visions in which are portrayed the glory that awaits the rebuilt city with its restored temple. If previous prophets have dealt largely with messages of warning and denunciation, Zechariah speaks words of encouragement. There is a new and better time at hand. The restoration of the city shall be accompanied by a general revival of the national life, a spiritual awakening, the triumph of justice, the receipt of strength through God's Spirit, the removal of sin, and the coming of a glorious Messianic regime. All of which meant, first of all, that a nation with such a God and such a future ought to rebuild the temple at once.

Zechariah's Visions.

The visions were eight in number:

(1) The messsenger and horses of Jehovah (1:7-17), by whom it is reported that the nations are still spiritually dead. No other is found which can represent him, so Judah shall be restored and Jerusalem rebuilt.

(2) The four horns (1:18-21), representing the world powers which have afflicted Judah, are broken.

Great Suit Offer

Cut this notice out and mail to us and if we have no agent in your town we will send you FREE, by return mail, postpaid, a big assortment of cloth samples, fashion figures, cloth tape measure, order blanks, etc., and we will name you prices on men's fine clothing that will be so much lower than you ever heard of that it will surprise you; terms, conditions and privileges that will astonish you; a free trial offer on a suit or overcoat for your own use that will make you wonder.

WE WANT A GOOD AGENT IN YOUR TOWN.

He can make $1,200.00 to $1,800.00 per year. If you write us before we get an agent there you will get a wonderful offer. As soon as we get an agent in your town he will get a profit on every dollar we sell in his territory. We then turn all our business over to him. That's why our agents make so much money. If you want clothing for yourself, answer quick, before we get an agent there, and you will then get all our great inducements, or if you would like to be our agent tell us all about yourself. Address:

FLETCHER SKINNER & CO., CHICAGO.

130 to 136 Washington Boulevard.

(3) The man with the measuring line (2:1-13), who found the new Jerusalem to be immeasurable, without walls on account of its vastness of size and population.

(4) Joshua, the high priest (3:1-10), opposed by Satan before the judgment throne, but purified and justified for the nation.

(5) The golden candlestick (4:1-14), fed by two olive trees, typifying the living fountains of divine grace by which the nation is to be supplied and nourished.

(6) The flying roll (5:1-4), bearing curses which shall come with certainty upon those who deserve them—an assurance of the execution of justice in the new regime.

(7) The woman in the ephah (5:5-11), a personification of wickedness shut up and taken out of the land.

(8) The four chariots (6:1-8), going out to the four quarters as the ministers of God's judgment upon the nations, to punish the enemies of Judah.

Power through the Spirit of God.

The lesson is on the fifth vision. Its message was addressed primarily to Zerubbabel, the governor of Jerusalem, who was relied upon to lead in the work of temple-building. The strength of the just cause, the power of the man who works with God, the folly of depending upon mere human strength and the consequent folly of despairing on acount of the lack of mere human strength—this was the message of the prophet to the governor. What a message it is for the governors and leaders of today! How apt for the present needs of our political life! How sorely needed as a conviction in the heart of every man who would be the governor of his own life. Not by might and violence, not by strength and craft, are the hard problems solved, the great tasks done and the great victories achieved; but by the quiet, spiritual power which we may possess only on condition of receiving it fresh fom its source—the very Spirit of God.

The Children Will Sing

if you put into their hands Sunday-School Songs No. 3. This new song book interests the children. That's the highest compliment to a Sunday-School song book. We mail a copy for 10 cents. FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, or 41-43 Bible House, New York.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Christian Endeavor.

By H. A. Denton.

October 29, 1905.

THE FOREIGN MISSION WORK OF OUR CHURCH.—Daniel 2:31-45.

For the Leader.

We are blessed with another missionary subject this evening. Let it be our trust that each one has made some preparation for the meeting. If there are those here who have not prepared upon the subject matter of the topic for tonight, let them know they can have the preparation of an interested mind, a heart full of love and desire to get some good out of the meeting. This is a preparation all should have for the meeting. We can be well prepared in head, and if we are not prepared in heart, which is to say, if we are not interested and in earnest, we will profit but little by the meeting.

There is a fund of missionary information that one can not well afford to be without. Why should it not be considered a part of one's education to know these most important things? It should. Then it is a part of one's joy in the Christian service to know where the missionaries of his church labor, how they fare, what they do, what they have for food, what their work is, how the people where they labor receive them, is there hope of speedy returns on a large scale in this field or that, and so on through a long list of things a hungry mind will crave to know.

For the Members.

1. A Suggestive Program.

(1) Three missionary hymns, one of them sung as a solo.

(2) Mission verses from the Bible by members of the society.

(3) Sentence prayers for missions and the missionaries.

(4) Where our missionaries are located. A map exercise, showing from a home-made map, by means of stars stuck in the places, where our missionaries are located.

(5) A short paper on the beginnings of our foreign mission work.

(6) Select a bright Endeavorer to represent each of the following mission fields: India, China, Japan, the Philippines, Cuba, and Scandinavia, and let each one give the important features of the work in a three minute talk.

(7) Have some one make a talk of five minutes on the great missionaries of our Church, illustrating with pictures cut from magazines and papers. Leave the pictures for inspection after the meeting or, better, paste them on a large piece of cardboard and put up in the Endeavor room. Put name and place of labor under each one.

(8) Have some one name the missionary boards of our church and give the headquarters of each and when the special offering for each board should be taken in the churches and the societies.

(9) Have some one give the titles, places of publication and importance of the missionary periodicals we put out.

(10) Talk on the special foreign missionary work of the Endeavorers of our Church, supporting the boys in the orphanage at Damoh, India. (See page 286 of the September number of the "Missionary Intelligencer.")

(11) A letter from some mission field, personal, or from some one of our papers, or, if not this, where you can, a talk from some returned missionary.

(12) Many prayers for the missionaries, calling them by name.

(13) Offering.

(14) Benediction.

2. Some Suggestions:

(1) This program will require some searching for material. There is not room in this column to give same. Put your literature committee to work. Go to your pastor for his help in these matters. It will take a little work, but you will soon get all the material you want. Put your members upon their pride, and let each one try to make his part the best of all.

(2) This program may be used to profit in the regular Endeavor meeting. It will make a better and more general impression in most places to put it in the place of the night sermon. See the preacher about this. He will be glad to help you. Advertise the meeting. Have a large audience out to hear the program. Something like this will do more to generate missionary zeal than all the work you can do in a sort of general way in six months. It will be a rally in your society. It will cause the people to say, "Well, these young people are doing something. I believe I would like to have part with them in their work." And they will. Give this meeting a faithful and prayerful trial, and see how great will be the blessing to your society.

Quiet Hour Thought.

Have I ever taken a personal interest in any missionary and prayed earnestly for the success of that missionary?

DAILY READINGS.

M.—No impossibilities.	Mark 10:23-27.
T.—The world our field.	Isa. 43:1-7.
W.—"The eyes of the Lord."	2 Chron. 16:7-9.
T.—Our brethren.	Josh. 1:12-18.
F.—A pressing work.	Neh. 6:1-9.
S.—The secret of fruits.	John 12:23-26.
S.—Topic—The foreign mission work of our Church.	Dan. 2:31-45.

Books for the Sunday School

THIS IS THE TITLE OF A PAMPHLET DESCRIBING
THE BOOKS COMPRISING THE

Constructive Bible Studies

In this series are to be found textbooks for all grades of the Sunday School.
These books may also be used in ungraded schools.

WE HAVE ANOTHER BOOKLET

The Graded Curriculum

WHICH DISCUSSFS
The Purpose of the Sunday School
The Weakness of the Uniform Lesson System
The Advantages of the Grades System

Both of these Pamphlets together with Specimen Pages of the various Books will be sent free on request

ADDRESS DEPARTMENT 13

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO and NEW YORK

HORSFORD'S ACID PHOSPHATE

Cures Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.

A condensed and
accurate account of
the life of the great

Religious Reformer

Written in Attractive Style
The Book for
Busy People

234 Pages. Cloth Binding
PRICE, Postpaid, $1.00

Christian Publishing Co., St. Louis.

Special Homeseekers
EXCURSIONS
VIA
Louisville & Nashville R. R.

TO POINTS IN
ALABAMA, GEORGIA,
MISSISSIPPI, FLORIDA,
NORTH AND SOUTH CAROLINA,
VIRGINIA, KENTUCKY,
TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the
Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. E. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago.
F. D. Bush, D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

Evangelistic.

(CONTINUED FROM PAGE 1367.)

tions yesterday—ten baptisms.—W. B. Taylor.

Windsor, Oct. 9.—There were five additions yesterday, all by confession. Baptized two to-day for membership at Eldorado.—W. A. Fite.

Kansas City, Oct. 9.—Baptized five at Louisburg at my regular appointment Sunday. Our work there is in better shape than it has been for some years.—C. L. Fife.

Higginsville, Oct. 11.—Two baptized last Wednesday night.—J. H. Coil.

Dexter, Oct. 11.—Seven additions by letter, and one by baptism since Sept. 10. The field is very promising.—R. H. Lampkin, minister.

Laddonia, Oct. 12.—I preached five days last week at Boydsville, with seven additions by baptism and one reclaimed.—J. D. Greer.

Greenwood, Oct. 9.—Great interest, good music, led by John Cox of Kansas. Twenty-one to date. I go next to Harrisonville. D. D. Boyle, evangelist.—Leslie Lucas, pastor.

Greenfield, Oct. 9.—We closed a meeting at Greenfield last night. One from the M. E's, five by statement and letter, one by obedience. I begin a meeting at Willow Springs, Oct. 17, with Brother Yocum.—Sam I. Smith.

Belle, Oct. 2.—We closed a two weeks' meeting last night, with 27 additions—22 by confession and five reclaimed.—E. M. Romine.

Lathrop, Oct. 9.—In the midst of a meeting with home forces. Meeting one week old, 11 confessions.—J. G. Creason.

Brunswick, Oct. 9.—Meeting great success. Fifty-two added to our membership and one to the Presbyterians. Seven united by letter and statement, two from the Presbyterians, two Baptists, two Methodists, 39 baptisms. Frank M. O'Neal was the leader of song.—E. H. Williamson.

Unionville, Oct. 11.—Closed a 12 days' meeting at Lemen, with 17 additions—11 by confession, three from the M. E's, and three by commendation. A Lord's day school was organized and the church fully organized for work.—J. E. Lockhart.

New London, Oct. 10.—Our meeting is nine days old, with 37 additions—30 by confession, six by letter, one reclaimed. I am holding my own meeting.—E. M. Richmond.

New Franklin, Oct. 9.—We closed our meeting last night; forty-eight additions. The preaching was done by the pastor, Arthur N. Lindsey.—T. V. Settle.

Liberty, Oct. 9.—The Baptist, Presbyterian, Methodist and Christian churches have begun a month's meeting, every pastor doing his own preaching. We have two afternoon union prayer meetings each week. Le Roy St. John is in charge of the music. There have been nine additions.—Robt. G. Frank.

Kirksville, Oct. 13.—We had a short meeting at Novelty, which resulted in nine additions. Elder I. N. Jett, of Queen City, did the preaching.—J L. Hollowell.

Trenton, Oct. 13.—Our meeting has been in progress 13 days, with 48 additions. W. E. Harlow and son are the evangelists. We expect to continue two weeks longer.—S. J. White, minister.

Aullville, Oct. 12.—We closed our meeting Oct. 4, with 13 accessions—nine by confession, three by letter and statement, and one from the Baptists. A Y. P. S. C. E. of sixteen members was organized. The congregation has taken on new life and has raised salary for a minister for one-half time. The prospects for the church are encouraging. We begin a series of meetings at Buckner, Oct. 16.—L. B. Coggins.

Hale, Oct, 14.—In a 12 days' meeting with home forces there have been 16 additions. Great interest. Will continue a few days.—C. C. Taylor.

Mexico, Oct. 15.—Two added yesterday—14 since vacation, not reported. E. J. Fenstermacher, of Kentucky, joins us in a meeting, Oct. 30.—A. W. Kokendoffer.

NEBRASKA.

Greenwood, Oct. 13.—Evangelists Putman and Egbert closed a 23 days' meeting with 21 baptisms and three by statement.—W. B. Harter, minister.

NEW MEXICO.

Roswell, Oct. 9.—We had a splendid day yesterday. There were ten additions—eight by letter and two by confession and baptism.—C. C. Hill.

Raton, Oct. 7.—I organized a church July 20, with 25 members. Began my evangelistic campaign here Oct. 1, meeting in a bowling alley. Additions almost every night. Will continue four or five weeks longer. Will want a good man to take the work at the close of the meeting. Raton is a beautiful city of five thousand, and is growing rapidly. Altitude 6,600 feet. For particulars address J. T. Stivers, evangelist.—A. R. Givens, singer.

OHIO.

Athens, Oct. 9.—One confession and one by letter yesterday.—T. L. Lowe.

Steubenville, Oct. 9.—Six added yesterday; 1 046 attended the Sunday-school rally. This is one of the very best churches.—M. J. Grable.

Belle Center, Oct. 9.—Our meeting is a success; 48 additions. H. F. MacLane is the evangelist.—H. E. Bechler, minister.

OKLAHOMA.

Oklahoma City, Oct. 9.—Six additions yesterday.—Sherman B. Moore.

ONTARIO.

St. Thomas.—Six added by letter and four by baptism since last report.—James Egbert, pastor.

OREGON.

Ashland, Oct. 2.—We began our third year here yesterday, with one by statement and one confession. During our two years there have been 95 additions. S. M. Martin will be with us in a two months' campaign next fall.—W. L. Mellinger.

TEXAS.

Haskell, Oct. 9.—J. L. Haddock is with us. Revival starts off well. One addition by primary obedience.—J. H. Shepard.

VERMONT.

West Rupert, Oct. 9.—Thirteen baptisms since last report.—E. J. Butler.

❁ ❁

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited

BEST THING ON WHEELS

FREE RECLINING CHAIR CARS
ON THE
Henderson Route
(ALL TRAINS)
BETWEEN
ST. LOUIS
LOUISVILLE
AND KENTUCKY POINTS
SPECIAL RATES.
One-Way Colonist
AND
Round-Trip Homeseekers

When you travel, why not be comfortable?

The up-to-date equipment, the safe and convenient train schedules offered by the HENDERSON ROUTE and the direct connections made in St. Louis Union Station with all trains from the West and Southwest solves the problem.

If you contemplate a trip, take the time to write us.

Insist on your ticket reading via St. Louis and the Henderson Route. This will insure you comfort in travel.

ASK FOR RATES

F. G. CUNNINGHAM, - T. P. Agt.
W. C. LINDSAY, - - G. Agent.
206 N. Broadway, ST. LOUIS.

BURN AIR-IT'S CHEAP NO STOVE LIKE IT!

Consumes 895 Barrels of Air to 1 gallon of Kerosene. Penny fuel, burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. Grand cooker, baker, quick work, cool kitchens. 18000 Harrison Wickless. Valveless Oil-Gas and Air Burners sold 1 month. AGENTS WANTED—$40 Weekly. GREATEST MONEY MAKER. Guaranteed, all sizes, sent anywhere, $3 up. Write, FREE proposition, 30 day trial offer. Address only mfgrs. World Mfg. Co., 5909 World B'ld'g, Cincinnati, O.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

FOR CHEAP HOMES in S. W. Texas on easy terms, write J. C. Mason, Box 280, Station A, Dallas, Tex.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

WANTED—Investors to take stock in bank established. Will bring large returns on money invested. Guaranteed safe. Address Banker, care Christian-Evangelist, St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

Family Circle

A Visit to the Ancients.

As I have been saying, there are several interesting and typical Indian pueblos in the vicinity of Santa Fe. But the Pueblos of today are only the modern representatives of a race of Indians who have left most curious and notable remains in this region—namely, the cliff-dwellers and cave-dwellers. Notice that I say modern *representatives,* rather than *descendants,* for I do not wish to get entangled in the great riddle at the very outset of these brief observations. Whether the cliff-dwellers were killed off or simply moved into the valleys as conditions changed; whether the Pueblo Indians are descended from the cliff-dwellers or from some other and unknown race—these are questions worth discussing. But let us describe first and speculate afterward.

To find cliff-dwellings, one must go a little farther from Santa Fe, and Espanola is perhaps the best center for an easy amateur expedition. It is in the Rio Grande valley thirty miles north of Santa Fe on the narrow gauge section of the Denver and Rio Grande R. R. The town is a mere dot in the desert, but it has hotels, saloons (four), stores and the other more indispensable appurtenances of urban life, for it is the distributing center for a score of towns from the railroad and does a volume of business quite out of proportion to its size.

The cliff of Puye (pronounced poo-yea) is perhaps the best known and the most visited of all the groups of cave-dwellings, and even it is far from being over-run by tourists. It is reached by a rough twelve-mile drive from Espanola. For the first six miles the road runs up Santa Clara Canyon, most of the way in the bed of the stream. Then it turns south and climbs by leaps and bounds to the top of a broad, rolling mesa, or plateau, a thousand feet above the valley. It is the rule here that rainfall increases with altitude, so it should not be surprising to come up out of a sandy and arid valley to a green and grassy mesa which furnishes fine pasturage for droves of unbroken horses, wild as mountain goats. These ponies, without spot or blemish except a brand on the flank, can be bought for five to seven dollars a head. The process of breaking to saddle adds ten or fifteen dollars to their value. Considering the high cost of physicians' and trained nurses' services, it is a good deal cheaper to spend this extra ten or fifteen dollars on a horse already broken than to buy a five dollar pony and break it yourself.

Five miles over this rolling table-land brings one to the foot of a cliff which rises abruptly from it and forms one side of what might be considered an island of solid rock standing up out of the green sea of the plateau with shores so precipitous that only at one or two places can access to the top be gained. The cliff is from thirty to sixty feet high, with a sloping talus of rock fragments at its foot. The stone is a soft volcanic tufa which erodes easily under stress of wind and weather and in which one can almost excavate with one's finger-nails. A good stone ax would have gone into it as a pick goes into clay.

Here, then, were the homes of the ancients. A thousand years ago, or two thousand, or perhaps not much more than five hundred—nobody knows a great deal about it—some bright Indian discovered that, with this soft cliff at hand, it was easier to dig a good rain-proof stone house than to build even a poor leaky one of any other material. The whole tribe had already found that it was safer to live on the heights than in the valley. So he started, very likely, where the wind had already bored out a little hole in the face of the cliff—indeed, this wind-worn hole probably gave him the first hint for his new architecture—and with his flint hatchet he enlarged the hole, levelling the floor so that he could lie down comfortably and rounding the roof so that it would be less likely to fall in. But he always left the entrance to his cave very low and narrow (usually about three feet high and half as wide), so that an enemy attempting to force an entrance would put himself in a good position to get his skull crushed by a blow from the basalt hammer which lay convenient to its owner's hand. I found the basalt hammer just where he dropped it last by the fire-place, so I am sure that is what he used.

The others would not be slow to see the advantages enjoyed by this discoverer with his rock-hewn house. So they, too, abandoned whatever sort of houses they had—no one knows what sort they were, but doubtless some primitive shack—and in the course of time the whole face of the cliff was honey-combed with cave-dwellings, as we see it today. In the course of time, too, they learned several tricks for making these houses very comfortable. Most important was the art of building a fire-place and making a smoke-hole over it opening out through the face of the cliff. That the draft was generally not perfect is shown by the fact that the entire ceiling and the upper part of the walls are in almost every case completely blackened by smoke. But the hole which I have called a smoke-hole was evidently meant for that purpose and not for observation or warfare, for as often as not it is directly over the fire-place, and even when it is over the door the angle is usually such that nothing can be seen through it except blue sky.

Sometimes, though not often, two adjacent rooms, each having its separate entrance, have a door between them. Occasionally a second room has been hollowed out behind the first and is reached by so small an opening that one must lie flat and wriggle through the choking dust of centuries to get into it, and when it is reached it is so small that one can neither stand up or lie down at full length. Even the front rooms are small enough. Seven feet square by five and a half feet high would be a fair average. The largest I have ever found was nine by nine and a half and seven feet six inches high, and it was connected with two others, making a suite of three rooms, two of which had outside doors reached by stairs hewn in the cliff, while the middle room had a window. But that was not at Puye cliff. Most of the rooms are small and so low that, even after clearing out the accumulated dust and stone debris, I could not stand upright in them. To gain a little more room with the minimum of excavation, the original inhabitants cut niches in the walls here and there to serve as closets. The lower half of the wall was usually plastered with adobe, and in rare cases there are remains of rude paintings on this.

But even cave-dwellers were not satisfied to dwell only in caves, so in many cases they built little stone huts in front of the caves. The only remaining evidences of this are the rows of holes in the cliff which were made to hold the ends of the rafters, and a faint trace of masonry where the walls used to be.

Such are the cave-dwellings. As to the people who built and inhabited them, a Mexican will only shrug and say, *"Quien sabe?"* And that is as good an answer as any, for no one knows. We know only a few things about them. We know that they were farmers, because we find with-

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the **VERY BEST MUSICAL INSTRUMENT** that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis, Mo.

Mention this paper.

The Bethany Books

Christian Endeavor Reading Course

—*SUBJECTS*—

(1) *The Plea and History of the Disciples of Christ*
(2) *The English Bible* : (3) *Christian Missions*
Three Cloth-Bound Books on each Subject.

This course of study if followed as outlined by the authors will give the student a thorough and most helpful knowledge of the people who are pleading for simple, primitive Christianity, and of the Bible which they exalt as the Book of books. Note the titles and authors below:

Concerning the Disciples.—B. B. Tyler.
Bible Doctrine for Young Disciples.—F. D. Power.
Life and Teachings of Jesus.—H. L. Willett.
A Hand-book of Missions.—A. McLean.
Sketches of Our Pioneers.—F. D. Power.
A Guide to Bible Study.—J. W. McGarvey.
Prophets of Israel.—H. L. Willett.
Heroes of Modern Missions.—W. J. Lhamon.
Missionary Fields and Forces.—W. J. Lhamon.

PRICES:

Any one book prepaid, 35 cents : Three books, $1.00
The entire course of nine books, $3.00

CHRISTIAN PUBLISHING COMPANY

2712 PINE STREET, ST. LOUIS, MO.

ered ears of corn in their caves, and besides, primitive peoples who have fixed abodes are pretty sure to be tillers of the soil. We know that they made very excellent pottery, for much of it has been dug up. I have found some of excellent quality and tasteful decoration, and have even dug up a few fragments showing a glaze, though some of the authorities assert that they did not know the art of glazing pottery. We argue that they were a comparatively peaceable people, and that they took refuge in the cliffs partly to escape the attacks of their more warlike contemporaries. But whence they came, whither they went and how they fared in the fight with their fiercer neighbors, are questions for the archæologists to wrangle over—and they do.

There are two other kinds of ancient Indian houses which must be classed with these cave-dwellings that I have been describing. Most nearly allied to them are the cliff-dwellings which have been built in shallow caves formed by the erosion of a soft horizontal stratum of rock between two harder strata in the face of a cliff. By way of distinction, these are sometimes called cliff-dwellings, while the name cave-dwellings is restricted to the sort of which I have been speaking. But in reality, both are cave-dwellings and both are cliff-dwellings, for in one case the cave-rooms are dug in the face of the cliff, while in the other houses are built in caves formed by over-hanging cliffs. The two sorts are rarely found in the same region. In the vicinity of Santa Fe one must confine his researches to cave-dwellings, in the narrower sense. Cliff-dwellings of the other kind are found in southwestern Colorado, northwestern New Mexico, in the vicinity of Flagstaff, Arizona, and in the states of Chihuahua and Sonora, Mexico. In addition to these two sorts of caves and cliff-dwellings, there are found ruined pueblos evidently of great antiquity. Of these I shall have more to say, for I devoted a week to exploring some of them which had not before been investigated. They are nearly always on the high places, often at the top of a cliff in which cave-dwellings are found. This is the case at the Puye cliff, where the ruins indicate a stone-built village—in reality, a single quadrangular house—of about six hundred rooms, not more than a score of which have ever been excavated.

Now, as to theories and guesses. In the matter of dates, the archæologists have grown conservative. They used to ascribe to these remains an age of from fifteen hundred to four thousand years. The chief motive for this was apparently a certain pleasurable sensation of paradox in claiming that this newest continent had remains of a civilization almost as old as Egypt. But this theory, though attractive, was groundless. While the whole affair is largely guess-work, the most plausible guess is that the latest of these edifices were abandoned by their inhabitants not a vast while before the Spaniards appeared in the southwest—say five hundred years ago, or possibly a thousand at most.

But the great guessing-contest begins when we undertake to solve the ethnological problems presented by the cliff-dwellers. Who were they? Whence came they? Whither went they? It has long been the custom to think of them as a mysterious race which has long since disappeared, or perhaps two or three different races all now extinct. Those who hold to this opinion often make the cliff-dwellers and the cave-dwellers distinct people, who may have been either contemporaneous or successive. The ruined pueblos may represent still a different race, which may have been earlier or later than either of the others or contemporary with one or both of them. There is room for a great deal of very pleasing mystery on this view, but the trouble about all the theories of this type is two-fold: First, they leave unexplained the total disappearance of one, two or three large tribes or even races, or account for their extinction by the unsupported hypothesis of a terrific conflict in which they were finally exterminated by other tribes who had less skill as builders and more as fighters. Second, they make no account of the evidences of similarity between these ancients and the modern Pueblo Indians. So there is a second general theory, which seems to me more tenable. It is that the cave-dwellers, cliff-dwellers and ancient pueblo-dwellers were all essentially one people. Being a relatively peaceful people, with some simple industries which would be disturbed by war and which required settled abodes, they exercised their ingenuity to build houses which would also be forts. Where the cliffs were of soft stone, they dug caves in them. In other formations where the wearing away of soft strata left overhanging roofs of rock, they built stone houses in these natural caves. Finding built houses more comfortable than dug houses, the people who lived in cliffs permitting only the dug sort, later began to build houses on top of the cliffs where they were open to the weather, but still protected against their enemies. Under these varying conditions they flourished, making the pottery which we still find in their houses, tilling their fields to raise a little corn, carrying their water up from the valleys below by trails which one can still find sometimes worn deep in the solid rock. There were fights, too, but the enemy found their cliff-castles too strong to be taken with flint arrows and stone axes, so the wandering warlike tribes passed on to other regions. Then, the danger past, the cliff-dwellers moved down into the valleys, where they could get water without climbing down one or two thousand feet of mountain side, and built other pueblos of similar plan to those which some of them had been living in upon the mesa. And their descendants are there to this day, building, farming and making pottery in the same way—the modern Pueblo Indians among whom I have been living for these few weeks.

But this, as I said, is only a theory. One man's guess is as good as another's, and there are seldom two alike, but this is my guess. If all young men of highly speculative temper would shun theology and devote themselves to developing theories about the cliff-dwellers, they would find ample scope for their genius, and it would save a world of trouble for other people.

But no theory of origins can take from the builders of these strange castles the honor of being among the earliest dwellers on American soil, the first families of the land, and only the most heedless traveler could be unmoved by the remaining tokens of their fierce struggle for life. To get away from the enemy, to make a little maize grow, where the heavens were niggardly of rain, to get a little water every day and keep a little over, for fear that tomorrow the enemy might lie in ambush at the spring, far down the mountain—these were the serious problems of life. Perhaps they had not much time to enjoy the beauties of nature.

The long shadows fell across the mesa and the blue tints of early twilight cooled the warm yellow of the cliff before I could think of leaving it. Coming out through the low door of a cave-room in the shaded eastern side of the cliff, I straightened myself and looked up and across and beyond to the east. In the foreground was the cool green mesa, with its pasture and pines, upon which the sun had already set. In the background the massive and lofty Sangre de Cristo range was all crimson and gold in the full light of the fast setting sun. There

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country ,and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

5325 Miles Through The Great Northwest

The Northern Pacific operates railway lines in Wisconsin, Minnesota, North Dakota, Montana, Idaho, Washington and Oregon—seven states in which are wonderful opportunities for energetic men. Soil, climate, transportation facilities unexcelled. Land is cheap. Northern Pacific service—trains—equipment—time—track—are unexcelled.

See the West via the Great Trans-continental Highway.

Northern Pacific Railway

A. M. CLELAND, General Passenger Agent, St. Paul, Minn.

Ask C. W. Mott, General Emigration Agent, St. Paul, Minn., about business opportunities, cheap land, the wonderful irrigated districts and low rates for settlers. Special literature, rates and information from the General Passenger Agent, or D. B. Gardner, District Passenger Agent, 210 Commercial Building, St. Louis, Mo.

was no middle distance to the picture, and the mountains rose up so weirdly from the invisible valley and shone back upon the shadowed world with such unspeakable wealth of blazing color that they seemed rather of the sky than of the earth. The tawny barren foothills gleamed like fields of ripe wheat. The green mountains were turned to amethyst and opal. The bare crest of the ridge above timber line, and fifty miles away, flashed rainbow tints. But the sun was setting even on the mountain tops. The brighter lights faded and left only those spirit-hues, those red-blues which we call lilac, lavender and violet, with here and there a deep rich splash of true royal purple. The shadow-blue crept up the foothills, over the mountains, up to the very summits, and the heart of the great desert which had throbbed in this wild brief ecstasy of color, grew quiet with the dark. And then, as if born out of the last low cloud that caught the final glow in the east, came up the full moon.

All this, as I stood at the door of the cave, where men with flint arrows and stone hammers had gone in and out and lived. Had they ever seen it? Doubtless there have been ten thousand such sunsets here—though I never saw one such elsewhere—but did they ever see them? Here again is mystery. W. E. G.

❖ ❖

CHINESE ETIQUETTE.

It is difficult to show how minute and all-embracing the rules of conduct are. For example, there is the well-known story of the American who was employed in the University in Japan, in the old days when Chinese etiquette was still maintained in that empire. After a time he was visited by a solemn delegation of the authorities, who, after much circumlocution, asked him what they had done to injure his feelings. He replied that they had done nothing, but they took his reply only as polite evasion, and insisted. As really his feelings had not been hurt by anything, he was in perplexity and began at last to ask them what he had done to indicate his annoyance, whereupon it came out that he had appeared (being really a man somewhat absent-minded and indifferent to his dress) several times in recitation room with his shoe strings unfastened, and the authorities had supposed this a quiet way of indicating that his feelings were injured. Or to take another instance. An American long years since went to China as a missionary. He took up his residence with a group of students, and learned at once the language and native customs. Many years after he rendered the Chinese government signal service and was made a mandarin. When I knew him he lived in Japan, and he told me that in long residence in China he had met only courtesy, because versed in their ways he rendered courtesy where courtesy is due. When a new Chinese minister came to Tokyo the American would call upon him. At the outer gate he sent in his ordinary American visiting card. The response came back, "His Excellency is not at home." So the American advanced to the inner gate and presented an elaborate visiting card in Chinese, and again the response came, "Not at home." Then he advanced to the door of the residence and presented his great official visiting card inscribed with all his titles, and the minister was found at home and prepared to do him all honor. To have presented his official card in the first instance would have been presumptuous. He must appear in a private and modest capacity, but for the minister to have received him in such form would have been to do him a discourtesy. The successive responses were really in the nature of a command to come up higher and be received in a style befitting my friend's rank and distinguished services. Naturally few foreigners have the time, the patience, or the adaptability to learn so elaborate a code, and one so adapted to all the contingencies of a strange life. Etiquette in China is little less elaborate and perplexing than is religious rite in India. In both we have illustrations of the methods in which men bind themselves with artificial codes and make life burdensome by their own traditions. However, there comes a time when even such a code becomes a second nature, and its lack is felt as if something essential were missing.—*George William Knox, in "The Chautauqua."*.. ..

❖ ❖

DEGREE COURSES AT HOME,

or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route

Beautiful Scenery
Fine Roadbed
Elegant Equipment

Everything New and Up-to-date

The Best Dining Car Service in the West

Daily Through Sleepers from Chicago, Omaha and Denver to Los Angeles

Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished by any representative

J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, G. P. A. - Los Angeles - T. C. PECK A. G. P. A.

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to 21st, $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only $7.00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

THE NORTH-WESTERN LINE
UNION PACIFIC
THE OVERLAND ROUTE

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.

P. C. 122

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE SIXTH MORNING.

The first thought of the Woodneys on awakening the next morning was that it was their first Sunday in the village, and that it was the day of Luther's promised visit. Mr. and Mrs. Woodney had not seen their son since he hired out as a farmhand to the Manceys. It had been even longer since Mace had seen him, for she had been on a visit to her grandmother's second cousin, David, when her brother Luther had left in haste to secure the position offered him on the Mancey farm. The second thought of the Woodneys as they still lay in bed hesitating about getting up, concerned the strange and mysterious trunk on the front porch at the back of the house. This trunk occupied their thoughts a good deal during the morning, and indeed during many days; for there it stood unclaimed and unknown for weeks. It formed as it were a background to their emotions and acts. For awhile, it remained on the porch, then it was accommodated in the parlor, where it was very much in the way. Finally, it was carried to the barn. "You may say what you will," remarked Mr. Woodney, when it had come to this last resting place, "it's much easier and cheaper to keep it than a horse."

"I don't know as to the ease," returned his wife; "if we had a horse I think I could make shift not to get kicked; but the broken iron band on that trunk has torn a rent in every dress in our family."

On the first Sunday morning, Arthur Lowell came to breakfast. He explained that henceforth he was not only to sleep but to eat at Worth Acre's, and he had come this time only for fear they might be waiting for him. He began an account of the white cock, but Mr. Woodney interrupted him.

"We know all about it, Arthur," he said kindly. "And I'll speak to the Winterfields. It is the same to us as if it had never occurred."

Arthur glanced furtively at Mace and read in her face that it was not the same to her. There came to him again the wild desire to go forth and kill a dragon or something, to show her he was a hero. But alas, it seemed that there was nothing he could kill but other people's cocks! Should he struggle to regain her good will, or give up the attempt, and turn his interests to Worth Acre and the king of France? At one time, he told himself it was no use to combat Mace's dislike; but the very look of aloofness and disapproval on her face spurred him to fresh resolve. "I *will* make her like me, and respect me!" he thought, scarcely tasting the breakfast. "I will show all this family that what I did without thinking, was not a true test of the kind of person I am, and mean to be." How was he to show them? That, the future must reveal. In the meantime, he sat grave, even sombre, his thin, delicate face half appealing, half defiant, his fragile form drawn to its utmost height. Mr. Woodney said, "But you must keep your practice-room in our barn, at least till cold weather. And this afternoon I want you, Arthur. I have business on hand—Sunday business. Will you come here at about four o'clock?" Arthur promised eagerly. What would he not have done for his blind friend? When breakfast was over, he went to the barn and climbed to the loft, where his little room had been arranged. How happy they had been that day! Here were the table and shelf and hay, just as he and Mace had arranged. There on the wall hung the violin. He took it down and began to play softly. He did not play long. He was overwhelmed by the consciousness of his loneliness; no mother or father; no kindred; a home, for which he was grateful, but no one in that house who understood his aims and desires; no friend of his own age; no gentle companion, like Mace, for instance, to answer his look and brighten his days. The little musician laid aside his violin, and throwing himself upon the hay, buried his face on his ragged arm and wept. The pigeons cooed upon the roof, and the patter of their little feet sounded upon the shingles. A broad sunbeam fell through a crevice in the gable. The hay stirred stealthily and a mouse peeped over a dusty beam at the motionless figure. He lay there a long time before he heard himself called. "Arthur!" came the voice of Mrs. Geraldine Woodney. "Have you seen anything of Mr. Woodney's gold watch?"

The lad started up in terror. "They will accuse me of stealing it!" was his first thought. He stumbled to the head of the ladder. "I don't know anything about it!" he cried wildly. "Indeed I don't, Mr. Woodney," he added, seeing Mr. Woodney standing by his wife's side.

"I wound it up just before I went to bed," said Mr. Woodney in a troubled voice.

"Arthur," said Mrs. Geraldine seriously, "are you very, very sure you know nothing about it? Mace says you were in the front room after breakfast, and we thought you might have seen it somewhere. Try to think, Arthur. Do not be so excited, but try to remember. Where did you see it? Don't you think you can find it for us?"

"Oh, Mrs. Woodney," exclaimed Arthur desperately, "I know what Mace thinks, but I can't help it! I haven't seen the watch; I don't remember *ever* having seen it! Yes, I stopped in the parlor to tie my shoe before I came here to the barn, and nobody was in there."

"We know you were there alone," said Mace, joining her parents. Her face was white and accusing. "Papa, maybe Arthur would come to the house and help hunt for it."

"I didn't take that watch!" cried Arthur fiercely. "I don't want to hunt for it, because if I found it, you'd think I knew all the time where it was."

"I always slept with it under my pillow," said Mr. Woodney, "and since I know I wound it up last night I *must* have had it on this morning. Yes, I remember laying it down somewhere when I changed my vest for Luther's visit, and I think it was in the parlor."

"He thinks it was in the parlor," said Mrs. Geraldine. Arthur climbed down the ladder, and Mace and her mother noticed his troubled, tear-stained face. It looked to them like the picture of guilt. "Search my clothes!" he cried, wildly. "Look in my pockets!"

Old Mrs. Woodney's voice called from the house, "Here comes Luther! Here comes Luther!"

"Let us say nothing about the watch while Luther is here," said Mrs. Geraldine; "it will spoil his visit, and we can investigate the affair just as well tomorrow. I imagine the watch won't get very far away. No, Arthur, we do not care to search you. But if you find that watch, we will all rejoice. You could not please us better than by finding it!"

"After all," said Mr. Woodney, turning toward the house, "the watch hasn't kept good time for three years. Let us hasten to greet our boy. We will not let this spoil our day."

"I should think not!" cried Mrs. Geraldine. "There isn't a day on the calendar that wouldn't be spoiled for us if we'd let it, for as sure as the sun rises, something is bound to happen. And I'm not going to have my son's visit spoiled for all the gold watches that ever ticked." They hurried around the cottage, and found that their son had already checked his horse beside the high front sidewalk. Luther Woodney was a young man of about twenty, strong and broad-shouldered, more like Worth Acre in his size and development than like the elegant Ed Woodney. His head was large, his features well-formed, and his eyes bright and honest, and full of kindness. He was not a handsome young man, but pleasing in his expression, and winning in his gentleness. He was one of those souls who stand up sturdily for everything good except for his own rights, and, in consequence, one of those of whom the world is always taking advantage. He was dressed in a cheap suit which, however, was so much better than his workclothes that he considered it almost fine. His horse was long, ungainly, every rib showing, and every leg knotted. It limped with one front leg and one hind leg, thus imparting a complex motion to the rider which it was hard to meet with ease. Even now that the journey's end was reached, the horse continued to rock back and forth in lifting up alternate sore legs.

"What a wretched horse!" cried Mace after Luther had kissed all the family.

"Yes, poor old boy!" said Luther, "he's hurt in front and behind, and he can't decide which eases him the most to hold up. Why! what nice grass you have here!"

"We went to a great deal of trouble to procure it," said the father, proudly leading the way to the house.

"Mother, you're looking so well," said Luther, ignoring the nakedness of the unsodded earth. "Mace, you are prettier than ever. I wish the Manceys could see you. They'd never think, to look at me, that I could get up such a sister! Grandmother, your back is stiffer than any back on that farm! How do you like the house? I think it's fine."

"We wish it wasn't green," said Mace, who walked with an arm about her brother.

"Well, yes," said Luther; "but green always seems fresh, you know. It was the only house I could get for you, all the others were occupied. Why! have you made the front room the kitchen?"

"Ah, ha!" cried his mother triumphantly. "I thought if I set those crocks along the wall and hung the waterbucket at the door, that people could tell it was the kitchen!"

"Certainly," said Luther, puzzled, "nobody would take it for anything else."

"Good!" cried Mr. Woodney. "Now come around the house to the back door."

"A porch!" Luther exclaimed. "What a beauty! And entirely finished except the floor! Whose trunk?"

"We think maybe it is cousin Sarah Tom

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Woodney's, coming to visit us," said his mother.

Luther whistled, then said, "Well, she always goes away afterward, that's one thing."

"As for me," interposed old Mrs. Woodney, "I believe David has died and left us something. You know he loved us more than his closer kin, and he was certainly old enough."

"Grandmother," said Luther, "cousin David isn't dead yet. I saw a line about him in the paper out at the Manceys. He is still living, Cousin David is."

"If nobody comes to claim the trunk," said Mace, "we can open it and find out better."

"Such awful things have happened with trunks," murmured Mrs. Geraldine. "Every time I come near this one, I am in mortal terror lest it should begin to—begin to *smell*, you know."

"Oh, mother!" cried Mace. Old Mrs. Woodney gingerly approached the trunk and sniffed the air.

"How do you like the Manceys, Luther?" inquired his father.

"Well," said his son, slowly, "I think they mean well. Yes, sir; I think they do."

"I think they might have lent you a better horse," cried Mace, her eyes flashing.

"Oh, that isn't *their* horse," returned Luther. "The Manceys wouldn't let me have any of *their* horses to ride."

"And why not, pray?" exclaimed Mrs. Geraldine.

"Well, I don't know," said Luther mildly, "it's not their way, you know. Now that horse out there, it's mine."

"Yours!" cried all in amazment.

"I thought you'd say that," remarked Luther in gentle triumph. "Yes, sir, mine! As the Mancey farm is six miles from here, I set out pretty early to walk it, and when I'd come half way I met some gypsy campers, leading this old folorn hope and beating it with clubs to make it go faster. I felt so sorry for the poor beast—you can see yourself how lean and sore it is—"

"Yes," interposed his grandmother, "we can, indeed."

"So I bought it," said Luther. "They only wanted five dollars for it, and as that was all I had, we were very well satisfied on both sides. I was bringing the money to make you a little present, but the horse will be worth much more when he picks up."

"There are four things he can hardly pick up at present," remarked old Mrs. Woodney, "and I mean his feet, if anybody wants to know."

"This was very kind of you, my son," cried Mr. Woodney, whose blindness was a boon to him at this moment. "We will set up a little cart, and Mace and I will travel the country for our health and pleasure and in re-establishing the church."

"What is its name?" inquired Mrs. Geraldine, gazing across the yard at the horse which was still lifting alternately its sore fore leg and its sore hind leg.

"It has no name," said Luther. "I inquired, but none of the gypsies knew of any."

"I think a good name for him would be Dancer," said Mrs. Geraldine.

"Oh, no, mamma," Mace remonstrated, "that sounds too gay for him. I'd like Rienzi; you know he was the last of the Romans."

"I was thinking," said Luther, "that Bonaparte would be first rate, if we just called him by the first syllable for short."

"My son," said his mother reproachfully, "I thought you too kind-hearted to get upon such a poor old creature."

"I didn't get on him till I reached the village," returned Luther. "He and I walked; but I was afraid folks would think it strange that the Manceys hadn't lent me a horse, and besides I wanted to ride up to your gate in style."

"You came in style," remarked old Mrs. Woodney, "but it was the style of my childhood. However, they say old fashions are coming back."

"But Luther, didn't you think it strange that the Manceys wouldn't lend you a horse?" cried Mace.

"Oh, no; I didn't think much about it," returned Luther cheerfully; "it was such a little thing compared to many of their ways, you know."

"Have they such strange ways?"

"Well, of course, everybody is entitled to his own ways," rejoined Luther evasively; "that's about all I have, myself. But all of the Manceys ask of me is to work every instant as hard as I can, and rest as little as possible, and wait for my wages. They keep a very bountiful table, and I hear they always have pie."

"Don't you eat at the first table?" demanded Mace.

"Oh, yes, but I hardly ever stay to the end of the meal, we're so busy, you know. Mr. Mancey is always afraid it is going to rain, and you can't do much if it is raining. And you never know but what it will rain, no matter how little like it the sky seems. You can't count on the sky. There are other things to consider. Besides, Mr. Mancey never asks me to work any longer than he works himself, so I'm sure it's fair all around. People say nobody in the country works as hard as Mr. Mancey except our cousin G. C. D. Woodney. But I think I complete the triumvirate."

"At any rate, he ought to pay you promptly," said his mother.

"Oh, we oughtn't to say that, mother," Luther returned. "Mr. Mancey never has any money."

"He isn't poor, is he?"

"Poor?" cried Luther laughing; "he's one of the richest men in the county. His wife is one of the rich Dobneys—Cousin G. C. D. Woodney married one of the Dobneys. Poor? I should think not! For all that, he never has any money. It's all in land and cattle, you know. He and I drove over to Gosneyville one day, and he had to borrow a dime from me to get his tobacco. That's the way it is. He couldn't sell an acre or trade a steer, every time he wanted a little change; so he waits; and I have to wait, too."

"But he can afford to wait, my son."

"Well, as he is always reminding me," remarked Luther, "whenever I'm not suited, there are fifty men ready for my job! Now I'd like to take that horse to the barn and dress his wounds and feed him."

"I don't believe he will be able to carry you back," remarked Mr. Woodney, as all went around to the front gate.

"Of course not; I'm going to leave him here; father, this is your horse," said Luther with a little touch of natural pride.

"I accept it gratefully!" cried Mr. Woodney. "There is an old currycomb in the barn."

"You'd better not curry him for awhile," said Luther, "I think he's too tender."

"I am afraid we'll have to call in Arthur Lowell to 'tend to him," said old Mrs. Woodney.

"Who is Arthur Lowell?" Luther asked.

"He is the boy who buries our dead animals," returned his grandmother. Mace suddenly remembered the gold watch and her face clouded. Luther laughed. "Never mind, grandmother, you'll soon see Bonaparte kicking up his legs and neighing to get at that grass! Won't they, poor old Bony?"

Individual Communion Cups
Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. **Send for Free Book.**
We offer a Trial Outfit free to any church.
Sanitary Communion Outfit Co. [illegible] **St. Rochester, N.Y.**

Bonaparte, his long, thin neck stretched to its utmost, his big head drooping, his under lip hanging down, his ears flattened, drew up his fore leg, then his hind leg, and closed his narrow eyes. "Poor old fellow," said Luther, "I hate to make you walk any more. Father, do you think we could put him to bed? There's hay in the loft, isn't there?"

"Plenty of hay!" cried Mr. Woodney, cheerfully. "Come, let us wait on our Bonaparte."

"Come on, Bonaparte," called old Mrs. Woodney; "and how did you leave them at Waterloo?"

"I'm going to put this horse in my book," Mrs. Geraldine declared. "Some faithful old family horse, you know, that the family cruelly sold in its old age, and that was taken care of by kind strangers, and nourished in its last days by their unselfish devotion."

"Mother, haven't you begun that book, yet?" inquired Luther, as he urged the dispirited animal around toward the back gate. There was an alley between the Woodneys' and the Miss Days', and they slowly defiled along its rugged course.

"Yes, I started it this morning," responded his mother. "I will read you what I have written just as soon as Bony is put to bed."

"Geraldine," said Mr. Woodney, "why not bring your manuscript out to the barn? It will cheer us in our labors."

"And get both done at the same time," suggested her mother-in-law. Mrs. Woodney liked this idea, and hastened back to the house for her manuscript. On the walk, she encountered Mr. Worth Acre.

"Everybody leaving the place?" inquired the blacksmith. "I was coming to make a Sunday call."

"Just go around to the barn," said Mrs. Geraldine cheerfully, "we are putting Bonaparte to bed." The blacksmith glanced down the alley, and his shrewd eye took in the procession which, with old Bony at its head, had a funeral aspect. Old Mrs. Woodney, who was bringing up the rear, her black lace cap quivering with her little stately steps, perceived the blacksmith, and waved her hand. "Come," she called, "go with us to St. Helena!"

(TO BE CONTINUED.)

❖ ❖

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

Business Notes.

The Cradle Roll seems likely to take its proper place among the good introductions for quickening interest in the Primary Department. Samples.

In one shipment this week we sent out thirty-six Oxford Bibles, averaging $2.00 each. Our stock is complete. Any information furnished.

Have you read the advertisement of the pure books offered in this week's paper, such books as are helpful and spiritual in thought and mediation, and at only $1.00?

See the advertisements in this week's issue and write us for such books or equipment as will put yourself right or your work in good shape for great things for Christ.

Any book in the market will be supplied with pleasure, but to save time for you, give the name of the publisher or author, or both, and the book will be sent you promptly.

For devotional books, "Alone with God," "Half Hour Studies at the Cross," and "Heavenward Way," 75 cents each, or $2.00 the set, postpaid, have not been surpassed among any religious people.

Every school should have a normal or teacher supply class from which all new teachers, or substitute teachers, should always be taken, and this class will be right in line by using The Christ, of the Normal Outlines.

To read one of E. L. Powell's sermons out of "The Victory of Faith," is to fill you with a longing to read the other nineteen, all of which are among the very best. In fine binding, the book is quoted at $1.00, postpaid.

"Mr. World and Miss Church Member" is nothing but good for the "weak-kneed" Christian and will tend to stir such to a proper appreciation of how their conduct appears from a distance. Your one dollar is well spent for it.

Our Wedding Certificates and Booklets, running in price from 15 cents to $5.00, are all very acceptable, but some are much prettier than others, and are much more finely bound and cost much more for material and workmanship.

Remember, by quietly selecting your "Holiday" presents now, we will add any name in gold on any one dollar book, will enclose any card or words, will give you every preference possible if you will only see to it before the rush.

Our school superintendents can present their pupils a very pretty pin in sterling silver at 35 cents; in rolled gold (guaranteed) at 40 cents, and in solid gold (guaranteed) at 85 cents, with cross and crown and the words "Christian S. S." on them.

To the many new friends coming to us under the increased circulation of The Christian-Evangelist: Command us for any information about anything connected with any department of church work. Our 128 page catalog will be gladly sent you on application.

The revised New Testaments, at 7 cents each, or in cloth at 15 cents, or in cloth and primer type at 35 cents, postpaid, are the cheapest New Testaments on the market, and when these are gone probably no more can be had at the price. They are the 1881 revision, or the English revision.

By the constant support of our customers this company reports the best year's business in its history, and at our annual meeting this past week, words of appreciation and thanks were spoken. For such kindness we promise, if possible, to serve you better, one and all, in the future than we have done in the past, and to this end, we are constantly adding the newest and latest features in the printer's art. Our friends deserve and shall have this.

The Normal Instructor, in seven parts, is the thing for this winter, as it will prepare your teachers for their work in 1906, when the entire year's lessons are on the Life of Christ. The Normal is in seven parts at 15 cents each, the first part being on The Book; the second, on The Christ; the third, on The Church; the fourth, on The Land; the fifth, on The Institution; the sixth, on The History, and the seventh, on The People.

Our "Saturday Evening Talks" for boys and girls on Little Kings, Little Queens, Little Generals, Little Orators, Little Statesmen, Little Presidents, make a fine present for your children or pupils, and are so handsomely made, bound and illustrated that they are an ornament in any room. They are filled with the very best along such lines as tend to ennoble the children with pure thought, noble deeds and honorable service. They sell at 40 cents each, or $2.00 for the set, prepaid. Fine for Christmas.

◆ ◆

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15, via the Chicago, Union Pacific and Northwestern Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For ticket, sleeping car reservations and full particulars, apply to your nearest ticket agent, or to S. A. Hutchison, Manager, 212 Clark St., Chicago.

A NEW BOOK
That is a satisfaction to us as its publishers and that will charm and help you as a reader
"The Victory of Faith"
Containing in its 268 pages, enclosed in its handsome binding, a choice selection of
TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church, Louisville, Ky.
Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - - ST. LOUIS.

A Much Needed Book
THE
Holy Spirit
—By—
J. H. GARRISON
Editor of the Christian-Evangelist
Price, One Dollar, Postpaid
Christian Publishing Co., - St. Louis.

Song Books
...FOR...
The Church, Sunday-School
...AND...
Endeavor Societies.
GLORIA IN EXCELSIS, The New Church Hymnal.
GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.
CHRISTIAN HYMNAL Revised
GOSPEL MELODIES.
POPULAR HYMNS No. 2.
LIVING PRAISE.
SILVER AND GOLD.
PRAISES TO THE PRINCE.
CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.
Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.
Christian Publishing Co., St. Louis, Mo.

HOME • DEPARTMENT AND CRADLE ROLL SUPPLIES.
Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.
Christian Publishing Co., St. Louis, Mo.

STATE MISSION NUMBER

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER

Vol XLII. No. 43. October 26, 1905. $1.50 A Year

THE CALL OF THE STATES.

ON every breeze that passes by
There comes the Macedonian cry—
"Come, help us, brothers, now, we pray,
For soon will pass our harvest day!"

From broad Pacific's golden shore
To where Atlantic's breakers roar;
From Mississippi Valley wide
Where mission heroes wrought and died;

From Northern States by lakes impearled,
Whose billows wild are backward hurled,
To where magnolia blooms so fair,
And orange blossoms scent the air;

There comes the same sad, plaintive cry:
"Come, help us, brothers, ere we die!"
O, men of God, our duty's plain:
We must not hear these calls in vain!

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; not by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
  Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
  The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
  For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
  Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
  And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 1379

Editorial—

Centennial Aims and Plans........1381
Harnack on Baptism................1381
State Mission Day.................1382
"That They All May Be One"......1382
Easy Chair 1383
Notes and Comments...............1383

Contributed Articles—

*As Seen from the Dome. F. D. Power.*1384
Over-Systematized Religion. William Durban 1385
Growth in the Knowledge of Christ. J. M. Philputt....................1386
Reminiscences of a Debater. John S. Sweeney 1387

Our Budget 1388
The Call of the States 1391
Evangelistic 1398
Midweek Prayer Meeting.............1400
Christian Endeavor 1400
Sunday School 1401
People's Forum 1402
Family Circle 1403
With the Children 1406

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

MR. WORLD
AND
MISS CHURCH MEMBER

Mr. World and Miss Church-Member
ALLEGORY BY W. S. HARRIS

One of the BOOKS calculated to do good.

It brings vividly to the Christian a realization of how often the Evil One misleads by the seductive influences of the world. The illustrations are very pointed, while the book is full of vital interest and should be read by the great army of church members who do not "think" this or that is any harm.

Price, $1.00, postpaid.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

STALL'S BOOKS
SELF AND SEX SERIES

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty. Commended by highest medical authorities and eminent people everywhere.

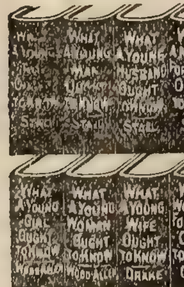
4 BOOKS TO MEN.
By Sylvanus Stall, D.D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of 45 Ought to Know.

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of 45 Ought to Know.

One Dollar per copy, post free. Send for table of contents.

Christian Publishing Co., St. Louis, Mo.

Caution.—Don't be deceived by those imitating our advertisements.


What a Young Boy Ought to Know Stall
What a Young Man Ought to Know Stall
What a Young Husband Ought to Know Stall
What a Man of Forty-Five Ought to Know Stall
What a Young Girl Ought to Know Wood-Allen
What a Young Woman Ought to Know Wood-Allen
What a Young Wife Ought to Know Drake
What a Woman of Forty-Five Ought to Know Drake

A POSTAL CARD addressed to us will bring to you promptly our catalogue of Christian Endeavor Requisites. To make the work of your society of the most helpful character you need the practical aids which we are prepared to furnish at very little cost. The catalogue is yours if you ask for it. DO IT NOW. *CHRISTIAN PUBLISHING CO., St. Louis, Mo.*

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. October 26, 1905 Nc 43

The President's Southern Trip.

The president is having a sort of triumphal procession through the south. Wherever he has gone he has been greeted by multitudes of enthusiasic people. The civil authorities in the various cities and states he has visited have extended to him a genuinely cordial welcome. He has discussed great national issues in the various cities with a frankness and fearlessness characteristic of the man. No incident of his tour has touched the public heart more than his visit to the old home of his grandparents, on his mother's ide, in Roswell, Ga. His speech on that occasion was a model of good taste and howed a deep and genuine love for the outhern people. His claim of a share in he honor of such men as General Lee and Stonewall Jackson was Websterian in the breadth of its patriotic sentiment and can not fail to bind in closer bonds of unity the wo sections of our common country. This, ndeed, is the great end accomplished by hese presidential tours, serving, as they do, o cement the bonds of unity between the different sections of the nation. No previous president of the United States, perhaps, has visited so many of the states of he union as President Roosevelt, and cerainly no one has received a more cordial and enthusiastic welcome from all classes of people, regardless of party, sect, or naionality.

* * *

Railroad Rate Regulation.

Those who had come to the conclusion hat the President had retreated from his former utterances concerning the necessity of railroad rate regulation have found out by his recent address at Raleigh, N. C., that they were mistaken. He reiterates his views on that subject with ncreased emphasis, and he defines a little more definitely, perhaps, his idea of how hat regulation is to be effected. "What we need," he says, "is to have some adminstrative body with ample power to forbid combination that is hurtful to the public, and to prevent favoritism to one individual at the expense of another. We want an administrative body with power to secure fair and just treatment among all shippers who use the railroads—and all shippers have he right to use them." He further pointed out the impossibility of the department of justice doing this administrative work, but says this department must stand behind he administrative body to pass on the legalty of its proceedings when they are called n question. The President does not favor any war upon the railroads, but he does believe in such legislation as will compel hem to give a "square deal" to small shippers and large shippers alike. It is difficult to see why the railroads themselves can object to a law of this kind, which simply means justice to all parties concerned.

* * *

Official Crookedness.

The recent shortage in the accounts of the cashier of the St. Louis post office, the failure of a bank in Allegheny through the loaning of funds, as it would seem, to Republican officials in Pennsylvania, in addition to all the previous revelations that have been made by the investigations now in progress, show that there is a vast amount of official crookedness which needs straightening out in this country. It is reassuring, in view of these facts, to quote here the latest words of the president on this subject, uttered in his speech at Mobile, Ala. Responding to the addresses of welcome which had been made, the president said: "Now, of all things said about me today in the more than kind, in the over-kind, allusion to me, perhaps, I am especially pleased by what Colonel Russell said as to my attitude toward crooked public officials. I will take advice about appointing men; if I find they are crooked, I do not take any advice at all about removing them. We have Scriptural authority for saying that offenses must come, and the good book says woe to them through whom they come. I can not guarantee, and no human being can, that there will not be an occasional man of an improper kind appointed, or an occasion well-meaning man, who, after being appointed, goes wrong. But I can say that every effort within the power of the government will be made to hunt such a man out of the public service and to punish him to the fullest extent of the law."

* * *

Governor Folk in the East.

It is not often that one of our eastern cities sends to Missouri for a speaker to help them in a campaign for civic righteousness. The city of Philadelphia, however, or that part of the city represented by the reform party, extended to Governor Folk, of Missouri, an invitation to visit that city and address the people on the subject of municipal reform. Governor Folk received an ovation from the people of Philadelphia, who have just been undergoing one of the most remarkable political revolutions in the history of this country. He spoke twice while there, and his addresses were received with enthusiasm by the people of that city. Governor Folk has justly earned the reputation of being a champion of civic righteousness and Missourians are glad to know that he is recognized as such by the people of the entire country, regardless of party. His enforcement of law in the cities of Missouri has made him some enemies among that element of the population which places its business interests above law enforcement, but the great mass of the people are with him in his efforts to enforce law and to punish all classes of law breakers.

* * *

A Civil Service Order.

President Roosevelt has issued an order which has the appearance, superficially, of opening the way to abuses in the service. It is an order permitting, in some cases, the removal of employes in the classified service without specified and proved charges against them. The order reads: "When the president or head of an executive department is satisfied that an officer or employe in the classified service is inefficient or incapable, and that the public service will be materially improved by his removal, such removal will be made without a hearing; but the cause for removal shall be stated in writing and filed. When misconduct is committed in the view and presence of the president or head of an executive department, removal may be made summarily and without notice." Experience has constantly demonstrated the wisdom of the "merit system" and of the policy of removing positions in the civil service from the realm of arbitrary appointment. But it can not be claimed that the whole problem is solved by making appointments depend solely upon examination and removals upon proved charges. One defect which has often been pointed out is that there is no provision for retiring incumbents whose advancing age brings diminishing efficiency. Another is that many careless and incompetent employes are sheltered under the provision that dismissal must be based on charges formally preferred and proved, just as many known criminals are sheltered under the provision that no man may be punished, though his crime may be a matter of common knowledge, until his guilt shall be technically and formally proved. In the latter case, the difficulty is inevitable, for every man has a right to be treated as innocent until proved guilty. But the enjoyment of public office is not a "natural right" of man. It may be better for a hundred guilty men to escape than for one innocent man to be punished, as the common saying has it; but it is not better for the public service to be sacrificed by the retention of a hundred incompetents than for one good man to lose his place. Under any system there is always a chance that good men will be undeservedly removed. The president's new order will undoubtedly increase this chance. But much more will it decrease the chance that incompetent men will escape removal. We ought to be able to assume that the president and the heads of executive departments will not, under cover of this order, be influenced by political or personal motives in making removals. The temptation in that direction will be minimized if it is required that the new appointee must in every case be the highest name on the eligible list.

* * *

Peaceable Dissolution.

The complete separation between Sweden and Norway by treaty is one of the most notable modern triumphs of arbitration. In spite of much hot feeling on both sides and many threats of violence, when the time for action came both parties to the dispute carried themselves with most admirable moderation and restraint. The terms of the treaty of dissolution, which were lately made public, contain specifications as to the destruction of some of the fortifications on the boundary and the limitation of the garrisons at others, the treatment of the nomadic Lapps and other items which were anticipated. But the notable thing is the provision that any future dispute, arising from interpretation of the treaty or otherwise, which does not involve the honor, integrity or vital interests of either nation, shall be referred to the Hague arbitration tribunal for settlement. Not only so, but the two governments agree to let the Hague tribunal decide whether any given controversy does involve the honor or vital interests of either country. In other words, under the new treaty war between Norway and Sweden is impossible unless there arises some dispute involving matters so vitally related to the honor of one country or the other that the arbitration tribunal itself declares it to be at present not a suitable subject for arbitration. The world is greatly indebted to these two nations of the north for this conspicuous exhibition of the truly modern and Christian way of dealing with a difficult international problem. The indebtedness will extend still farther if Norway will seize this opportunity to establish a republic. These modern Norsemen are of one blood with those branches of the Anglo-Saxon race who led the world in working out the problems of popular self-government. The cause of liberty in Great Britain and American has had for its foundation, in large part, the spirit of the old Norsemen. There is every reason to believe that Norway is proper ground for the establishment of a republic. Of course it is not likely that this step will be taken. The conservative influences of the other European governments will be too strong. But it will be a great opportunity lost.

* * *

The Boys and the Farm.

It is a matter of common observation and frequent lament that the sons of farmers do not stick to the farm. Perhaps it is more in keeping with our American social ideals that the son should not be held too closely to the father's footsteps, but, with the world before him, should be allowed to choose the work which he finds most congenial. But, however that may be, there is no doubt but that a great many of the country boys who go to the city would be better off if they stayed on the farm. Mr. L. H. Bailey, who, as professor of agriculture in Cornell, editor of "Country Life in America" and author of several books on farming, may be expected to know something about the matter, places the blame less on the boy than on the farmer. The farmer's boy, he says in substance, takes advantage of the schools, perhaps of the college, and becomes an educated young man imbued with the spirit of progress. He has no special objection to farming as an occupation, but he does not relish the sort of farming which means mere routine and intellectual stagnation. "It has never occurred to father and mother, remaining at home with the daily round," says Professor Bailey, "that John would have a new outlook when he came home. He had been remaking, with a larger horizon, quickened ambition, higher ideals. The old place may not be of a kind to satisfy him. He has outgrown it. The buildings are shabby; the grounds are bare; the fences are down; the yards are foul with weeds and litter; the cattle stand in the mud; the land is hard run; the roads are poor; the inside of the house is austere and comfortless. If the young man has a somewhat free hand to correct and renovate, he may be content to remain and work out the problem. But often the parents resent innovations and frequently the case is hopeless." Of course, this unflattering description can not be taken as a picture of the average farm, nor this accusation of unprogressiveness brought against the better class of farmers. In general, as we all know, they are quick to accept improvements and they know how to conduct their business profitably and properly quite as well as the average city man knows how to conduct his. Nevertheless, we give Professor Bailey's comment for what it may be worth.

* * *

Work More; Eat Less.

Mr. Thomas A. Edison, whose example as an enthusiastic hard worker has been only less valuable than his contributions to applied science, has made a statement telling us how to be healthy and happl and wise. We should eat less, sleep less and work more. He says: "Men eat and sleep themselves stupid. Sometimes they eat and sleep themselves into the grave. They talk about working too hard. That is absolute nonsense. Generally speaking, a man can not work too hard. Work does him good." Mr. Edison says that in his own practice he has found that twelve ounces of food a day is sufficient and keeps him in better physical condition than a larger quantity. Of course, Mr. Edison is an exceptional man. No man can invent phonographs, incandescent lights and all the other things he has invented, and then set himself up as an average man. Perhaps it is part of Mr. Edison's exceptional endowment to be able to get along with less food and sleep and more work than other people. Or, again, perhaps it is his exceptional sagacity which has led him to discover that any one may do the same. At any rate, we are convinced that the talk about overwork is, for the most part, one of the great American humbugs. We dissipate our energies, foolishly and immorally, and excuse ourselves by talking about "overwork" and the "tremendous pace of our American commercial and industrial life."

* * *

A Preacher-Playwright.

Thomas Dixon, preacher, lecturer, novelist and playwright, is reported by the daily press to have had a narrow escape in a southern city recently. His play, "The Clansman," which is a dramatization of his novel of the same name, had been performed at Columbia, S. C., and after the play a mob tried to get at him to express graphically its disapproval of the piece. We are glad that Mr. Dixon escaped violence. We are not even sure that his peril has not been a good deal exaggerated in the dispatches. But if the published story is not true, it ought to be. The book is vulgar, gross, unhistorical and generally unjustifiable. As a play, it would certainly be worse. The purpose of it (aside from the great purpose of making money for the author) is to defend the southern people, who do not need defense, and to arraign the process of reconstruction, which scarcely needs arraignment. It is a pleasure to see that the southern people are disgusted with Mr. Dixon's kind of defense.

* * *

Journalism and Reform.

One can scarcely overlook the intimate relation between journalism and the wave of reform—or at least of publicity and the demand for reform—which is sweeping the country. Some of the publications have rendered a great service to the cause of reform, and it is not to be denied that the cause of reform has simultaneously rendered a great service to the periodicals. A series of good, exciting reform articles, revealing the iniquity of sundry persons and institutions which had hitherto been deemed respectable, is a great help to the subscription department, and that, in turn, helps the advertising department. We mean to cast no cynical doubt upon the earnest purpose of the several editors. But the other aspect of the matter, while of course entirely incidental, is quite real. "The Critic" for October has the following happy verses under the sad title, "The Editor's Lament":

Alone, alone, all, all alone,
  Alone on a pitchy sea,
'Mid scuttled graft and sinking craft,
  But not a raft for me.

No new trust looms for me to hit
  That has not been exposed;
No state corruption hides unwrit,
  No grafter undisclosed.

Tom Lawson's drum to kingdom come
  Has smashed the great oil can.
Russell lays bare the beef roast rare
  And carves the butcher man.

The Baptist John is Tarbell's right
  (Herself monopolist!),
And every naughty town in sight
  To Steffens' mill is grist.

Now "Collier's" Hapgood draws his pen;
  With style aflame and pure
He cries the ill of dopes that kill
  And advertise to cure.

And I, a sore competitor,
  Am driven to the wall.
I can not find a sin to score—
  Our rivals have them all.

I pray tomorrow's sun may see
  A brand-new scandal burst,
That for reform my pen may warm
  And stab the monster first—

That our subscription may ascend
  A million every day.
I long my country's wrongs to mend
  And make my paper pay.

Centennial Aims and Plans.

Some time before our national convention in Minneapolis, in 1901, we called attention in The Christian-Evangelist to the approaching centennial of the inauguration of our religious movement and suggested the propriety and value of a suitable celebration of that event. The matter was taken up by our enterprising corresponding secretary of the American Christian Missionary Society, Benj. L. Smith, and incorporated as a recommendation in the annual report of the board to that convention. The report was unanimously adopted and a committee, for which it provided, was appointed to consider and report to the next annual convention, to be held at Omaha, as to the advisability of such celebration and the form it should take.

The committee made its report to the convention at Omaha in 1902; it was unanimously adopted, and the committee was made a standing committee, with instructions to report annually to the conventions the progress of plans proposed to suitably commemorate the completion of a century of history. This report was printed in tract form by the American Christian Missionary Society, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions, and copies of the same can no doubt be secured on application to either one of these boards. Attention is hereby called to the special features of the proposed celebration as embodied in that report, viz.: To increase the endowments and equipments of our institutions of learning; to make an effort to raise our missionary offerings—home and foreign—to one million dollars annually by 1909, and to swell the combined contributions for religious, benevolent and educational purposes, local and general, to ten million dollars by that time; that our benevolent work should be widened in the range of its beneficent activities, and deepened in the hearts of the brotherhood; that churches contemplating building new houses of worship should secure special centennial offerings to this end, enabling them to erect buildings which shall be worthy monuments of the event which they commemorate, and that church debts, as far as possible, be liquidated; that we inaugurate and carry forward a deeper and wider evangelism, both for the conversion of sinners and the deepening of the spiritual life of our churches; that our religious journals be more largely patronized in order that the brotherhood may thus be brought in closer touch with all our advance movements; that at the national convention next preceding that of the centennial year a committee of representative brethren be appointed to prepare and publish in connection with the proceedings of our centennial convention a memorial to the Christian world, urging the importance of Christian unity in order to the world's evangelization and the extirpation of those evils which curse our Christian civilization; and, finally, recommending that our ministers and public teachers and our religious papers call our people to a truer exemplification of our high claims as restorers of a purer Christianity.

During the three years past the committee has been able to report substantial and encouraging progress along all these lines. Our colleges have received, in the way of increased endowment and for buildings since then, about $900,000; our missionary offerings—foreign, home and state—have increased from $624,753 in 1902, to $875,527 in 1905, making a gain of $250,774. We believe it safe to say that the circulation of our religious journals has increased on an average of not less than 35 per cent. Many splendid church buildings have been erected and an indebtedness of hundreds of thousands of dollars on church property has been paid. The evangelistic zeal among us has been intensified, a bureau of evangelism organized, and large numbers of souls have been brought into the kingdom of God, and last, but not least, we believe there has been a corresponding deepening of the spiritual life of our members.

In the committee's report at San Francisco it was recommended that a local committee of seven members be appointed in and around Pittsburg to co-operate with the centennial committee in carrying out its plans. It was also recommended that an agent be put into the field to devote his whole time for the next four years to the work of stimulating liberality among the churches for all our general enterprises and to secure bequests and special donations for the benefit of the same. It was recommended, further, that the business men of our churches, through our Business Men's Association, provide the funds for this centennial propaganda. Since the San Francisco convention these two committees have been in correspondence and are planning for a joint meeting at Pittsburg at an early day. The executive committee of the Business Men's Association has been in consultation, and plans are being matured for an aggressive forward movement, which will be published to the brotherhood very soon. The centennial committee is looking to the business men of the brotherhood—the men of affairs and public spirit, who love our cause and believe that we have a great mission in the world—to stand behind this centennial movement in a solid phalanx and see that it is carried forward to a triumphant conclusion. The ministers will, of course, co-operate in every possible way in carrying out these centennial plans and aims, but without the hearty co-operation of the business men of our churches we shall certainly fail of any worthy achievement to mark the completion of a century of wonderful history.

We have but four years more in which to carry out our plans and realize our aims. These years should be crowded with earnest activity, sanctified and guided by earnest prayer and made strenuous with wise planning and heroic efforts to achieve results worthy of the cause we plead and worthy of him whom we call our Lord and Master. The ministers in all our churches should lay this great enterprise before their members and seek to enlist them in all possible ways in making a memorable celebration of the historic event which it is designed to commemorate. In a short time the committee will make a more definite announcement of plans, and then action, prompt and vigorous, will be in order.

Harnack on Baptism.

Historical criticism is doing much for a better understanding of the Bible. It did not require the aid of the modern historian to make three facts perfectly plain with respect to baptism. First, that baptism in the primitive Church was an immersion; second, that it was administered to penitent believers only; third, that it was everywhere recognized for the remission of past sins. Nevertheless, such testimony as Professor Harnack gives in his "Expansion of Christianity" shows conclusively that the candid modern historian is compelled to agree with ancient ecclesiastical writers. Professor Harnack does not hesitate to declare that the universal practice of the ancient Church was immersion, and that infant baptism came out of a misconception of what baptism is for, on account of its association with remission of sins. He declares that Paul, "like his fellows, recognized it to be simply indispensable," and that in the primitive days of the Church "baptism was essentially the act by which past sins were entirely canceled."

Now this design of baptism was perverted to an improper use by associating baptism with mystery. This was easily done. It was only a step back to the paganism of the patristic Church period. This paganism had its government and life in mysteries, and it was precisely at this point where infant baptism originated and found its main support. Baptismal regeneration in the mysterious sense furnished the starting point for infant baptism, and is undoubtedly fundamental as regards that practice. This much Professor Harnack distinctly and emphatically affirms; and in so doing he only reaffirms what Neander and other church historians have declared in equally emphatic language. But it is well to have such a scholar as Harnack go over the whole ground and re-examine the case in the light of modern criticism, and this he has done in a masterly manner.

But what are we to think of scholars who still practice infant sprinkling in the light of all the facts of the case? Undoubtedly we must think charitably of them, notwithstanding the conclusive facts which are against them. Have those who see the unscripturalness of infant baptism and how it originated ever taken into account the persistency of established institutions? It is easy enough to say that infant baptism was not practiced by the apostles, and had its origin in a mysterious conception of baptism with respect to the remission of sins, but it is another thing altogether to discontinue a practice which has become the warp and woof of the Christian development of many hundreds of years. It is probable that those who accept only believer's baptism have little or no conception of the difficulties in the way of pedobaptists reconstructing both their theology and life on a matter involving nearly all the traditions of the fathers. Truly may it be said that an error which has the support of ages can not be eradicated at once by simply stating the truth in the case.

Nevertheless, the truth mentioned above ought to be stated and ought to rest heavily on the consciences of our Pedobaptist brethren who, no less than we, desire to honor Christ in his appointments.

State Mission Day.

We are giving a good deal of space this week to the interest of state missions. We do so believing that their success is fundamental to our success in all our national enterprises. If this be a fact—and whoever stops to think about it will see that it is a fact—no other reason need be stated why all our churches that believe in world-wide missions, in the evangelization of our own country, in the building up of our educational and benevolent institutions, and in making our power felt as a religious factor in the life of the nation and of the world, should see to it that the first Lord's day in November be observed, conscientiously and generously, as the day for an offering for state missions.

Read the messages from our various state secretaries and see the virgin soil waiting for the seed of the sower and the ripening fields ready for the sickle of the reaper. One who wishes a comprehensive view of the great field should read all these articles. Whether one studies the condition and needs of the states in the far north, or those in the great west, or those of the teeming populations of the east, or of the sunnier lands of the south, he can not fail to be impressed with the imperative demand for both men and means to push forward the interests of the Master's kingdom. How many and how urgent are the Macedonian calls that reach our ears!

It argues no lack of interest in the general field, at home or abroad, for a church to feel and to manifest a special interest in the needs of its own state. Indeed, the churches can best serve the wider interests of the kingdom by faithful devotion to the welfare of the cause in their several states. If one's heart does not respond to the needs which he sees near home, it is not apt to make a very generous response to the needs of fields further away.

If we have heretofore neglected the cause of state missions it is high time now that we give special emphasis to their value and importance to our whole work. We sincerely trust that the forthcoming offering in November, in the several states, will give unmistakable evidence of the growing interest and liberality in behalf of state missions.

There should be a generous rivalry among the several states as to which can outstrip the other in its zeal for state missions. This rivalry can not, of course, relate to the amount of money contributed, absolutely, for the states are not equal in their ability; but it may relate to the amount contributed *per capita,* and to the relative number of churches contributing. We should feel inclined to offer a special prize of honor to any state that could report all its churches in line, and contributing to the work of missions. This work of enlisting noncontributing churches in the ranks of the churches which do, conscientiously and regularly, make offerings to the mission work, is one of the most important tasks that each state board has to accomplish. It is more and more coming to be understood that only those churches that contribute to missions are living churches. There can be no truer test of life in a church than its willingness to join with sister churches in extending to others the spiritual blessings which have come to it.

"That They All May be One."[*]

Such is the title of a remarkable book which has just come from the press. It is from the pen of that keen, incisive, catholic-spirited writer so widely known in Christian Endeavor circles—Amos R. Wells. It is a strong and vigorous plea for Christian union, and one that is sure to attract attention. It is likely to be characterized as utopian and impractical by many denominational champions just as the plea for Christian union has always been regarded by ardent sectaries. That is a question, however, that does not especially concern one whose supreme aim is to know and do the will of his Master. With such an one the question is not, Is it practical? but, Is it the will of Jesus Christ? If that question be settled in the affirmative we may safely advocate it, and leave the question of practicability to him whose will we are seeking to carry out. Naturally enough, the author of this book deals with the practical side of the question, that is, the evils resulting from our divisions and the benefits that would result from union and co-operation. No one, so far as we know, has stated this phase of the subject more strongly and convincingly than it is stated in this work. The answers to some of the threadbare excuses for our divisions are so complete that we do not see how they can ever be presented again from the platform before an intelligent audience. In that field, our author has made a most valuable contribution to the subject of Christian union.

As to the basis of union, our author does not pretend to state it. He does not claim to know exactly what it is. But of one thing he is profoundly convinced: Most of the things which divide us are insignificant and petty when compared with the things which are held in common, and with the motives for a completer unity. He does not hold to the theory of a spiritual and invisible union that nobody can see or know anything about, but favors a real, organic union, such as will place the united forces of the Church universal at the disposal of Christ to be used by him in carrying out his great purpose in the world. Sometimes, it is true, one gets the impression that the author's ideal would be satisfied if the denominations would learn to love each other and help each other in their denominational undertakings, and quit envying and fighting each other. For instance, he pictures the following future millennium among the denominations:

"Nevertheless, mad or not, I believe that some glad day, when the Baptist Foreign Missionary Society faces a deficit, the Methodists will take special collections in all their churches to make that deficit good. When the Presbyterians hear of a Methodist home mission school out in Idaho that is likely to be abandoned for lack of funds, they will make an appropriation for it. When the Episcopalians learn that the denominational newspaper of the Quakers is inadequately supported, they will get up clubs for it. When the Baptists see that a Congregational college needs an endowment, they will furnish it. When statistics show a falling off in additions to Presbyterian churches, the Disciples will institute a canvass on their behalf."

But is it not likely that before such a period of reciprocity dawns we shall have learned a more excellent way, and shall be working together as members of the same body, and followers of the same Lord? This our author himself seems to believe. Christian comity is better than warfare between Christians, but it does not meet the New Testament idea of unity. The Father and the Son are "one" in a vastly deeper and higher sense than that of comity. The author believes that we ought to meet together and discuss our differences in the spirit of truth-seeking, and in that we are sure he is right, for, after all, there can be no real unity until we come to see some things alike. There are a great many things concerning which we may differ, and still be one in the New Testament sense, but we should sit at the feet of Christ and learn of him and of each other, until we can all say with Paul: "There is one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all." He does not say, let it be noticed, "There is one opinion, one method of church organization, one way of doing mission work, and one method of worshiping the true God." The unity of the New Testament is entirely consistent with all necessary variety of individual temperament, taste, etc.

There is, then, common ground in the New Testament, on which all Christians can be one. It was the earnest effort of the leaders in our own religious movement in the beginning, and is yet, to occupy this common ground, and not to ask others to unite with us, but to come to that common, catholic basis of the New Testament. And we have believed and contended that the only way to a realization of Christ's prayer for unity is to come to Christ's basis of unity. We may be mistaken, in some respects, as to what that basis of unity is, but we stand now, as always, ready to be corrected, and eager to know just what the Lord would have us do in order to be one. We feel that we can pledge our whole brotherhood to this program of unity.

We desire most heartily to thank the talented author of this book for his important contribution to the vital subject of Christian unity. When all Christians come to his spirit, and his desire to see the fulfillment of our Lord's prayer, the way to union will not be hard to find. It is a beautifully printed volume of 209 pages, every page of which bristles with cogent arguments for the unity of the people of God. It is certain, we predict, to have a large reading among the Disciples of Christ, whose special plea is for the union of Christians. In the main, they will give the book hearty endorsement and will be profited by it. We could wish that it might have a wide reading throughout the Christian world as a means of hastening the sublime consummation for which our divine Lord prayed, and for which many earnest souls are praying today.

---

[*] By Amos R. Wells, Funk & Wagnalls, publishers, New York. Price, 75 cents, net.

Editor's Easy Chair.

The Easy Chair has had an unusually hard and toilsome week, and, like all the rest of the toiling world it is glad that Saturday evening is here. It means a cessation of the daily grind. It means more of the home atmosphere and less of the office and shop. It means, to the Editor, the shutting off of the shafts of criticism and the perplexities which come through his daily mail, for at least one day. It means a little time for quiet thought and reflection, and a glimpse through the rifted clouds into the infinite and eternal. Yes, we join with all the grimy sons of toil throughout the world in welcoming the day of rest. Let us shut out the world, with its noise, and bluster, and hurry, and secularism, and seek to bathe our spirits in the atmosphere of heaven. So shall we be girded with high moral purposes and inspired by lofty ideals to resume the toils of another week. Infinite wisdom and infinite goodness alike shine forth in the weekly rest-day. Whoever or whatever perverts this day from its divine meaning and intention is, wittingly or unwittingly, a foe to man for whom it was made. The Lord's day is one of the three great monumental institutions which have come down to us from the early days of Christianity. The other two are the Lord's supper and Christian baptism. Each of these institutions testifies of Christ—his death, his burial, and his resurrection from the dead. And Christ is man's best Friend.

◆

October, after a little flurry of stormy weather that doesn't belong to it properly, has resumed its normal course. Today is one of those ideal autumn days which makes a lover of nature long to take to the woods. The falling leaves, the carpeted earth, the bare limbs of the trees standing out against the blue sky, the songless birds yet remaining, flitting silently from tree to tree, an occasional provident squirrel gathering in his winter store—all this forms a picture which artists can imitate, but can not equal. Some of the trees have parted with their leaves almost entirely, while others hold on to them. It is so with the trees, even those of the same species, which stand in our lawn at Rose Hill. We were questioned about the cause of that this morning by the angel of our household. We replied: "That, my dear, is because some trees hold their leaves with greater tenacity than others"! What could be more lucid and self-evident than that? We might have said: "Some trees are more generous than others, willing to surrender their summer foliage to carpet the earth and to enrich the soil, while a few stingy old oaks hold on to their leaves until they are compelled to give them up by the rising sap of spring, just as certain covetous people hold on to their riches until compelled to part with them, while others give freely and readily to make the world better." But that would have been more figurative and less scientific.

◆

"The day is past and gone." This was the first line of an old hymn which we often heard sung in boyhood, at the evening worship, by quavering voices which have long since joined the choir invisible. And so this bright autumn Lord's day, with its meetings, songs, sermons and prayers, is "past and gone." How bright the stars shine out tonight from the clear, October sky, as if they were angel eyes looking down with delight upon a worshiping world! It has been a day of high privileges in the house of God. We sat together in heavenly places in Christ Jesus. The great congregation sang old "Coronation" as if the people really wanted to place the crown of universal dominion on the brow of Him who wore the crown of thorns "for us men and our salvation." How tenderly the shepherd of the flock presented its manifold needs to the great Bishop and Shepherd of our souls in his prayer, and how wisely he led it in his sermon into the green pastures of living truth! Then came the memorial supper, which the first Christians called "the eucharist," because of the thanksgivings associated with it. It is here the worship seems to reach its proper climax, and all hearts are fused into a blessed unity before the vision of the uplifted Christ. And when the benediction is pronounced and the people scatter to their homes, they must carry with them holy impressions, higher resolves and a firmer grasp of things spiritual. Multiply such a scene by ten thousand and thousands of thousands and we may form some faint conception of what the Lord's day means for the spiritual uplifting of the race.

◆

"The kingdom of God cometh not with observation." Did the people of Christ's time think the kingdom of God was going to come with a roll of drums, a blare of trumpets, and the shouts of the multitude? This seems probable. Other kingdoms had come that way, and why not this promised kingdom of the Messiah? But Jesus told his disciples it would not come in that way, and history tells us that it did not come, and does not come today, in that way. As the leaven works in the meal, as the principle of life works in the vegetable world, with quiet and unseen forces, so comes the kingdom of God. This was the lesson which God taught Elijah at Horeb. Jehovah was not in the strong wind that rent the mountains, nor in the earthquake, nor yet in the fire, but "in the still small voice." There is danger of our becoming infatuated with the clatter of eclestiastical machinery, and identifying the noise of outward forces with the real power of God. It is as true now as it was in the days of Zerubbabel that it is "not by might, nor by power, but by my Spirit, saith the Lord," that the Lord's work is to be carried forward. But this does not mean idleness or passivity on our part. We are to be active and zealous in planning and executing measures for the advancement of God's kingdom in the world, but we are not to identify this outward activity with the movements of the Spirit, without which our activities are "as sounding brass and a clanging cymbal." The recognition of this fact will keep us humble in the sight of God, and will prevent that spirit of pride or of boasting which, in religious work especially, must be most displeasing to God. It will drive us to our knees, also, that we may keep in touch with the source of all power.

◆

It may be doubted if any of us have learned the value of silence in God's presence. Even in our very prayers we are so clamorous with our petitions that we seldom pause to receive God's message to us. God speaks to us in our silences, when our souls are attuned to the infinite and when we are waiting to hear his voice. Sometimes we seem to even begrudge the moments of reverential silence during the communion, when every soul should be on its knees before God. On every weekly bulletin or program of church services there should be printed the passage, "The Lord is in his holy temple; let all the earth keep silent before him." The recognition of the presence of God is essential to all true worship and to all successful work in the kingdom of God. To omit the divine factor in our lives and in our religious work is fatal to reverence, to spiritual development, and to permanent results. This factor duly recognized and our own obligations fully performed, we may safely anticipate the largest and most enduring results in our Christian work.

Notes and Comments.

Another great gift. This time it is for the Benevolent Association. See Brother Snively's notice elsewhere. Ten thousand dollars to care for homeless, orphan children. Surely God's Spirit is moving upon the hearts of the people. As we said recently, it is a new era of giving upon which we are entering. Brethren are beginning to give "as the Lord has prospered them." That means that we shall have a large number of princely gifts for our great benevolent, educational and missionary interests. Benevolence, the youngest of our national enterprises, is coming to the front by leaps and bounds. But as the board of benevolence is continually planning larger things, there is no fear that the money will come faster than it can be used wisely in this Christlike work. Who will be the next?

◆

In the opinion of some people the majority of men of science are not of the Christian faith. It is perhaps newspaper sensationalism that is responsible for this opinion, which we believe to be ill-founded. Rev. W. L. Watkinson, in a notable address upon present-day conditions favorable to gospel preaching, called attention to the fact that the last five presidents of the British Association for the Advancement of Science were all Christian men. This kind of light on the question is not always seen in the newspapers.

◆

A prominent London Jewish writer and scholar, Mr. C. J. Montefiore, has just given a very remarkable testimony to the value of Christianity. He contrasts the Talmudic principle of strict justice, "an eye for an eye and a tooth for a tooth," with that benevolence of the gospel expressed in "forgive your enemies." It is, he says, "one distinctive glory of Christianity, the yearning to redeem; and a second, that it will not believe any soul incapable of salvation." This Jewish writer sets down Jesus' denunciation of cold formalism and his approval of the publican's humble confession of unworthiness as "new and permanent contributions to morality and religion."

As Seen From the Dome

By F. D. Power

The homiletical value of the Old Testament seems self-evident. The preacher is to declare the whole counsel of God. The command, "Search the Scriptures," refers to the Old Testament. We read: "The Lord spake unto Moses and Aaron," and Peter declares: "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." "The Scriptures," "the Holy Scriptures," "the Oracles of God" are names applied to these writings and our Lord constantly in his preaching quotes or refers to them and bases their truth upon the authority of God. The apostles, also, follow their Master's example, and declare, "God spake," the "Holy Spirit saith," "God who at sundry times and in divers portions spake," and proceed to apply these things. Is it not a point forever settled with us that what Christ says is truth must be truth? That what the apostles declare under the Spirit's guidance is authoritative must be authoritative?

How shall we use the Old Testament? As a volume of history. We begin with the beginning. What a wonder that a little child can open this book and read how the Creator of the heavens and of the earth did his work thousands upon thousands of years ago, read it in such simple terms that though a child, he can understand it—though a philosopher, he could never exhaust its meaning! What an unspeakable marvel is a volume which has held a thousand nations spellbound for thrice a thousand years! What a miracle are these words, written for thousands of years, often by illiterate men, upon whose principles states have been founded, from whose inspiration greatest hymns and prayers and poems and painting and sculpture and music have come; whose translations have fixed the languages of nations, which have made the ignorant peasant and the negro slave familiar with matters which the greatest philosophers never knew, and taught men the history of Babylon, Nineveh, Jerusalem, and the first things in the kingdom of nature, of sin, of the world, and of grace far better than they knew the beginnings of their own nation or even of their own lives! No history so thrilling, no record the world holds so ancient, no chronicles like these of the old Hebrews. How vast the scope of the preacher here! Of what untold value the biographical material! Dr. Lord has no such Beacon Lights; Plutarch no such characters. Here is history: its chronicle, narrative, and philosophy.

Then as a system of law the preacher should use the Old Testament. Some think the higher critics have not left enough of this part of the Bible to supply materials for Christian preaching. I am sure the book will survive all its critics whether higher or lower. In our emphasis upon the New Testament as the constitution of the Church I have felt there was danger of depreciating the Old. In the very broad and charitable proclamation of the love of God which belongs to this age, I have feared sufficient prominence was not given to the law of God. We are not under Moses but under Christ and we are not to make a law book out of the Gospel, but forever and ever is it true that "the fear of the Lord is the beginning of wisdom and a good understanding have all they that keep his commandments."

What a fine subject for a series of sermons on practical up-to-date Christian living for example the Ten Commandments! Take them this way: 1. Whom to worship—the living God versus the gods of today. Our American gods. Our duty to the heathen. 2. How to worship—ritualism and image worship—spiritual worship—the restoration of New Testament worship. 3. Profanity and perjury—the idle word—the decay of reverence. 4. The Sabbath—the seventh day or the first—Sunday traveling and trading—Sunday newspapers and excursions—a holy day or a holiday. 5. Young America and his parents—what has become of parental authority—perils of the home. 6. Murder and suicide—lynching and lawlessness—death in the heart—the murder of the soul. 7. Personal purity—marriage and divorce—social sin—the chambers of death—without holiness what? 8. Stealing and graft. The duty of restitution—robbing God. 9. Lying—lies black and white—gossip and scandal mongering—the Father of lies—living the truth. 10. Covetousness which is idolatry—"frenzied finance"—the respectable vice—the greedy man's epitaph—materialism.

As a revelation of doctrine also the Old Testament has its place. Take the great prophets—the twelve minor prophets—all messages from God. Has the world ever known such venerable and wise teachers as these Hebrew seers? They had special communication with Jehovah. They were minsters of the promised King. They upheld religion and piety in most trying times and at greatest peril. They left to all ages visions of the Holy One, characters consecrated by holiness, and a literature sublime and beautiful. For more than a thousand years they taught in their wonderful way, were the oracles of God, harbingers and types of the greater Prophet foretold as the ultimate Teacher of mankind. Where is the man who can claim the glory of educated mind who has never sat down to commune with Isaiah, Jeremiah, Ezekiel, Daniel? Where is the preacher who can preach Christ without Old Testament types, promises, prophecies concerning the Christ? Take the lesson of the sacrifices, the mediation of the priesthood, the passover, Melchizedek, the prevision of Messiah's birth and birth place, teaching and passion, the center of the battle ground of Old Testament Christology, Isaiah 53. What did Philip do with the eunuch when he found him reading Isaiah? He opened his mouth and preached unto him Jesus.

Then as a manual of worship the Old Testament is the preacher's treasure house. One of the preacher's most important functions is "to lead in prayer," that is, to lead the assembly of God's people at the mercy seat. He is to voice their adoration, thanksgiving, confession, entreaty. He is their representative, agent, organ, proxy, spokesman. The people must feel it is their prayer, that while in preaching the preacher is the minister of God to the people, in prayer he is the minister of the people to God. Speaking to men for God or speaking to God for men—which is the greater? Yet how little thought do we take of our public prayers? Whole volumes on sermonizing—the responsibility of the deliverance of the message to men—hardly a volume in any preacher's library on the responsibility of public prayer—the deliverance of the preacher's message to God! Too often we speak carelessly of "the preliminary exercises," and conduct them with little reverence as a disorderly meaningless perfunctory performance, while the Scripture lesson in which God speaks is a thousand times more important than anything which we can speak; and the pulpit prayer in which we address the Lord God of Hosts is a thousand times more vital than any preachment we may make to the people. Yet your preacher prepares laboriously his message for the ears of the people and makes an extemporaneous effusion answer for the ear of God!

Let the preacher turn here to Old Testament models; let him study the prayers of Abraham, Eleazar, Jacob, Moses, David, Solomon, Elijah, Hezekiah; let him above all saturate mind and heart with the Psalms; and we shall be saved from much of the paganism of the pulpit seen in long prayers and vain repetitions and abominable profanations. "God is in heaven, and thou upon earth; therefore let thy words be few."

* *

THE SECRET OF YOUTH.

De Soto looked for the secret of youth in a spring of gushing, life-giving waters, which he was sure he would find in the New World. Alchemists and sages (thousands of them), have spent their lives in quest for it, but it is only found by those happy people who can digest and assimilate the right food which keeps the physical body perfect that peace and comfort are the sure results.

A remarkable man of 94 says: "For many long years I suffered more or less with chronic costiveness and painful indigestion. This condition made life a great burden to me, as you may well imagine.

"Two years ago I began to use Grape-Nuts as food, and am thankful that I did. It has been a blessing to me in every way. I first noticed that it had restored my digestion. This was a great gain but was nothing to compare in importance with the fact that in a short time my bowels were restored to free and normal action.

"The cure seemed to be complete; for two years I have had none of the old trouble. I use the Grape-Nuts food every morning for breakfast and frequently eat nothing else. The use has made me comfortable and happy, and although I will be 94 years old next fall, I have become strong and supple again, erect in figure and can walk with any body and enjoy it." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Read the little book, "The Road to Wellville," in every pkg.

Over-Systematized Religion

By William Durban

What I have long expected has begun. The Committee of the Sunday School International Lessons have for years had their way, and nobody has ventured to criticise their methods. At last loud murmurings are heard from very authoritative quarters. Professor Peake, the most learned living theologian connected with the primitive Methodist denomination, has recently been writing for the "Primitive Methodist Leader" a series of articles on "Sunday School Reform." Now, of these articles I might scarcely have taken notice in writing for American readers, simply because American Sunday schools are the finest in the world, excepting those in Wales, where practically the whole population, including old men and women, may be found in the Sunday schools throughout the dear little principality. But the Sunday schools of England, while very numerous and very largely attended, sadly need to be conducted in a more progressive spirit. Above all, they need more attention and more generous help from the churches, such as I know from observation that they receive in the United States. I am not at all proud of the average British Sunday school. It is a poor little extra institution, compelled to make shift and to apologize for its existence. But when we come to consider the International Lesson system we soon begin to feel that there is something lacking which affects America as well as England.

PROFESSOR PEAKE'S CRITICISM.

Professor Peake, in his latest article, handles the committee having charge of the selection of the International Lessons somewhat severely in his review of the chapters, or portions of chapters, given for study during the last five years. He condones the omission of any selection from the book of Job on the ground that "it does not lend itself to the kind of treatment favored by the committee." But he expresses surprise that only once in two years is the book of Proverbs drawn upon. This he considers "a neglect that is somewhat surprising in the training of young people." More surprising still is the fact that during six years only three selections are made from the book of Psalms. "What are we to think of a system," asks the Professor, "which can make no more of the Psalms than select three of them and select these as a mere appendix to the history of David?"

The same merciless criticism is applied to the selection from the New Testament. "The Epistles are almost entirely excluded. The chronological order is entirely ignored. In the first two quarters of 1903 we have the story of the Acts, from the experiences of Paul and Silas at Philippi. This particular incident is followed by an extract from the Epistle to the Philippians, one of Paul's latest Epistles. Then we are brought to Thessalonica and Berea, and this lesson is followed by an extract from 1 Thessalonians, which is one of Paul's earliest Epistles."

STRANGE OMISSIONS.

"The chronological order of the letters is again deserted in order to secure an extract from Romans, though strangely enough the passage chosen is 14:7-14. Romans 8:1-14, which comes on a little later, seemed to be a Whitsuntide leson, and one is glad to get it on these terms; but of all the great doctrinal discussions of Romans, apart from these fourteen verses, there is not a word." The Professor reconciles himself to the omission of any lesson from the Pastoral Epistles, but says: "Even on the committee's own principles I cannot understand why some of the autobiographical matter in Galatians, or the catalog of labors and sufferings in 2 Corinthians should be omitted. No number of lessons from the Acts can possibly give the same intimate and vivid impression of Paul as we get from these passages in his own Epistles." The Professor's summing up of this part of his criticism is that, "Even if the method were right, the execution is vicious, the omissions are glaring and inexcusable, and the habit of dropping a subject when it is half through, whether there is a natural break or not, to resume it again six months later, is educationally disastrous." In succeeding articles Professor Peake will devote himself to an examination of the filling in of this general plan of selection which already he has found to be so faulty.

CHRISTIANITY IN A MOLD.

Christianity was never meant to be cast in any mold. No committee can ever fully succeed in the attempt to crystallize Sunday school teaching. But the plan of suggesting subjects and of indicating a method of consecutive teaching is in itself calculated to be of much value. Only, it is singular that a committee of learned men should slip into a rut and feel satisfied to keep to it. The whole system is far too elementary. The plan seems to be to avoid all but the simpler portions of the Bible, adopting the historical sections almost exclusively. But, after all, is not sectarian Christianity getting itself into terrible trouble on the same plan of casting everything in prescribed molds? Near me lives a bright young Wesleyan minister who is likely to be a star in his denomination. But he has confided to me his restless dissatisfaction with things as they are in Methodism. He considers the system despotic. I know several Methodists of great ability who have vaulted over into the Congregational ministry because of the fancied freedom they would enjoy. But in England, at any rate in the inner circles of Congregationalism, the dissatisfaction in many minds is very great because of the growth of a central officialism which tends to stifle freedom. And amongst the Baptists the tendency to central bureaucracy is causing much revulsion of feeling. The Anglican Church is one vast system of ministerial bondage, and the bishops are now aspiring to become real autocrats, so much so that very angry letters are appearing from impatient and alarmed Episcopalians. I mention these things because we seem to be drifting into an age not only of federations, which might be capable of splendid achievements in the accomplishment of unity, but because my fear is very great that such federations are not going after all to be used so much to promote the desired Christian fraternity as to create more molds for the practice of formalism. The temptation to grasp at power, to use any and every possible instrument for usurping authority, is always very dangerous. Trust deeds prescribing doctrine are proving a terrible snare, as Scotland has been showing all the world. But the most surprising phenomenon is that common sense seems to be little used, as Professor Peake so powerfully points out, when good men undertake to create fresh molds into which they ask people collectively to run their brains.

THE YOUNG LIONS OF HIGH CHURCH.

I must point to another phenomenon. We are listening to a set of roaring young lions whom Canon Scott Holland, of St. Paul's Cathedral, has gathered about him as contributors to his monthly magazine, the "Commonwealth." These young fellows are university men of fine standing and they are very High Churchmen. But they are seeking to push a new propaganda, that of High Church Socialism. They dream that thus they will catch the working men—which is certainly a mere dream and nothing more. But there is this to their credit, that they are bitterly dissatisfied with things as they are in the

WORK A PLEASURE

It Is One of the Real Joys Given Us.

"Postum Food Coffee has done more for me in two years," writes a Wisconsin young lady student, "than all the medicines and treatments I had employed to overcome the effects of the coffee poisoning that was killing me by degrees.

"I had all the familiar symptoms and suffered all the well-known tortures. My stomach was wrecked and I could not eat, my head ached almost continually, I became the nervous victim of insomnia, and the capacity for study deserted me. Of course this came on gradually, and without suspicion, for a long time, as to the cause.

"Two years ago a friend enthusiastically urged me to quit using the old kind of coffee and to drink Postum Food Coffee. I have never regretted acting upon the advice. As soon as the coffee poison was eliminated, the strengthening and nourishing properties of Postum began to build me up.

"Each day I gained a little, the color crept back to my cheeks, my limbs rounded out with new flesh, my complexion grew fair and clear again, my digestion improved, and now I can eat anything at any time, the nervous insomnia has left me and I sleep soundly at night and wake up refreshed. I have no more headaches, and mental work has become a pleasure to me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

mighty, majestic, massive Church of England. It is the very proud Church of the rich, the fashionable, the arrogant. The poor have little to do with it excepting if they get doles from it. All its system is molded most rigidly on tradition, prescription and legend. The young men of ability and learning are growing daily more conscious that something is wrong, and they are experimenting. Their present fad is to dally with socialism. They are willing to try anything but a simple and humble reversion to the primitive faith. So they may roar like Boreas or rave like Euroclydon for this and that to be altered. The Church of England is a glaring and astounding example of the over-systematization of Christianity.

Growth in the Knowledge of Christ

Matthew 26:74 and 2 Peter 3:18

By J. M. Philputt

Here are two passages in striking contrast. One shows Peter at the low water mark of his Christian experience. After having been with Jesus for three years, after having made the noble confession at Cesarea Philippi that he is the Son of God, now, because of the sneer of a maid, he declares with an oath that he knows not the man. Over against this put the exhortation that came many years later—an exhortation that gains emphasis from the fact that it is the very last word we have from him, the closing verse of his last epistle. Here, as if giving us the sum of his long and eventful experience, he exhorts us to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Through what struggles and strivings, what prayers and tears, what defeats and victories, he had passed from the one stage to the other! If it could be unfolded before us in one long panorama, if we could see all his heart experiences, we would look upon the path which each one of us must tread in our growth into the knowledge of Christ.

Progress is written upon all of God's works. We read that the world was made in six days, but there is a sense in which the world is still being made, for changes are constantly taking place and it is being subdued and better fitted for the habitation of man. We are familiar with the idea of progress in the revelation which God has made of himself in the Bible. He has had to adapt this revelation to the mind of man. In the earliest records we have the kindergarten period. Only the most rudimentary elements of knowledge could God then give to the race. Then came the period of the law, when the race was under tutors and governors. This was the period of youth and it was not until the fulness of time that God could give to the world a complete revelation of himself in the person of Jesus Christ, his Son. This law of development is written everywhere in God's universe—it is the sign of life—it is the glory of all existence, as Tennyson sings:

"Glory of warrior, glory of orator, glory of song,
Paid, with a voice, flying by, to be lost on an endless sea;
Glory of virtue, to fight and struggle, to right the wrong;
Nay, but she aimed not at glory, no lover of glory she,
Give her the glory of going on and still to be."

There are many ways in which this thought of progress will apply to our work, but I want to get deeper than all the work, to that which lies behind the work, which determines it—the growth of each individual soul in the knowledge of Christ. For if we can only come to some rich knowledge of Christ, our blessed Lord and Master, we shall find in this increased knowledge the driving force for better service.

All of us, except the very lowest, are ambitious along certain lines. Most of these ambitions are praiseworthy; at bottom they are the desire to come to some richer manhood, to some greater power, to some wider usefulness. We pity the man who has no ambition, for we know how low he must ever remain in the scale of life because he lacks the motive to lift himself higher.

Now that we are ambitious, why shall we not be ambitious in the highest sense? Shall we be ambitious for the body only and not for the soul? Ambitious for physical and temporal well-being and not for the spiritual and eternal? What is the greatest desire that can surge up out of the human soul? Saint Augustine has expressed it in this way: "Oh, God, thou hast made us for thyself and we are hot and restless until we rest in thee." One of the great creeds declares that the chief end of man is to "glorify God and to enjoy him forever." Our Savior in his great intercessory prayer expresses the thought still more clearly when he says: "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." The knowledge of God, then, which leads to fellowship with God, is the highest desire of a human spirit, and this knowledge comes to us through our Lord, Jesus Christ. Here, then, we are on the same ground as Peter would have us: "Grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

Three Greek words are used in the New Testament for knowledge: 1. *"Oida"*—this is to know a thing simply as a fact. In this way I know that Cromwell lived and wrought in England in the seventeenth century. 2. *"Gnosis"*—this is the knowledge which comes from study and reflection, as if I were to read of the life and times of Cromwell and become familiar with the strong points in his career. 3. But there is a stronger Greek word for knowledge: *"epignosis"*—this is the knowledge of intimate, personal fellowship, as a man knows his wife, as a mother knows her child. This knowledge is perfect fellowship. You do not fear each other—"perfect love casteth out fear." You are not afraid lest you will offend each other or be misunderstood. Time never hangs heavy on your hands when you are together. You do not even have to speak to each other in order to enjoy the fellowship. It is enough to know that the loved one is near. This is *"epignosis."*

Now, there are these three stages in the knowledge of Christ: 1. We may know him, as Paul says, "after the flesh." We may know the historic Christ, the Christ who lived and wrought in Galilee and suffered under Pontius Pilate. 2. There is the fuller acquaintance and deeper sympathy with Christ. We listen to his marvelous words; we follow him as he went about doing good; we are touched with the feeling of compassion which he had upon the multitude; we come to have great admiration and even reverence for the Carpenter of Nazareth. Many Christian people never get any farther than this. Christ is to them, always, a far-off figure—one who lived and wrought nineteen hundred years ago. 3. There is a knowledge of Christ deeper than these two, a knowledge which is experimental, subjective. This knowledge comes from walking with Christ day by day; from opening our hearts so that he may abide within us. The Holy Spirit takes of the things of Christ and shows them unto us and he becomes our intimate friend and we can say, with Paul: "I live, and yet not I, Christ lives within me." This is not historic knowledge; it is not the knowledge which comes from boods. It is the knowledge which comes from intimate, personal, constant fellowship with the living Christ. Oh, how wonderful are the revelations he makes of himself to those who thus walk with him! This is the blessed knowledge which Paul yearns for when he says: "I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." He longs to know him and the power of his resurrection and the fellowship of his sufferings. This is the knowledge into which the apostle Peter would have us come. It is the knowledge of Christ as a real presence, a constant inspiration.

What is shutting you out of this knowledge of Christ? What are you weighing over against it? Stop for a moment and think. Is it the fear of man? Thou fool, to let poor, frail man shut your soul out of the highest blessedness! Is it the love of money? Are you ambitious to have a million, so ambitious that you sacrifice everything, even your conscience and your character, in order to obtain it? Again I say, thou fool, for that is what you will say of yourself when your eyes have been opened. "Naked we came into the world and naked we go out of it." A millionaire died the other day and they even stripped the ring from his finger before they put him under the sod. Do not be deceived, money never can make you happy. Listen to the Lord of life: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Are the lusts of the flesh shutting you out of this blessedness? Do you allow this filth to run through your mind until you become a saturated solution of uncleanliness? This sin is all the more dangerous because we can entertain it and yet keep a respectable place in society, but nothing is more deadening to spiritual growth or more dangerous to all that is highest and best. "Reckon yourselves to be dead, indeed, unto sin," thunders Paul.

Is it perfunctoriness in your religious duties that is shutting you out of this intimate knowledge of Christ? Are you coming to church always with the thought of getting good and never of doing good? Can any selfishness be more refined, and yet more hideous, than that of the man who is always seeking to get something and never passes on to that high stage of service where he can be used of God for the salvation of others?

Let nothing come between you and the growth of the soul into the highest knowledge of Christ, and remember that this knowledge is in Christ Jesus, that it comes only to those who obey him. "Hereby we do know that we know him, when we keep his commandments."

Reminiscences of a Debater

By John S. Sweeney

[The following is a report of a talk given at the weekly meeting of St Louis ministers by one who was for many years probably the most noted debater in the ranks of the Christian ministry.]

I have been quite a while in the service, as most of you know. If I had not had to leave off preaching about four or five years ago I would have been a half century in the service. I began to preach fifty years ago. I remember very distinctly hearing, a year or two before I began, a distinguished Presbyterian preacher make a statement that there were only about 25,000 "Campbellites," he called them—he wasn't very well raised—in the United States at the time I first became identified with the Church. There were only 25,000 in the United States! I don't believe Brother Hoffmann could have made more out of it than that. But he wasn't there then. I began to preach in Illinois. I came to Illinois to practice law. I was boarding with the county judge of Greene county over in Illinois and he told me one day he was going to a meeting out in the country on Sunday, and that Brother Somebody was going to review Campbellism. Said I, "What is that?" He said, "I don't know." I suppose I had kept my light a little under a bushel; he didn't know what I was. Said he, "I would like to have you go out and hear this brother on Campbellism." Said I, "I never heard anybody preach on Campbellism, and I will go." So on Sunday morning the old man rigged up and we set out.

There were, I think, about four men and five or six women in the neighborhood where this preaching was that were "Campbellites," and this is what stirred this Methodist brother up. He gave us a general currying and along toward the close of his speech I could tell who were "Campbellites" by the way they looked, and he made a statement about what Mr. Campbell had said about salvation; I don't know what it was, but I could not stand it any longer—my mouth just went off. I said, "Where do you find that Mr. Campbell made that statement?" Said he, "What Church do you belong to?" Said I, "It doesn't make any difference about that." Said he, "You want to break up the meeting." The judge that I boarded with said, "That is a fair question. Where will we find that statement from Mr. Campbell? We'd like to know." He said he had the book with him and after dinner would give the book and page. After dinner came and he went on, and about the close I said, "You didn't give us the book and page where Mr. Campbell made that extraordinary statement about the water of salvation." He said he looked and could not find it and would have to have a little more time. Said he, "You don't look like you believe what I said about Mr. Campbell." Said I, "I don't believe it; I am certain he never said it." He finally gave out that he would make another speech on Campbellism. After the speech an old fellow came around and said, "You belong to the Christian Church." He said, "There isn't a man in the county that talks in public and I am glad that you are here today."

Mr. Campbell never said anything of the sort. It was a very extravagant misrepresentation of him. That man came on to make his speech and the first thing I knew they worked me in for a review, and

THAT WAS MY CALL.

That was the beginning of my ministry. Somehow I never could rid myself of the notion entirely that I had to be a preacher. My mother had taught me that, and I thought I had to be a preacher. I let them make the announcement that I would review his speech, and I reviewed it about as a lawyer would review a speech, and I told what Mr. Campbell had said. Well, from that on, every once in a while I would have to "talk in meeting." Sometimes I would have to go five or six miles to where there was a Christian church and I would have to talk in meeting, and after a while I came to Whitehall; it has grown to be quite a town and we have a good church there. While I was at Whitehall there was a preacher living in St. Louis who was a Cumberland Presbyterian, and he had an evening appointment at a school house where a few of our people had a meeting occasionally. He gave us a terrible scaling out there, from all I could learn, and I got it on good authority. The only man I ever challenged for a debate was that man who was living here in St. Louis and reviewed us out there. I wrote him a challenge that I would like to discuss that Scripture with him in Whitehall, and he accepted it, and we had a debate in Whitehall. There began my career as a debater. I never sought and I never challenged any man for a debate after that, but the brethren would send for me when they got in trouble of that kind. It was in that debate that a brother who lived in Winchester—N. M. Knapp—came down there and was a moderator in the debate. He said, "I am older than you are and the thing to do is in some way to knock this man out right at the start," and I had the opportunity. It was over pretty soon. We were discussing the action of baptism. He was for sprinkling, and he made a statement that he never knew of but one case of immersion in the Scriptures. He said there was one clear case, and that was the case of the swine. He said when the devil got into the swine they ran down into the sea and were immersed. I kind o' skirmished around for a little while before I finally hit him. They certainly went down into the sea, I admitted, and I went on to say that the word "drowned" could be otherwise translated and showed how I could work out of that as he did out of passages relating to immersion. I had read several books on the origin of sprinkling, but my mind had never been exactly clear until now, so I just said that

THE DEVIL LOST HIS BACON

and therefore changed the mode and "ever since he has been practicing sprinkling." The man was cowed from that on. He fretted at the audience and fretted at the moderators; he didn't do himself justice.

I believe I'll tell a little incident about Brother Burgess. O. A. Burgess was a strong man and a brave sort. You don't know what we had to do in those days. We had to debate to get people to hear us. There was no other way to do. We had to fight. Old as I am I would do it yet before I would allow the flag to trail. Burgess would go into a debate and send for me and when I got into a debate I would send for him and we would fight it out together. Burgess got into one with one of those regular spiritualists, Dr. Burroughs, who was quite a popular lecturer in central Illinois at that time. He wrote to me and I went. There were four or five old fellows, and about half of them were doctors that were sustaining this man Burroughs. They were old reprobates and each one of them, I learned, had killed his man and was considered dangerous. Burroughs took occasion in the debate to make a very unnecessary and uncalled-for sort of disparaging statement in regard to the mother of Jesus, and it aroused Burgess. There was a story afloat, and there was some truth in it, that there was a society in this place and that they got together and had all kinds of fun and went in the river bathing together, men and women, and they got out some scandalous reports about it. Burgess got hold of it and he rapped him all along the line in reply to his disparaging statement about Mary and it got them mad. Oh, they were hot! As we went to dinner—Burgess and I roomed and dined together—we had to cross a little bridge over the railroad. At the far end of the bridge I met a gentleman and he asked me to step aside with him. I did so, and it turned out to be one of those doctors. He said that Mr. Burgess had referred in his closing speech to an old scandal in the community and that if he did not retract or apologize for that statement there would be trouble. He said, "I suppose it would

(*Continued on page 1390.*)

Our Budget.

—State Missions to the front!

—The Christian-Evangelist offers a helping hand to all our state corresponding secretaries.

—Read closely the reports from the various states and see how your own state compares with others.

—Write your corresponding secretary a letter, and pledge him your help and cooperation.

—No class of men among us is carrying heavier burdens and greater responsibilities than our state secretaries, and none is more deserving of the sympathy and cooperation of the brethren.

—H. F. Barstow, of Wisconsin, writes: "A church house is nearly completed at New Rome. Plans are laid for one at Big Flats. Readstown is wor[illegible] new church. Willard McCar[illegible]ing up a co-operation of the ch[illegible]uthwest Wisconsin."

—Brother Kreidler closes his pastorate at Milwaukee, Wis., November 1.

—C. W. Dean, of Colfax, Ill., has removed to Grand Rapids, Wis., and has begun his work with the young church in that city.

—Percy G. Cross, of Pine Bluff, Ark., has accepted a call to the church at Hope, Ark., and was to begin work there October 15. He leaves the church at Pine Bluff in excellent condition.

—J. W. Utter has accepted a call for the tenth year to the church at Covina, Cal. Long pastorates are on the increase.

—A. B. Moore sends the following annual report from the church at Alliance, O.: "Increase in membership, 97; decrease, 9; money raised for all purposes, $4,525.26; missions, $197.25; church debt reduced, $1,615." He began his fourth year in October.

—The island of Guam, an important naval station of the United States in the Pacific, is to have the Gospels and Acts in their own language—the Chamorro. The translation will be made by the Rev. Mr. Price, missionary of the American Board, and will be printed in Japan.

Special to The Christian-Evangelist.

Canton, O., October 22.—Eighteen added today. There have been 285 in nineteen days. Meeting continues.—Welshimer and Kendall.

Special to The Christian-Evangelist.

Lincoln, Ill., October 22.—Closed with 187 additions, 30 at last service. Blessed be the name of the Lord. Pittsburg next—Wilson and Lintt, Evangelists.

—Clark Braden has been delivering a series of lectures against Mormonism in the Christian churth at Seiling, Okla.

—Don't forget to give the exercise for boys' and girls' rally day—November 26, 1905.

—W. J. Grinstead, minister, conducted the conference on evangelism at the Harriman convention, in the absence of J. Lem Keevil.

—Harold E. Monser and Charles E. McVay, singer, will conduct a revival meeting for the church at Petersburg, Ill., in January.

—F. F. Walters, of Grand Junction, Col., has accepted a call to the church at Neosho, Mo., and will enter upon his work some time in November.

—The church at Jellico, Tenn., has organized a branch Sunday school at Tannery Hollow, a mining camp, with an attendance of about forty-five.

—O. F. Jordan, pastor of the church at Rockford, Ill., having served the people continuously for five years, recently had the agreeable experience of having his salary raised. The church is in a prosperous condition, now numbering 176 members.

—F. D. Power, our staff correspondent from the Dome, will celebrate the thirtieth anniversary of his pastorate at the nation's capital, Friday evening, October 27.

—W. A. Chapman has resigned his work at Rosendale, Mo., after a service of almost fifteen years as pastor, and is ready to take work elsewhere at the beginning of the year.

—Jacob Walters will enter upon his ninth year as pastor of the church at Ocean View, Del., January 1. He has established a mission at Dagsboro, and will preach there every two weeks.

—Thomas Martin will begin a meeting at Beeler Station, W. Va., November 13. Those desiring him for meetings beyond that date should address him at Sandy Lake, Pa., for the present.

—E. M. Richmond, who is in the meeting at New London, Mo., writes: "The Christian-Evangelist is being more generally [illegible]d in this congregation, and is greatly liked and appreciated."

—Last week the Foreign Society received two gifts on the annuity plan, one of $500 and one of $300. Besides, a friend at Medina, O., made a direct gift of $200 for the Bible college at Jubbulpore, India.

—O. P. Spiegel, of Birmingham, Ala., general evangelist of the home board, will assist E. A. Cole, Washington, Pa., in the Pittsburg district simultaneous revival campaign, which begins October 29.

—Harry Hazel, of Santa Cruz, Cal., goes to Everett, Wash., to begin a series of revival meetings October 29 with the pastor, O. W. McGaughey. The music will be conducted by S. M. Doughty, of Oregon.

—The church at Flora, Ill., has extended a call to Rollin C. Ogburn to remain with it another year. He reports 67 additions during the past year, with a missionary offering nearly double that of any previous year.

—G. B. Townsend is just closing his sixth year with the church at Troy, N. Y. He writes: "They have been years of hard work, but years of sweet fellowship with some of as noble people as are to be found anywhere."

—Bro. H. G. Hill was the speaker at the men's banquet given recently by T. W. Grafton to 165 men of his congregation. Brother Hill spoke on the subject, "The Ordinary Man." The banquet will be followed by similar occasions.

—Geo. L. Snively, of St. Louis, begins a protracted meeting at Plattsburg, Mo., October 22. The minister, J. P. Pinkerton, has succeeded in working up a great interest, which is spreading through the community, promising great results.

—B. D. Chesnut, an earnest soloist and leader of song, can be secured for evangelistic services during the coming winter. He is now engaged in a revival with Chas. G. Stout, state evangelist, at Knoxville, Ia. Address him at 1325 Washington street, Des Moines, Ia.

—J. W. Ellis, Plattsburg, Mo., has received a unanimous call from the church at Bentonville, Ark., and has accepted the work there, to begin November 1. The church at Bentonville is completing a handsome building and is said to be enthusiastic and harmonious.

—"The Bluffs Christian," the local paper of the Council Bluffs (Iowa) Christian Church (W. B. Clemmer, pastor), reports a good year's work for the church in that city, showing a net gain of 51 and the largest missionary offering for the year in the history of the church.

—Wm. G. McColley, Pontiac, Ill., calls attention, as pastor of that church, with a view of locating brethren there, to the following business openings: 1. A good weekly newspaper and job office; 2. A bakery and confectionery; 3. Shoe store; 4. Clothing and shoes; 5. Restaurant.

—Claris Yeuell's work in Minnesota was closed with the organization of an Endeavor Society. His work in Maryland opens up with one. In the gigantic task he has undertaken in Baltimore in practically raising from the dead the Randall street work he will rely much on the Endeavorers.

—Dr. J. W. Ellis having been called to take charge of the church at Bentonville, Ark., as announced elsewhere, the family will move there the first of November. The friends of the Advance Society are requested to address all communications to J. Breckenridge Ellis, Bentonville, Ark.

—The Antisaloon League of Illinois is already actively at work, preparing for the coming primaries and the legislative election. It proposes to follow up the advantage gained and carry forward the option bill to victory and protect the men who voted with it.

—D. H. Bays, Woodward, Ia., is obliged to change climate to recuperate his health. A farewell reception was given in honor of Brother and Sister Bays, at which over one hundred members and friends of his congregation showed their appreciation of his labor among them by presenting him with a well-filled purse.

—The latest word from the two Nimrods in northern Minnesota is that the muskallonges are suffering a severe mortality and that quails are coming down. The cold weather, however, will probably put a stop to this mortality among the game of the north, even as it has checked the ravages of the yellow fever at the south.

—News has just reached this office of the death of Sister Mohorter, wife of Bro. J. H. Mohorter, of Pueblo, Colorado. It will be remembered that Brother Mohorter was compelled to remove from Boston on account of the condition of his wife's health, as she has been an invalid for some time. Our brother has our sincere sympathy.

—T. N. Kincaid, Hot Springs, Ark., recently returned from a tour among some of the churches in the interest of the new church in that city. He was absent three weeks, visited sixteen places, made twelve addresses and received $400 in pledges and $83 in cash offerings. Other churches have promised offerings in behalf of this enterprise.

—"Seed Time and Harvest," the beautiful exercise for use in the Sunday schools in celebrating boys' and girls' rally day, is voted the best of all. We advise all our schools to try it. Boys' and girls' rally day is not far away now; November 26 will soon be here. We hope there will be a more general observance of the day than has ever been known.

—Arthur Braden, who has ministered for the last two years at Deerfield, O., has resigned to take up the work of the First Church at Auburn, N. Y. He leaves for his new field so that he can take charge of the work on November 5. Deerfield will need a new man after November 1. Address all communications to Alvin Regal, Deerfield, O.

—J. H. Hárdin, superintendent of our Missouri Sunday school work, reports that Horace Siberell, of Fredericktown, Mo., has accepted the work of Bible school evangelist for southeast Missouri, and will enter upon his work as soon as he can close his pastorate at Fredericktown. Brother Siberell has experience, knows the field, and will devote himself wholly to the work.

—Bro. B. B. Tyler writes: "The audiences and contributions in the South Broadway Church, Denver, Col., are unprecedented. There are seven preachers in this congregation, viz.: B. B. Tyler, J. B. Johnson, J. K. Hester, A. Jay Garrison, F. W. Henry, Leon S. Dudley and Leonard G. Thompson." And still the church is in peace and harmony!

—We are reminded that boys' and girls' rally day is almost upon us. There is little time remaining for preparation. November 26 is the day for the Bible school offering for home missions. We ought to have not less than $15,000 this year from the children. Every superintendent and every teacher is interested in this matter. Let it be urged without delay.

—W. J. Lockhart has resigned the pastorate at Ottumwa, Ia., for the purpose of resuming his evangelistic work. A petition signed by 250 of the working members of the church was presented asking him to reconsider the resignation and remain indefinitely, but he felt himself called to the other line of work.

—The first Lord's day in October was the first anniversary of the work of J. T. Hawkins with the church in South McAlester. The reports from the different departments show encouraging progress. Financially, the report showed that the church had contributed $22 per member. Brother Hawkins hopes to accomplish greater things in the year to come.

—Simpson Ely, writing us from the midst of a meeting at Minden Mines, Mo., 15 days old with 51 additions, sends us a copy of a protest against the Sunday law which is being circulated by the friends of the saloons and breweries, and suggests that the "law-abiding people of the state ought to enter upon a concerted action and circulate a petition that will serve as an antidote to this poison."

—October 22 is the day set for the opening service in the new house of Central Christian Church, Sherman, Tex. The building costs $18,000 and is spoken of as one of the most beautiful edifices in the state. R. R. Hamlin, of the First Christian Church, Fort Worth, will deliver the opening sermon and Leonard Dougherty, of Louisville, Ky., will have charge of the music.

—L. T. Van Cleave, Atlanta, Ind., will preach at any point in southern Florida, Texas or California, during December, January, February and March, at the direction of any person or church that will furnish him room and board. His object is to escape the Hoosier winter, owing to rheumatism, and aid some mission point. Write him at once. References: F. M. Rains and B. L. Smith, Cincinnati, Ohio.

—And so the $100,000 mark in home missions has been reached. See Bro. B. L. Smith's note elsewhere. We can all join in his prayer that the total may never drop below these figures again, but may rise steadily to a sum commensurate with our ability if not with the full needs of the field. From $20,000 to $100,000 is a great stride forward and this splendid advance has been made under Brother Smith's administration.

—It ought to be the aim of every Bible school to make boys' and girls' rally day for home missions one of the happiest and best days of the year. We fear this day has been overlooked in many quarters. We are glad to know from headquarters that the promise is bright for the very best offering ever yet sent in from the schools. We hope the Bible school superintendents who read The Christian-Evangelist will be found among the faithful.

—"The Christian," the local paper of the church at Allegheny City, Pa., of which Wallace Tharp is pastor, in its October number contains a cut of the building, pictures of the official board, of the evangelist, Charles Reign Scoville, of the pastor, the choir, and a number of other prominent workers in the church, all of whom are busy preparing for the great simultaneous campaign in which Brother Scoville is to be one of the evangelists.

—And now comes Judge Durham, of Irvington, Cal., extending that hearty handgrip of his across the intervening space to congratulate us on our illustrated Christian-Evangelist number, showing our new building, etc. He reminds us of what we already knew, that he has been a reader of the paper from the days of the old "Gospel Echo" down to the present time. It is the old readers of the paper that rejoice most at its growth and prosperity.

—An agent of The Christian-Evangelist writes: "The brethren would allow no public notice given of any of our religious papers, so little was done." And yet when these dear brethren have a meeting, a funeral, a picnic, a marriage, a dedication, or call or dismiss a preacher they will hasten to send a report of it to our religious papers and would be offended if the report should not appear. Where does the reciprocity come in, in this sort of thing?

—T. T. Roberts, Morganfield, Ky., speaks of the meeting recently closed there by the Brooks brothers as "the greatest in the history of the church." "Not only," he says, "was the church strengthened in numbers (68 being added), but every department of the work was made stronger. The C. W. B. M. doubled its membership, the Sunday school increased and the pastor will devote full time next year, instead of two and a half Sundays per month." That was, indeed, a profitable meeting.

—That is a good point which J. Breckenridge Ellis, the founder of the Advance Society, makes in his department, "With the Children," this week, namely, that he is continually being addressed as a preacher because he is trying to do some good in the world! That speaks very well for the preachers, of course, but it speaks very poorly for the rest of the church. Every one of us ought to be engaged in some good work, and it ought to be no evidence that one is a preacher because he is trying to benefit his fellow man.

—The old organ in Richmond Avenue Church of Christ, Buffalo, has been replaced by one of fine appearance and splendid power. Arrangements are perfected for union evangelistic meetings throughout the entire city, beginning November 5, from which great things are expected. The city is divided into districts and the pastors of the various churches are working in unison. Bro. J. H. O. Smith, of Valparaiso, Ind., begins a meeting with the Richmond Avenue Church November 15.—Anson G. Chester.

—W. O. Moore writes that President Rowlison, of Hiram College, has recently visited Indianapolis and while there "he received an ovation from those of Indianapolis who have been students of Hiram College." Over twenty were present at the banquet given in his honor and others were unavoidably absent. There was not only a feast of good material things, but a "feast of reason and a flow of soul." President Rowlison's speech, Brother Moore reports, "was highly pleasing to the Hiram fraternity of Indanapolis, who," he says, "having been attendants at Hiram and having acquired its spirit, are in hearty accord with President Rowlison and bid him Godspeed."

—The Foreign Society will make an effort this year to secure a special fund of $50,000 in personal offerings to provide necessary buildings in our foreign mission fields. Ten homes are most urgently needed for the new missionaries. This will require $2,000 each, or $20,000, including the land. Four hospitals are called for by the missionaries. These will cost about $2,500 each, or a total of $10,000. Also eight school buildings at a cost of $1,000 and twelve chapels at $1,000 each, or $12,000, making a grand total of $50,000. This seems like a large undertaking, but our brotherhood is equal to it. Send gifts to F. M. Rains, secretary, Box 884, Cincinnati, O. It may be that some friend would like to provide one of these buildings as a memorial. It must be remembered that a successful work costs money. As the work grows larger demands must be made for it. We have sent out thirty-three new missionaries in the past two years and the question of buildings is becoming a serious problem.

—"The Daily Arkansas Democrat," of Little Rock, brings us a report of the seventh anniversary of the pastorate of Bro. J. N. Jessup with the First Christian Church of that city. It was a happy day for the church in that city when Brother Jessup began his pastorate there. These seven years have been fruitful in splendid results. Following immediately after one of those stormy periods which the best of churches sometimes pass through, his ministry has borne the blessed fruits of peace and unity. Here is what he says of his relation with his people during his ministry: "What of these seven years? They have been years of peace and harmony. No strife, or contention, or bitterness, or jealousy has disturbed the quiet and peaceful life of the church. There is an entire absence of the 'rule or ruin' spirit, and there is a desire everywhere to fulfill the apostle's injunction, 'in honor preferring one another.' These have been years of peace because they have been years of positive affection. Love is the greatest thing in the world. A church's life is measured by it. Why should we not speak of our love today? You have loved me, I have loved you, and together we have loved our Savior and one another. 'By this shall all men know that ye are my disciples, if ye love one another.'" Referring to what has been already achieved in the way of additions, etc., he adds: "If this condition of unity and spirit of fraternity continues, nothing can prevent the church from going on to yet greater things. What triumphs lie before us the future alone can measure, but we believe that the momentum already acquired will make future conquests comparatively easy. When another annual report is made it is our hope and expectation that it will contain an account of the actual progress and near consummation of our

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American
Christian Missionary Society,

CINCINNATI, OHIO.

long cherished building enterprise." A second church has been sent forth with the blessings of the mother church and a great revival is now in progress under the leadership of Bro. R. H. Fife, an account of which will be given later on. Our hearty congratulations to both pastor and church.

* *

A Princely Gift.

Man may prayerfully make plans, but God reserves the right of overruling them for the enhancement of the good they purpose and his own glory.

Last July the general secretary of the National Benevolent Association started to preach for Bro. E. B. Richey's congregation at Blandinsville, Ill. He felt greatly defeated when floods prevented his going further than Keokuk, Ia. But there Bro. J. W. Kilbourne (one of our "in-as-much" preachers) asked him to speak to his people about the gospel of the helping hand. Among the auditors on that rainy day was Bro. J. H. Parker. He seemed greatly interested, but left immediately after the benediction, without so much as speaking to the preacher. Though he said nothing, he was thinking much. He considered the necessity of a ministry of this character to the fulfillment of our plea for the restoration of apostolic Christianity; he believed Christian benevolence to be the best antidote for lodgeism, Christian Science and other cults diverting men from the Church of Christ; he saw these practical tender ministries would crimson what to myriads seem colorless theories of religion with the very heart's blood of Christ. He communicated these views to friends who effected a more personal meeting between the representative of the association and Brother Parker, with the result that on October 17, he gave $10,000 on the annuity plan.

Surely God overruled even the floods to sanctify this fortune for the relief of the poor and the extension of his kingdom.

Brother Parker is not widely known among the brethren; he has never attended a national convention nor been a church office bearer, but he reads our church papers and studies his Bible and reflects much on all things pertaining to the kingdom. His belief is that Christian benevolence is the most dynamic factor for overcoming the sentiment that Christianity is a mere theory of righteousness, but not a practical solution of this old world's weight of woe. His beliefs are not fetiches for cherishment merely, but are valued only for what they will do. His money followed his belief and his prayers.

This money will insure the erection of the new administration building for the St. Louis orphanage early in the spring. Its inspirational value will greatly assist in the establishment of the new homes in Georgia and California, and the opening of a new hospital in Cincinnati or some eastern city. We pray the Father to reveal to us more men of the spiritual grace of humble minded, noble souled J. H. Parker.

Geo. L. Snively.

903 Aubert avenue, St. Louis.

* *

"The George Darsie Memorial Fund."

A Beautiful Tribute.

The church at Frankfort, Ky., has established a church extension memorial fund in memory of George Darsie, who was their pastor for more than a score of years. This is most fitting. Brother Darsie was, without doubt, the greatest friend that church extension had among our preachers. His church at Frankfort was the first among the churches to create a named loan fund in our church extension work. He made speeches for the Board of Church Extension at national and state conventions, in local churches and at our colleges. His last convention speech was at the Missouri state convention in Carrollton, June, 1904. J. A. Lord, editor of "The Christian Standard," and others who attend our national and state conventions, said it was the greatest speech they had heard during the last twenty-five years at any of our conventions. The subject was "The Good Sense of Church Extension." The address was given the middle of June, 1904. One month later, on Monday morning of July 17, he died. His death greatly shocked our entire brotherhood, and the sense of loss was universal. His voice had been heard in the noblest pleas for missions of every character at our national conventions for years and that voice was now silent. Silent! Not so. George Darsie's words shall live in the hearts of his brethren. This $5,000 memorial fund will answer "The Plea of the Homeless" and George Darsie will be housing our homeless brethren everywhere.

The Frankfort church might erect a marble shaft in the historic cemetery on the hill above their city "To the Memory of George Darsie," but in the creation of "The George Darsie Memorial Fund" in our church extension work they have done a nobler thing and one that would please him more if he could again speak to his church. Every ten years this fund will build from thirty to forty churches—monuments all to the memory of a man who pleaded for larger things for our homeless missions.

GEORGE DARSIE.

It is fitting to say here that the "Frankfort, Kentucky, Church Fund," established in our extension work in September, 1891, has built thirty-eight churches and has done the work of over $17,000. All this in fourteen years. This memorial fund is the second named fund created by the Frankfort church.

A named fund in church extension amounts to $5,000 and is created by an individual agreeing to pay $500 a year for ten years or a church paying not less than $300 a year. The Frankfort church started the memorial fund in October with an offering of $370. Their pastor is C. R. Hudson, a worthy successor of Brother Darsie.

G. W. Muckley, Cor. Sec.

* *

Reminiscences of a Debater.

(*Continued from page 1387.*)

be proper to approach him through you. I should like to have you call on him and have him make an apology about certain doctors and women." "Well," said I, "I don't think he will retract. I know him pretty well and I don't think he will apologize." "Well, you tell him what I said." "If it happens to come up I will tell him then," said I. "I suppose you're ready to fight. We don't fight, but we have the privilege. He won't retract. Dr. Burroughs deserved it and he got it and I approve."

(CONCLUDED NEXT WEEK.)

* *

$100,000 for Home Missions.

While in the east our good Brother William Newcomer gave me $1,000 for the American Christian Missionary Society with the statement that he desired we should receive the full $100,000 for home missions. By this help the total receipts for home missions last year were $100,323.03. It is my prayer that the amount given for home missions may never again go below this line, but rather we must plan for larger things.

The appeals for help are the most earnest and pathetic we have ever read, and if our brethren knew the great opportunities before us they certainly would see to it that this work took no second place.

To this end I want to commend to all Sunday schools the observance of boys' and girls' rally day for home missions on the Lord's day before Thanksgiving. We have had prepared a delightful exercise which we will gladly send to all schools free of cost. Order at once.

Benjamin L. Smith, Cor. Sec.

Y. M. C. A. Bldg., Cincinnati, O.

DO GOOD

With your money and enjoy an income from it while you live by giving to the Foreign Christian Missionary Society on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about $250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

F. M. RAINS, Cor. Sec., Cincinnati, O.

* *

Changes.

Buckley, M. L.—Harrison to Collinwood, O.
Campbell, A. T.—Toronto, Can., to 1527 West Adams street, Chicago, Ill.
Creason, B. F.—Renfrow, O. T., to Liberal, Mo.
Coakwell, C. A.—Altoona, to Perry, Iowa.
Chase, Mrs. W. H.—Wabash to 621 East 12th street, Indianapolis, Ind.
Ellis, J. W.—Plattsburg, Mo., to Bentonville, Ark.
Harris, J. Morgan—Weatherford, Okla., to Aberdeen, Wash.
Hazel, Harry—San Jose, Cal., to Everett, Wash.
Hedges, W. H.—Bellefontaine to 21 Fairview avenue, Lindenwald, Hamilton, O.
Hull, W. C.—North Tonawanda, to East Chatham, N. Y.
McLeod, James—Walkerton to Glencairn, Ont.
Lord, E. C.—Westport, to Pictou, Nova Scotia.
McGee, George—Anthony, Kan., to Savannah, Mo.
O'Connor, T. J.—New Sharon to Eldora, Iowa.
Reynolds, S. R.—Cherokee to 1436 29th street, Des Moines, Iowa.
Reiter, A. F.—Bluffton, O., to 21 South Stricker street, Baltimore, Md.
Sellards, D. F.—Houston, Tex., to Leon, Iowa.
Simpson, A. N.—Toronto Junction, Kan., to 1329 26th street, Des Moines, Iowa.
White, J. J.—Washington, Pa., to Fullerton, Cal.
Wright, E. J.—Leavenworth to Le Roy, Kan.

* *

Ministerial Exchange.

Churches or evangelists who desire the services of first-class song evangelists may address H. S. Saxton and wife at Troy, Ohio. They can be secured any time after Feb. 4, 1906.

THE CALL OF THE STATES

The State Mission Work as Related to the Foreign Society.

BY A. M'LEAN.

The state missionary societies are an integral and indispensable part of our missionary machinery. They are closer to the churches than the national societies can be. Because of this, they can do for the churches and for the work as a whole what the national societies can not do. The state secretary and his associates can visit most of the churches in the state in the year. On these visits information is imparted and objections answered. The claims of the missionary enterprise are pressed home to the hearts and consciences of the believers. As a result, churches that stood aloof are brought into sympahty and led to co-operate. Whatever helps one department of the work is bound to help every department. Let a church begin to pray for missions and to give for missions at home, and it will very soon be praying and giving for missions in the regions beyond.

In the state and district conventions the work as a whole is presented and emphasized. The secretaries realize that, while in one sense their field is their state, in another very important sense their field is the world. Their own work can not be prosecuted most effectively unless it has the whole creation as its background. The state secretaries feel that no program is symmetrical and complete that does not sound the note of universality. It could hardly be otherwise, seeing that all the great missionary texts have a world-wide significance. They contemplate nothing less than "the earth," "the whole world," "all nations." Christ's gracious and eternal purpose embraced the entire human family. The state secretaries understand that if they should attempt to confine their thought and sympathy and effort exclusively to their own states they would run directly counter to the intention of God and hinder and destroy the very work they are engaged to promote. They can do their own work best only when they are in fullest sympathy with Christ's program for humanity, and when they do what is in their power that his program may be realized.

Moreover, churches planted and assisted by the state societies will be missionary churches through and through. It will be almost impossible for them to be either opposed or indifferent. Having tasted of the Word of God and the power of the world to come, they can but be anxious that all men elsewhere should share with them in their privileges and joys. Such churches know the value of help in time of need, and they will be disposed to render aid to the extent of their ability.

The state societies have done very much for the Foreign Christian Missionary Society. Without their generous assistance the work abroad could not have attained its present proportions. The good Lord bless every state secretary and abundantly prosper the work of the different state societies.

Cincinnati, Ohio.

California.

California has a population of 1,500,000, scattered over an area equal in extent to that of New York, New Jersey, Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, Connecticut and Ohio. Unless all signs fail, here upon this coast is to be a great empire. If the present rate of immigration continues, our wisest men are predicting that California will have a population of ten millions in the next twenty-five years. And who knows but what this will be the terminus of our civilization for the next thousand or fifteen hundred years. Yea, who knows but that the "course of empire" will pause here in this beautiful land to test the efficiency of our religion in the final adjustment of those problems that have hitherto baffled the race?

Now is the time to plant the kingdom of God in this state. Already we have ninety churches, with an aggregate membership of about ten thousand. But there are still twenty counties north of Tehachapi without a single church bearing the name of Christ. These have a population of about one hundred thousand. First and last we are not reaching more than one out of every fifteen of our population. Think of it! Fourteen hundred thousand people in Californa we can not reach with our present equipment.

Our state board has started out this year to raise five thousand dollars. Our annual offering comes on the first Lord's day in November. Let the song, "California for Christ," ring as never before; and when the time of the offering comes, let every one of our ten thousand members come up to the help of the Lord against the mighty.

D. A. Russell, Cor. Sec.

Florida.

In spite of yellow fever and prostrating heat, three evangelists have been kept in the field by the state board, two mission points supplied and a number of new congregations organized. Now that danger from fever is about passed, and cooler days have come, there will be added zeal displayed.

Pensacola: There are two congregations here. One of them, the strong one, opposes organized mission work. The weaker one is only waiting for yellow fever to get out of the way to begin a campaign with O. P. Spiegel as evangelist, through which it is hoped a permanent footing may be gained. There are few more important fields in Florida.

Miami: Our young Chrysostom, Andrew M. Chisolm, has just concluded a meeting in this growing city, resulting in the organization of a congregation that gives promise of aggressive work. Professors, doctors, etc., those trained to lead, are among the members. Let the tourists who flock to Miami this winter identify themselves with this congregation.

Lakeland: Under the preaching of Evangelist T. A. Cox, a splendid nucleus has been brought together, and a formal organization will be entered into some time in November. Brother Cox and the writer will follow the organization with a meeting.

Kissimmee: Pastor Rayner has returned from a successful soliciting tour in the north and east, and now has the money needed to complete the Kissimmee building. They will dedicate November 5, and Bro. B. Q. Denham, now of Auburndale, will lead the forces in a meeting.

St. Petersburg: Through the kindness of a wealthy brother in Tennessee, who spends his winters in St. Petersburg, they will be enabled to double the seating capacity of their building at once. New seats have been ordered and Pastor Montgomery enters upon the second year of his work with sanguine anticipations.

Ocala and McPherson: Evangelist White quits the field to locate with these congregations. Both are points of much importance and need the care Brother White is capable of giving them. He will be succeeded as evangelist by Brother Simpson, of Lexington, Ky, who comes from the Bible College and is strongly endorsed by J. W. McGarvey.

Tampa: A great town and a rapidly growing congregation. The pastor is just concluding his second year's work. Tourists need no longer look for the unpainted frame building in which the congregation formerly met, but for the handsome brick building on Sixth and Florida avenues, where they will be given just the same hearty welcome formerly received in the old building.

Jacksonville: J. T. Boone is still at the helm. His beautiful stone building and 600 earnest workers show what can be done in Florida by persistent, prayerful effort.

J. P. Rowlison, Cor. Sec.

Georgia.

Georgia has 2,325,000 inhabitants. The Disciples have not over 140 organizations that can be called churches, or about one church to each county in the state. We have about 14,000 members, or about one to each 166 of the population. Georgia has 60,000 homes without a Bible, 165 towns of from 500 to 15,000 people where we have no church after the New Testament pattern. More than half of her counties are as yet unreached by our plea for the restoration of the primitive gospel.

She is truly the "empire state of the south." Her material wealth is vast and increasing. Her culture is a power. Her spiritual potentiality is almost unlimited. Her worldly enterprise in every way is noticeable. To lay these under tribute for the spread of the pure gospel is the object of organized mission work in this state. To this end the Georgia Missionary Society, incorporated under the laws of the state, is doing all that it can for the conversion of her thousands.

The policy of our board of missions has been for two years that of strengthening the weak and saving the dying churches. Of these we have many. They are, indeed, shepherdless flocks. Until they rally, aggressive work will be seriously hindered. We are helping this year: Monroe, Howells, Tallapoosa, Green Valley, Franklin Field, and the middle Georgia, south Georgia, Savannah, western, north Georgia and Griffin districts.

Our state evangelist, W. J. Cocke, has been working hard all the year. His work has been that of educating and agitating along missionary lines; raising money, holding meetings and institutes. Besides, we have employed nine other men for all or part of their time in the various fields. We hope to make fine reports at our coming convention, Athens, Ga., November 6. Prominence has been given to all our regular missionary days.

Last year we raised $3,106.81 and had 534 additions. This is most excellent in this conservative field. Twenty-two protracted meetings were held and each addition cost us $5.82. We are assisting the "Southern Evangelist" to the extent of $300, in order that we may have a state paper.

In addition to the regular state society, we have the C. W. B. M. doing a splendid work at several points in the state. The Georgia Educational Society is gathering money to send young men to college, preparing them for the ministry. We have some eight at Lexington and had twenty-seven at Kimberlin Heights before the fire. The W. S. G. M., a state organization of the women, is also doing good work.

Our state board has taken charge of and turned over to the National Benevolent Association the Baldwin property of several buildings and some fifty acres of land. While we are not doing all we can, yet we feel that we are making some progress and the Lord is blessing us.

Our board will recommend to the state convention the employment of a regular financial secretary for the coming year. They will also suggest that we take hold of the centers of population, locating men there, and that we evangelize the rural districts in the summer months. They will also recommend the selection of some permanent place for the holding of our annual conventions each year.

We are hoping great things for Georgia and we believe God will give them.

W. J. Cocke, Cor. Sec.

Idaho.

About three months ago I arrived in the capital city of Idaho—Boise. Away back in my schoolboy days, as in my days of pedagogy, we pronounced it "Boy*see*," but out here, at least, whatever the books and pedagogues may say, it is universally pronounced Boise—hard *s* and short *e*—and the term *city* has fallen into "innocuous desuetude."

For years I have longed to cross the Rockies and see what lay on the other side. "To ascend in graceful curves" these mountains in a cushioned chair on a palace sleeper, while traveling at the rate of thirty miles an hour, wherein one can hold in his hand a glass "filled to the brim" without spilling, may be a trip devoutly to be desired. But to rock along in a caboose, to be jerked and thumped and bumped, slapped in the face by window casings when you are very desirous to see Pike's Peak, or some other peak; to be suddenly thrown clear off the seat onto a hot stove, or have bread, meat, potatoes or hash "red hot" or hot coffee thrown all over you—well, I believe even old Job would have lost his reputation for patience under such circumstances. From Boise to Knox is about 110 miles, and the road is rough and rugged. On this road, north by a little east from Boise, about seventy miles, is where Mr. Bennett, of W. J. Bryan fame, was dashed to death much quicker than it takes to tell it. The very snag against which he was crushed is pointed out to the passers-by. It is said on reaching the top of the mountains many passengers were disposed to complain of the awful roughness of the trip and the carelessness of the driver. Mr. Bennett pleasantly remarked, "The trip is worth a lifetime." In less than fifteen minutes he was dead. Well, "I have traveled about a bit in my time" and thought I had seen some rough country in the east, north and south, but I now give it up. It looks to me just like nature saved all her rough remnants in creation and "dumped" them *en masse* in Colorado, Wyoming and Idaho. To describe these mountains and canyons would tax the genius of Henry Watterson or Murat Halstead. A few miles out from Boise the huge "pine forests" begin and continue about three or four hundred miles. The hills and hillsides are covered thick with yellow hard pine, and the valleys are covered with what they call "Black Jack pine." These, beginning at the ground, are from about four inches to 12 inches think, and the larger rear their lofty heads one hundred or more feet in the air, and until near the top they are without limbs, save a few dead ones; and like the Kansas "big sunflower," they "nod and bend in the breezes." To a man who sees only outward appearances, the people who occupy these "rocks and hills and brooks and vales" seem as rough and rugged as the face of the country they occupy. In fact, many of their habits are not commendable. It seems likely that that Chinaman who said or wrote (or the citizen who did it for him), "Me chew, me smoke, me spit, me swear, just like Melican man," got his idea by going over the road from Boise to "Thunder Mountain" or Roosevelt, the mountain and "city of gold." And yet away down deep in their hearts, in spite of this rough exterior, they are as sociable, as clever, as generous a set as ever breathed the pure air "in the land of the free and the home of the brave."

Boise is a city of some pretensions, with a population, I should think, of 20,000. It has buildings that would be creditable in Wichita or Oklahoma City, if not in Kansas City. It has a hotel which must have cost $200,000 or more, and the M. E. church house is one of the most magnificent buildings of the kind I have seen anywhere. It cost over $50,000.

The Boiseites are now clearing the ground for a new state house, which is to be in keeping with the environments. The old building is hardly so magnificent as one would wish or expect to see in such a thriving city as Boise.

This is the country of sheep raising and mining especially, with little attention paid to agriculture, so far as I have seen. The season is entirely too short and cold for corn, hence I have not seen a sign of the "golden ear" in the state. Nor have I seen any wheat growing. Oats and grasses for hay and pasture are the staple products. As for mines and miners, sheep and sheepmen, "the woods are full of them."

It is about sixty miles from here to Roosevelt and during most of the year everything is freighted there by pack horses and mules; this owing to the snow. It frosted three times the last week in June and several times in July.

This is not only a state of magnificent mountain scenery, but also of magnificent rivers and small streams. I think the railroad follows Snake river about 300 miles from Montpelier to near Boise and then come Boise and Payette, and still farther north the Salmon river. Knox (alias Transfer) is on or near the head waters of the south fork of Salmon. In all these and all their tributaries the water is clear as crystal and cold as ice. This last statement is especially true of the small mountain streams. Ice would add little, or nothing, to their temperature.

I have found a good many Missouri, Kansas and Oklahoma people out here and they all like it, or else they do a great deal of "whistling to keep their courage up." So far as I am concerned it will take considerable "whistling" for a while yet, at least.

So far as churches are concerned there are none between here and Boise, save at Ola, sixty miles south, and at Thunder City, twenty-five miles from here. The M. E.'s have churches at both places. But our people and the Baptists are absolutely unknown in all these regions.

Knox, Idaho. H. W. Robertson.

Illinois Notes.

At the beautiful little city of Polo, in Northern Illinois, the first district established a church about a year and a half ago. It numbers about sixty members of splendid people. B. H. Sealock, a graduate of Eureka College, is the devoted pastor. F. G. Tyrrell, of Chicago, was holding a meeting. He was delivering great sermons, but the people were not yielding to the claims of the gospel. We are occupying the Baptist church, a commodious building well suited to our wants for the present. All special days for our great enterprises are faithfully observed and liberal offerings are made. The various auxiliaries are introduced as rapidly as possible, and all seem happy in the Lord's work. Brother Sealock has shown his wisdom in selecting one of Eureka's noblest daughters for his wife, in the person of Miss Irene Ridgley, who has served so efficiently as superintendent of Junior work in our state. Her scholarship, experience and Christian spirit eminently fit her for her new and responsible position. The preacher's wife has much to do in his success or failure.

At Dixon we found J. F. Stone busy in the King's business. He is successfully planning and carrying forward the financial work of the church, which is often such a difficult task. He expects to have Brother Harlow with him in a meeting soon, which, if we mistake not, will wake Dixon up to the religious and spiritual possibilities before it. The church is harmonious and consecrated and has, we believe, a great future in that growing city.

After some six months' residence in Sterling, Bro. J. W. Johnson is getting well into the work. This is a splendid church, with all departments in full force. It is unusually blessed with young people, several of whom attend Eureka College. The church has sent out several preachers, among whom are S. H. Zendt, now minister at Oskaloosa, Ia., and L. O. Lehman, our preacher at Havana, Ill, both graduates of Eureka College. If churches generally patronized our own colleges they would be stronger, and far more men would enter the Christian ministry.

UNDERWEAR FOR WINTER.

The "Vellastic" Marks a Revolution in the Comfort and Cost of Underwear.

Men and women who are accustomed to regard winter as a period of colds, rheumatism and discomfort, will appreciate the new kind of underwear that is fast coming into use. It is known as Vellastic Utica Ribbed Fleece Underwear, and unites low price with high value.

This underwear is exactly what its name implies—rib and fleece. That is, the rib runs lengthwise and the fleece is knitted in crosswise, thus combining warmth and elasticity.

No ordinary washing will shrink Vellastic Utica Ribbed Fleece in form or size. Its soft down and elastic nature remain uninjured.

Outdoor men especially appreciate the snug-fitting protection of Vellastic Utica Ribbed Fleece, preferring it to any other. Men's and women's garment's 50c each.

Boys', girls' and children's separate garments are 25c, union suits 50c.

VELLASTIC RIBBED UTICA FLEECE TRADE MARK

Made under Fabric Pat.603164 Apr.26'98

Every garment bears the trademark, Vellastic Utica Ribbed Fleece. If your dealer does not have them, write us, giving his name. Booklet and sample of fabric free.

Utica Knitting Company, Utica, New York.

At Walnut F. A. Sword was in a good meeting. J. W. Marshall had been helping him some three weeks. After he left Brother Sword was continuing night after night, as the people were still making confession. About thirty had been added to the church. This is a most excellent public-spirited church, with a live, energetic pastor. Here W. F. Shaw, now of Chicago, labored five years, and J. R. Golden, of Gibson, two years, besides other able men. The church was organized in 1892 and has about 275 members, with 150 enrolled in the Sunday school.

At New Bedford, also in Bureau county, Bro. J. Fred Smith is about closing a very successful pastorate of two years. He left Eureka College after graduating in 1896. He has held pastorates at Carlock and Arrowsmith. He found a church at New Bedford of sixty-five members, and leaves 160. The church property has been improved to the amount of about $4,000, all of which is provided except some $400. There is a good aid society of thirty-five, Christian Endeavor of forty, Junior of twenty-five, and Sunday school enrolling 130. This is a fine record and he will not long wait for a location.

At Yorktown we have an excellent country church. It numbers eighty-six substantial members, with a Sunday school enrollment of 100. The C. W. B. M. is active and the Christian Endeavor faithful. Miss Myrtle Verry is preaching for the church and leading it in spiritual work. This is another example of how a church in the country can live and do good work for the Master if there be the right spirit and purpose.

At Putnam, D. J. Howe, a college student, is preaching for the church half time. He is giving excellent satisfaction. The day I was there he baptized a man 78 years old. He is getting all departments of the work into good order. This church is unconscious of its great power. When it gets hold of the great enterprises of the Church with a consecration to our Lord and his work ac-

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

cording to ability its influence will be felt far and wide for good.

The faithful little church at Henry is doing well under half preaching by Brother Nichols, an energeic and efficient student of Eureka College. It is a difficult field, but we have a good house and a number of faithful families. Faithfulness and sacrifice will win here as well as elsewhere.

New students are enrolling still in the college, and classes are getting well under way. A fine lecture course is being provided for the fall and winter. Several workmen are busy about the college buildings making repairs and improvements.

Prof. Wm. L. Tomlins, director of the Tomlins School of Music, Chicago, spent a day in Eureka recently, greatly to the delight of students and citizens. He gave a special lesson to the public in the daytime and lectured on "The Philosophy of Music" at night. It is the purpose of the college to have frequent visits of eminent men to Eureka, that our young people may know them and be profited by their knowledge.

Eureka, Ill. J. G. Waggoner.

Indiana.

Out of the 970 churches in our state only 490 have given to missions and 480 have not given to missions at all. Where is the effective missionary preacher to come from, who will be able to teach them, except the state society send him? And how can we send men without money to support them? Where are the offerings to come from for all the other enterprises of the Church, except they come from these churches planted and made self-sustaining by the state missionary society? Do we want to see the offerings to ministerial relief, church extension, education, benevolence, C. W. B. M., American missions and foreign missions increased? How shall we accomplish it better than to make these *o*-missionary or *anti*-missionary churches—490 of them in Indiana—co-operative in world-wide evangelism.

Every state mission church, as soon as it becomes self-supporting, becomes a world-wide missionary church. Hence it is potentially three churches—one in Indiana, one in America and one in the foreign field. This can not be said of other fields as it can be said of our state work in America. No other fields are so rich and so ripe.

We can judge the tree by its fruits. Last year for each $1.53 expended from our Indiana treasury in the work of evangelism and sustaining missionaries, a soul was won to Christ. There were 1,326 added to the churches under the direction of our state workers last year in Indiana. When Ohio raises $18,000, Kentucky $24,000, Illinois $11,000 and Indiana only $3,400 for state missions, do you not see that we are asking our state workers to "make bricks without straw," and are shamefully and sinfully neglecting the ripest mission field in the world?

FIELDS, FACTS AND FORCES IN INDIANA.

1. On an average, four towns of from 300 to 1,000 inhabitants in each of the ninety-two counties, or 368 towns, are without the Church for which we plead.

2. On an average, one city of from 1,000 to 20,000 inhabitants in each county, or ninety-two cities, are without a church of Christ.

3. There are fourteen county seats without a church of Christ. In all of these there are "scattered" Disciples of Christ sending to the state secretary Macedonian calls.

4. In the 2,500,000 population in Indiana there are 132,000 members in the churches of Christ, or one-nineteenth of the population is in our membership.

5. There are now 970 churches in the state. Of these 490 gave to missions somewhere in the world last year, and 480 did not give.

6. One of the greatest works that could be done for world-wide missions in Indiana would be to redeem these churches from the *o*-missionary or the *anti*-missionary spirit and enlist them in co-operative evangelism.

7. Last year 307 churches in Indiana gave to foreign missions $17,571.62, 203 churches gave to American missions $7,977.97 and only 133 churches give $3,445.75 to Indiana missions.

8. There are now 881 Sunday schools in Indiana. Last year 399 of these gave to foreign missions $5,477.25, 96 Sunday schools gave to American missions $991.82, and three Sunday schools gave to state missions $15!

9. There were 475 Senior and 265 Junior Societies of Christian Endeavor, last year, which gave to foreign missions in Indiana $1,037.67, and 34 societies gave to American missions $203.99, and three societies gave to Indiana missions $23!

If we fail to cultivate the state fields we will fail to increase our seed-wheat with which to sow the fields beyond.

Let every church remember November day (November 5) with the greatest offering in our history, where every dollar will do the greatest possible good to the greatest possible number.

J. O. Rose, State Cor. Sec.

Indian Territory.

A. J. Bush, for fifteen years state evangelist of Texas, said at our last annual convention that he had never known more work to be accomplished with an equal amount of money. The past summer has been the most remarkable in our history. More than one hundred have been added by baptism and more than a hundred otherwise at mission points. Two churches have been organized since our convention and several fields have been supplied with preachers.

Bro. T. F. Richardson, of Hope, Ark., goes to the Duncan-Ninnekah field; Bro. T. R. Campbell and wife, of Missouri, have already begun work at Holdenville; and Bro. K. A. Williams, of Illinois, has begun work at Tishomingo. The Davis work was revived during July by a great meeting held by A. C. Parker, resulting in seventy added and Brother Harris, of Texas, located at that point.

Ardmore, for several months pastorless, has just extended a welcome to Bro. S. H. Holmes and family. Poteau has called Brother Mitchell from Mississippi, and we understand he has accepted. R. E. Rosenstein recently took hold of the work at Bartlesville; Geo. H. Farley began to serve the Muskogee church the first of July, while S. Hawkins, of Pryor Creek, and A. J. Williams, of Vinita, have been in their respective fields only a few months.

Randolph Cook changed from Vinita to Tulsa the first of August, and A. M. Harrol from Weleetka to Sapulpa, and Broken Arrow a little later. Of the above named preachers, nine have been added to our Indian Territory forces, while we lost only five from the territory, thus making a net gain of four, or nearly fifty per cent above our loss in this matter.

These brethren came to us highly recommended and are making fine impressions in their respective fields. Our ministry in Indian Territory has increased a hundred per cent in the past eighteen months, in numbers, and probably three hundred per cent in efficiency.

Everything at this writing points to this as by all means the most successful year's work we have ever witnessed in this territory. It is wonderful what God hath wrought in this strange but fascinating land. As I write these lines here in the capital of the Seminole nation, the last national council is being held. History is being born; changes are taking place that mean much to this land; the future is full of promise.

S. R. Hawkins, Cor. Sec.

Iowa.

State missions should receive the sympathy and loyal support of every minister of the gospel and every man and woman interested in the local or general interests of the church, for the reason that state missions touch our Christian activities as does no other division of our co-operative church work. It matters not how well our home land is evangelized there will always be a great opportunity and need for state missions. Weak congregations, like the poor, we will always have with us to rightfully claim our sympathy and our support. State missions is the strong arm of our work that supplies this need, without which many of our weak churches would languish and die. The ceaseless changing of people from place to place, the lack of competent leadership and the sharp competition with the denominations make it necessary to give some kind of assistance to about one-tenth of our congregations each year. Again, the cause of New Testament Christianity has suffered at our hands on account of the ultra congregational spirit that has characterized too many of our churches. State missions endeavors to link the churches together in a co-operative effort that will be mutually helpful to both weak and strong.

HOW ONE OF OUR READERS MADE $131.40 IN TWO MONTHS.

Dear Editor:—I thought I would write and tell you how I cleared for myself $131.40 in two months. I had such fine success in using Mother's Non-Alcoholic Flavoring Extracts in my cooking that all my friends began to inquire how it was my cakes and desserts generally had such a delicate flavor. Upon my telling them about these new extracts, many insisted that I should get them some. The superior results these flavoring powders bring about, for they come in a powder form and are therefore non-alcoholic, so increased the demand for the goods that no other extracts are now used in this town. I wrote the makers, A. Gross & Co., 910 Bailey Bldg., Pittsburg, Pa., and they gave me the exclusive agency for their goods here. I wrote my sister Martha, who lives in Lakeville, about the easy money I was making and she tells me that since she started introducing the powders, she has made $10.00 a week extra right along and it only took about an hour a day to do the work. I believe any woman can do as well if she will only try and I wish you would advise any of your subscribers who want to make a little extra money to write Gross & Co. about their proposition and learn how easy it is to make a few extra dollars occasionally.

Yours very truly,
Mary R.

Conditions are such that it is almost out of the question to establish a new congregation without the financial assistance and prestige of state missions. When a new field is entered with the assistance of state missions it focalizes the power of the brotherhood of the state in such a way as to stimulate the brethren to their best efforts and win the confidence of the people.

State missions provides the base of supplies for all our missionary, benevolent and educational interests. It is our missionary

SAMPLES MAILED FREE.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarette. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga.

society that organizes the new churches, assists the weak churches and endeavors to bring the churches together in a co-operative effort that will quicken every phase of church life. Increase the efficiency of state missions and you open up the fountain that will give increased vitality to all of our great church interests. If we fail to support state missions our foreign missions, American missions, C. W. B. M., benevolent and educational interests will soon reach their limit. B. S. Denny.

Kansas.

Keokuk, from whom the city of Keokuk, Ia., takes its name, was a famous Indian chieftain. He and his tribe were forced westward by the irresistible march of the white man, finally settling in the limits of what is now Kansas. Chafing under the encroachments of the paleface, and nursing the delusion that they were able to regain the territory lost beyond the Father of Waters, they urged the old chief to lead them forth to battle, as in former days. Keokuk, who knew too well the hopelessness of such an excursion, gave his consent in the following language: "You know, my braves, it is my duty to lead you forth to battle wherever you desire to go, and if you wish to cross the Father of Waters and engage the paleface in battle to regain the land of our fathers, I will lead you, but before we go, let us kill our wives and children, our fathers and mothers, all those who are dependent upon us for support, for when we cross the Great River *we shall never return.*"

The wise old chieftain knew the task was a hopeless one. It was never undertaken. Keokuk died and was buried in this same territory, near where the town of Chase now stands. Afterward his bones were removed to Keokuk, Iowa, where a marble shaft, standing on a high bluff overlooking the "Father of Waters," marked their resting place. As the light fades out of the western sky after the setting of the sun, so the red man is fading from the land of his nativity, for the sun of his power and glory has gone down, to rise no more. Everywhere the sad lament is heard. Could the waters speak, as they flow softly past the base of the cliff on which repose the ashes of Keokuk; could the hills of Missouri and the plains of Kansas be given the power of speech; could the sighing winds in their restless sweep be given a voice—all would repeat the prophetic words of Keokuk, "We shall never return."

But the cry of defeat has been changed to the shout of victory. Where the red man failed the white man has succeeded. The red man has given place to a race more worthy —more worthy because of having received the things of God and used them aright, a more intelligent worship, and a truer service. The white race is being led forth to engage in a battle—a battle where the weapons are not carnal but spiritual. Nevertheless, the conflict is real. The Leader in this conflict is one who has never sounded the note of retreat. Those who follow him shall wear the victor's crown. The power of this Leader is realized by all classes of men as never before.

In the Sunflower state the Disciples of Christ are pressing on to victory. The army is equipped and is being marshaled for the campaign this fall. The captains are drilling their companies for the hand-to-hand conflict which is to begin on November 5 and continue throughout the month, or until the victory is won. This is to be in the form of a rally for the purpose of rousing the membership of the churches to the support of state missions. The indications are that this will be the greatest year yet, and the preachers of the state are taking hold as never before. The rally cry is: "Eight Thousand Dollars and Eight Thousand Souls this Missionary Year." As stewards of the Lord's bounty we should be ashamed to raise a less sum than this. The supplies for Kansas day, such as leaflets, pastoral letters and collection envelopes, will be furnished free by addressing the state office. Our net gain in membership last year was 5,000.

And now the campaign is opened. Let it not cease with the raising of a few dollars for state work. Let the preachers preach; let the singers sing; let the people pray; let the multitudes rejoice in the mercy of God. May we labor night and day for the saving of the Sunflower state. Let the stragglers fall into line, let the ranks fill up, let every one gird himself for the fray, and let the entire army move in a mighty phalanx upon the strongholds of sin, and never cease until the walls shall fall down flat.

Topeka, Kan. W. S. Lowe.

Kentucky.

Our sixty-fifth annual convention at Maysville took such action with reference to our future work as, if carried out, will enable us to speak of our state work as "greater Kentucky missions."

Aside from all the special mission stations, more than twenty in number, and our present evangelistic force, we are to support a strong evangelist who can be used in any field. We are instructed to lend help in sustaining a minister of the Word at both Hazel Green and Morehead, the educational work of our National Christian Woman's Board of Missions. The entire contribution of the Louisville churches is to be used for the much-needed and important work in south Louisville. Two additional evangelists are to be employed for mountain work. A strong and tactful man is to be employed to solicit large gifts for state work, to be used as an endowment fund. These plans for new work mean the expenditure of about as much as our churches have been giving for this work. This does not make any provision for the important work and useful men already being supported. It is evident, therefore, that the only thing to be done is to raise about double the amount of money we have been giving, for the old work demands about the same expenditure as the new that has been outlined. There is nothing impossible about this. The same generosity towards this that we showed last year to the great work of foreign missions will accomplish this. The demands of our field are great, the doors of opportunity are wide open, the cry for help comes up from almost every section of our state and we must be hard of heart indeed if we do not respond when our starving neighbors beg for bread, the bread of life. We plead with the Kentucky brotherhood to make "greater Kentucky missions" a reality by coming up mightily to its help November 5, 1905.

Sulphur, Ky. H. W. Elliott, Cor. Sec.

Michigan.

"The evangelization of Michigan in this generation" is the motto I would write over the pulpit of every church of Christ in Michigan, and upon the heart of every Christian in Michigan. There are more than two and one-half millions of people in Michigan, but only nine thousand that are Christians only. There are ten thousand saloon keepers in Michigan, but only sixty-five men who are giving themselves to preaching "the faith once for all delivered to the saints." Satan has his temples in every city, village, hamlet and country place, where he does business seven days in the week, day and night, their number is legion, but in all the state of Michigan there are but 111 places where the simple and unadulterated gospel of Christ is preached, and in many of these only at rare intervals. There are hundreds of cities and villages in Michigan where the plea of the Church of Christ has never been heard; there are millions of people in Michigan who have never heard a full gospel preached; and more than this, a million people die in Michigan every generation without hope in Christ. We need twelve hundred more churches and one thousand more preachers than we have to reap the harvest in Michigan and save it from eternal loss. Our forces are entirely inadequate to the demands. Men of Israel, help. If there is a man that can be spared from any other field come over into Michigan and help us. Truly the harvest is great and the laborers are few.

Restores Eyesight

SPECTACLES ABANDONED

"Actina," a Marvelous Discovery That Cures Afflictions of the Eye Without Cutting or Drugging

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials—such as are received by us daily:

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old, I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Association, Dept. 203B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

We are expecting the churches of Michigan to rally to this work as they have never done before. The first Lord's day in November should be made a high day by our Michigan churches. No other missionary day in the whole year means so much to Michigan Disciples as this day. The greatest contribution that Michigan Disciples can make to the salvation of the world is to save Michigan—save Michigan, not for Michigan's sake alone, but save Michigan for the world's sake. Let every church fall into line, and let every member of every church make an offering for this work. Then will the deserts be made to blossom, the dead will be brought to life, the sick will be healed, the weak will be made strong and the command of our Master to "preach the gospel to every creature" will be obeyed.

We are working for 2,000 additions to our churches this year. We hope to finish paying the debt that has been hanging about our necks like a millstone. We hope to have at least fifty churches on the roll of honor. A church is placed on the roll of honor when it pays its apportionment in full. We must raise our standard of giving for Michigan missions. Last year Michigan Disciples gave an agerage of $1.49 for all missions and an average of $12.92 for all purposes. This is greater than the average of any other state in the union. But last year Michigan Disciples gave an average of but 13 cents for Michigan missions. Our aim this year is to make our offering average 50 cents per member for Michigan missions.

Do not fail to take the offering in No-

❖ ❖

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.

vember. Nothing should be permitted to crowd it out. If you have not already ordered your Michigan day supplies do so at once. Remember that it will require heroic giving to save Michigan. Remember how much there is at stake. And remember how much God has given that we might live. Do not think that your obligations to this work can be met without a sacrifice.

C. M. Keene.

Mississippi.

We have in Mississippi nearly 2,000,000 souls, each one known to God and precious in his sight. For a score of years our state evangelist has had before him the impossible task of evangelizing this vast number. Our churches are few and weak, often over 100 miles apart, in the southern and western part of the state.

The Mississippi Valley Railroad traverses the entire state from Tennessee to Louisiana, crossing the famous "Delta," and in a distance of 400 miles there are only two churches with any regular services, one having a minister for full time and the other for one-fourth time. What a pity these cotton kings of the Delta don't belong to the King of kings, and that their kingly estates are not consecrated to rebuilding the shattered walls of his Jerusalem! We could take the Delta if we had the money and the men.

Then there is the Northeastern Railroad, from New Orleans to Meridian, over 200 miles. Only one church in all this distance and it has no preacher. The greatest pine lumber mills on earth are in this belt. In the whole state we have about twenty active white preachers. A hundred churches exist only by struggle, and a less liberal people than we have in Mississippi would hardly keep these churches living by a struggle. I know whereof I speak. Churches in the states further north of us can learn much from Mississippi on the subject of giving.

So much for the dark side of the picture. Don't look at it too long. The evangelist looked at it till his eyes refused to see, his heart ached, his body wasted and he laid himself down to die. God has raised him up and he hopes to help change it from "darkness unto light." Now for the bright side: We have, perhaps, the grandest body of preachers Mississippi ever had—strong, able, self-sacrificing fellows. We have the most liberal people on earth. The people have a mind to work; they need leaders. The state board will go to Water Valley convention, November 6, out of debt, with a few hundred in the treasury to begin the new year with, and with a goodly number of additions to report.

We are planning for a simultaneous campaign next spring and confidently expect a thousand additions as a result of this.

H. W. Phares, Cor. Sec.
McComb, Miss.

Missouri.

1. To raise $10,000 for the regular work for this year.

2. To raise $10,000 for the permanent fund, thus making sure of the $5,000 offered by Bro. R. A. Long, on the condition that $15,000 is raised by the board for this fund for July 1, 1906. Nearly $6,000 of the $15,000 has been raised. A failure to succeed in this would be Missouri's disgrace.

3. To secure a net increase of 10,000 additions to the churches in the state from June 1, 1905, to June 1, 1906. This is a glorious desire. Help us to realize it.

4. To continue the missionary pastors already at work and largely increase their number. Many strategic points have either no church at all or one so weak as to be utterly unworthy to stand for so great a people. St. Charles is a sample of the one and Cape Girardeau of the other. Both places are calling loudly for the help which only the state board can give, and it can give it only as its treasury is enlarged.

5. The state has been districted into seven divisions, St. Louis and Kansas City one each, three on the south of the river and two on the north. The board wishes to place a first-class evangelist in each of these districts outside the cities and to co-operate with the city mission boards of St. Louis and Kansas City in the employment of such a man, or such men, as their fields require. Two of these men, Alfred Munyon in the north, and Joseph Gaylor in the southeast part of the state, are now at work; but the territory is utterly beyond their power to cover. Alfred Munyon now has a list of thirty places which are begging and pleading for him to come to their assistance and Brother Gaylor is alike overwhelmed.

6. To organize the counties and through these organizations to effect such a grouping of churches as shall bring all under pastoral care with the least expense and travel to the preacher in charge and thus secure for the churches that care and oversight without which they must either perish or else eke out a miserable existence that will bring shame to the cause we love.

7. Through these county organizations to do very much evangelistic work. Money is now being raised in the county conventions by which a man is put in charge of one or two weak churches and the rest of his time he gives to holding meetings where needed and planting such missions as in the judgment of the county board may seem wise.

8. Hundreds of miles of new railroad have been built in the last few years; new towns are springing up, and these must have the gospel preached within them. Your board needs some pioneers, minute men, emergency men. We want to employ them that this much needed work may be done. A greatly increased offering will help us do this; indifference on the part of preachers or churches will make it impossible.

We hope some day to see the same unity prevail in our mission work in Missouri as prevails in other states. Every mission organization in the state, whether city, county or district, should be an integral part of the state mission work. This is true in every other state. If this were true Missouri would be making such a showing as would make our hearts rejoice.

We call upon every congregation in the state to join with us in this effort now by raising the largest offering for state missions ever taken. We submit that it is unfair, in the highest degree, at the state convention to pass resolutions demanding that the work be enlarged and then when the means for this enlargement are called for, they are withheld. It is not possible for our state board to make bricks without straw, and it is unjust to demand it.

Does the program laid down suit you? Are you anxious to see it carried out? Does it rest upon your heart as a heavy burden? Will you pray that we may succeed? Will you co-operate with us in this effort we are making to do a work worthy of so great a people with so noble a cause and so glorious a leader?

T. A. Abbott, Cor. Sec.
311 Century Building, Kansas City, Mo.

Nebraska.

This name once stood in the minds of people farther east for hard times, blizzards and grasshoppers. Now it is synonymous with prosperity, growth and progress. Cities have replaced the villages of twenty years ago. Fine residences and large public buildings are the rule rather than the exception. It is a question whether the churches are keeping abreast of the advance in other things. For the Disciples of Christ it may be said that we are growing steadily, but at no unusual rate. We are making up for time lost years ago, when our towns were small and young. Neglect, then, has cost and is costing us thousands of dollars.

We are just now at the door of another opportunity, which, if lost, means more work of the same kind that we are now doing. In the western part of the state, in Sioux and Scotts Bluff counties, a great irrigation system is being worked out by the government. This, when in operation, will make thousands of acres of now unsettled country as rich as any in the state. The inevitable result is that a large number of settlers are taking up this land, and among them are known to be many Disciples from the eastern portion of Nebraska, and doubtless there will be others from other sections. We have two small houses and one living congregation in that region. We have scattered brethren there also. It remains for us to be with the advance on these new fields, so that our work may be done at the time of the formation of the life of the community, rather than after it has been formed. We ought to plant several churches to take care of our own people who are going there this fall.

Note a few of the open doors that have appealed to us for the assistance needed: Big Springs, on the U. P. Railroad, has a number of brethren that would be glad to be organized. At North Platte a struggling mission church has about completed a neat house. They must have help for a few years to sustain preaching. This is a town of over 4,000 population. Attention has been called to Sutton, a town of 1,500 in Clay county, as a hopeful field for our work. At Norfolk, a considerable town and junction point, we have a goodly number of brethren. We must reorganize there this winter. An appeal comes from Pender, in Thurston county, a town of 1,100 people and a county seat. We have a few members here waiting for the coming of the evangelist. We have some staunch people at Genoa, and also at Fullerton, in Nance county. The church at Tekamah has lost its building and ceased to meet. We could get the house back on easy terms, and the work ought to be redeemed. The rapidly grow-

Quickly Cured

Suffering for Years, and Bed-Ridden, a Contractor of Marion, Indiana, is Cured by the Pyramid Remedy.

Trial Package Mailed Free to All Who Send Name and Address.

"I was troubled with piles for several years before I would let it be known. But at last they became so severe that I could not walk and I had to take my bed. I tried everything and anything the doctors prescribed, and took their treatments for a long time. But nothing ever did me any good. I had seen your ad. in different newspapers, so I got a 50-cent box and began using them. From the very first I got quick relief and by the time I was starting on my third box I saw I was cured. I have not been troubled with them since. Now you can use this as you please, because it is genuine. Yours, T. A. Sutton, Stone and Cement Contractor, Marion, Ind."

Instant relief can be gotten by using the marvelous Pyramid Pile Cure. It immediately reduces all congestion and swelling, heals all sores, ulcers and irritated parts.

The moment you start to use it your suffering ends and the cure of your dread disease is in sight.

The Pyramid Pile Cure renders a surgical operation foolhardy. Don't hack to pieces those tender muscles which must be intact if a satisfactory cure is to be obtained.

The Pyramid Pile Cure is put up in the form of "easy-to-use," especially made, suppositories. They are soothing, painless, instant and certain.

A trial treatment will be sent you at once by mail, in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 5321 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

Individual Communion Service

Made of several materials and **in many designs** including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

ing suburb of Omaha, Florence, has a house and recently the North Side Church of Omaha has started a mission there. This place will need strengthening right away. We could organize a little congregation at Strang, where a short meeting was held last winter by a near by preacher. There is not a living congregation in thirty-four of the counties of the state. We could organize a score of churches in six months with comparative ease. We need more men to care for them after they are established.

State Evangelist Whiston and wife just closed a meeting at Vesta in the state tent. An organization of twenty-five members was effected of some of the best people in the community. An unused house in the country was donated, and $400 raised to move it in and repair it. This same evangelist labored last year twenty-nine and a half weeks; had 106 additions, at a net cost to the society of $2.71 each. Four other evangelists averaged $2.85 each per addition. Nothing is shown by these figures of the help given in other ways to struggling congregations. And these places were all weak.

Note the suggestive figures: During the last missionary year, 90 churches, 79 Bible schools and 43 Christian Endeavor Societies gave to state missions; 22 churches, with 40 or more members each, gave nothing; 10 others, with 100 or more members each, gave nothing. Not a single congregation in the state gave as much as $100 as a church. These figures are simply to show that we are using only part of our resources. We are as well off proportionately as other religious bodies. We are able enough to give four times as much as we do for work in Nebraska, and still keep up all other missions and home work. We are growing, but we can grow faster if we will.

Our state convention enrolled 2,077 at its last meeting. It has every promise of reaching 3,000 next August. We have enlarged the apportionments in view of enlarged work. W. A. BALDWIN.

1529 S. 18th St., Lincoln, Neb.

North Carolina.

October 4 and 5, the writer spent in fellowship with the brethren at Hagerstown, Md., who were assembled in the annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia. For twelve years I have assembled with them in these joyous gatherings, and for seven of these years had the honor of serving them as their corresponding secretary. My predecessor for a number of years was W. S. Hoye, of Beaver Creek, Md., who also is my successor. Peter Ainslie, of Baltimore, is president for the year, and J. Irwin Bitner continues the capable and accommodating treasurer. The vice-presidents are: F. D. Power and H. S. Welch, of Washington, and C. M. Kreidler, of Baltimore.

During the past twelve years in this district twenty new missions have been started and twenty-three houses of worship secured, nineteen of them new ones. The reports of the missionaries assisted by the state society and the A. C. M. S. and the C. W. B. M. at one point reported over 300 additions in the year. A number of the missions were without a regular minister for part of the year. Good men have been secured for a number of these points.

The society is doing a good work in assisting young men to the ministry. Some prominent men on foreign mission fields and ministering to churches were helped by the educational committee. Altogether eighteen young men have been assisted and four are now in college.

The preachers' day program was a good one. Geo. L. Snively represented the work of the National Benevolent Association; B. L. Smith, home missions; S. J. Corey, foreign missions; Miss Mattie Burgess, the C. W. B. M., and H. E. Moninger gave an address on the graded Sunday school. F. D. Power spoke with his usual vigor on Christian union. The writer spoke on church music. C. C. Jones and Miss Effie Long told in an interesting manner of the great national convention and the trip of THE CHRISTIAN-EVANGELIST special. There were other good features, one of the best being the prominence given to the devotional services, which added much to the spirituality of the convention. Professor F. D. Kershner, who has taken the place of his brother at Martinsburg, W. Va., becoming minister there, gave a strong Bible reading at one of the sessions.

I hope to attend the North Carolina state convention at Lagrange, beginning Tuesday, October 24. I have received an invitation and cordial welcome to the state from J. Boyd Jones, of Wilson, the secretary for North Carolina. This is much appreciated and I hope soon to meet Brother Jones face to face.

The district co-operation meeting meets with our congregation at this place from October 27-29. We hope for a good meeting. Dr. B. T. Bitting, of Spray, informs us the program is prepared. Dr. Bitting, I learn, has been for five years simply a Disciple. Having studied his Bible and seen the simplicity of the gospel, he was about to start a congregation simply Christian when he learned there was already such a people, and he began to co-operate with them.

Our work is opening up here. The C. W. B. M. is organized, the Sunday school class is growing slowly and there is a good increase in the Sunday night audiences. We hope to begin our meeting in November. J. A. HOPKINS.

Winston-Salem, N. C.

Oregon.

The time for the offering for state work by the churches is at hand. The rush of people into the state brings increased responsibilities to the churches of Christ. The present work must be sustained and work in new fields undertaken. The Disciples coming to the state should be gathered in, and the new and promising fields springing up should have the attention of our evangelist. The state board is looking to the November offering for the means to enable it to carry on to a successful issue the work now on hand and to enter new fields. If every preacher will co-operate with the state board and distribute the envelopes sent out by the secretary, preach a sermon on state work and take the offering the first Lord's day in November, we shall have the best offering in the history of the state work. We will be able to come up to the convention at "Turner in 1906 with 1,500 souls saved and every obligation fully met." Shall we do it? Remember the time, the first Lord's day in November. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work."

J. W. JENKINS, State President.

Athena, Ore.

The prospects for a large offering for state missions in November are very bright. Of the thirty churches visited to date I do not think one will fail to be on hand with its gift. Our $10 debt fund pledge has now twenty-eight signatures; and several new life members have been secured.

The work is shaping up nicely for a successful year. Several of the churches have their meetings already planned and others are arranging for the fall campaign. Our pastor-evangelists will figure largely in our evangelistic work this year. Churches desiring meetings by these men should write at once, as they can not be had at just any time, since they have their own fields to tend.

Four district conventions have been planned for this month. One of these is now in session at Grant's Pass. The others are to be held at Pendleton, Coburg and Brownsville, respectively. There should also be a meeting of the churches of the northwestern counties this fall.

Above all, brethren, remember our motto, and let us show the Disciples of other states what we can do when we have "a mind to work" for Christ. "Turner, 1906, with 1,500 souls for Christ and no debts."

Let each Disciple do his best on November 5. Let your offering be "as the Lord has prospered" the giver. An offering from every church, a gift from every member and an average of at least 50 cents for each Disciple in Oregon. I hear one great chorus say, "It shall be so." F. E. BILLINGTON.

Cottage Grove, Ore.

Tennessee.

We closed the sixteenth annual state convention of Tennessee at Harriman on October 5. It was the best in the history of our work, as the past year was the most fruitful. Our permanent fund, created five years ago, amounts now to $13,500; $1,800 has been secured in the last year, our first bequest, bringing to the board $1,400, was paid. Including gifts to the permanent fund, our missionary offerings for Tennessee amounted to about $7,500 the past year. Offerings to missions, outside the state, last year gained fifty per cent over 1904. Our progress has been equally great in other lines. One hundred and twenty months' work was done, with about 700 additions to the churches. Our plans for the coming year are to hold at least fifty meetings, using, as far as possible, the pastors of Tennessee, and securing other specialists for five or ten of these meetings at points where we now assist in sustaining the regular ministers. This is done to bring these missionary points into a condition of self-support. We also intend to organize congregations in several important towns where now we are not represented. Our plans contemplate the expenditure of about $7,500 for the coming year.

We have rare opportunities in Tennessee, as will be seen when it is understood that only 300,000 of our population can be reached with the gospel by our regular ministers. Thus 1,850,000 remain to be evangelized by missionaries. Co-operation is the only practical method. In thirteen counties of the ninety-six we are not represented at all. Of 151 incorporated towns and cities we are represented in eighty-five. The annual value of the mineral, manufactured and farm products of Tennessee is $565,000,000; the value of the taxable property is $350,000,000. These facts indicate the natural resources of the state and will inevitably lead to the incoming of a large population to which, as well as to those already here, the gospel must be preached. Doing this work adequately is the practical problem before us.

Sixteen years ago, when our co-operative work was organized, five churches had min-

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

isters employed for their whole time; now there are about forty such churches employing ministers. Then $1,000 was given for all missions annually; this year about $14,000 was given for all missions. Since the inauguration of this work 102 churches have been organized and helped, eighty per cent of which are living and doing well. About 10,500 additions have been secured to the churches and about $260,000 secured for religious work. We regard this work as eminently successful. The sentiment in its favor is constantly growing and the outlook is bright and hopeful.

A. I. Myhr.

Texas.

Texas missions means world-wide missions. We have here the heathen at our door. Germans, Bohemians, Italians are to be found in large and growing numbers in many places in Texas. At Lagrange, a prosperous town in south Texas, where we once had a good congregation, the Germans have bought out the former citizens until now we have but one family left there. We have a good church building rented to the Lutherans because we have so few people there. We need very much a German minister who is willing to labor and sacrifice for the salvation of his fellows. (Send the address of such a one to the undersigned.)

Our first Mexican mission was at Juarez, just across the Rio Grande from El Paso. Bro. M. L. Hoblit and Miss Bertha C. Mason were our missionaries. It was probably a wise thing to open the mission after one year's effort at Monterey. There is, however, evidence of the good influence of this initial effort and over a year ago J. M. Martinez was encouraged to take up the work in Juarez and El Paso. He has given his time and labor with but little remuneration to this work until those who are on the ground, men of good judgment, appeal to our state board for help to put this mission in working shape. Brother Martinez was formerly a Methodist minister. More than two years ago he learned the way of the Lord more perfectly and his devotion to this mission under trying conditions has amply proved him a worthy and faithful man. Bro. L. C. Brite, who lives at Marfa, where Brother Martinez formerly labored, and who has known him and his work, offers to give one-fourth of the amount necessary to support this mission. To pay rent for the building and give a very modest support to Brother Martinez will require $1,000 per annum. We have appealed to our home board and also to the C. W. B. M., but both, like the Texas board, have felt that they could not now undertake this new work. With the tried man on the ground and at work endorsed by the elders of the church at El Paso and E. M. Waits, minister, also T. D. Secrest, of Marfa, and with Brother Brite's offer of one-fourth of the necessary amount to support the mission before us, we feel that we can not close our ears to this appeal. Hence we beg the readers of this paper to pray for this mission that the way may be opened to continue this good and well-begun work.

Here is a Macedonian cry at our door—no traveling expenses, no waiting to learn the language. My brethren, shall we turn away from this faithful man and his family and his mission?

The Texas board asks for not less than $5,000 as a November offering. We must have this amount or beat a retreat. We can not afford to retreat. The Lord has marvelously blessed our Texas work. The past year has given us bountiful crops. As we have been blessed, let us be a blessing. In a ministry of more than three score years the writer has never seen a riper, more promising field for the sowing of the seed of the kingdom of Christ.

What shall our response be to this the Lord's leading? What cheering news from the field, home and foreign? Texas Disciples must keep well to the front. Prayerfully, loyally, liberally, cheerfully, aye, victoriously, let us go forward. Take the offering promptly and remit to—

J. C. Mason, Secretary,
Box 280, Sta. A., Dallas.

Virginia.

Virginia has just closed a great year in her missionary work. The total receipts for the year were $7,310.37. The total number of accessions from all sources was 1,011. Six new congregations and six new Sunday schools were organized, and seven new buildings were secured by our workers. Twenty-two men were employed, who worked 3,696 days, preached 2,268 sermons and helped 70 places, not counting scattered missions where a few sermons were preached. In addition to the above our financial secretary visited 150 places.

Our special work last year was a great meeting in Portsmouth, a city of 25,000 people, where the plea of the Disciples had never been heard. A great tent, seating 1,400 people, was secured and Herbert Yeuell sent there as evangelist. The result was that thousands heard the primitive truth for the first time, and the organization of a congregation with 84 members, and a good Sunday school.

H. D. Coffey finished a meeting in a suburb of Lynchburg, organized a church with 300 members, erecting and paying for a good house, and calling a preacher for all time. He did the same thing three times besides this in this year, but did not in any other case secure so many members.

Our board will make a strenuous effort to continue at its present mission points, and its present corps of efficient evangelists. We hope to employ one or two more evangelists for general work, and also some evangelists for a few meetings in our larger cities where we are either not represented or are very weak. We want very soon to be able to say that every city in Virginia has a church of Christians only. That is just now our chiefest concern. We have also set before us the hope that this good year may see every church in the state supplied with regular pastoral work.

Our Virginia work has one special feature which might be of value to other states. It is this: The salary of the secretary is paid by individual subscriptions made for this purpose alone. We have tried the plan five or six years and find that it works remarkably well. Our financial agent can now go to the churches presenting the claim of the work, and no man can say, "He is just raising his own salary." This has been a decided gain in our work.

Our Virginia brethren are becoming more thoroughly imbued with the spirit of state missions with each passing year. The hearts of the preachers are stirred in this matter and on every side the people are saying, "Virginia must go forward."

Virginia day will be November 5, and some churches are already planning to make their offering double the amount asked for. Our new watchword suggested and voted by the convention is: "Ten thousand dollars for Virginia missions this year." We confidently expect our greatest November offering and our greatest year. Let every Virginia Disciple do his duty.

H. C. Combs, Fin. Sec. V. C. M. S.
Richmond, Va.

Washington.

Here is a state 400 miles long and 200 miles wide, with limitless resources, and a population of only 850,000 people. Its wheat fields produce fifty bushels per acre. Its timber fields are so vast that one county has timber enough contracted to run their immense mills for forty years. What do these facts mean? Simply that thousands will flock to seize the splendid opportunities here offered, which will necessitate a mighty demand upon our home missionary boards. The rapid growth of our work in Oklahoma can be duplicated in Washington if we are awake to the demands of the hour. This can be done only by every follower of Christ helping in the work. The state boards can see, as the local congregation can not, the most strategeic points. I say *state boards* because it was the concensus of opinion at our last state meeting at Pullman that we should divide the state into east and west Washington. The east side [illegible] already organized as "The [illegible]ire Christian Missionary Socie- [illegible] W. S. Lemmon, of Spokane, as [illegible]ing secretary.

The west side brethren will meet in Seattle, October 25, 26, to perfect their organization. When this is accomplished the state organization will dissolve into the two, as soon as the legal phase of the question can be adjusted.

Already plans are being laid for advanced missionary work, and two missionaries are to be employed on the east side.

Three new organizations were created this year, and 976 souls added, making our number 5,824, or one member to every 125 of our population.

Oh, the mighty work before us! God give us power and give us men!

F. B. Huffman, Cor. Sec.
Palouse, Wash.

Western Pennsylvania.

Western Pennsylvania is one of the large mission fields of the United States. There is a population of two million three hundred thousand, which is exceeded in number by only eight states of the union. Most of the Disciples are in the ten southern counties—over sixteen thousand of the members—and less than one thousand in the other fifteen counties. This being the region in which the gospel restoration was

(*Continued on page 1399.*)

❁ ❁

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

BEST AND CHEAPEST
LINE TO CALIFORNIA
Salt Lake Route

Beautiful Scenery
Fine Roadbed
Elegant Equipment

Everything New and Up-to-date

The Best Dining Car Service in the West

Daily Through Sleepers from
Chicago, Omaha and Denver to
Los Angeles

Be Sure Your Ticket Reads via
The Salt Lake Route
Information gladly furnished
by any representative

J. L. MOORE, T. P. A., Salt Lake City
E. W. GILLETT, T. C. PECK
G. P. A. - Los Angeles - A. G. P. A.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Covina, Oct. 13.—Our church was never so prosperous. Eight additions since September 1; 6 by confession and baptism—J. W. Utter.

COLORADO.

Loveland, Oct. 16.—Four additions yesterday: 2 on October 8.—A. O. Walker, Pastor.

DELAWARE.

Ocean View, Oct. 15.—I have just closed a two weeks' meeting at Ocean View, resulting in 10 additions.—Jacob Walters.

IDAHO.

Payette, Oct. 8.—The Lake City, Iowa, meeting closed with 30 added, C. L. Organ, minister. Had to reach beyond immediate field, as 150 had been added in last 18 months. Meeting here 7 days old with 18 added. Frank McCray sings.—O. E. Hamilton, evangelist.

ILLINOIS.

Special to The Christian-Evangelist.

Lincoln, Oct. 15.—One hundred and twenty-three to date; Episcopal rector spoke on "Holy Baptism" one night. Answered next night, "Baptism and New Testament Church." Great interest.—Wilson and Lintt.

Ludlow, Oct. 14.—Our meeting closed last night; 15 additions—10 by confession, 4 reclaimed, 1 by statement. E. E. Nelms, of Edinburg, conducted the singing. We can make engagements after January 1.—Lew D. Hill and Wife.

Toluca, Oct. 19.—One more addition last Sunday by statement.—S. P. Telford, pastor.

Joliet, Oct. 17.—One confession at First Church last Lord's day.—Ben N. Mitchell.

Paris.—I am holding a meeting at Bell Ridge, 10 miles from Paris; 62 additions in 15 days. H. M. Brooks is singer.—Finis Idleman.

Fairfield, Oct. 18.—One addition last Lord's day—from the U. B. church. The Christian Endeavor Society is taking on new life and all departments are forging ahead. We are planning to hold a revival, beginning November 5.—Allen T. Shaw, pastor.

Heyworth.—Our meeting closed Oct. 15, with 67 additions; 41 baptisms, 3 from the Presbyterian, 1 each from the Baptist, the M. E., and the U. B. churches. The church is greatly edified and strengthened by the meeting. Brother Monser was the evangelist. During the latter half of the meeting we were greatly blessed in song by Mrs. J. E. Powell, of Bloomington.—J. P. Givens, Pastor.

INDIANA.

Columbus, Oct. 16.—I began here October 1. Work starts off well. Sixteen have been added.—W. H. Book.

Knightstown, Oct. 25.—At Shiloh, Hancock county, we have just concluded a two weeks' meeting with my father, James W. Conner, as pastor. There were 18 additions—16 by baptism and 2 by statement.—E. S. Conner.

Indianapolis, Oct. 10.—I closed a 10 days' meeting at Plum Creek, Rush county, with 22 additions—17 baptisms, 2 from Baptists, 3 by statement. Two baptisms at Sandborn last month not reported.—L. E. Murray.

INDIAN TERRITORY.

Davis. Oct. 16.—One confession last night. The attendance is increasing every week.—O. M. Thomason.

IOWA.

Prairie City, Oct. 21.—Eight added recently—7 by baptism and 1 by statement.—C. H. Strawn.

Ottumwa, Oct. 18.—Since last report there have been 24 additions to the First Church; 18 of these came in a short rally held by our retiring pastor, Wm. J. Lockhart.—C. S. Miller.

KANSAS.

Clay Center, Oct. 15.—Fourteen additions today; 9 by confession, 5 by letter and statement.—Otho Moomaw, Minister.

Winfield, Oct. 19.—Our meeting has been in progress 5 days, with 10 additions. H. A. Northcutt, evangelist.—Albert Nichols, pastor.

Pardee, Oct. 16.—E. J. Wright, of Leavenworth, closed a three weeks' meeting here last night, resulting in 11 additions—8 by confession, 2 by statement, 1 restored.—J. A. Miller.

Manhattan, Oct. 13.—Our meeting began Oct. 6, with the Wright brothers as evangelists.—J. Edward Cresmer, pastor.

Pardee, Oct. 9.—I am in a good meeting with this church; 10 accessions to date. J. S. Spears, of Hamlin, is the pastor.—E. J. Wright, evangelist.

Galena, Oct. 16.—Our meeting is two weeks old, with 13 additions. Interest increasing.—J. P. Haner.

Lincoln.—I preached for my brother, J. G. Engle, at Delavan, October 1; baptized two men at Lincoln October 16; begin a meeting at Dwight October 18. Lincoln needs a pastor.—N. Ferd Engle.

Council Grove, Oct. 17.—I am in a big tent meeting. The present pastor, John Wesley, has been here but a short time and is not yet acquainted with the field or the people. Last night 185 persons confessed Christ. Brother Webb is the song leader.—J. V. Updike.

KENTUCKY.

Latonia, Oct. 17.—One added by letter last Sunday.—Harlan Runyan.

LOUISIANA.

Lake Charles, Oct. 17.—One addition from the Congregationalists on Oct. 15. B. B. Sanders begins a meeting with us Oct. 20.—Roy Linton Porter, Minister.

MISSOURI.

Springfield, Oct. 22.—I am in a meeting, resulting in 19 additions in three weeks: 14 by confession, 3 by letter and 2 by statement.—D. W. Moore.

New London, Oct. 21.—Our pastor, E. M. Richmond, closed a two and one-half weeks' meeting last night with 57 additions—42 by confession, 1 from the Baptists, 3 restored and 11 by letter. This is the largest meeting that has been held in New London since 1892, and in many respects surpasses that one. The board of officers extended a call to Brother Richmond for half his time with an increase in salary and two weeks' vacation.—Benton B. Megown, Clerk.

Butler, Oct. 18.—We have had 10 additions within the last month, 9 by relation and 1 baptized. All lines of work are vigorous and active. The future is very bright.—H. Jas. Crockett.

Windsor.—The Leonard-Mundell meeting in progress at Cloverdale is growing in interest. Brother Mundell goes from here to Lincoln to assist Brother Allen.

Kirksville, Oct. 16.—Thirty-eight have been added the past six Sundays at regular services.—D. A. Wickizer, pastor.

Brunswick, Oct. 18.—Six confessions since revival closed, October 8, and 1 by statement. We are much pleased over the interest the young men are taking in the Master's work.—E. H. Williamson.

Lebanon, Oct. 10.—Two confessions here and 4 at Hazel Green during the summer.—G. T. Smith.

New London, Oct. 13.—Our meeting continues another week; 47 additions.—E. M. Richmond.

Elvins, Oct. 10.—Having good meeting here; C. E. Dunkleberger, the pastor, is doing the preaching. Sixteen additions and good interest. The meeting will continue a few days longer.—John S. Zeran.

Hager's Grove, Oct. 15.—I just closed a meeting resulting in 22 additions; 14 confessions, 5 by letter and 3 reclaimed. A church was reorganized with 85 members and money raised for a preacher.—R. B. Havener.

Weaubleau, Oct. 16.—I just closed a two weeks' meeting at Wheatland with 14 additions—10 baptisms, 2 by statement, 1 reclaimed and 1 from the Methodists. J. D. Babb and I will begin a meeting October 23 at Hermitage. We hope to make them self-sustaining.—S. E. Hendrickson.

Kansas City, Oct. 16.—I began work for Hyde Park Church October 8. There were 6 added by letter that day and 3 on October 15. We will enter the simultaneous campaign with the churches of greater Kansas City October 22, conducting our meeting with home forces.—Louis S. Cupp.

Flat River, Oct. 15.—Our meeting at Elvins is 16 days old, with 10 confessions and 6 from the denominations. J. S. Zeran and wife, of Farmington, Mo., have charge of the singing. C. E. Dunkleberger, the pastor, is doing the preaching.

Isadora, Oct. 16.—I just closed a two weeks' meeting, resulting in 26 additions—17 by confession, 6 by statement, 2 from M. E. and 1 from U. B.—Challie E. Graham, Minister.

Eldon, Oct. 18.—I am assisting S. O. Burks in a two weeks' meeting with the Pleasant Mount church; 24 additions, 16 confessions. Churches needing my services either for meetings or as regular minister, write me at Eldon, Mo., R. F. D. No. 1.—W. H. Scott.

St. Louis, Oct. 16.—Seven additions to the Liberty church, Audrain county, October 15.—W. H. Kerns.

Carrollton, Oct. 17.—Four confessions at Cyclone.—J. J. Limerick.

Bowling Green, Oct. 12.—In the last month I have baptized 27 at Louisiana. Twenty-two made the good confession last Lord's day; 5 took membership by letter, making in all 32 additions. The "Oliver meeting" closed there October 6.—E. J. Lampton.

Grayson, Oct. 20.—Earl M. Todd, recently pastor for West London Tabernacle, London, England, has been here for nearly three weeks. Result thus far, 9 confessions. Brother Todd is a son of Marion Todd, of blessed memory. After twelve years in England he returns to labor for the Master in his native land. Brother Todd is able, scholarly, devoted, consecrated. He is approximately an ideal man, preacher and pastor. Brother Todd has won all hearts without once resorting to the common practice of "telling funny anecdotes." His sister, with a thoroughly trained voice of great sweetness, compass and power, has greatly helped in the work. We look for still greater results.—W. A. Oldham.

Warrensburg, Oct. 17.—There have been 7 additions at Lone Jack since last report—5 by confession, 2 by statement. Also 2 by statement and 1 by confession at Rich Hill.—King Stark.

OHIO.

Hamilton, Oct. 16.—One confession and 1 addition by letter October 15 at the Lindenwald church.—W. H. Hedges.

Canton, Oct. 18.—The meeting is a great success; 246 additions in 14 days.—J. D. Johnson.

Athens, Oct. 16.—Three added October 15—1 confession and 2 from the Baptists.—T. L. Lowe.

Greenville, Oct. 1.—My meeting at Herrick, Ill., resulted in 19 additions—10 by immersion, 1 from the Baptists, 1 restored and 7 by statement. W. W. Jacobs, the minister, was with me three nights. I

500 HOMES FREE

and 20 acres good land is paying 12 per cent now, endorsed by the best people, a Christian enterprise, for our people Are you interested? A 2c stamp will get Booklet, full information. C. H. McMullan, Greenville, Ala.

began a meeting here October 15.—R. W. Stancell.

Columbus, Oct. 13.—The work at Chicago avenue is progressing nicely; 12 accessions—6 by confession, 1 by baptism, 3 by statement, 2 by letter. We are planning for larger things.—D. Jay Good.

OKLAHOMA.

Moore, Oct. 18.—I recently held a ten days' meeting resulting in four additions, making 180 during the last seven months.—C. P. Kelly.

Oklahoma City, Oct. 16.—Four additions yesterday and 6 on October 8.—Sherman B. Moore.

PENNSYLVANIA.

California, Oct. 20.—I closed a three weeks' meeting last night. Nine were added—5 by baptism, 2 by letter and 2 by statement. H. L. Atkinson is the minister. Our next meeting is at Squirrel Hill, Pittsburg.—F. A. Bright, Evangelist.

Daley.—Evangelist Harvey S. Stoner, of Massillon, O., has just closed a good meeting, resulting in 6 additions, 5 baptisms. The audiences were large, some coming 14 miles over the mountains.—David C. Lambert.

TEXAS.

Pioneer School House, Oct. 10.—On September 10 it was our privilege to preach the first sermon by a minister of our church at this place. There were 6 additions; 2 baptized, 3 by statement, 1 reclaimed. On October 8 I organized a band of 10 into a mission church to be under the care of the Jom church until they are strong enough to stand alone. I will preach for them once a month.—Harold Baldwin, Woodson, Tex.

Jom Church, Oct. 10.—We began work here September 3 and I will preach for them once a month. Jom church received into fellowship 30 members from the harvest reaped by our great northwest Texas camp meeting. — Harold Baldwin, Woodson, Tex.

Commerce, Oct. 14. — The Sanders-Douthitt meeting is a great success; 67 additions to date—27 baptisms. Steps were taken October 8 for the rebuilding and enlarging of our church building. Brothers Sanders and Douthitt are "workmen that need not be ashamed." They are God's noblemen.—W. A. Wherry, minister.

Garland, Oct. 18.—I closed a two weeks' meeting at Alvarado last Sunday night with 13 additions. The church wants a good live man for a pastor.—Chas. Chasteen.

Denison, Oct. 16.—I have been with the First Christian Church two months, during which time we have had 24 additions to the church from all sources, and the Sunday school, Christian Endeavor and prayer meeting are well attended.—Geo. W. Lee.

McKinney, Oct. 17.—Elder Jno. M. McKinney and the writer recently closed a short meeting at our East McKinney mission, with 31 additions. A church was organized with 47 members, and a ladies' aid with 26 members. A building will be erected at once.—G. L. Bush.

WISCONSIN.

Ladysmith, Oct. 16.—One baptism yesterday at Ladysmith; 2 baptisms recently at Moro.—H. F. Barstow.

* * *

Oil Cure for Cancer—Epithelioma on Left Side of Nose Cured.

Delphos, Ohio, June 11, 1905.

Dr. D. M. Bye Co., Indianapolis, Ind.

Gentlemen—The sore on my wife's nose has entirely disappeared, and she is as happy as a lark. I can see nothing, but she says there is a very small scar where it was, but I think that will go away in time. Yours respectfully,

R. H. MARTIN, Lock Box 13.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

The Call of the States.

(*Continued from page 1397.*)

inaugurated, it can be said that mighty works have been done. But we believe that the day of larger things is dawning. There is preparation for a great gathering of Disciples from all lands at the centennial in Pittsburg in 1909.

The simultaneous evangelistic campaign, beginning October 29, is a harbinger. The hearts of the people are stirred, the whitened fields are a Macedonian call, and they will respond with a liberal offering. There is much to do in strengthening the cause in the ten stronger counties and this work will be continued; but an urgent appeal is being made for more funds to enter the fifteen counties where the cause is weak and start new mission churches and help support them, that a solid front may be ready to welcome the great company of 1909. Every county must be represented. There are seven counties in which there has been no work done as yet towards planting the cause. Twelve county seats are among the unchurched cities. There are sixty-five cities of over three thousand population. Eighteen of these have come into existence since 1880. Thirty-four have multiplied in population three times in the same period. There are churches in only twenty-eight, leaving thirty-seven to be entered by the gospel. In many of these there are splendid nuclei of Disciples waiting and ready to help establish the cause. We are trying to raise $5,000 and double the work of last year. The work that has been done is a guarantee of greater possibilities.

J. A. Joyce, Cor. and Fin. Sec.

West Virginia.

The state offering should be observed by the churches, and sermons should be preached indicating the needs of state work. All state corresponding secretaries should have "days of opportunity" printed on their letter heads, commencing with November 5. All our churches need is more education on our obligations to God and the cause of missions. The four great offerings ought to be emphasized in all our congregations, that is, state work, general home, foreign and church extension. And these days of opportunity ought to be kept before our people.

Moundville, W. Va. A. Linkletter.

Wisconsin.

Her Forces—She has 1,787 members; 12 ministers preaching all the time; 7 ministers preaching part of the time; 31 churches, some of which are strong, and some very weak.

What She Did Last Year—Made a new increase of 353 members, or 24 per cent; added 4 churches to the list; contributed $1,600 to missions.

Her Needs—A more rapid going on unto perfection; every missionary day observed by every church; boys' and girls' rally day observed by every Sunday school; an auxiliary to the C. W. B. M. in 31 churches; a strenuous effort on the part of every individual Disciple; to have a church wherever there is a family of "scattered Disciples"; $2,500 for state missions; $1,000 besides for Scandinavian missions.

H. F. Barstow, Cor. Sec.

Ladysmith, Wis.

Missions in the Provinces.

The home mission work in the provinces of New Brunswick and Nova Scotia during the present year has been progressing steadily and with some encouraging features. The receipts per annum for this particular work amount in all to less than $800, nearly half of which is expended in annual grants to four of our weak churches. With the remaining portion an evangelist is kept continually in the field and other special work done.

Since the beginning of the current year at special meetings held by the evangelist there have been eighty additions made to the churches and one church that was receiving aid from the board has been made self-sustaining. This is sufficient to encourage us and we are further buoyed up by evidences of a growing interest among our brethren in home missions and indications of a greater loyalty to the board in its efforts to carry on the work. The particular aim of the board at present is to make our weak churches, of which there is a large percentage, self-sustaining, and the particular church we have in view for the current year is the one at Pictou.

It is scarcely possible for any one in the progressive west to conceive of the well-nigh impenetrable wall of opposition to the progress of our work made by a people of intensely conservative minds, religiously saturated with ultra-denominationalism. No speedy results can be expected, but only such progress as may be made by battering the wall continually and breaking it down crumb by crumb. Under these circumstances such results as are named above, meager though they may appear by the side of those given by some of the state boards, give us courage and stiffen us for more strenuous work in the future, for which we have a large field.

There is only one member of our brotherhood in each four hundred of the population in these provinces. We have 26 churches and only, at the present time, nine preachers. There are a number of openings for godly preachers who may be looking for hard work and small pay, and we can promise them plenty of work of a character calculated to make them mental and spiritual athletes.

L. A. Miles, Secretary.

Go Southwest Now!

and see for yourself the opportunities for making money—for home building in Oklahoma, Indian Territory and Texas.

Prospects were never brighter—the crops are fine and show plainly the possibilities of the Southwest for you. There is an actual need of more hands to develop the country. In the Southwest are vast areas of unimproved land not yet producing the crops of which it is capable. Practically the same thing is true of the towns. Few lines of business are adequately represented. There are openings of all sorts for the *right men. Are you one?*

An Exceptional Offer

To enable you to see the Southwest, its advantages and opportunities, the M. K. & T. R'y will, on October 17th, November 7th and 21st, December 5th and 19th, sell round trip tickets to all points Southwest at *less than one fare rates.* Tickets permit of stop-over going and returning and are good twenty-one days from date of sale.

Write to-day for particulars
and ask for our paper "The
Coming Country"

S. G. LANGSTON
General Immigration Agent
ST. LOUIS, MO.

MKT

Midweek Prayer Meeting.

By W. F Richardson.

November 1, 1905.

PREMATURE EFFORTS AND LIFE'S FAILURES.—Gen. 3:16; Ex. 2:11-15; Acts 7:25; Matt. 20:20-28.

There is a time for everything that is right. See Eccl. 3:1-8. God is never in a hurry, yet ever hastens toward the accomplishment of his purposes. He who would wait for thousands of years, till the fullness of time was come, before sending his Son to save a lost world, would have us regard the fitness of time for doing our work in the world (Gal. 4:4, 5). Many of life's failures have arisen from men's efforts to do life's work before they were prepared for it, or to accomplish the end of life by other than the divinely appointed means. The Scriptures assigned for our lesson afford three instructive examples.

1. To know is as essential to man's happiness as to be. His first temptation came to him in the guise of offered wisdom. "You shall be as gods, knowing good and evil," said the tempter to Eve. She forgot that the way of true wisdom was already opened to the children of God, through daily obedience to and communion with him. It was the privilege of her consort and herself to learn in the quiet and holy school of God's daily presence and love. But she coveted a short road to wisdom; to find some one act or experience in which the labor of years might be avoided, and infinite knowledge flash in one transcendent beam upon her sight. Her haste led to disobedience, and her disobedience to ruin; while the dark cloud of shame and conscious sin obscured the very light she had before enjoyed. The failure of our first parents was due to premature and self-conceived attempts to reach what they were not content to arrive at by the divinely ordered way.

2. Moses had been reared with the purpose ever before him to deliver his people. All the circumstances of his infancy and childhood were shaped by providence to this end. He delayed the divine purpose, or at least made for himself the way more difficult, by his unseemly haste. God did not intend to deliver his people by the arm of man. When, therefore, Moses assaulted the Egyptian and slew him, hoping that his people would rise and fight for their freedom, he met with sorest disappointment. The chosen people were not yet ready to follow his leadership; and it was not God's intention to bring them out through the victories of the battle field. His arm alone was to have the glory of the deliverance, so that Egypt might know Jehovah's supremacy in earth and heaven. Forty years of lonely sojourning in the wilderness must atone for the error of Moses, ere he should return to follow more humbly the leading of the divine hand.

3. In the last passage from the gospel of Matthew, we have the story of the impulsive request of James and John for preferment in the kingdom which they expected Jesus soon to establish on the earth. They, too, were unfitted for such exaltation, and only a baptism of suffering could prepare their brows for crowns, and their hands for sceptres. So bold to assert their readiness to rule over their fellow men, they were cowardly in the presence of their first real danger, and when their Master was arrested in Gethsemane, "they all forsook him and fled." We may well pray to be delivered from presumption, and to be given patience to wait for the divine indication of duty, ere we hasten to choose for ourselves a way that may lead to shameful defeat.

* * *

Fresh Milk
is always obtainable. Borden's Eagle Brand Condensed Milk is absolutely pure cows' milk combined with the finest grade of granulated sugar. For sale at your grocers. Avoid unknown brands.

Christian Endeavor.

By H. A. Denton.

November 5, 1905.

AM I KEEPING MY CHRISTIAN ENDEAVOR COVENANT?—Mal. 2:5, 6; Ps. 51:6; 2 Cor. 8:21.

For the Leader.

We have come to another consecration meeting. The time was in many societies when this was the one feature of Christian Endeavor that was looked upon with some fear and misgiving. There were those who had suffered a reaction from the overdone experience meetings where one always had the same stereotyped speech to make. They had no thought of going back to this. So they dropped the consecration feature out of Christian Endeavor.

Now this was a mistake. This feature of Christian Endeavor was not meant to be a repetition of the old thread-worn experience meeting. It was meant to be, like the features of Christian Endeavor, a real, live, earnest work. Upon this day we come together to renew our covenant. We do this in secret. But it is a great help to us to do so in public. It commits us. Then it is a help to others. We help one another by thus telling out in the meeting of the desire to live more fully up to the good way in Christ. Let us not shrink from this opportunity. Rich and sweet will be our fellowship in this meeting if we do all we may tonight.

For the Members.

1. The covenant is at the heart of the good service we give. This is true in all relations. Of little use is the service that is no deeper than the outward parts. It may be argued that if one keeps it up continually it is just as good to the one to whom we render such service. This I do not concede. But if I did, there would be the one who renders the service. What of the effect it would have upon him? Would it do him just as much good? Would he get the same enjoyment? It would be stretching the truth to say he was getting any pleasure out of a service that was not from the heart. We must be in earnest.

2. If I make a covenant and do not keep it, what effect does it have upon me? It makes me unhappy. No one is truly happy when he is living the life of broken promises. Then it affects him in a general way. Not alone in the one thing in which he broke faith, but in all other matters of honor or promise he becomes careless, unreliable, and worthless. This demoralizing of the whole by the lapsing of one of the parts is a law that is true in every observation. Some one may think he has found an exception, but he will find the appearance of such is due to an observation that has overlooked some of the facts. If I break my covenant in one particular, I am on the way to the ruin of my ability to keep any part of any covenant.

3. There may be some one who will think within himself that he has had more peace since he seared over his conscience and quit trying to keep his promises than when he had a keen conscience on the matter. He may be escaping a certain unpleasantness; the hurting of a good conscience that has been outraged. But let him not think he is not suffering injury because he does not feel the pricking of his conscience. He has only suffered sin to destroy the delicate apparatus with which God provided him to detect self-injury. If he gets no signals from within, he feels no pain. This, however, does not mean that injury is not going on all the time. The absence of pain does not mean the absence of injury. In fact, the condition of the seared conscience is the most serious, and should be the most alarming, condition we can sustain.

4. This much has been said of covenant keeping in a general way. How, now, should we feel about the keeping of our Endeavor covenant? Will not the same law hold good with reference to this as to all other covenants? Certainly it will! If one is not prepared to accept this, let him put the statement to the test. Let him take the case of one who begins to treat certain parts of the covenant—the pledge—lightly. Let us say that he will neglect Bible reading. Does he not become indifferent in the things the Bible commands? Does he not come to a place where he can say he does not care much for what the Bible says? He will care little for its society, and may it not be said that he cares little for his Master? The fountains of his ciety, and may it not be said that he cares little for his Master? The fountains of his soul will dry up. He can think of nothing to say. If he could, he would lack the spirituality to say it. He can no longer parry with fervor. He is a dead member. After a time he begins to absent himself from the society. He soon quits coming. Let us sound the trumpet! Let us call the faithful to the mount of fasting and prayer! We must light the old fires once more.

Quiet Hour Thought.

Do I make the keeping of the pledge a matter of the deepest convictions and emotions of the heart?

DAILY READINGS.

S.—A covenant-keeping God.	Ex. 20:1-7.
T.—By a new sacrifice.	Ps. 50:1-15.
W.—Everlasting.	Isa. 61:6-11.
T.—By blood.	Mark 14:23-25.
F.—Transgressed.	Hos. 6:4-7.
S.—A covenant-keeping God.	Exo. 20:1-7.
S.—Topic—Am I keeping my Christian Endeavor covenant?	Mal. 2:5, 6; Ps. 51:6; 2 Cor. 8:21. (Consecration meeting.)

* * *

THE BIBLICAL WORLD

Contains Articles of

SPECIAL INTEREST TO MINISTERS

OCTOBER ISSUE—

SAYCE: *The Age of Abraham.*
MCFADYEN: *The Messages of the Psalms: Psalm* 126.
VOTAW: *Books for New Testament Study.* (A very comprehensive bibliography of 50 pages with critical notes.)

NOVEMBER ISSUE—

WILLETT: *Illustrated Article on Jerusalem.*
MCFADYEN: *The Messages of the Psalms: Psalm* 95.
BEHAN: *The Trustworthiness of the Gospel: A Syllabus of Study.*
BARTLETT: *Sunday Among the Primitive Christians*
FORBUSH: *Ecclesiastes and the Rubaiyat.*

SUNDAY-SCHOOL WORKERS

should read the December issue containing these articles on the Life of Christ, which is to be the subject for study during the coming year.

EDITORIAL: *Why Do We Study the Life of Jesus?*
HOBEN. *The Land of Jesus* (illustrated).
NASH: *Jesus and Current Judaism.*
BAILEY: *John the Baptist.*
VOTAW: *Chronology of the Ministry of Jesus.*
ADENEY: *Jesus' Thought About Himself.*
MATHEWS: *The Imitation of Jesus*
GATES: *The Use of the Laboratory Method in Teaching the Life of Christ.*
MERRILL: *How Shall We Teach the Infancy Stories?*
BALDWIN. *How I Propose to Teach My Class in* 1906.
FORBES: *How I Propose to Teach My Class in* 1906.
FORBUSH: *How I Propose to Teach My Class in* 1906.
HODGE: *Service of Worship in the Sunday School.*
Best Books on the Life of Jesus.

Subscription Price $2.00 a Year.

Three Months' Trial Subscription 25 cents

Address Department 13

The University of Chicago Press
CHICAGO AND NEW YORK

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning and scaly eczema, rashes, inflammation and chafing of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment is simply wonderful, frequently curing in a single night.

Sunday-School.

November 5, 1905.

ESTHER PLEADING FOR HER PEOPLE. —Esther 4:10-5:3.

Memory Verses, 13, 14.

Golden Text.—The Lord preserveth all them that love him.—Psa. 145:20.

The book of Esther is one of the least religious books in the Bible. Indeed, if we should find it in a collection of miscellaneous literature it would never occur to us that it had any claim to be considered a religious book at all. Not only is the name of God not found in the book, but it is devoid of religious teaching and of spiritual ideas generally. The virtue which it aims chiefly to inculcate is loyalty to the nation rather than loyalty to Jehovah. As Daniel is represented as one who remained faithful to God at peril of his life in the midst of temptations to idolatry, so Esther is depicted as one who was faithful to her own people, not ashamed of her race, and who risked her life in their behalf. The story thus points to a form of national pride which was wholly secular, so far as this statement of it is concerned, and quite different in tone from Israel's earlier pride in being the chosen people of Jehovah.

The book is probably of late date—one of the latest in the Bible. It is anonymous, and the writer does not claim to be contemporary with the events described. The book was certainly one of the last to be received into the canon. Its claim to a place in the sacred collection was long disputed by many Jews, and the early Church was not unanimous in accepting it. Athanasius, for example, put it in the doubtful list. Luther said that he wished it had never been written. In its retention, however, the common wisdom of the Church has outweighed the opinions of those who were against it. We may well be glad that it has survived, for it is a beautiful story and illustrates forcibly some important truths, both of morals and of manners.

The chief purpose of the book was, first, to rouse the patriotic pride and loyalty of the people; and second, to recount the origin of the feast of Purim. It has been much disputed whether the book is history or fiction. As history, it contains some elements of improbability. The events, some of them of great importance, are not recorded or referred to in any contemporary historical writing, Biblical or non-Biblical. The king's first proclamation (1:22) is utter folly; while his second (3:13) orders a wholesale massacre on a ground too trivial to have weight even with an oriental despot. It seems incredible that any ruler should with equanimity give the land over to civil war issuing in the loss of seventy-five thousand lives (9:16); and equally incredible that a relatively small number of Jews scattered through the empire should have been able, without special divine aid (which is not claimed), to play such havoc with their overwhelmingly more numerous opponents. Moreover, the poetic justice of the Haman and Mordecai episode works out in a way almost too good to be true, and suggests, in the absence of proof to the contrary, creative literature rather than a mere record of events.

On the other hand, the argument from the silence of other histories is not conclusive, for our knowledge of the times is by no means complete and the Persian historians would have little desire to record an event in which their people figured so ingloriously. The king's first edict, issuing from a six months' revel (1:4) would naturally be maudlin folly, and the second could be explained by his blind confidence in his court favorite. Moreover, the feast of Purim actually existed, and if this narrative is unhistorical the origin of the feast is wholly unaccounted for.

The great value of the book—which is not in the least affected by the question of its historicity—lies in its illustration of certain moral principles: That haughtiness and pride often prepare the way for their own destruction; that spite is suicidal; that the plotter of evil sets a trap for his own feet; that faithfulness to one's friends and family is always admirable, even when those friends are objects of general ridicule or hatred—these are some of the lessons with which the names of Esther, Haman and Mordecai have become permanently associated.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

WANTED—Investors to take stock in bank established. Will bring large returns on money invested. Guaranteed safe. Address Banker, care Christian-Evangelist, St. Louis.

CHORISTERS and PREACHERS Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

MARRIAGE CERTIFICATES

AND

Wedding Booklets

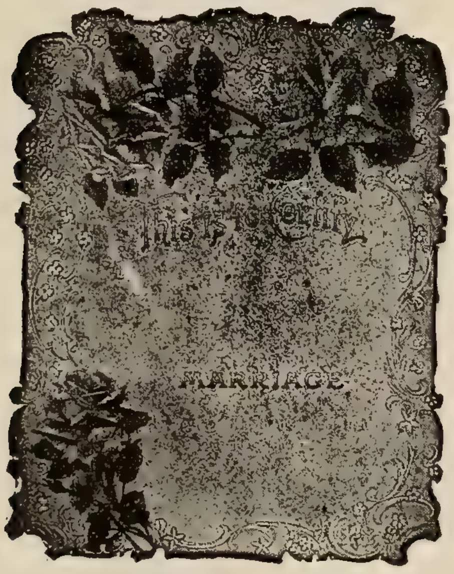
Something Nice for a Nice Occasion

IS WHAT WE HAVE.

ONE OF THE LARGEST STOCKS

of the very Prettiest Styles

CERTIFICATES

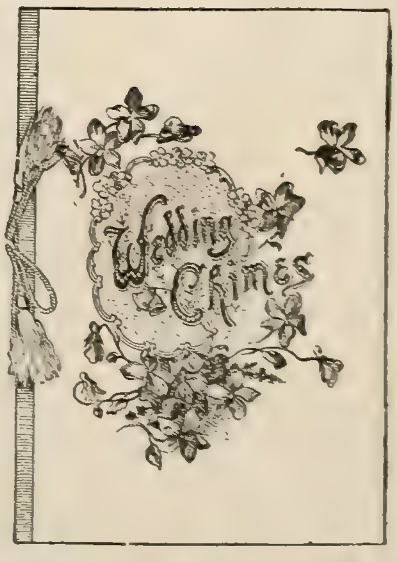


Photographic reproduction of one of our handsome Marriage Certificates.

No. 17—Oblong; neat, plain, engraved border, lithographed on bond paper	15c
No. 46—Violets, with rococo border in gold; 12 by 15 inches	20c
No. 48—Rococo design, with artistic arrangements of roses; illuminated lettering; 14 by 17 inches	25c
No. 60—Roses overhanging a page of certificate; 11 by 16 inches	25c
No. 54—Orange blossoms enclosing gothic window showing church in the distance; 14 by 18 inches	30c
No. 55—Upright; photo space, with spray of roses surrounding border of violets; neat effect; 14 by 18 inches	30c
No. 51—Spaces for photos encircled by lilies-of-the-valley; violets and roses at corners; 20 inches	35c
No. 70—Upright; large and attractive design of roses and landscape; quite new; 15 by 20 inches	35c
No. 72—Upright; rich design of chrysanthemums on dark background; entirely new; 15 by 20 inches	35c
No. 49—Very neat; border decorated with forget-me-nots; 12 by 14 inches	20c
No. 133—Oblong; printed from steel plate on very heavy cardboard; very neat; 14 by 19 inches	50c

WEDDING BOOKLETS

"In Wedlock;" good booklet at moderate price; bound in white, showing embossed spray of orange blossoms; title stamped in gold, 32 pages, with historical and biblical illustrations; gilt edges; 6 by 7 inches	35c
"Wedding Chimes." In leatherette and satin; ornamented with embossed violets; 20 pages, with floral designs and landscapes; full of selected poetry, containing marriage certificates and pages arranged for autographs of bridal party, guests, etc.; 5 by 7 inches	50c
"Orange Blossoms." Book of 24 pages, spacing for certificate, guests' names, good wishes, etc.; cover in gold and colors; the text is Old English, with large illuminated borders and initials in gold and red; 5 by 7 inches	50c
"Wedding Roses;" as the name suggests, this is a bride's book, illustrated throughout in roses; the designs are printed in dainty colors, all very artistically arranged; the selections are new and very different from other booklets, and the arrangement of pages affords ample room for making a record of all the events of the wedding day. The cover is unusually attractive, with title stamped in gold; silk binding; edges are gilt, and lettering of the entire booklet is engraved, giving the whole a very rich appearance; 7 by 9 inches	$1.00
"Wedding Memories;" original designs and new selections by Miss Grace Peebles; this book is substantially bound in cloth and replete with appropriate illustrations in dainty water-color effects, with alternating pages of exquisite monotints; the binding is pure white cloth, with bride roses in delicate colors enclosing the title stamped in gold; the lettering throughout the book is generous in both size and number of pages, and has met with only favorable comment wherever seen; 8 by 10 inches	$1.25
Same book in moire silk, with hand-painted cover	$5.00
Same book in flexible leather, title stamped in gold	$5.00



Facsimile of one of our Wedding Gift Books. Price, 50 cents.

SENT, POSTPAID, ON RECEIPT OF PRICE

CHRISTIAN PUBLISHING COMPANY, - - 2712 Pine St., St. Louis, Mo.

People's Forum.

How May We Know?

MOUND CITY, MO., October 12, 1905.

Dear Brother Garrison—I have read with interest and profit your recent book, "The Holy Spirit." It is stimulating and helpful. I realize that in a brief treatise it is not possible to give full scope to all phases of so vast a subject. For this reason several questions have been raised in my mind, one, only, of which I mention, and which I wish might be more fully set forth. On pages 157 to 162, discussing the conversion of the Samaritans, in which you take the view that they did not receive the gift of the Holy Spirit which is promised to all Christians, until Peter and John laid their hands on them, you continue, "It might be pertinent to ask, however, why is it today that many who believe and are baptized do not immediately receive the Holy Spirit? Many sincere Christians testify that the reception of the Holy Spirit, in such measure as to make them distinctly conscious of his gracious influence and help, was an experience subsequent to baptism by weeks, months and sometimes years." This view raises at once the question: If we can not extend to sinners the definite promise of the presence of the Holy Spirit from the moment of their obedience in baptism, as a helper in times of temptation, a presence of which they may be conscious, what encouragement can we give to tempest-tossed men who know they are powerless to overcome in their own strength? If, also, the promised Spirit is withheld in some cases, as in the case of the Samaritans, for a time, by what means may men know that he has or has not been withheld in their cases? And when and how may they know that they have received him? These are questions which, it seems to me, are raised by the view which you have taken, and which vitally concern the success of the gospel which we preach to lost men. I am fully conscious of the fact that many church members give very little evidence of the possession of the Holy Spirit, even after years of service; nevertheless, is it not true that whatever of Christian virtues they possess is due to the presence and power of the Spirit in their lives?

May your treatise stimulate us all to a closer study of this most vital subject.

Sincerely yours,

GEO. L. PETERS.

[We welcome such truth-seeking letters as the foregoing. The question which Brother Peters raises is a very natural and proper one. In referring to the statements concerning the Samaritans who did not receive the Holy Spirit until the visit of the apostles and to our statement that "many sincere Christians testify that the reception of the Holy Spirit, in such measure as to make them distinctly conscious of his gracious influence and help, was an experience subsequent to baptism by weeks, months, and sometimes years," our brother says: "This view raises at once the question: If we can not extend to sinners the definite promise of the presence of the Holy Spirit from the moment of their obedience in baptism as a helper in times of temptation, a presence of which they may be conscious, what encouragement can we give to tempest-tossed men who know they are powerless to overcome in their own strength?"

This is not a question raised, we think, by "the view" which we expressed, but by the indisputable *facts* we stated, namely: The facts in relation to the Samaritans, the disciples at Ephesus, and many other disciples in modern times who testify as we have stated above. In answer to the question we would say, we may extend to sinners the definite promise of the gift of the Holy Spirit from the moment of their complete surrender to the Lord Jesus. The measure in which they receive the Holy Spirit will be determined by the strength of their faith and the completeness of their surrender to Christ. We believe, as stated in the work to which our brother refers, that the Holy Spirit is not a fixed and unchangeable quantity in the lives of Christians, but that it depends upon the measure of our faith and obedience. Every one may feel assured that, to the extent which he yields himself to God, he will receive divine strength in overcoming his temptations and in living a worthy life.

Our thoughtful brother asks further that, "If, also, the promised Spirit is withheld in some cases, as in the case of the Samaritans, for a time, by what means may men know that he has or has not been withheld in their cases? And when and how may they know that they have received him?" These questions, we repeat, are raised by the New Testament teaching concerning the Holy Spirit and the facts of human experience. We believe also that the New Testament furnishes the answer to both questions. The fruit of the Spirit in the hearts and lives of believers is the best evidence of the possession of the Spirit. We can not have "love, joy, peace," etc., in our hearts and not be distinctly conscious of their presence. Most of us are conscious both of the presence of these fruits of the Spirit and our need of them in a much larger measure; hence our brother is correct in saying that though "many church members give very little evidence of the possession of the Holy Spirit, even after years of service; nevertheless, is it not true that whatever of Christian virtues they possess is due to the presence and power of the Spirit in their lives?" Manifestly, this is true. No one can be a Christian, indeed, without possessing, in some measure, the spirit of Christ, which is the Holy Spirit; but there are *weak* Christians and *strong* Christians, and too many of us belong to the first class. It is our privilege and our duty to seek and possess the fulness of the Spirit, that we may be "strong in the Lord and in the power of his might."—EDITOR.

Eminent Scholars Worked 29 Years
to put the Scriptures into language so plain in every word and sentence that the meaning of the original writers could never be in doubt. The result is
THE AMERICAN STANDARD
Revised Bible
which everybody, old and young, can easily read and understand without a dictionary or Bible Commentary. This text is used for all Sunday School Quarterlies because it is the plainest.
All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c. to $18.00, according to size and binding. ☞ We sell direct where booksellers will not supply.
Free—"The Story of the Revised Bible"
our 40-page book, telling why the Bible was revised, how it was done, with sample pages, bindings, etc., of the many styles issued. Send your name on a postal card, **with the name of your bookseller.**
THOMAS NELSON & SONS, 37 East 18th St., New York

* *

Extravagant Statements.

Are extravagant statements necessary in presenting mighty themes such as foreign missions? Will not such statements as "the Moravians are more apostolic than we," found in Walter S. Goode's most excellent article in the September 7 issue of THE CHRISTIAN-EVANGELIST do harm? In what respect are the Moravians more apostolic than the Disciples? Is it in name? Is it in doctrine? Is it in church government? Is it in soul winning? Is it in life? Is it not a fact that the Moravians, called also the United Brethren (*Unitas Fratrum*), arose in Bohemia and Moravia among the followers of John Huss about 1400 A. D., and by 1617 they numbered only 200,000? Is it not true also that the Moravian emigrants went to Georgia in 1735—at least 75 years prior to the restoration movement—and that according to statistics compiled in 1902, the American provinces reported 15,873 communicants and a total membership of only 23,896? Whereas the Disciples of Christ have grown to immense proportions—say one million—in less than one hundred years. What has caused this unprecedented growth? If we answer, "apostolic teaching," the lack of it has numbered the Moravians with the small denominations of the earth. I know what Brother Goode said, if THE CHRISTIAN-EVANGELIST reports him correctly; but I do not know what he meant. It is possible, however, that he meant to say: That the Moravians are spending more money—in proportion to strength—in getting a Moravian Christian missionary to the foreign field, hampered by his Moravian doctrines, than the American Christian Missionary Society in getting a Christian missionary to the foreign field, helped by the disposition and ability to preach Christ. If that is what he meant to say he meant well.

HERBERT J. CORWINE.

[That is no doubt just what Brother Goode meant. He was speaking about liberality and did not stop to qualify. Let us not hesitate to give honor to whom honor is due. We ought to lose no opportunity to approve others when we can. It will give weight to our criticisms where we can't approve.—EDITOR.]

* *

Cures Indigestion
HORSFORD'S ACID PHOSPHATE
Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

An Only Daughter Cured of Consumption.
When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country ,and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Family Circle

Big Pete Finds Himself.

BY BESS VAN BOSKIRK.

Big Pete sat cross-legged on his blanket in front of the fire, and whistled softly. His hands, long and flexible, were still, locked loosely in front of him; and Binks nudged the Yankee furtively. Those hands had been the subject of ridicule which the owner took passively, and usually whittled straight through. The quiescence was too much for Binks' peace of mind.

"Say, Pete! anything loose?" he asked. "How's the Kid a-comin'? Goin' ter be Santy Claus this yere? I'll lay my spurs to yore ole hat ye done fergit it plumb!"

Big Pete flashed a tolerant smile at the questioner. It never angered him to be teased about the "Kid," a waif that had been left at the N Bar sidetrack, and that Big Pete had carried home on his saddle. He had let the child be the pet of the "bunch" until on one memorable day an energetic little missionary held a Sunday school in the big mess room. The Kid was there, and the cowboys, too, interestedly watching the "circus," as one after the other the few small folk were catechised. When it came the Kid's turn the question was startling.

"What is Sunday for, Tommy?"

Tommy looked puzzled, then sorry, then hopeless. At last inspiration came into his rotund face.

"I'll tell yer; I know—it's the day when the men shave and—and—brand calves!" he added, explosively.

That was more than Big Pete could stand. He left suddenly, and Binks found him later sitting on the gate of the corral, whittling desperately.

"It ain't fair! It's a derned shame! The Kid can't help it; he ain't had no chance. Poor little kid!"

This was somewhat enigmatic to Binks, who considered that the Kid had been treated like the Boss of the Ranch; but next day, when the missionary left, ardent and happy, he took the reluctant Kid with him, and Big Pete's wallet as well. The boy was to be put in a "respectable family and learned to grow up like a kid ort ter."

Thereafter, at various times, Big Pete disappeared for a few days, and after each return would whittle furiously for a week, until he had settled into the old monotonous routine. Each disappearance was foretold by two or three nights of most oppressive calm, and long hours of silent gazing into the fire. Each period of absence was becoming longer and longer, and he always came back without a cent left in his long, limp pockets.

But now Big Pete picked up his stick and looked over at his pards across the fire, then waved his hands comprehensively out towards the wind and the night.

"This yere's a cemetery, ain't it? How long since you began to plant in here?"

"Oh, 'bout five year, more or less. Why? 'Feared they'll walk?"

"Naw!" Pete responded curtly. "Did ye ever hev a sarmon said over 'em?"

Binks stared.

"Wal, that's a blamed-fool question. Whar 'ud we git the white-tie, do ye reckon?"

"I dunno, only——" Big Pete cleared his throat and spoke half apologetically, "——only they ain't responsible after they're dead. An' mebbe their souls ain't easy now, goin' off without any—well, preachings, like, or words, to sorter smooth the way."

Binks vainly tried to blow a ring of smoke up into the air before he said:

"Putty late now. Reckon they've gotten their baking by this time."

But Big Pete was persistent.

"I'm goin' to the ole sidetrack in the mornin' an' send a tellygram ter Cheyenne. We might just as well hev a bang up man, seein' there's so many of these yere departed brethren. We'll meet him with all the fellers. You kin go over to the N Bar and stir up the bunch, while I'm a-gettin' news to the preacher."

Next day Binks galloped off to the N Bar through the early twilight, and Pete set out for the sidetrack. The agent was not a tenderfoot, so he sent the message as it was given him.

"To any big preacher in Cheyenne:

"You are sent for to come out to the N Bar to preach a round-up funeral sermon. Come as soon as yer kin. Pete Armstrong."

The agent at Cheyenne handed the transcribed message to his superior with an amused laugh. The superior told the messenger to take it to "that tall, white-haired Dr. Gray."

Dr. Gray read the yellow slip standing bareheaded in his hall door, with a curious girl looking over his shoulder.

"Yes, there's an answer. Here," and he started to write on the back of the telegram. Then he stopped and ran his pencil through his hair.

"Where is this N Bar?"

"Sidetrack up the road a piece," responded the omniscient messenger boy.

"But what's a 'round-up' funeral sermon, father? Cows?" questioned the girl.

"I don't know," the doctor said slowly. "This looks interesting. I'll go up to-morrow," and he scribbled an answer to that effect.

Pete hung around the box car that served for a station until his reply came. Next day, bringing two cayuses with him, he was back again, an hour too early for the train, lounging on the two chairs and one keg that served for station furnishings. When the big Overland steamed in, with a rumbling that shook the prairie and made the little ponies dance kittenishly, Big Pete sauntered up to the platform to meet the big "white-tie." Instead of the vaguely pictured divine he expected, a tall girl in a dark suit stepped down, a girl with sweet, serious eyes. Behind her a white-haired, weather-beaten man, stalwart and rugged, whose face lightened as he saw Big Pete.

"Is this Mr. Armstrong?" he asked. "My daughter, Mr. Armstrong. She came with me to sing. An accident on the ranch, is it? I'm sorry." The voice was deep and vibrant, and the cowboy felt relieved. He bowed constrainedly to Miss Gray, and wondered if the knotted handkerchief at his throat struck her as odd, and how "in thunder" he was going to get a girl to the ranch. But Dr. Gray was looking at him, and he said:

"Noer, not egsactly. It's this way; I—we—there's a lot of fellers hev died out here, and we 'lowed we'd better have one fer all on 'em."

"Oh, a stampede? and a number killed? How awful!" and Miss Gray shuddered.

"Why, no. They've been dead, an' they're buried. We just wanted some words like, ter seem—more—better!" Pete ended helplessly. The girl was looking at him, and her father was puzzled. The cowboy could not express himself in such amazing and amazed company.

He led the way around the box-car to the ponies. "Can you ride?" he asked of the girl.

"Yes, a horse," she said slowly, as though the cayuse were another species.

"Wal, a cayuse is a horse," Pete said, dryly.

"I—I know, but you'll have to walk; there are only two horses. Father, I'd better stay here in the depot, I think."

But her father was firm; she could not stay, although inwardly he much regretted that he had let her tease him into consent to her coming.

"We'll take turns walking," he said to Pete, who shrugged his shoulders.

The big mess room, where, it seemed, funeral ceremoies as well as Sunday schools were held, was full; gaunt, rough old-timers; tall, strong men in their prime; slight, wiry bronco-busters; even a few boyish-looking fellows, new to the life. They were exchanging glances and inaudible comments when the two entered, but they turned to listen, many contemptuous at first, all earnest and sober before Dr. Gray was done. And Helen sang "Face to Face," and finally "Rock of Ages," with its infinite yearning. A haggard fellow, with a cough, who sat near the door, went out on noisy tiptoes. There were no sidelong glances now. Each man was thinking of himself, alone, for Dr. Gray had somehow forgotten those dead, and was speaking to these living, men.

Then he prayed, prayed to the Mighty God of the prairies, who knew the temptations of men, their passions, their loneli-

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

ness; prayed that their strength might be manly strength, that their firm, hard muscles might be worthily used, that their life in God's own wilds might be a life unto him. Then he spoke of their homes, of the mother, the wife, the sweetheart; and at last Helen sang again, softly, all the time seeing the burning eyes, the quivering nostrils, the close-pressed lips of the man who had met them that day. When the rest poured out, Big Pete stayed, and the girl spoke quietly to her father, that the cowboy might have opportunity to recover himself. If he had had less reserve, he might have—but wisely enough he merely brought the horses.

It was much colder, but the moon was clear, and they rode rapidly, silently, two in the trail, one beside it, until the outside horse stumbled into a prairie dog hole, the force of the fall throwing Dr. Gray over his head onto the ground. Big Pete bit an oath off short between his teeth, and was on his knees by the minister in a moment. Helen had not even cried out, but she felt her heart stop beating until Pete said:

"Broken leg; unconscious. I'll gallop back to the ranch for a wagon and a doctor. No use goin' to the station. No one there but the agent. Are you afraid to stay?"

She shook her head, and he lifted her out of the saddle.

"Here's this," he said briefly, and handed her a revolver from his belt. "It's loaded." She feared it, but she knew it was safer, and she took it without a word and ran to her father. Pete helped her ease his position, then was out of sight in a breath.

It seemed ages before he returned. Dr. Gray's pitiable groaning, the moving horses, the queer night sounds of the prairie, the white moonlight, she never forgot. She could have screamed, would have, probably, but she heard the wagon coming. Even then she marveled at the speed Pete must have made, though when he asked her if it had seemed long she sighed, "An eternity." At the ranch there was a surgeon waiting for them, and he refused to let the minster be moved again.

"You'll have to stay here. These cowboys will do all you ask, and I'll send my old housekeeper over," he told Helen.

That night she watched until Big Pete made her let him take her place, long before day. He somehow seemed so authoritative. And the next afternoon he came to her with a plea to take a little rest.

"I dunno's I like to ask yer to ride, seein's that's how your father was hurt, but it would make yer feel fresh and rested. If you'd——" And Helen went with him. He talked of the clouds with a knowledge that was new to the girl, though he seemed to consider himself merely her bodyguard. After that they went daily and he brought her the mail; even fruit and magazines, though she wondered where they came from, how he got them. Twice she left her father with the housekeeper, and on business journeys for him went to Cheyenne. At these times Pete went with her to the station, and brought her home. They came to love the long rides together, silent, some of them; others full of rambling talk about prairie lore and prairie life. On the last ride before the minister and Helen left for home—it was only a week before Christmas—Big Pete told her of the Kid, and of all he hoped for him.

"I ain't much myself, but I know what good is. I—wal—I'm an Armstrong, if I am a cowboy. The Kid's to go to school. I wish he could know you. He loves singing. He's like me in that. Sometimes I wonder 'bout his folks. Pore little chap, only, 'tain't any worse not to have folks than it is—to leave 'em." His voice was very low, and she pulled her pony nearer to hear.

"Are you the——" she started to ask, but he broke in gently, as he always had, with:

"Look at that, now! Did you ever see such a flurry o' clouds? Like the down off a goose's breast, all touched ter gold." And Helen was baffled again.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers, Notre Dame, Ind.,** for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

But one point she finally won. She was going to stop for the Kid and take him home with her for Christmas, and Big Pete was to come and play Santa Claus for the boy.

He stood looking after the train that bore the old man and his daughter away, for a long wistful while, then he loosened the reins and went off into the darkness.

"A feller's that a cowboy ain't nothin' really, but she treats him as though he was a man as good as her. If—but Jerry did lie! If I'd go back he'd hev to own up—I can't do it! Oh, God, I want her—I want to do right. I'll——"

Helen found the Kid full of reminiscences of the splendid "unkleman" who came to visit him. She probably led the boy to tell far more than he naturally would. And all day Christmas she watched for the cowboy, and he came not. There had been a storm, and an accident. A man had been hurt, was dying, and as he died he told of a crime committed when he was little more than a boy. He had let a cousin suffer, one Armstrong, who was now in the west somewhere. The papers, brutally frank, gave it all.

Helen was frantic. Why didn't Big Pete come? The boy had been sent to bed, half sobbing for the "unkleman" who had not brought him Santa Claus. Helen told him stories till he went to sleep. Then she slipped downstairs to wait. The blizzard was heavier; the trains delayed, blockaded. She thought of all sorts of accident. A man had been hurt, was dying, and if her dream could come true; and she wondered if—but the bell was ringing, and she ran to answer it herself.

A tall, snow-covered man, wearing a sombrero, stepped into the hall with a new self-reliance in the poise of his shoulders, which the anxious girl noticed—but vaguely. When Helen came out from the embrace of those long arms, she laughed softly.

"Now we must tell the Kid there's an Auntie-girl, too, besides his unkleman!" she whispered.—*The Evening Post.*

* * *

Glimpse of a Curious Island.

The streets of Funchal are paved with small cobbles, worn slippery by the runners of the sledge, or *carro,* that there serves the purpose of a wagon. These sledges, drawn by oxen or mules, are very unpretentious indeed, being little more than rough logs fastened together in some medieval fashion. It is surprising, however, to see the loads of merchandise, corn and so forth, that can be piled on these raft-like transport wagons. The *carro* we are invited to enter is, however, very different. Gorgeous with crimson cushions, gilded roof and plush curtains, it reminds one of the sedan chair of our great-great-grandmothers, except that it is open at the sides, unless perchance a dark-eyed senorita draws the curtains to protect her from the sun, or maybe from the too ardent gaze of the handsome driver who walks by the side. Steadily, and apparently with little effort, the slow oxen pull us up the narrow, winding streets, passing the cathedral on our way, each turn opening fresh vistas to our delighted eyes, and we long to stay and examine more closely the shops and the streets, and more especially the people themselves, in their quaint headdress, and all wearing the soft, high, leather boots made especially for walking on the slippery cobbles.—*Leslie's Weekly.*

* * *

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15, via the Chicago, Union Pacific and Northwestern Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For ticket, sleeping car reservations and full particulars, apply to your nearest ticket agent, or to S. A. Hutchison, Manager, 212 Clark St., Chicago.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References Correspondence Solicited

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

A Successful Week in Japan.

BY MAUDE W. MADDEN.

My Bible woman, Miss Kiyomi Kawamura, left Sendai on the early morning train to join her father, Evangelist Kawamura, on a little tour during the old style new year's. This is the most favorable time for winter work in the villages, because the farmers are at leisure. The weather was blizzard like; cold winds, with occasional flurries of snow, and a sun scarcely discernible through the lowering gray. Since there seemed no prospect of a change for the better, some of the girls said: "Kiyomi, you'd better postpone your trip a week, it will be bitter cold in the country," and others added: "Country beds are cold; only one pad between you and the floor." But Kiyomi laughed and replied: "You can't frighten me; it would be a great thing, now, wouldn't it, to give in to *the weather?* As for the beds, country people have no regard for time, so I doubt if I shall need any bed at all, Saponara," and she was gone.

Just a week later she returned with this report:

"I met my father at Ishikoshi, the railroad terminus of our trip, about thirty miles from Sendai. We walked about four miles to our church at Izuno, stopping at Wahanayagi, half way there, to notify the Christians of the meeting. We found thirty children and fifty adults waiting for us. We had a meeting for the children first; then for the older ones. These lingered till near midnight, asking questions about The Way. (Izuno is just a farmers' village. Our church meets in the home of one of them, who is also a county official. Ever since this man became a Christian he has gathered his friends together in his house and taught them as well as he could. He is now in Drake College preparing himself to better guide his neighbors. So these Christians now have preaching but once a month, when Mr. Kawamura goes to them. Practically no work for the women has been done in this district, this being Miss Kawamura's second trip.) Tuesday morning, early, returning to the train we visited the homes of several Christians on the way. Tuesday, after dinner, we reached Sanuma, where one of the Drake College students is stationed temporarily as preacher. He had his Sunday school of sixty children ready for a meeting. Later forty-five adults were taught in the evening meeting, and, as at Izuno, it was nearly midnight before the last ones, leaving, gave us freedom to rest. By special request we went, Wednesday morning, to a village four miles from here, to meet the five resident Christians. They begged pitiably for a preacher. Perhaps the Sanuma man will find time to include it in his work, once or twice a month. We visited other homes of inquirers both here and in Sanuma. Thursday we went to Akozu, my home village, and, though it was night, dark, and I was almost tired out by a severe cold, my heart thrilled with joy and gratitude as I passed our new, neat little chapel on the way home. It is the only *church* building of our people between Tokyo and Akita, though the one in Sendai will soon be finished. We found fifteen people in my father's home awaiting our arrival, and though it was about eleven o'clock at night, we had a meeting for them. Friday morning we spent in house to house work in Akozu. In the afternoon, in defiance of a splitting headache, I went with my father across the river, where I had taught school two years, and visited four homes to teach the several women in them. When we returned to our own home we found six of my old pupils, now young ladies, waiting to be taught. They have been reading the Bible, so were ready with hard places marked for explanation. Saturday we did more house to house work. In the evening there was a meeting of twenty-two adults at the church. Sunday morning thirty children came to Sunday school, and nine grown people, all Christians, worshiped God. Sunday evening there were 130 children at Sunday school and sixty grown people attended the evening service, and remained with eager questions. So, including those who heard the gospel in their homes, my father and I preached as best we could to over 500 people. May God bless the message to their salvation. We thank him for the joy of the trip."

❖ ❖

Telegraph to Jesus.

Several years ago I was traveling on a train in the west. Among the passengers in our car was a young mother traveling alone with her first baby. There was also a fashionably dressed lady with two children, the elder a boy of about twelve years, and the younger a rollicking little chap of four. The latter was so cute and merry and restless that he attracted universal attention.

At noon our train stopped at a station for dinner, and all the passengers left the car except those of us who had lunch with us.

A few minutes later the conductor came through and ordered us to move to the car forward, as the train was to be broken into sections. After some switching about, our train was made up, and the bell began to ring as a signal to the absent passengers.

All at once we were startled by a loud scream, and turned to see the young mother rushing frantically through the car, followed by the conductor and brakeman. She had left her sleeping baby and luggage in the car we had formerly occupied, and had foolishly gone away to dinner without asking any one to watch over the child. Consequently, in the hurried change of cars, it had been unnoticed, and now the car and baby had gone.

Our train was held while the trainmen and passengers hurried about searching for the lost child. Several trains had pulled out of the station, and the chances were that the missing car had been attached to one of them.

He was standing up in one of the foremost seats of the car, his cheeks flushed and his eyes shining with excitement. In an interval of silence his clear baby voice floated down the car:

"Why don't they telegraph to Jesus? That's what I'd do if that baby was mine."

Tears started from my eyes at these words of childish wisdom. His faith had turned to the sure source of help and deliverance; and I do not doubt that many "telegrams" went up at once from that crowded car.

In a few minutes the baby was found and delivered to its mother, the trainmen returned to their posts, and our journey was resumed. But the "seed sown by the wayside" by a baby's hand had surely "sprung up and brought forth fruit" in more than one heart.—*Western Christian Advocate.*

HOME LIFE

First the strenuous life; then the simple life; and now, supreme of all, the home life.

"As bright as the sunshine, as breezy as a hornet's nest."

"As fascinating as a novel, as alive as humor and pathos can make it."

"Glum and grumpy people will feel like going out of business after reading this book."

"Tears, laughter, and wisdom in every chapter."

Husband, Wife, and Home By Charles Frederic Goss

Author of "The Redemption of David Corson," etc.

Its blessed common sense is more valuable than radium to bring and keep sunshine in the home.

Price, $1.00, net, per copy. For sale by all booksellers, or sent, post free, by the

Christian Publishing Co., St. Louis, Mo.

❖ ❖

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

What of the Future?

Have you ever considered what will become of your loved ones after you are gone? Or, what will become of you in your old age? We have made provision for you in either case. Our FREE booklet, "The How and the Why," gives our plan. Write for it.

PENN MUTUAL LIFE INSURANCE CO.,
921 Chestnut St., Philadelphia.

Northern Pacific Lines

Tap the best sections of MINNESOTA, NORTH DAKOTA, MONTANA, IDAHO, WASHINGTON and OREGON. The Northern Pacific has 5325 miles of well equipped railway in the Great Northwest. Reaches all important points. Travel west to Puget Sound via

The Great Trans-continental Highway

Northern Pacific Railway

A. M. CLELAND, General Passenger Agent, St. Paul, Minn.

Ask C. W. Mott, General Emigration Agent, St. Paul, Minn., about business opportunities, cheap lands, the wonderful irrigated districts and low rates for settlers. Special literature, rates and information from the General Passenger Agent, or D. B. Gardner, District Passenger Agent, 210 Commercial Building, St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

The Advance Society.

Here is a letter just received, addressed, "Preacher J. B. Ellis." It seems that some are bound and determined for me to be a preacher, no matter what I say about it. It has got me to thinking—this continual misunderstanding about my business. The Advance Society intends to get its members accustomed to reading good literature, instead of sentimental stuff all the time. Do you know that the majority of grown people never read any kind of a book except a novel? That's why the majority of grown folk are so little account. I mean, of course, mentally. You can't be of any force in the world if you read only fiction. That's why the Advance Society reads history and poetry and the Bible; that's why we memorize a good quotation each week. We want to be of force. When the crowd is counted, every one of us wants to count one. But that isn't all we are doing. We are helping support an orphan in St. Louis and a missionary in China. So the Advance Society is doing great good. And because I got it up some think I must be a preacher! That's what I don't like. I don't mean preachers—I like them, of course. But I think it's a pity that the world jumps at once to the conclusion that anybody who is trying to do good must be a preacher! Are we going to let the preachers have a monopoly on doing good? I'm not a preacher, and I never was. Are you? Here's a note from Flossie Davis, Des Moines, Ia.: "Inclosed find my fifth quarterly report and 50 cents for Drusie. I wish I could send more. I think of Drusie so often and compare her with myself. I guess she's just about my age (she's twenty, isn't she?) and my! how much braver she must be! I am working hard for 'Adnah' (prize for the best four consecutive reports). This is my third successive report, and it gets easier all the time for me to remember."

Beulah Shortridge, Glenwood, Ind.: "I inclose my seventh report. I have not missed keeping the five rules (Read 5 pp. history, thirty lines of poetry and memorize a good quotation each week; Bible verse each day; keep account in a note book) for two years, and they seem almost a part of my life. Why don't you take our quotations from our reports and publish a quotation book from standard authors?" (If you had ever published a book yourself you would know why.)

Mrs. W. A. Mason, Nevada, Mo.: "I send my eighth report. I never read less than a chapter of the Bible each day. I have belonged to the Av. S. two years the first of September. The rules have become a fixed habit. I enjoy being a member very much" (yes, and we enjoy having you) "and read our page with interest. Charlie, our orphan, seems to have had a very pleasant vacation, and is now settled in school at St. Louis. As usual, I inclose my little mite for our orphan and our missionary. May God's richest blessing be with them, is my prayer."

A Mother, Cotulla, Tex.: "I inclose one dollar, and a confession. A year ago last spring while visiting home folks in Missouri our little five-year-old boy gathered a gallon of gooseberries for his grandmother, that he might send a dime to Charlie. (I had told him about little Joe, then Charlie, and how the Orphan Home takes little boys and girls who have no papas and mammas, and cares for them.) He was very proud that he could earn his own money to send. He often asks me when I am going to send Charlie his dime. So I will not wait any longer. This shows the shamefulness of the neglect of little things. But here's that dime, with one from his brother and little sister, and 35 cents each from papa and mamma. The children's dimes are for Charlie, the rest for Drusie, our missionary. May God's blessings ever rest on the good works of the Av. S. and its missionary." (I hope Charlie will study harder and try more to be good and to make those around him happy, when he thinks of the little boy working to earn some money to send him.)

Mrs. F. M. Purviane, Jacksonville, Ill.: "For a number of years I have been interested in the Av. S. It is a fine thing. I am particularly interested in the orphan and missionary. I send 50 cents for each, to help along. May the Lord bless you and keep you."

From Wellsville, Mo., came, last January, 50 cents for Charlie and Drusie. A Friend, Mexico, Mo., writes: "Inclosed is one dollar for Drusie, with prayers for her continued health, happiness and usefulness in that far away land."

M. J. O'Dell, Payette, Idaho (What are you doing 'way up there?): "I send two dollars, one for Drusie Malott, one for Charlie. I wish Charlie could go with me to Snake river some morning and watch the fishermen catch salmon. Tenth quarter finished—hope to report soon."

Nina Stevens, Akita, Japan: "Henry is sending his report for Av. S. work. Our friends tell us that he reads much better than children of his age who are in the Tokyo school for foreign children. I think we owe much of his success to the habit he has formed of reading every day. He is fond of poetry, and it pleases me to hear him say, 'That reminds me'—and then give a quotation. He may offer some objection to other lessons, but he never objects to keeping the Av. S. rules." Bertha Beesley regretted very much that she could not help entertain Charlie last summer. Her mother fell ill and they could not have visitors on that account.

Lois A. Ely, Joplin, Mo.: "A yellow cat has been prowling around our yard. From your description I think it must be Felix. He certainly has a lean and hungry look, as if he had been living on some gentleman's cooking." (You must remember my description of Felix was given to the world when my mother was in Kentucky. Felix is now quite fat. I have a great adventure in store for him, but he doesn't suspect it, or he wouldn't be so contentedly sunning himself this morning. Felix is going to Arkansas to live. Just about next Tuesday he will be placed in a box and taken to a car which will be stored with household furniture of the most elegant description. The car will be hitched on to some snorting, backing and jerking engine, and away goes our cat to the land of wealth and plenty! Having arrived, he will be kept closely confined several days till he gets acclimated, because, being accustomed to our nasty, changeable Missouri weather, it will be hard on him to keep braced up all the time on the air of the Ozarks. We hope, however, that the change of weather will do him good and that he will not sneeze so much in winter. It will

A Much Needed Book

THE

Holy Spirit

—By—

J. H. GARRISON

Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

Special Homeseekers

EXCURSIONS

VIA

Louisville & Nashville R. R.

TO POINTS IN

ALABAMA, GEORGIA,
MISSISSIPPI, FLORIDA,
NORTH AND SOUTH CAROLINA,
VIRGINIA, KENTUCKY,
TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. F. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago.
F. D. Bush D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

A NEW BOOK

That is a satisfaction to us as its publishers
and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker
and writer is well sustained by this book which is offered
At the Popular Price of One Dollar, Postpaid.
CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

be hard on him to leave his many friends and his old haunts, but I reckon there are plenty of cats down in Arkansaw, and if there aren't, he may live to get back to Missouri some day. It grieves us to make him go as a felon, confined in his narrow cell, but you could never get Felix into Arkansaw unless taken by force and craft. I may add, incidentally, that I am going along, too, and all letters should, after this, be addressed to me at Bentonville, Ark.; but I knew you would be more interested to hear about Felix.)

Nannie D. Chambers, Richwood, Ky.: "If you think I have deserted the Av. S. you are mistaken. My twenty-fifth report, lost in the confusion of moving, has at last been found, but now the twenty-sixth is gone. Did you ever hear of such misfortunes? Marie says if you had been here through all the torture and agony of our move, you couldn't have described it better than in 'A Week with the Woodneys.' If you had seen mamma and Marie sitting in the cold kitchen the evening we had our first callers, you would have thought of Mrs. Woodney's retreat to the loft—except for the weather." (Then, where were you and Jean?) "I am always sorry when the Woodneys have to begin a new day, for I suppose the story will end with the seventh day. I hope the remaining days are strung out as long as possible. Of course, you know I am a teacher with a first-class certificate"—her first school.

Mrs. Bettie Treadway, Paynesville, Mo.: "I send a dollar for Drusie. Surely the Lord is with her. Eternity alone will tell the good the Av. S. is doing."

Lillie Fisher, Dunlap, Mo.: "I commenced my second quarter June 11 and did not miss a single rule. I told you I had two cats, Topsy and Bluebird, but Bluebird died, so she is out of Felix's way." (No doubt she is better off.) "I got a good, long letter from Aunt Lizzie Wallace; she saw my letter in the paper. She sat right down and wrote to me. She was very much pleased." (So was I.)

Mr. and Mrs. Marstellar, Albany, Mo.: "We think the Av. S. a good society; we pray it will prosper and grow from day to day. We feel that God will bless so good a work. The orphan boy, Charlie, has our deepest sympathy; we will now send you one dollar as a little mite for him. We were not taking the paper when the 'Green Witch' was printed." (This money was received a long time ago, but we could not come to it until to-day. In the meantime, however, it has done its good work, just as all the money which we have not yet found space to acknowledge.)

Mrs. J. R. Naylor, Parkville, Mo., sends a dollar for Drusie, 50 cents for Charlie and, which we feel are very important, her best wishes and prayers.

Bertha A. Seelinger, Butler, Mo., joined the society last January. "It will be a pleasure to keep the rules," she wrote, "and a privilege to help Charlie and Drusie. I am 13. I live on a farm six miles from town, but we have R. F. D. and a telephone" (and, I hope, an old gold cat). "I have belonged to the church and Endeavor for a year.

Grace Everest, Oklahoma City: "I send my third report. I have at last found a history that interests me."

Mrs. F. A. Potts, who has helped with our work, writes, in regard to our orphan: "This is the kind of work God meant us to do—helping others, and Jesus said of the children, 'Of such is the kingdom of heaven.' There may be others like I was when you first made the proposition to support a child, not able to help then, but not wanting to be left out, who can help now. This is the way to minister unto Christ." I am glad to announce that I am again able to send Drusie $5, which makes our ninth check to her; hurrah! Let's scrape up enough to send her $5 again next month—or even more! And don't forget Charlie; we want to roll up something for the day when he will enter a business school. And remember that Felix now lives at Bentonville, Ark, and all the family with him. Write to me there. This is the last time for many a day that I will write a letter to you from Plattsburg, Mo. Mollie Atchison, of Gower, met me on the street the other day and handed me a quarter (I don't mean a quarterly report) for our work. The collection that Mary B. Bland had taken up for us on her visit at Yellowstone Park was $1.86 for Drusie.

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.

E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

The Successful

TARRANT'S SELTZER APERIENT
TRADE MARK REGISTERED.

Effervescent
Relief for
Indigestion

Distress after Meals, Sour Stomach

Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to [illegible], $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $3[illegible].00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

on which a double berth in a Pullman tourist sleeping car from Chicago costs only $[illegible].00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

THE NORTH-WESTERN LINE
UNION PACIFIC
THE OVERLAND ROUTE

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.

P. C. 122

Chicago

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

BUSINESS NOTES.

Any book in the market will be supplied with pleasure, but to save time for you, give the name of the publisher or author, or both, and the book will be sent you promptly.

"Mr. World and Miss Church Member" is nothing but good for the "weak-kneed" Christian and will tend to stir such to a proper appreciation of how their conduct appears from a distance. Your one dollar is well spent for it.

Remember, by quietly selecting your "Holiday" presents now, we will add any name in gold on any one dollar book, will enclose any card or words, will give you every preference possible if you will only see to it before the rush.

Our school superintendents can present their pupils a very pretty pin in sterling silver at 35 cents; in rolled gold (guaranteed) at 40 cents, and in solid gold (guaranteed) at 85 cents, with cross and crown and the words "Christian S. S." on them.

"A great book on a tender theme," is what one friend says of "Alone With God," by Brother Garrison. It will help your meditations to read such; it will help your work to read "Heavenward Way"; either of these, 75 cents, postpaid.

We have just received, after some delay, our fall stock of marriage certificates and booklets, one of the largest stocks we have ever purchased, and advise your examination of the advertisements in this week's paper, as we have added many new ones to our supply.

Song Books

...FOR...

The Church, Sunday-School

...AND...

Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal.

GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.

CHRISTIAN HYMNAL Revised

GOSPEL MELODIES.

POPULAR HYMNS No. 2.

LIVING PRAISE.

SILVER AND GOLD.

PRAISES TO THE PRINCE.

CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co., St. Louis, Mo.

Fifty Years the Standard

DR. PRICE'S CREAM BAKING POWDER

A Cream of Tartar Powder
Made From Grapes
No Alum

"The Holy Spirit," by J. H. Garrison, and "Victory of Faith," by E. L. Powell, are "selling every day in the week" and buyers all seem pleased with them at $1 per copy, postpaid. Nearly 1,000 copies have been sold, and the demand is not slackened, apparently, at all.

Have you seen "The History of the Disciples of Christ," by Errett Gates? It is just from the press, selling at the popular price of $1 net, postage 10 cents. This should be in the library of all wanting a pointed and concise history of the Church of Christ. Order one, and see if it is not so.

"Gloria in Excelsis" is coming into the prominence we predicted for it, and hundreds of them have gone out this past week. W. R. Walker, minister at Killbuck, O., makes the second order, saying: "We are more than pleased with 'Gloria in Excelsis.' It is par excellence the book for church services." The complete book in cloth sells for $9.50 per dozen, not prepaid, or 75 cents each in 100 lots, not prepaid; 50 or more at 100 rate. The abridged editions, with over four hundred pages and all the responsive services, in boards, at 55 cents prepaid; in cloth, 65 cents prepaid; by the dozen, in boards, $5; by the 100, in boards, 40 cents each, not prepaid; in cloth, by the dozen, $6.50; by the 100, at 50 cents each, not prepaid.

By the way, we have some few copies of Johnson's "People's New Testament with Notes," bound in sheep, and some in morocco, and as we are not going to run these bindings longer, we will send what we have in these two bindings at the price of the cloth. There are no complete sets in either one of these two bindings, some being in one and some in the other; but if you prefer sheep, or morocco, you can have them while they last at the price of the cloth—$2 postpaid, for books that ought to bring $3.50. There, now!

Our "Saturday Evening Talks" for boys and girls on Little Kings, Little Queens, Little Generals, Little Orators, Little Statesmen, Little Presidents, make a fine present for your children or pupils, and are so handsomely made, bound and illustrated that they are an ornament in any room. They are filled with the very best along such lines as tend to ennoble the children with pure thought, noble deeds and honorable service. They sell at 40 cents each, or $2.00 for the set, prepaid. Fine for Christmas.

Our run on the "Bethany Books" is wonderful, so much so that it keeps press men and binders busy, and then we are not "out of the woods." But think of "A Guide to Bible Study," by Professor J. W. McGarvey; think of "Concerning the Disciples," by B. B. Tyler; then, of "Bible Doctrine for Young Disciples," by F. D. Power; and, of "Life and Teachings of Jesus," by H. L. Willett; yes, and "Bible Doctrine for Young Disciples," and of "Sketches of Our Pioneers," and of "Prophets of Israel," and of "Hand-book of Missions," and of "Missionary Fields and Forces," and of "Heroes of Modern Missions," and of "Prophets of Israel" selling for 35 cents each, or three for $1, prepaid. And in classes, we will do better than that for the Endeavorers.

Geo. B. Townsend, Troy, N. Y., orders 36 "Normal Instructors," Part Two—"The Christ," and is out for the largest normal class among us this winter. This second part is just the book for winter study, as all our Bible school lessons for 1906 are on "The Life of Christ." This booklet will be giving you the connecting incidents in the lesson study. These booklets, by the dozen, $1.50, are prepaid.

Another number of the "Normal Instructor" very apt at this time is Part Four, on "The Land," over part of which we will travel with the Master every week this coming year.

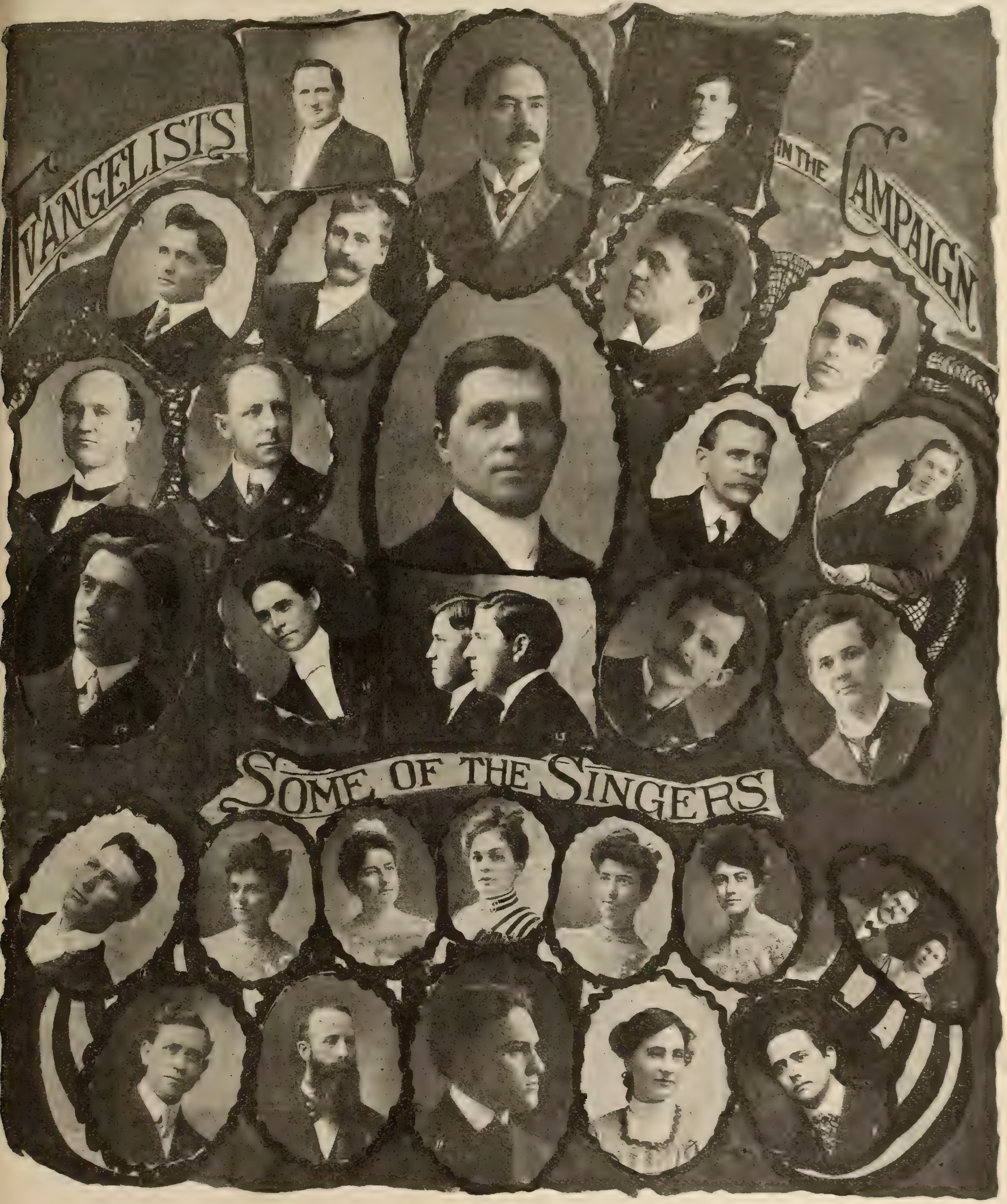
Still another one of them you will need very much is Part Seven—"The People," with whom the Master had to deal, and of whom we ought to know as much as possible when teaching others the lessons for 1906. Any of these booklets is sent prepaid at 15 cents each, or the seven for $1.

SPECIAL EVANGELISTIC NUMBER

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. November 2, 1905 No. 44


EVANGELISTS
IN THE CAMPAIGN
SOME OF THE SINGERS

SOME OF THE EVANGELISTS AND SINGERS ENGAGED IN THE CENTURY SIMULTANEOUS CAMPAIGN IN WESTERN PENNSYLVANIA

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

HOME DEPARTMENT
—AND—
CRADLE ROLL SUPPLIES

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

A Much Needed Book

THE
Holy Spirit
—By—
J. H. GARRISON
Editor of the Christian-Evangelist

Price, One Dollar, Postpaid

Christian Publishing Co., - St. Louis.

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

MR. WORLD
AND
MISS CHURCH MEMBER

Mr. World and Miss Church Member
A
ALLEGORY BY W. S. HARRIS
HARRIS

One of the BOOKS calculated to do good.

It brings vividly to the Christian a realization of how often the Evil One misleads by the seductive influences of the world. The illustrations are very pointed, while the book is full of vital interest and should be read by the great army of church members who do not "think" this or that is any harm.

Price, $1.00, postpaid.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

STALL'S BOOKS

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

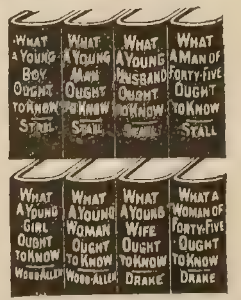
SELF AND SEX SERIES

Subjects that should be understoo
by every person and informatio
properly given which should not b
hidden by false or foolish modesty
Commended by highest medical au
thorities and eminent people every
where.

4 BOOKS TO MEN.
By Sylvanus Stall, D.D.
What a Young Boy Ought to Know
What a Young Man Ought to Know
What a Young Husband Ought to Know
What a Man of 45 Ought to Know

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.
What a Young Girl Ought to Know
What a Young Woman Ought to Know
What a Young Wife Ought to Know
What a Woman of 45 Ought to Know

One Dollar per copy, post free. Send for table of contents.


WHAT A YOUNG BOY OUGHT TO KNOW STALL
WHAT A YOUNG MAN OUGHT TO KNOW STALL
WHAT A YOUNG HUSBAND OUGHT TO KNOW STALL
WHAT A MAN OF FORTY-FIVE OUGHT TO KNOW STALL
WHAT A YOUNG GIRL OUGHT TO KNOW WOOD-ALLEN
WHAT A YOUNG WOMAN OUGHT TO KNOW WOOD-ALLEN
WHAT A YOUNG WIFE OUGHT TO KNOW DRAKE
WHAT A WOMAN OF FORTY-FIVE OUGHT TO KNOW DRAKE

Christian Publishing Co., St. Louis, Mo.
Caution.—Don't be deceived by those imitating our advertisements

A POSTAL CARD addressed to us will bring to you promptly our cata
logue of Christian Endeavor Requisites. To make th
work of your society of the most helpful character yo
need the practical aids which we are prepared to furnish at very little cost. The catalogue is your
if you ask for it. DO IT NOW. *CHRISTIAN PUBLISHING CO., St. Louis, Mo.*

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. November 2, 1905 No 44

CONTENTS.

Current Events 1411
Editorial—
Centennial Plans and Progress......1413
Evangelism—True and False 1413
The Disciples of Christ 1413
Notes and Comments 1414
Editor's Easy Chair 1415
Contributed Articles—
New Testament Evangelism........1416
Evangelists and Evangelism—A Symposium 1417
As Seen from the Dome. F. D. Power 1420
The Century Simultaneous Campaign. C. L. Thurgood 1421
A Notable Conference. W. J. Lhamon 1425
Our Budget 1427
News from Many Fields 1431
Evangelistic 1434
Midweek Prayer-Meeting 1436
Christian Endeavor 1436
Sunday School 1437
The People's Forum 1438
Marriages and Obituaries 1438
Family Circle 1439
With the Children 1441

Current Events.

The Crisis in Russia.

Russia is in the midst of a crisis which is both political and industrial. The rapid spread of the strike has apparently interrupted the Czar's plan to put Count Witte at the head of a new cabinet to reform the government on moderately liberal principles. So serious has the strike become that railway service is paralyzed, the schools are closed, the newspapers have suspended publication, postal service is discontinued, the machinery of government is at a standstill. It is believed that the Social Democrats have planned a universal strike to enforce the demand for a constitutional government and the right of suffrage. At any rate, the strike is directed rather against the government than against the employers of labor, and it is accompanied by the most violently revolutionary demonstrations. Revolutionists and terrorists and all who wish the overthrow of the autocracy, have taken advantage of the occasion to announce and propagate their plans. The policy of repression, which Russia so carefully enforces against all programs of reform and all utterances of discontent, has utterly broken down through the sheer inability of the government to enforce it without a degree of violence which would, in the present excited condition of the people, provoke a reaction and be utterly and instantly fatal to the autocracy. So, for the moment, Russia is a land of free speech. In St. Petersburg the government has even gone so far as to give official permission for the use of certain halls for revolutionary meetings of a character which heretofore have never met with any treatment except absolute prohibition.

* * *

Russian Autocracy Gone.

Since the above was written, the Czar has surrendered to the demands of the revolutionists. Russian autocracy is a thing of the past. The Czar has at last decreed constitutional liberty to the people. And so the last autocracy in the civilized world yields to the demands of freedom. The decree grants to the population "the immutable foundations of civic liberty, based on the real inviolability of person, freedom of conscience, speech, union and association." The state douma, or parliament, is to be no longer a dummy for consultation, but is endowed with real legislative power, without whose approval no enactment becomes legal. Further extension of the suffrage is promised. M. Witte is the first premier of the new regime. October 30 will be a great day in Russian history. It remains to be seen how the revolutionists themselves will accept this remarkable concession, but it is to be hoped that they will recognize the value of the victory already won, and will enter into hearty sympathy with the Czar and his ministry under the new regime, in bringing order and peace out of chaos and strife.

* * *

Taft as an Independent.

One of the happiest incidents of the past week in the political world was Secretary Taft's speech at Akron, O. He came to participate in the Republican campaign in Ohio, and he spoke in a somewhat special manner, as the representative of the President. But the interest and value of his remarks lay not in his advocacy of the Republican state ticket in Ohio, but in his attack on the Republican machine in Cincinnati. Mr. Taft's home is in Cincinnati, and he declared that if he could get home to vote he would vote against the Republican ticket in the municipal election. When a member of the cabinet representing the President, and himself a prominent candidate for the presidential nomination of his party, advocates the principles of independence from party in local elections, it seems that the despised mugwump should lift up his head and sing for joy. But there are also men who do not want to be mugwumps, who want to be regular and faithful members of their party organizations, who yet wish to feel free in a municipal election to act on the theory that the government of a city is a matter of business and not of politics. All such take great joy in Secretary Taft's utterance. It is of particular interest to have such a bold and forceful statement made just before a series of municipal elections in which, in at least three conspicuous instances—Philadelphia, Cincinnati and Indianapolis—the Republican candidates are trying to round up the party voters under the party banners for the support of programs of graft and corruption. How much easier municipal reform would be if all good Republicans and good Democrats felt as free to oppose the party's candidate for the party's good as does the Secretary of War!

* * *

The Machine in Cincinnati.

Some of Mr. Taft's very words, in his characterization of the Republican machine in Cincinnati, ought to be quoted. They are careful words, asserting nothing which can not be proved and evidently asserting much less than the speaker believes to be true; but they are enough to unsettle any honest man's loyalty to his party machine in city elections:

"The Hamilton county [*i. e.* Cincinnati] machine is the result of from fifteen to twenty years' labor by George B. Cox, a man of great executive talent and political sagacity. Beginning with the politics of the ward he has created a political organization in the city of Cincinnati and the county of Hamilton, founded on the cohesive power of the public patronage, which operates as smoothly to control the nominations and elections in the city and county as a nicely adjusted Corliss engine.

"The whole government of both county and city is absolutely under his control, and every Republican political convention nominates the men whom he dictates. The organization is carried far beyond the mere preparation for conventions, and embraces the strictest discipline among the cohorts in bringing out a full vote on each election day.

"The government under the machine is constantly described as a very corrupt one. Such a government generally begets corruption. But if it exists in Cincinnati it seems difficult to secure legal or practical proof of it sufficient to convince the voter.

"But the power secured by the boss and his assistants under the machine has undoubtedly inured to their pecuniary benefit, and it is seen in the large fortunes which they now have. How their money was made has not been disclosed. The large public utility corporations seem to regard the boss as a conserving influence, and are content to have the control of the machine continue as it is, because they regard themselves as thus insured against disturbance in their franchise.

"The condition is one of absolute helplessness on the part of any independent Republican seeking to take part in politics and to act independently of the machine; and the distressing effect is now seen upon all the young men ambitious politically, as it either drives them out of politics and deprives the public of their probably valuable services, or if they go into politics they must subordinate themselves to the tyranny of the boss.

"It is a condition of affairs—a local despotism—much to be deplored, and if I had thought that by speaking and supporting Governor Herrick tonight I should be doing anything for the perpetuation of the power of the Cox machine in Cincinnati, or if I thought that Governor Herrick had entered into the corrupt bargain with Cox, as charged, I should not be here."

* * *

The President's Journey.

It was said that President McKinley captured the hearts of the southern people as no President had done since the civil war; and when, early in his first administration, President Roosevelt entertained one negro at lunch and appointed another to an important post in a southern city, he was charged with undoing all the magnificent work of reconciliation which his predecessor had done. And yet the President, on his present trip through the south, is being received with unprecedented enthusiasm, and not even his visit to Tuskegee served to awaken any slumbering fear of social equality between the races. The day spent at Booker Washington's school at Tuskegee was a fit recognition of the great work of that institution. At Mobile the President spoke of the Panama Canal and the resultant need for a strong navy. Visits were made to Birmingham and Little Rock, and then to New Orleans, where the slight remaining danger of yellow fever was not considered worth taking into account. From that point the return is being made by steamer.

* * *

Rate Regulation.

It is getting more and more obvious that good political friends are going to find themselves on opposite sides of the fence when the friends and enemies of the President's program of railroad rate regulation are lined up. The administration is in favor of doing something—as radical as necessary, but at least something effective—to remove from the railroads their present power of making or ruining industries or communities by the manipulation of transportation charges. It is not so much that the average charge for freight transportation is too high, but that the power to make it high here and low there, high for one competitor and low for another, is virtually giving to the railroads the power of "binding and loosing" in the whole realm of commerce and industry. The sentiment of the administration is that this ought to be stopped, and that the lowest price for which it can be stopped is not too high a price to pay. The President has opponents within his party—perhaps more within it than without—who do not deny that there are abuses which should be remedied, but are anxious that nothing radical or "socialistic" or "tyrannical" or "dangerous to the rights of capital" shall be done to remedy them. They criticise the plan of giving increased power to the Interstate Commerce Commision, but propose no other measure by which the end sought can be more effectively accomplished. Mr. Taft, in his Akron speech, presented the administration plan, and Senator Foraker promptly issued a reply to it. In the two attitudes we see at a glance the two parties which will be developed within the party as soon as the matter comes before Congress. It is, as Senator Foraker reminds us, not just to assume that all who oppose the President's plan are hostile to any plan of rate regulation. Some of them are, either on principle or for private interest. Others are of the type of men who are temperamentally disposed rather to anticipate and imagine the incidental dangers of any plan than to take effective measures to get things done.

* * *

Interstate Commerce Convention.

The meeting of the Interstate Commerce Law Convention in Chicago last week issued rather futilely in a split between the faction favoring the President's plan of rate regulation and that opposing it—the Taft and Foraker parties, as above—each section adopting resolutions in favor of its own position. The so-called "regulars," who favored the President's plan, got control of the machinery of the convention in advance and admitted only those who would subscribe to a document approving of that plan of dealing with the railroads. Credentials were ignored, and those who refused to sign were barred out. The procedure, judging from the reports, was neither fair nor wise. We know not what ingenious justification there can be for it other than the desire for unanimity of sentiment in the convention—and even unanimity can be too dearly bought. The excluded delegates, under the leadership of Mr. D. M. Parry, organized a rump convention about as large as that of the regulars (about 400 to 450), and the two conventions proceeded with their deliberations in their respective halls. The "regulars" adopted resolutions stating their agreement with the President's plan to amend the interstate commerce act by increasing the power of the Interstate Commerce Commission as "the only constitutional and effective method for the supervision of rates, classification and practices." The "antis" adopted resolution "recognizing the existing evils connected with the transportation interests of the country," including rebates, private car lines, etc., and recognizing also "the great and almost universal dissatisfaction with the interstate commerce laws as now administered or enforced, urging upon Congress the imperative necessity for providing the necessary machinery for relief," but declaring that the signers are "unalterably opposed to conferring upon the Interstate Commerce Commission, or any other appointed agency, the power to prescribe specific rates for transportation." The split at the very outset deprived both sections of the convention of all value as deliberative assemblies. There was too much unanimity, so the upshot of it was that those who favor the President's plan said so, and those who opposed it said so. Little light was shed upon the problem, except perhaps to show how easily the subject may cause divisions. The "regulars" persistently called the other group the "railroad party," and insinuated that their opposition was inspired by devotion to railroads rather than to public interests. This insinuation is not altogether just. Those members of the "anti" faction who are moved by private interests of any sort are probably concerned more about their own profits than those of the railroads. The very basis of the whole agitation is that the railroads practice discrimination among shippers. Some shippers, generally large ones, have benefited by the favoritism. It is natural that these should join forces with the railroads to oppose any sort of regulation which will imperil their special privleges.

* * *

Jerome's Campaign.

In the New York municipal campaign the interest centers rather in the election of a district attorney than in the contest for the mayorality. In the latter, the probability of Mayor McClellan's re-election is so overwhelming that the triangular contest with McClellan and Tammany on one corner, McIvins and the Republican machine on another and Hearst and his newspapers on the third, is scarcely interesting. But Mr. Jerome's candidacy for district attorney is interesting to the last degree. Passed over by both the regular parties, in spite of his splendidly effective service in the office (could there have been collusion on this point between Odell and Murphy?), Mr. Jerome announced that he would run as an independent candidate if the necessary number of citizens would sign his petition. Ten times the required number signed. His name became the rallying point for the disaffected of both parties, and for the independent voters. The Republican nominee for the office, Flammer, resigned, and Jerome was unanimously given the Republican nomination. But as we go to press comes the news that the board of elections has divided on the question of accepting this nomination, and the courts will have to render a verdict. Still he is making his canvass as an independent on the principles of independency in local politics, and is hammering the machines at every chance. There is a rumor that the other independent candidate, the one on Hearst's ticket, may also resign in favor of Jerome. McClellan has made a much better mayor than any one expected, and he really deserves the independent votes, most of which he will get, with the exception of those that go to Hearst. So, if the voters are not afraid to split their tickets, the winners ought to be McClellan (Dem.) and Jerome (Rep. and Ind.).

Centennial Plans and Progress.

We publish this week the third Special Evangelistic number of THE CHRISTIAN-EVANGELIST since our Convention number. This week the Pittsburg Century Evangelistic Campaign occupies the center of the stage. We are indebted to Bro. W. R. Warren for able assistance in securing matter for the Pittsburg campaign, and to Bro. W. J. Wright, our Superintendent of Evangelism, for other articles on the general subject of evangelism. We are sure these special numbers will feed the evangelistic fires that are now spreading throughout the brotherhood. In this feature of our work THE CHRISTIAN-EVANGELIST offers its services to the Bureau of Evangelism to further its plans.

The Christian Standard, with characteristic energy, is rallying the brethren to a four years' campaign in evangelism, and has outlined a strenuous program of operations. Many brethren are responding with zeal to its call and promise their co-operation in making the next quadrennium tell for our Centennial Celebration. The only word of caution we would utter is, let us take a pace that we can hold and even intensify as the time of our Centennial approaches, and even this caution may not be needed, as men are more prone to take counsel of their prudence than of their zeal.

The National Business Men's Association, recognizing that evangelism is only one feature of our Centennial work, is planning for an aggressive campaign. The executive committee of the organization has accepted the recommendation of the San Francisco convention that they supply the funds for pushing the Centennial propaganda, and the president of that association, Bro. J. H. Allen, of this city, is himself personally pushing this work to completion. Having led off with a liberal contribution to the $5,000 fund, which it is thought will be needed to support this work for the ensuing year, he is now engaged in personally soliciting donations from other business men for the same purpose. This means that the money will be raised. Let every man who feels an interest in this work write at once to J. H. Allen, 104 S. Main street, as there is not a day to be lost.

Already one of our able men has been selected to take the field as the representative of all our general enterprises—educational, missionary and benevolent—who, if he shall consent to undertake the work, will, we are sure, receive the hearty co-operation of the brotherhood in stimulating liberality and in securing large gifts for every department of our work. This is the main work that lies before us. Let us not think of a big convention at Pittsburg in 1909 as constituting our Centennial Celebration. It will consist rather in liberal college endowments, in a million dollars a year as our missionary offerings, in a million dollars for Church Extension, in a larger provision for the needs of the widow and the orphan and our aged and dependent ministers. Along with this work there should be and will be systematic and earnest efforts to evangelize the unsaved and especially to reach the great neglected masses of our population which seldom, if ever, hear the gospel, and to deepen the spiritual life of the churches.

And so the great Centennial tasks before us are taking definite form in outline, and there is work for every church, every preacher, every business and professional man, and every religious journal that is willing to lend a hand in making memorable these coming four years, culminating in our Centennial Convention at Pittsburg in 1909.

* *

Evangelism—True and False.

This is the age of machinery. We are seldom, if ever, entirely free from the rattle of wheels. Professor Drummond's idea that man is to supply by invention what he lost in the selection of hands rather than wings, is receiving a certain fulfillment in the present reign of mechanism. It is not strange, therefore, that the preaching of the gospel should be influenced by the surrounding atmosphere of the times. Nor is it to be regretted that wise methods should be adopted in evangelizing the world. The world has made progress since the days of the apostles, and the methods which they used may not be entirely suitable to present day evangelization. There is more real activity crowded into a single day during the first decade of the new century than there was in a whole year of the apostolic period. It is also true that methods are not necessarily binding, even when apostolic example may be quoted in their favor. Methods are ever changing; principles only are eternal. It is, therefore, not only the privilege, but it is also the duty, of the modern evangelist to study carefully the environment in which he is to work and adopt such means and methods as will best accomplish the end he has in view.

Yet there is another side to this question. There is danger of carrying even organization too far. No machinery should be used which simply begets machinery. When evangelistic methods usurp principles and machinery is put in front of the gospel the spirit of the age has taken the place of the Spirit of Christ, and the result will be the production of machine-made converts instead of real Christians of a heavenly birth. It is very important to study carefully the spiritual side of this evangelistic question. The gaining of converts should be the controlling end in view; this gaining of converts is the object of the preaching of the gospel—the very soul of the great commission which Jesus gave to his apostles. But it must not be forgotten that there are converts and converts. Is there not danger that modern evangelists deal too much in a kind of mathematical Christianity? Are they not likely to be influenced too much by numbers or quantity rather than quality? They must "make a record," and in doing this do they not sometimes approach perilously near the auctioneer system? Earnestness is undoubtedly an essential condition to evangelistic success, as it is to all kinds of success, but earnestness may manifest itself in very questionable ways. The evangelist may translate his calling into that of a mere hypnotist, and he may use a whole church and community through which to practice his hypnotic power

It is of no avail to say that hypnotic influence is not used by some modern evangelists. It may be to a great extent without intention; but it is easy to believe that in some instances the evangelist is practicing what he knows is an art. We do not say that even in this case he is guilty of any moral wrong. He may feel sure he is using a gift which he has received to fit him for his work. All we claim is that if he possesses this gift he should use it with great caution, lest his converts should be born of the flesh rather than of the Spirit. It may be impossible to eliminate the flesh entirely in anything we do while we are still in the body. Paul had a conflict continually, and can we expect to be more exempt than he was? The record of his life ought to teach us to seek the same help he did in order to obtain deliverance from the flesh. Surely we ought not to cultivate and strengthen a tendency which is certain to get the advantage of us if it is allowed to run riot at will. The fleshly side of evangelistic work needs no emphasis; indeed, it needs constant restraint. But the spiritual side is too much neglected in modern evangelism. W. T. M.

* *

"The Disciples of Christ."*

This volume is one of a series of historical works under the general title of "The Story of the Churches," by the publishers, with a view of furnishing, as they say, "a uniform set of church histories, brief but complete, and designed to instruct the average church member in the origin, development and history of the various denominations." This volume must be judged, therefore, in the light of this general purpose. It is not such a history as would be put forth by one of our own publishing houses for the instruction of our own members and for a statement to the world of the reasons which have influenced the origin and course of our religious movement. Such a history would be written from a somewhat different point of view, and would be more elaborate than this one pretends to be.

The volume entitled as above will fill a useful purpose, along with the series of similar works, in setting forth, in brief form, to the general public the purposes and principles and the chief facts in our history. The author, in a previous work entitled "Early Relation and Separation of Baptists and Disciples," gave evidence of ability as an accurate and unbiased historian, bent only on setting down the facts of history and allowing them, in the main, to tell their own story. It is impossible, however, for any writer to eliminate entirely the personal equation, and his point of view will inevitably manifest itself in his interpretation of the facts he records. This volume furnishes no exception to that general rule.

First of all, we have a very clear setting forth in Chapter I of "The Campbells" in the old world. In Chapter II there is a very satisfactory statement of the "Religious

---

*The Disciples of Christ, by Errett Gates, Ph. D., Associate in Church History, University of Chicago. New York: The Baker & Taylor Co. Price, $1.00 net. Can be supplied by the Christian Publishing Company.

Conditions in Scotland and Ireland." Chapter III gives a sketch of the "Christian Association of Washington." This, the author rightly regards as the real beginning of the movement for the restoration of primitive Christianity. Following this, in Chapter IV, the work deals with "Barton W. Stone and the Springfield Presbytery." While the facts recorded in this chapter antedate those of the former, the author is right, we think, in saying that "the main stream in the historic development of the Disciples of Christ took its rise in the Christian Association of Washington, led by Thomas Campbell and his son, Alexander." The other movement became tributary to that.

"The Union with the Baptists," is treated in Chapter V in about the same manner as the author has treated it in his former work, already referred to. We should say it is a very satisfactory presntation of the subject. And this general topic, including the causes which led to union with the Baptists and the separation of the reformers from the Baptists, is continued to Chapter IX. This part of the work contains a very graphic description of the leaven of the Reformation working in and through Baptist churches, and the ensuing conflicts. The author does not hesitate to set forth certain extreme positions taken by some of the reformers, and even by Mr. Campbell himself, from which there was to come later a reaction to saner and safer ground. Looking back at that period of history from this date, it is easy to see how, with a little more caution and conservatism on the part of the reformers, and a little more open-mindedness and forbearance on the part of the Baptists, the union between these two peoples might not have been severed. But it was not to be so, and, considering the views and the spirit which then prevailed, it was the inevitable which happened when the two peoples separated, each to carry forward, for a time at least, the work to which they believed God had called them.

In subsequent chapters the work deals with "The Union of Reformers as Disciples of Christ"; "The Early Growth and Organization"; "The Rising of Internal Controversy," growing out of the demand for missionary organizations, and then the period of "Missionary Organizations"; then "Evangelism, Journalism, Education, and Church Growth." The closing chapter (XIV) deals with "Recent Tendencies on Problems," in which the author walks on ashes of controversy where the embers are not yet entirely cool. It may be doubted whether some of the smaller and transient controversies among us, mentioned in this chapter, are not too much dignified by finding a place in an historical work like this.

We notice some slight historical inaccuracies, here and there, in statements of fact, and also some interpretations of facts which differ from our own. In connection with the organization of the first church when it was necessary "to fix the terms of Christian fellowship for those seeking entrance," the author says:

"Here emerge two principles which Campbell designed should be co-operative and mutually corrective, the authority of primitive Christianity, and the obligation of Christian unity. The one was means, the other end, while both were equally binding. He did not anticipate that there would be conditions where the principles would be mutually exclusive, and that a difference of emphasis would make them mutually destructive. Here lie the seeds of disagreement and controversy within the movement itself."

The author is certainly right in saying that the Campbells designed that these two principles, namely, Christian unity and New Testament Christianity, should be "co-operative and mutually corrective." Their idea was that Christian unity was to be restored by a return to the simple Christianity of the New Testament. How these two principles can be "mutually exclusive" or "mutually destructive" we do not see. A perversion of either the one or the other might easily make them such, but the very heart of our plea has been, and is today, that the unity of the Church can only be restored by the restoration of its essential constitutional features, as laid down in the New Testament.

There are a few other minor statements to which we might file objections, but, on the whole, we are free to say that the work is a valuable one, evincing earnest historical research, and an honest and sincere effort to deal fairly with historical material. The Index and the Bibliography are valuable features of the work.

Notes and Comments.

What is the matter with the east wind? All nature seems to be at enmity with this wind. The fish will not bite, the birds all keep "close" and man himself goes about shivering with only half his usual energy when an east wind is blowing. Bakers declare that it takes two degrees more of heat to bake bread when an east wind is blowing than at any other time. This wind acts very much upon man and beast as a head wind does in the sailing of a vessel. It takes but little experience to make evident the evil influence of such a wind when sailing on the water. The earth is turning constantly from west to east in its diurnal revolution and an east wind is practically a head wind, and this may account for its disagreeable effect upon man and beast. But after all, is not this east wind an important factor in the affairs of life? If our light affliction works out for us an eternal weight of glory why may not an east wind work out the best results in the development of physical life? Perhaps it is the economy of nature, after all, to send us days sometimes when the fish will not bite and the birds do not even sing, and when the fishermen, like Longfellow's Arabs, may "fold their tents and steal away."

* * *

An old question needs a new treatment. Did Christ produce the church, or did the church produce Christ? Suppose it were possible to eliminate all the influence that Christ has had on the modern church, could that church then create a Christ such as we have delineated in the New Testament? The only way to help the modern infidel to answer that question so as to make it possible for his contention to stand is to assume that the modern church is greatly inferior to the primitive church in its perceptions of character. The infidel must assume that the primitive church could have created the Christ, though he is compelled to admit the modern church could not do it. But if we take the New Testament record as historically true, is it not a fact that the primitive churches were, in the very respects necessary to the creation of such a character as Jesus is represented to be, greatly inferior to our modern churches? If this be true, and no one who has all the facts before him can, with reason, doubt it, it follows that Christ created the church, not the church Christ. For the modern church could not create him even with all the light we have received from him, while the primitive church had none of this light, if he did not exist, and the low standard of spiritual development in that age could not have suggested a character in any way approaching the character of the Christ of the New Testament.

* * *

We can not personally reply to, nor quote from, the large number of letters we have received endorsing most heartily our position on the Holy Spirit, and expressing delight in seeing this subject receiving renewed emphasis among us. The Editor had reason to believe before the publication of his recent work on the Holy Spirit, that there was need among us for a fresh investigation of that subject, and it was this feeling that led him to prepare the work, but its publication has brought to light a far greater need for more Scriptural light on this subject than we had any knowledge of before, and we are glad to know that its wide reading among the brethren is awakening a fresh interest on this vital question.

* * *

Anent the articles on evangelism and the general evangelistic campaign that is now on, we venture to call attention to one fact, namely, the discrepancy between the large number of additions reported in our papers each year and the net increase in our membership reported annually by our statistician. There is a leakage here that ought to be stopped. Pouring water in a basket isn't a very profitable exercise. Of course, it isn't that bad, but there is a leak in the ecclesiastical pail that needs to be stopped. We do not say who is to blame for this, whether evangelist, pastor or human nature, or all of them. What we are concerned about is, that so far as in us lies, we seek to stop that leakage. If it requires deeper probing into the conscience, in conversion, by all means let us have it. It if requires more careful pastoral supervision, let us have that. If it requires a more religious atmosphere in our churches and a better organization by which every member can be assigned to some work, then let us have that. If all three of these things are necessary, and they seem to us to be so, let us have them all. Let us stop that leakage!

Editor's Easy Chair.

There was in the heart of the apostle Paul a great, passionate longing to know Christ. He had never known him in the flesh. It had not been his privilege, as it had been that of the other apostles, to journey with the Master as he "went about doing good," to share his sacred confidences, to watch him in his moments of trial and anguish, to witness his crucifixion and burial. But he had come to know him, in some measure, after the spirit, and he longed to know him more. Speaking to the Philippians in his letter to them about what he had left behind him in the way of fleshly profitings, he exclaims: "Yea verily, and I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord!" Further on he adds: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings." As if anticipating the question from some one, "Why, Paul, do you not already know Christ?" he says, "Not that I have already obtained, or am already made perfect." Paul was not satisfied with his knowledge of Christ or with his spiritual attainments. He had found in Christ, what the law could not give him—pardon and peace, but still he longed to know Christ better. He wanted to know him both in the power of his resurrection and in the fellowship of his suffering. Can any one know Christ truly until he knows him in these ways? Not only must one walk with the risen and conquering Christ, sharing in the joy of his triumph and the glorious anticipation of completed victory, but he must needs walk with him in the valley of his humiliation and suffering, and share with him the burden of sorrow and anguish which he bore for the world's sin and sorrow. Only thus can we know Christ in the fullness of his character and power.

◆

We have all come in contact with persons whom we would like to know better. We have felt the power of their personality and the outgoing of strength and confidence through their lives and character, and we would fain come into more intimate association with them, and know them better. After all, how much there remains to find out about our most intimate friends! There is nothing that reveals character and the quality of one's personality more surely than passing through the ordeal of some great trial or sorrow. It brings out strength of character, or it reveals the absence of it. There are people whom we love better, and upon whose character we place a higher estimate, because of the fact that we have been with them through some great trial, or temptation, some overshadowing sorrow, and have noted their courage and unwavering trust in these dark hours. When we can look at this world through the eyes of Jesus Christ, and feel upon our hearts something of the burden of its sin and sorrow which he bore for us, then we shall know him in "the fellowship of his sufferings," and love him as we have never loved him before. No man whose heart has never ached with sorrow for suffering humanity, can know Christ, as Paul desired to know him. No man who has never struggled under some heavy burden which he has borne for Christ and his cause, can enter fully into fellowship with the Christ who bore the cross for us. Why, then, should we complain of hardships, sacrifices, and persecutions borne for Christ's sake, seeing that this is the only way by which we can know him? Why do we shun the difficult tasks, the hard places, the thorny paths of duty, and seek easy places, light tasks and smoother paths, when the former and not the latter will lead us to a knowledge of Christ? Is it not because of the weakness of our faith, or the lack of the strong and earnest desire to get closer to Christ, and to know him better?

◆

We are quoting this example of Paul to rebuke our self-complacency and apparent satisfaction with our present attainments. What a large proportion of Christians there seems to be who have no idea of attaining to a better knowledge of Christ than they have at present, and who seem to be quite satisfied with their spiritual state. Here and there are noble spirits struggling on up the heights, seeking a clearer and broader view of spiritual things, and hungering for a closer communion with God. But these seem to be exceptions to the general rule. Most people are seeking for material things—the things which perish with their using—and have no realization of their spiritual poverty. How is this to be remedied? How can the church convert the world until itself becomes more converted? How can we who preach lead men to Christ until we have walked with him in such close companionship that we have come to know him in the heights and depths of his sympathy and love? Oh, that we might know Christ, for to know him is to know God! "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." So vital and fundamental is this knowledge of God, in Christ, that the Holy Spirit was sent to the church, after Christ's departure, that he might show to believers "the things of Christ" and glorify him. This is the work which the Holy Spirit will do for us if we open our hearts to him, and invite him in and make him our divine Guest. If we are to be a great evangelistic people, winning men by thousands, not to a creed, but to the personal Christ, to share in his life and to be partakers of the divine nature, we must drink more deeply of the divine Spirit that our lives may be flowing fountains of spiritual blessings for the world. What more glorious consummation could we struggle for, by the time of our Centennial celebration, than to bring all our churches and individual members to long for and seek to be "filled with the Spirit," to the end that they may know Christ and enter into a closer fellowship with him in the great enterprise of converting the world? The highest and best of all the endowments that we can seek is the endowment of the Holy Spirit, by whose fullness of power alone we can accomplish our great mission in the world.

◆

There is a class of Christians, we are sure, who will ask, Why all this struggle and sacrifice and self-crucifixion in order to a better knowledge of Christ? Are not these things too high for us? Why not be content with the simple facts we already know instead of reaching out after a knowledge and experience that are beyond us? It ought to be answer enough to say in reply to such questions, "This is God's will concerning us, even our sanctification." This is the meaning of all the rich provisions of God's grace in our behalf, that we may be brought into fellowship with himself and know the joy that belongs only to such a life. There is a quality of joy, of happiness, and of peace, that can only be known to those who open their hearts for, and struggle toward, the higher things of the spiritual life. A lady friend of ours who has been married several years, in writing to one who is soon to enter the wedded state, said to her, "In a few years hence you will smile at the thought which you once entertained, that you were happy as you then were." So might a Christian, standing on the heights above us, say to those of us who think we have attained the highest happiness possible to a Christian. There are experiences of holy joy, of high inspiration, of sweetness of fellowship, of blessedness of hope, possible to us, which, when we once attain, will make us wonder that we were ever content to abide so long upon the lower levels of the spiritual life. And every such Christian multiplies his power and the influence of his life for good by infinity.

◆

The opponents of the Holy Spirit as a present indwelling helper and comforter in the hearts of Christians have invented a new word to "darken counsel." A writer in one of our exchanges steps into the arena to declare that "since Pentecost and the house of Cornelius no man has received the Holy Spirit as an entity, except by imposition of apostolic hands." Of course, that word, "entity," is one about which brethren can dispute until they grieve the Holy Spirit entirely away. No wonder Paul said to Timothy, "But foolish and ignorant questionings refuse, knowing that they gender strifes." Christians today may pray for and receive the Holy Spirit to strengthen and comfort them, to help their infirmities, to teach them how to pray, and to lead them into an increasing knowledge of Christ. That is the glorious fact which the New Testament makes plain and about which there should be no dispute.

New Testament Evangelism: Its Assured Victory*

By Howard J. Brazelton

The assured victory of New Testament evangelism is a theme not born of pessimism. The two are as foreign to each other as light and darkness. I call your attention to the fact of its victory being assured, not a doubtful or uncertain victory. Its destiny is not left to hazardous circumstance, but is firmly entrenched behind a definite assurance. It is the martial music that thrills, not the dirge that chills; the signal to greater battles, not that of cowardly retreat. It looks upon fields white unto the harvest, prays for more laborers, all the while gathering strength to thrust in the sickle and reap for God.

GROUNDS OF ASSURANCE.

1. Promise and Prophecy—God's promise to Abraham contemplates the blessing of all nations. He declared through Isaiah that his word should not return unto him void, but should accomplish that whereunto he had sent it. God did not bring into the world a power insufficient to cope with every opposition, and gain a signal victory in every conflict.

2. Its Inherent Nature—It is vital and vitalizing. It is seed that will spring into harvest. It is bread that feeds the hungry and water to relieve the thirsty. It is life that begets life, and light that lighteth every man that cometh into the world. It is salt that saves, and power that turns men from darkness to light. It is not a cold, lifeless system committed to us with which to convert the world, but a living, pulsating Christ whose words are spirit and life, and whose ability can meet the needs of all people. "I am come that ye might have life and that ye may have it more abundantly."

3. The Words of Jesus—He inspired his disciples with hope. "The harvest truly is great, but the laborers are few." "Lift up your eyes and look on the fields, for they are white already to the harvest." He thought of his Church as successfully withstanding the gates of hell. Greater works than his were to be done by his disciples, in that they were to carry to a glorious finish the work begun by him. He leaped beyond the bounds of Jewish exclusiveness and directed their thought to "other sheep" which he should bring. The disciples were to receive power and be witnesses unto the uttermost parts of the earth. To doubt the conquering power of the gospel is to doubt him who led captivity captive and gave gifts unto men.

4. The Records of Victory as Found in Acts—Reading Acts of Apostles is like the records of victories won by a mighty army. From Jerusalem to Samaria; from the prison to the solitary road leading to Gaza; in Cesarea and Antioch; in the dungeon at Philippi or on Mars Hill; at Ephesus, Corinth, Thessalonica; even unto Cesar's household; in all these and more was the evangel heard and witnesses made to its triumphant power. Let us notice a few of them. "They that gladly received his word were baptized, and there were added unto them the same day about three thousand souls." A few days after and another is recorded in the same city. "Many which heard believed, and the number of men was about five thousand." This in the face of the fact that the apostles had been seized and were being imprisoned. The first case of discipline designed to check hypocrisy in the Church caused the people to magnify the apostles and "believers were the more added to the Lord, multitudes both of men and women." After appointing the deacons and quieting the murmurings, "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Preaching Jesus to him sent the Ethiopian back to the palace of the queen a rejoicing Christian. The voice from heaven and the preaching of Ananias thwarted the evil purpose of Saul of Tarsus, and sent him out straightway preaching Christ. When Paul and Barnabas had finished their first evangelistic tour, they returned to Antioch from whence they had been sent. "And when they had come and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles." "The hand of the Lord was with them and a great number believed and turned to the Lord." "At Thessalonica some of them believed, and of the Greeks a great multitude, and of the chief women not a few." At Ephesus, "fear fell on them all, and the name of the Lord Jesus was magnified, and many that believed came and confessed and showed their deeds. Many of them also that used curious arts brought their books together and burned them before all men." Even Paul's enemies were constrained to say, "Moreover ye see and hear that not alone in Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people." In Rome, guarded by soldiers while he preached the unsearchable riches of Christ, Paul could write to the Philippians and send greetings from the saints, "chiefly they that are of Cesar's household." And what shall I say more? As well attempt to sweep back the resistless tide of the Atlantic as to attempt to arrest its progress.

5. The Record of the Current Restoration—During the period of ninety-six years since the Declaration and Address by Thomas Campbell, and the beginning with the handful who formed the Christian Association at Brush Run, the people who plead for New Testament evangelism have grown to a million and a quarter members, an average annual increase of over 13,000, including the years of our obscurity. We have with us men who knew Campbell and Scott and who witnessed their toils and triumphs, for these men were heroes who counted not the cost. They sacrificed, they labored, and thousands were turned to the Lord through their preaching, and we have entered into their labors.

H. O. Breeden, of Des Moines, Iowa, who has passed through ten campaigns in a single city, says: "I want to go on record with this statement: The only successful evangelism I know of is New Testament evangelism. It wins quicker and larger victories than all others combined." Chas. Reign Scoville says: "Figures present the facts, and in a few of scores of meetings ranging from 200 to 1,114 additions here are a dozen with an aggregate of 4,000." Since this reply came, the great meeting at Paris, Ill., with nearly 800 added, has been recorded. W. T. Brooks writes. "There is no more danger of this doctrine becoming obsolete than there is of the multiplication table being discarded. With God's message upon our lips and his Spirit in our hearts we can not fail."

Such meetings as Joplin and Fulton, Mo., Bedford and Huntington, Ind., and Paris, Ill., with their hundreds of conversions, not to speak of those in almost every state, ranging from 50 to 70, held by splendid evangelists and faithful ministers, arouse our enthusiasm and dispel every doubt as to the gospel's continued power. With patient planning, persistent prayer and pregnant preaching, why should we not have [illegible]000 conversions, a Pentecostal ingathering, during a single meeting in a city of a million people?

CHARACTER OF OPPOSITION.

A victory is measured by the strength and character of the foe. It is no man of straw over which the gospel has won its victories, nor mere fleeting shadows that have fallen on its path. Christ foresaw difficulties and prepared the disciples for them. Said he, "They shall put you out of the synagogues; yea, the time cometh when whosoever killeth you will think he doeth God a service."

The most formidable foe encountered in the early days of evangelism was the sectarian spirit. At no time has it ever been manifested in a more violent form than then. The intense prejudice between Jew and Samaritan and the still greater hatred between Jew and Gentile were there. Strongly entrenched behind years of glorious history; convinced that they alone were the people of God and clinging tenaciously to the law, as well as to every jot and tittle of their traditions, the Jews opposed every effort made to supplant the law by the gospel. Prisons, scourging, stoning, infamous abuse and death were expressions of their hatred, and the populace was stirred against the apostles. But none of these things moved the evangelists nor rendered less victorious their work.

The same spirit must be met today, though its intensity may be less strong. What preacher has proclaimed the simple teaching of the New Testament without meeting in some form this spirit? Surely, if, in the face of those things, the apostles could stand undaunted and accomplish their mission, we of today should not despair. "If these things be of God ye can not overthrow them." Sectarianism and superstition, licentiousness and ambition for

(Continued on page 1419.)

---

*Read at Hopkinsville, Ky., during the South Kentucky Convention.

Evangelists and Evangelism---A Symposium

W. J. Wright, superintendent of evangelism, sent out the following questions to one hundred brethren. The questions were suggested by the criticism and inquiries which are so frequently heard concerning evangelists and their work. They deal with the most vital and fundamental things, both of the men, their methods and their message. Some of the answers are given in the hope that they may prove useful in righting wrongs on the part of pastors and people as well as evangelists.

1—When is a man qualified to be an evangelist?

2—Should evangelists be self-appointed? If not, by whom should they be appointed and sent forth?

3—While at work, should every evangelist be continually responsible to some congregation or body? Should he report regularly to that church or body, both as to labor and conduct?

4—Is there a widespread prejudice against evangelists as a class? If so, how do you account for it? How may it be removed?

5—We hear much about "sensationalism," "clap-trap" and "hodge-podge" methods of evangelism. What do you understand by any of these terms? Are these methods in general use? Wherein are they hurtful?

6—What truths should the evangelist emphasize?

By Geo. W. Knepper.

1—When he is a thorough Christian as to life, and a successful soul-winner as to work.

2—Our life work should be along the line of least resistance. If a man believes evangelism is his calling and the results confirm his belief, let that be his work.

3—This undoubtedly would be a splendid move. By all means let him keep in touch with the home church, and our bureau of evangelism.

4—Yes, as I see it, there is. Each preacher and evangelist must learn to be "a man in a world of men."

5—Anything that detracts from Jesus and him crucified is sensational and out of place in evangelism.

6—Sin and its punishment. The kindness and justice of God. Jesus crucified. The resurrection. Christian love. Repentance, and again I say, Repentance.

Somerset, Pa.

* * *

By I. N. McCash.

1—When his scholarship will win and hold respect. When he has a clear understanding of the gospel and can express it in a convincing manner. When he can mix with the people, adapt his message to their conditions and persuade them to act.

2—They should be appointed by the church, whether local or in joint convention.

4—Yes. The superficial work of some evangelists has brought into disrepute the whole class. Raise the standard by sending out only strong, clean men.

5—Sane methods are driving out the objectionable ones. "Clap-trap" is relating horrible scenes of death chambers, voting of audiences on propositions, using mourners' bench, relating experiences, thus deceiving people by making external conditions tests instead of obedience.

6—God's abounding love. Christ's outreaching pardoning service. Man's hopelessness without Christ. The simplicity and power of the gospel. The personality and presence of the Holy Spirit. The reasonableness and certainty of rewards and punishments. The necessity of early and continual preparation.

Des Moines, Iowa.

* * *

By M. L. Bates.

1—When he is converted and consecrated, and has sufficient knowledge and tact to lead others to know and follow Christ.

2—No, with rare exceptions. By the church or churches through their appointed officers or committees, or such other agencies as occasion may show to be most orderly and wise.

3—Yes.

4—Quite a prejudice. The irresponsible, arbitrary, self-seeking, too independent evangelists of narrow views and training and culture who drift about because they can not long succeed in one place. Let the churches through authorized agencies send forth men of character, wise, humble, efficient, consecrated, and hold them responsible.

5—These expressions set forth superficial, spectacular, mechanical methods of appealing to feelings—without sound teaching or real awakening of the conscience. They are of too common use. They are hurtful because they give base conceptions of Christianity, appeal to low motives, leave the spiritual nature unquickened, disappoint those who are moved or brought into the church by these methods. They give the people stones for bread, and bring Christ and his Church into ill repute.

6—Glory of Jesus' life and teaching—full of grace and truth. The facts of his cross and resurrection as an expression of his love and power. The fact of a living, crowned and coming Christ and his consequent authority. The promise of forgiveness and eternal life. Man's weakness and need, and his divine possibilities. The necessity of the profound change of heart, complete submission. The value and importance of right forms as the expression of the soul's life. The oneness of all believers in Jesus and the sin of permitting anything to separate us.

E. Orange, N. J.

* * *

By E. A. Ott.

1—When a man wins souls to Christ and when his life does not contradict his preaching.

2—Most evangelists are self appointed. But the public and the church have a right to protect themselves against the self appointed man. The individual has the right to take the initiative; the public has the right to defend itself against him.

3—Evangelists are supposed to be sent. If every evangelist were a field pastor or worker for some congregation under its direct auspices and subject to its call, all correspondence and all engagements being made through the board of such church or of a state organization, better results would be secured.

4—There is a widespread prejudice, and deap-seated, against them as a class and as individuals. I account for it by their failure to preach a rational faith. Too many appeal to the senses rather than to the sense. The prejudice can be overcome by using men of character and Christian purpose.

5—The sensational and pathetic in evangelistic music and in the methods of arousing individuals to action. It brings about nervous strain and physical excitement without bringing religious results. These methods wear out the evangelist and he is forced to retire early from his work. Any method that kills the worker is unhealthful for the people.

Chicago, Ill.

* * *

By F. D. Power.

1—When he is qualified to preach

2—They should be properly accredited by the church of which they are members or by a number of churches.

3—Yes, as any other minister of the gospel is responsible. He should be a regular contributor to the support of his church. No man who is not a member of a church is qualified to advise others to become Christians.

4—I think not. Some have been unwise, and perhaps irregular and irresponsible. They have hurt the cause. They should be under the same authority as other Christians.

5—Unusual and unscriptural methods. Evangelists should be after the order of Matthew 10:16.

6—The grace of God. The supreme authority of Jesus Christ, and the peril of the ungodly. The truth and simplicity of the gospel, the certainty of the life to come. The terms of pardon, higher Christian life.

Washington, D. C.

* * *

By M. E. Harlan.

1—When a congregation believes him to be properly trained and scripturally fitted, and when he believes this is his special work.

2—By the local church or any regularly organized religious body selected by a number of churches.

3—Yes.

5—Sensationalism is to the church what stimulants are to the body, and leaves an unhealthy and abnormal condition. Like certain stimulants, it is cumulative in its evil effect, till desire to be startled and entertained is substituted for desire for truth.

6—All truth should be held sacred in order to make any truth prized. Man is a sinner, lost; Christ is the only Savior, and by faith in him and obedience to him the lost are saved. What follows this preaching will depend upon local conditions.

Brooklyn, N. Y.

* * *

By J. W. McGarvey.

1—When he can preach with good effect and conduct himself with propriety.

2—They should ordinarily be called to the work by their representative congregations.

3—The latter is not indispensable, the former is.

4—I think there is not. But there is fear as to the consequences of great ingatherings.

5—Such things are of the devil.

6—Those respecting sin and salvation, but none other.

Lexington, Ky.

* * *

By Albert Buxton.

1—When he has a call from God that satisfies his conscience and a recognition from his brethren that satisfies the churches.

2—They should be recognized or accepted by the community of churches in a given region. The best recognition is by some missionary board that has the co-operation of the churches at large.

3—Positively, yes. For his Christian walk and general effectiveness he should be responsible to his home church, his evangelizing board and the church in which he is temporarily laboring.

4—Yes. The least worthy are conspicuously noisy. Hence the world misjudges the whole class, including the large number who are spiritual, consecrated and Christlike.

5—These methods consist of the self-conceit often named "advertising." Any effort to get "joiners" to swell the number reported, rather than conversions. Wind in place of message. The remedy is the encouragement of worthy evangelists and discouragement of unworthy ones in finding locations. Constant criticism of these methods in our journals even at the expense of being accused by the guilty ones of joining in "dirty slams" at evangelists.

6—The saving power of Christ. The unity of Christians, regardless of theological speculations. The evangelists should live their message by Christlikeness and by cherishing any Christlikeness found in any church, even the mistaken one. They are not sent forth to build up a "we," but to save the world from sin and from a narrow "we-ness," whether in sectarianism or whether within our own borders.

Dexter, Mo.

By J. J. Haley.

1—When he can preach the gospel intelligently and has a passion for the salvation of men.

2—I have known good evangelists who were self appointed and poor ones who were sent out by the churches.

4—Evangelists as a class, with many exceptions, are dogmatic, narrow-minded, sectarian. This makes them offensive to educated people.

5—The worst evil of current evangelism is a passion for "nose counting" and such manipulation as will bring to pass the desired end.

6—After the cross, repentance and righteousness.

Richmond, Va.

By S. F. Fowler.

1—He must know the truth which makes men free, be able to declare it forcefully and ever in the spirit of Christ. He must be a Spirit-filled man having a passion for souls.

2—We find no Scripture favoring self appointment. I therefore favor appointment by the congregation with which the evangelist holds membership. Should a number of congregations unite in sending out the evangelist their endorsement would give added power and confidence.

3—I believe that for his good and the encouragement of his home congregation, reports of this kind would be well. The evangelist is responsible, like any other member, to his home congregation.

4—No. But I have little use for the man who is simply a professional and whose chief aim is to get gain. These methods are destructive of reverence for sacred things and lower our high calling.

6—Those found in the great commission and preached by the apostles.

Madisonville, Ky.

By W. F. Richardson.

1—When he has prepared himself by a godly life and knowledge of the Word of God to command confidence of his brethren and favorable hearing from the church and world.

2—By the church or churches that know of their character and fitness for the work.

3—Emphatically, yes. Irresponsible evangelists are a curse to the cause of Christ and a menace to the Church.

4—No, not as a class. But rather against one type of evangelist, who places his fame above the honor of the gospel and the salvation of souls. The man whose supreme object is manifestly to report large numbers of additions and whose methods are wholly chosen for this one object. Most of our evangelists, I believe, are not properly subject to this criticism.

6—The sinfulness and lost condition of man. The mercy and love of God. The sufficiency of Jesus Christ as a Savior. The simplicity and certainty of the gospel terms of salvation.

Kansas City, Mo.

By A. B. Philputt.

1—When he is fairly well educated, has a real Christian experience and is living daily in the love of God. Is humble and modest as to himself, but bold as to the truth. Knows the Scriptures, loves his fellow men, does not work primarily for money or reputation, but for Christ.

2—They should rise up and commend themselves by their good character and efficient work. If a man has the approval of God and his brethren, he is called.

4—Upon the part of many people, yes. Evangelists do so many queer things that jar on the sober, refined judgment of the more thoughtful.

5—Any method other than a warm, earnest declaration of the truth. Telling apocryphal stories. Putting undue pressure on the emotions. Seeking to excite, astonish and shock the people.

6—He should get at the real thing Jesus taught and above all should make profession of Christianity synonymous with a pure, moral life.

Indianapolis, Ind.

By N. M. Ragland.

1—When he is a good man full of the Holy Spirit, faithful and able to teach the way of salvation, both by example and precept.

2—He should always be selected and ordained by the church of which he is a member.

4—Existing prejudice is caused by the egotism and irreverence, the belligerent and sectarian spirit of some evangelists.

5—Any trick, either in matter or manner, to gain attendance or attention of the superficial. This is deception and foreign to the gospel.

6—The love of God, the sacrifice of Christ, the work of the Holy Spirit, the need of immediate and thorough repentance and holy life, religion in the home, and world-wide missions.

Fayetteville, Ark.

By W. B. Taylor.

1—When he realizes it is "Woe unto me if I preach not the gospel." I think no educational standard can be established. The more thorough a man's training is, the more efficient his work, of course. Encourage, rather than discourage, every Christian to bring men to Christ. Germany was converted by the disciples going everywhere preaching the gospel. When an educational standard was raised and the universities made the preachers, then came the lapse into a lifeless formalism.

4—There is much. It can be removed by finding out those who build of "wood, hay and stubble," and refusing them a call. If they begin such work let the officers of the church close the meeting.

5—I consider such methods the advertising of the evangelist as some great one, rather than the exaltation of Christ. A vain effort to please the people, rather than save them. The telling of cheap stories and jests, instead of the supreme story of God's love. This lowers the conception of Christianity.

6—The sonship of Jesus Christ and the necessity of an absolute personal loyalty to him.

Bethany, W. Va.

By E. B. Bagby.

1—When he has piety, natural gifts, skill and education.

4—A considerable prejudice exists. I should hesitate to say it is general or widespread. By the acts of irresponsible evangelists who are more anxious to count converts than to build the kingdom of God.

6—Our evangelists in the main present the fundamental themes. They should lay great emphasis on the cost and sacrifice involved and should appeal more to the heroic.

Washington, D. C.

By C. M. Keene.

4—The methods of some of our most prominent evangelists are such as to make every work superficial. Their passion is to count numbers rather than make Christians.

5—Any method which secures a committal before a deep conviction. The deciding step must be voluntary and the movement must be from within.

6—Faith, conviction, repentance, obedience, courage, counting the cost of both obedience and disobedience, the reward, the opportunity of becoming right toward God.

Paw Paw, Mich.

By J. P. Lichtenberger.

1—When, like Paul, he feels, "Woe is me if I preach not the gospel," and when he has made adequate intellectual preparation.

4—No, there is not. Almost any pastor would have some evangelist hold a meeting for him if he could. It has been quite popular of late in conventions to say harsh things against evangelists, but few pastors would refuse a great meeting if they could get it.

5—Most of these terms of opprobrium are used sarcastically by jealous pastors. Great pastors who have had great meetings with great evangelists do not characterize the work of our evangelists in this way. The permanent results of great meetings do not justify such criticism.

6—The truths of the gospel in the most tactful, impressive, intelligent way.

New York City.

By W. S. Lowe.

1—To secure the best results, when he is thoroughly converted, on fire with a love for souls, well trained and educated in a good college for his life's work.

2—Never self appointed. Should be appointed by either the congregations where he holds membership, or by a district, state or national board.

3—Yes, by all means. This would protect him and the brotherhood as well.

4—Not a "widespread" prejudice, but it exists in some places. The cause, sensational and superficial methods, extreme desire for numbers rather than conversions. Can be alleviated by correcting the causes stated.

5—Any method or manner of announcing sermon subjects and conducting the meeting that obscures the proper Scriptural purpose of the revival and that conduces to the prowess and skill of the evangelist, rather than to the glory of God and the edification of the church. Not in "general use," I think.

6—The great eternal verities: The trustworthiness of the Bible, the goodness, mercy, power, justice and wrath of God. The divinity and sacrifice of Jesus Christ; apply Christ's teachings to the affairs of today. A living, loving, present Christ, and the church as his body, the Lamb's wife, which can not be ignored nor maligned without reflecting upon him who is the Head of the Church; Christian unity, and all the possible steps that lead to it. The awfulness of sin.

Topeka, Kan.

By A. L. Ward.

1—Quite a number of elements enter into his qualification. He ought to be a trained man. He should know men, and the Book. Education, in itself, does not prepare a man to do the work of an evangelist. One might have the most careful professional training and not be competent to do this work. I take it that temperament has much to do in this preparation. A minister may be a good pastor, but not have the evangelistic temper sufficiently to qualify him for this work.

2—I should say, no. We have had enough of this already, and we have been humiliated by the way the work his been done. The church, as a congregation, has been the one to appoint evangelists up to the present. But it strikes me that the board which has this work in hand has the appointing power, as certainly as the American Board selects its missionaries or the Foreign Board its workers. This, I suspect, is revolutionary, but I am convinced that it will follow in the end.

3—Yes. Sometimes we need to be saved. Some one must have the power to do this. Then if we have workers, they should be systematically directed to get the best results. At first this will, with us, have to be put in the form of request; and it may even be left at this point, but if we are to make progress without many hitches and humiliations, this or something similar ought to be considered.

4—It is certain that there is prejudice against some evangelists. I think that the evangelist has failed to get the full sympathy of the pastor. He seems to forget that there are others. He forgets that the field has been worked before he came.

6—We say, preach the gospel. Emphasizs the fact of sin, that Jesus is the only Savior, that men *must* repent and turn to God and live right lives. There should be a simple statement of the terms of pardon. The sin of sectarianism should be pointed out; the necessity of the union of Christians pressed. All of the important teachings of the Disciples of Christ, but in love and with good sense.

I should wish it understood that I do not consider the answers as expressing fully my views of the questions asked.

Boston, Mass.

By E. W. Allen.

1. When he has a good understanding of the Word of God, and without mercenary or unworthy motive, desires sincerely to save men from sin, and appreciates heartily the fact that only personal loyalty to Christ can save.

2. They should be ordained to the ministry of the Word by some congregation who knows them and with whom they hold membership.

3. Yes, and I believe he should be amenable to the state or national missionary society, according to the sphere of his work.

4. I can not tell how widespread it is, but there is a growing prejudice born of their political methods and attempts to establish "records," and arbitrary manners and commercialism.

5. For instance, the use of such sermon subjects as "A Dead Dog," the injection in the middle of the week of a pay lecture upon "Love, Courtship and Marriage," or similar subject; selling tickets during the closing days of a meeting for a stereopticon show. The "rounding up" of children in the Sunday school. Emotional and fervid exhortations continued frequently for a half hour, wholly mesmeric. These methods are growing in use.

6. The nature and penalty of sin. The need of a Savior. His power to save. The sovereignty of God. The basic truths of religion. The Gospel, a culture as well as a creed. The Spirit in the form. The imperialism of Christ in all matters of conscience and life. Christian unity. The grace of liberality. The responsibility of a Christian. The mutual need of church and individual.

Ft. Wayne, Ind.

By C. G. Brelos.

1—When he has a broad, general education, and thorough knowledge of the Scriptures. A Christian character and insatiable longing for the salvation of men.

2—There are some who are large enough to be self appointed, but the rank and file are not so.

4—The prejudice is due on the one hand to evangelists who are not qualified for this high office, and on the other hand to churches which are looking for the big evangelist and pervert his function.

5—Strange and unbecoming conduct in the pulpit. Sensational and questionable stories. Working on the feelings, etc.

6—The mutual relation of God and man. The character of God as revealed in Christ. Man's need of salvation. Beauty and power of Christian character. The endless life. The union of all believers. The way of salvation. Every believer's part in the salvation of the race.

Tarkio, Mo.

By Geo. A. Campbell.

1. When he is thoroughly devoted to Christ's kingdom, and when he has the qualifications necessary to carry this message to others.

2. It would be better to have him appointed by some body, such as a local congregation, a city or district organization, or more general board or society. Church organization in the New Testament was flexible. The office seemed to be the outgrowth of a need. So it should be now. The best organization is that which does the best work; both anarchy and hierarchy should be avoided.

3. Yes, certainly.

4. Hardly, though some prejudice. The reason is that it is easy for irresponsible men to get into evangelistic work, and these bring somewhat of disrepute to all. No one is more respected than the true evangelist.

5. God is a Father. His will should be the will of all men. This will he has revealed. Man is weak, wayward, sinful. He needs divine help to live the good life. Christ is such a help, the Savior of men; through his teachings, atonement and spiritual presence men are illumined, forgiven, made whole, brought to appreciate their sonship and live as for eternity.

Chicago, Ill.

By Wm. Bayard Craig.

Is there a widespread prejudice against evangelists; and how can it be removed? Yes, but not so strong as it has been. Dr. Chapman and men of that stamp have won the public favor again. Evangelists have used uncultured, strained and abnormal methods in the effort to win attention and win converts. This abuse has been a cause of grief to the judicious, and has put clubs into the hands of the enemy. Spirituality has been sacrificed to the sensuous, gain in spiritual life to gain in numbers.

How remove the prejudice? The organization of a committee on evangelism is a move in the right direction. It will help develop a clear-cut idea of what the evangelist should be and what he should not be. The committee, backed by enlightened sentiment, can help repress wrong methods and tendencies; and by giving or withholding indorsement, can build up a company of acceptable evangelists, men full of the Holy Spirit, men with a safe record, men of such standing and repute that they will not be tempted to resort to circus poster methods in order to gain a reputation or secure business. The more of such men the better. We need to hasten the evangelization of the country.

I am not opposed to vigorous, captivating, attention-compelling advertising. The right kind of a man can bill a town until the people can see and talk of nothing else but his coming, and make it count for the building up of Christ's kingdom. He will know how to arrest attention without rudeness or offensive egotism.

We need a board to help select, advise and direct men, a center to which ideas and suggestions can flow and from which they may go out to bless the world.

Denver Col.

New Testament Evangelism.

(Continued from page 1416.)

glory were insufficient to overthrow the conquering evangel. And have we not reason to believe that, while these elements are still prominent in human nature, God's power in the gospel is still invincible?

REASONS FOR VICTORY.

The Men and the Message—Those who published the glad tidings of peace were "full of faith and the Holy Spirit." "The people took knowledge of them that they had been with Jesus." Their message took hold upon the people with a firm grasp. With undaunted courage they proclaimed it even when commanded to keep silent. "We can not but speak the things which we have seen and heard." When further threatened they silenced their persecutors with the declaration: "We ought to obey God rather than men." Paul's faithful deliverance of his message led Agrippa to say, "Almost thou persuadest me," and caused Felix to tremble.

The spirit in which their message was proclaimed had much to do with its success. "The love of Christ constraineth us," was the motive power of Paul's evangelism. And in this spirit all thus engaged conquered.

H. O. Breeden sums up the reason for his success in this way: "It is simple and apostolic; it appeals to the whole man, the conscience, the heart, the will, and captivates all." Chas. Reign Scoville attributes it to "preaching the Lordship of Jesus." In other words, "Preach the Word." Point men to Christ, and, like him, don't spend all the sermon in pointing to sin.

W. T. Brooks says: "Emphasizing the Lordship of Jesus that men may see the need of submission to his authority; presenting the message of salvation with its conditions without compromise. Men are not looking for an easy way, but the right way."

Brethren, the results of our laborers are not in doubt; they are just as sure as the promises of God. The Gospel is just as full of power as when first proclaimed. It meets the needs of the soul now as then. Men are hungering and thirsting for the bread and water of life today. "Lo, I am with you always, even unto the end of the world," is a promise to those who will teach all nations.

Our forces should be aroused by the greatness of the opportunity. We should go forward until all places and persons have been touched by the gospel. It is not a time for doubt as to results, but for diligent seed sowing. It is not a time for discouragement, but for thrusting in the sickle. I call you to the mountain heights where we may shout, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Earlington, Ky.

As Seen From the Dome

By F. D. Power

In the departure from the ranks of our ministry of John H. Reese, who was promoted to higher things August 19, the Church in Michigan and throughout the land has met with serious loss. Our good brother was one of the sixteen immortals graduated at Bethany in 1871. He was the Nestor of the class, and I, the *homunculus*, the Kid. The boys knew him as "Pap Reese." He called the roll in chapel. He was a man above reproach. At that time he was an excellent preacher. Though forty years of age, feeling his deficiencies, he determined to secure preparation for larger usefulness by taking a college course, and spent four years under Pendleton and Loos, and the other strong men who then filled the chairs in the famous seat of learning. We all honored him for this. His Christian influence was felt among the students. Faithful and diligent and always kind, he won the respect and affection of all his associates. A strong, solid and safe preacher, when he entered Bethany, he went forth well equipped for greater service and was a pillar of strength to our cause in Michigan. Born at Glen, in the state of New York, in 1829, he moved to the west in 1850. He planted the church in Bangor, Mich., and was its pastor twenty-five years and eminently successful in his work. No preacher among us was a closer student of the Bible and of Church history. Some twenty years ago he prepared "The Chart of Universal Church History," which required an immense amount of labor and painstaking research, and at 71 years of age he completed his "Solomon's Temple." He preached up to the last. About eight months ago he was stricken with paralysis, but was in the pulpit the day before the stroke which disabled him. The Master found him at the post of duty. For forty-six years he had proclaimed the unsearchable riches, serving not only at Bangor, but Los Angeles, Benton Harbor, Lexington, Ill., the Central Church, Detroit, and other points. Such a life deserves to be held in loving and perpetual remembrance.

The oldest member of the old class has been taken. Others preceded him—Merriman and Kemp. These three were our elders, our three best bearded men—others were struggling with incipient mustaches or sprouting chin whiskers. The whereabouts of but eight of the living members is known to me: G. J. Ellis, of Athens, Ill.; W. S. Errett, of Carbondale, Ill.; George Curtis, of Wellsburg, W. Va.; A. C. Smith, of Atlanta, Ga.; R. T. Walker, of Cedar Keys, Fla.; B. T. Blanpied, of Columbus, O.; R. H. Marling, of Los Angeles, Cal., and the writer. We should hold a reunion at Bethany in June, 1906, our thirty-fifth anniversary. May we all be there. It would be a high privilege, after so long a separation, to sit under the trees of the campus, roam the corridor, take a dip in the Buffalo, dine with Colonel Aleck and gather in the old class rooms, and recall the scenes of Auld Lang Syne. Bethany boys never lose their affection for the kind mother that nourished them; and if in our love for Alma Mater we should come up to her annual festivities in the month of roses we would no doubt sing a little, and pray a little, and laugh a little, and cry a little, and become boys again for a little time; and go out again to our busy life bettered in a great way for this wayside communion and revival of the days of '71. We all need it. Come.

We have just dedicated Kimmel Hall. It is a fine addition to our Whitney Avenue Church. October 7, 1877, I preached the dedicatory sermon in the little chapel. This time, October 22, I preached from the same text at the opening of the hall. President Hayes and wife were at that first dedication and a number of the leading pastors shared in the service, only one of whom is now living. The little church has an interesting history. For twenty-three years it was a union mission and only held a Sunday school. Seeing the need of work in that section of the city, we determined to open a mission somewhere at a proper distance from there so as not to interfere with their parish. The superintendent came to me and said: "Suppose you take our work. Our trustees represent four or five different denominations, each of which has sought to secure the property, and we can not agree on any one of them. Your church has no creed and you have always been our friend. We can agree upon you. We will turn the school over to you, and if you will put some needed repairs on the chapel and put a pastor there, and in a year your work promises permanency, we will deed you the property." He was a Presbyterian elder, and the trustee with him was an Episcopal vestryman. "Certainly, gentlemen," I said, "we will do it." It was done. Ira J. Kimmel was selected. Without a moment's friction the change was made, most of the old workers remaining and finally uniting with the church; and now there is an excellent congregation with a church membership of 200. Kimmel had a strong hold on the community, especially the boys and girls. He managed with consummate tact. In the midst of his usefulness he was stricken down. His ambition was to build a hall where his boys and girls could come together for various exercises and recreations. He would have a reading room and gymnasium and games for his young people, and a place for concerts and lectures and like entertainments to get the people off the streets and from worse resorts. His desire was not met during his lifetime, but the hall has been erected in his memory. It greatly enlarges the facilities of the church for its work and labor of love. The cost was $7,000. It is so arranged that it can be used in connection with the chapel auditorium, has a lower story with all conveniences for institutional work, seats about 400, is well lighted and ventilated, and heated with steam, and is every way attractive and well suited to its purposes. Walter F. Smith, our pastor there, is doing good work, and is ably seconded by our ever faithful W. H. Schell. Their property is now worth $15,000.

Our other churches are doing well. Fifteenth Street is in a meeting with J. E. Gorsuch, with seven added so far. Washington likes the Memphis man and would be glad to keep him. Our taste of Stuart has disposed us favorably toward Tennessee preachers. H Street Church is having special services also, conducted by our city pastors. Ninth Street is ever growing. E. B. Bagby begins a meeting soon with W. E. M. Hackleman as leader of song. He is first booked for a meeting at Scranton, Pa., with his brother Richard. Vermont Avenue is as staid and staying as ever. Ten have been added to her membership the past two Lord's days, eighteen so far for October. Her people remembered the pastor and wife most graciously in commemoration of their thirty years of service on the evening of October 27. It was a memorable evening for us. The pastor exchanged pulpits Sunday, October 29, with Peter Ainslee. Vienna, Va., has employed W. T. Leprade as pastor. D. E. Motley is again with us, and has the largest attendance of any session of his school. There is the sound of a going in the tops of the mulberry trees; bestir thyself.

* * *

There's little to choose between Aaron's calf and the one you worship in the mirror, and that little is in favor of the ancient one.

* * *

When a man affects to despise the forms of goodness, it is usually because he has no facts with which to fill the forms.

* * *

FOOD DOES IT

Curious How Right Food Rebuilds Body.

The benefits of the good, red blood made by Grape-Nuts food are described in a letter from Chicago:

"I was for years sadly afflicted with hemorrhoids caused by constipation, which was the result of impure blood supplied by food not adapted to the needs of the body under certain conditions. My trouble extended to rectal hemorrhoids which greatly reduced my strength. A surgical operation gave me no relief and I was compelled finally to quit business.

"Luckily, just when things were looking the blackest, some one recommended Grape-Nuts food as a desirable article of diet, and I began (Dec. 1903) its use, and in a few months brought my health back to me.

"The action of my bowels is free and regular now, and this has brought relief from the hemorrhoids. At the same time a neurotic trouble which had been growing on me and which the doctors could never do anything with, has also disappeared. All this return to health I am free to say I owe to Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book "The Road to Wellville," in pkgs.

The Century Simultaneous Campaign By C. L. Thurgood

Where Pittsburg steel speaks, cities flourish as the rose,
Where Pittsburg steel is silent, there lies the desert.

"Pittsburg is the center of greatest population in the United States, outside of New York and Philadelphia. Within a radius of sixty miles around Pittsburg, now being linked up by trolley, reside 1,608,964 people, a greater population than Chicago in a similar radius. The capital, surplus and deposits of the banks, national, state and savings, of Allegheny county (oftentimes called the state of Allegheny, whilst western Pennsylvania is called the empire of west Pennsylvania) exceed the combined banking capital, surplus and deposits of eight southern states. This county produces 47 per cent of all the steel made in the United States, 56 per cent of all steel rails made in the United States, 75 per cent of all plate glass, 27 per cent of all pig iron, 40 per cent of all window glass, 50 per cent of all table glassware, 50 per cent of all harness leather, 25 per cent of all bituminous coal mined in the United States, 33 per cent of all paper sacks, 75 per cent of all wrought iron and steel pipe, 25 per cent of all nails and spikes. Has easily 2,500 mills and manufacturing establishments, with a capital of over $200,000,000, value of annual products $244,525,875, paying out in wages over $60,000,000 annually."

DR. CADWALLADER EVANS,
Chairman of Central Committee.

To carry the traffic coming into and going out of the Pittsburg district during 1904 required 2,600,000 cars, or about 80,000,000 tons, harbor tonnage 10,000,000, a total of 90,000,000 tons, by far the largest of any district in the world.

Pittsburg is the great distributing point for coal in the state, and the total is put at 30,000,000 net tons; something like 15,500,000 tons of this is used locally, and the remainder goes to all parts of the country by rail and water; to New Orleans for steamships going to foreign trade, to the great northwest for the railroads extending into the Rockies. As our own brother, the Honorable W. H. Graham, has said, Pittsburg's achievements, however, are not confined to such productions as the foregoing. It has the finest court house (by Richardson) in the United States, splendid business blocks, miles of costly residences, and magnificent public parks. Its educational and art institutions take high rank. It has probably given more and greater men to scientific research than any other city of its size in the country. Its astronomical observatory is famous the world over. Its wealth has planted over the world libraries, art galleries and music halls. Its art exhibits draw the best critics of New York and Europe and attract some of the finest products of the easels of the Old World. Its new technical schools, it is said, will be the finest in the world—millions are to be devoted to them. Its strategic position, its boundless agricultural and mineral treasures, its inventive genius, grit and grace, have combined to crown the Iron City as "queen of the greatest hive of human industry on the face of the earth." Pittsburg is yet in her swaddling clothes.

Special to The Christian-Evangelist.

Pittsburg, Monday.—Great start for simultaneous campaign. Four thousand persons were in the theater and church at the mass meeting Sunday afternoon and throngs were turned away.—W. J. Wright.

Special to The Christian-Evangelist.

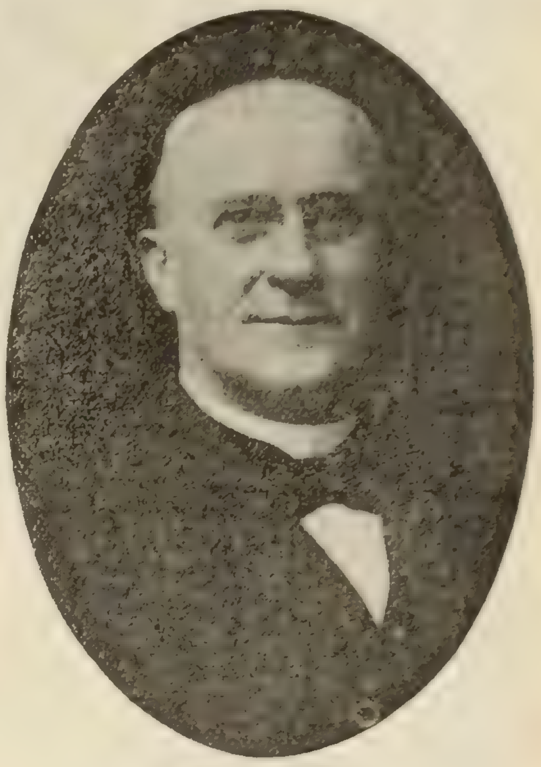
Pittsburg, Monday Afternoon.—The century simultaneous revival opens beyond our great expectations. The churches are overflowing; interest is intense. There was a great noon meeting today. Additions reported: At First Church, Allegheny, seven; Bellevue, five; Beaver Falls, three; Connellsville, thirteen; Homestead, twenty-four; McKeesrocks, one; Meadville, three; First, New Castle, five; Central, Pittsburg, nine; East End, Pittsburg, two; Knoxville, five; Belmar, thirteen; Turtle Creek, four; Wilkinsburg, eight. Total confessions, forty; letters, sixty; four Bible school rallies; Charleroi, 252; Homestead, 662. At the central meeting yesterday the offering was one hundred and seventy-eight dollars.—W. R. Warren.

Dr. Samuel B. McCormick, of the University of Western Pennsylvania, in an address the other day, said: "We do not hesitate to declare our conviction that the future of Pittsburg, in the provision to be made for the education of her youth and in the development of the institutions of learning, will give her fame in the intellectual, equal to that which she worthily enjoys in the industrial and commercial world. The problem is really a very simple one.

W. A. WARREN,
Editor of *The Worker*, Pittsburg, Pa.

"Given a population in the two cities of practically half a million, with several hundred thousand more in the immediate vicinity;

"Given an accumulation of wealth in manufactory and commerce, in field and bank, in oil and gas and coal, and in every form of business investment and enterprise, almost beyond the possibility of computation and altogether beyond the power of the imagination to conceive;



R. S. LATIMER,
President of the Western Pennsylvania Christian Missionary Society.

"Given, on the part of this vast population, possessed of these inexhaustible treasures, a type of character which is famed for its sterling integrity, its moral high purpose, its beneficent generosity and its aspiration for what is best in the realm, both of the intellect and the soul;

"Given all these, and surely we can predict an educational future for such a community, wonderful in its possibilities and in its realization.

"But it is sometimes declared that the material interests of Pittsburg are so varied and so immense and the demand made by these upon her energies, both physical and mental, is so absorbing that it is idle to expect education to divert any considerable part of this energy to her own interests. Then, let us see if this can not be disproved.

"The highest act of the human soul, higher than any operation of mere intellect or feeling or will, because combining all these, and centering upon a perfect being in apprehension, submission, reverence and love, is the act of worship; and the people of Pittsburg have erected nearly four hundred church edifices, scores of which are most costly, in order that they may give expression in worship to their love and adoration of Almighty God. This fact distinguishes any community as the highest."

On one Lord's day, last Easter, in one of the churches there was put upon its offering plates something like $115,000 toward that denomination's work, and in the Sixth U. P. Church one Lord's day, the offering was $17,000 for their work in Egypt. The former one offering was more than was contributed by 1,250,000 Disciples towards national home missions.

In philanthropy, with its one hundred

SOME MINISTERS OF
PENNSYLVANIA CHURCHES
20
26

SOME CHURCHES OF PENNSYLVANIA

benevolent institutions and fifty homes of various sorts, twenty hospitals and ten helping societies, these tell of the heart of the Pittsburger.

In art, Carnegie Institute's annual world's competition is the cynosure of all Europe, and her medals the source of keenest rivalry.

Is not Pittsburg today recognized as one of the music centers of the world, able to call the finest organist or orchestra director in the realm of the Muses? And what shall I more say? for the time will fail me if I tell how poverty has made a princely hand in philanthropy and that example is inciting others to see fresh fields and pastures new in magnificent beneficences.

Yes, says the Right Honorable John Morley, Gladstone's biographer, "You talk of Pittsburg. I have heard it constantly spoken of as a center of materialism. The speeches we have heard tonight and the responses that you made to those speeches show that all their aspirations are for the highest things after which a man can aspire—all show that though Pittsburg may be material, it is ready for spiritual impressions of the highest order (applause)."

Here is the Jerusalem of 1909, the coming Antioch of a simultaneous evangelistic campaign, the Ephesus of wealthy offerings, the Philippi of splendid Lydian women devoted to his cause, the Corinth whose lakes of the north and whose mighty Mississippi and Panama of the south will soon be linked, thus allowing the argosies of the eastern and western hemisphere to load and unload on her wharves, the Rome towards which and from which we hope to see in the days to come the missionary soldiers of the Cross go forth carrying the Balm of Calvary to the millions at home and abroad. Truly, every Pittsburger can say, I am a citizen of no mean city for evangelistic enterprise. Now we are upon the eve of the greatest evangelistic campaign ever undertaken by our brotherhood. In the city of Pittsburg, on Monday, October 12, 1903, in the Y. M. C. A. rooms at the quarterly ministerial meeting of Allegheny and Pittsburg, there was given an echo of the great Torrey-Alexander campaign in Melbourne. The rough estimate of the fruits of those missions amounted to about 10,000 who agreed to break with sin and to accept Jesus Christ as the Savior and Lord. At once a call was made upon the different ministerial unions to furnish representatives for a committee of deliberation, which committee sent their representatives back to their unions and their churches to at once make preparations for a simultaneous campaign.

Some 361 congregations took part, almost every denomination was enlisted, some seventeen evangelistic centers appointed and thus the work begun in prayer went on with increasing interest during the last two weeks of February, 1903. The newspapers got caught in the pervading religious atmosphere and contributed very largely to the success of the meetings by their generous recognition of the united efforts of all the churches, they forgot about the "dollar space" in their enthusiasm over the widespread revival. The lessons learned from this simultaneous campaign were not lost upon the Disciples of Christ in Pittsburg and Allegheny. So at the annual convention of the Western Pennsylvania Missionary Society, Bro. J. A. Jayne moved that a committee be appointed that should make arrangements for a simultaneous campaign among the Disciples in western Pennsylvania. That committee has been at work for over a year. The committee has since been enlarged. They were most happy in securing Dr. Cadwallader Evans a chairman. He is a member of the Eas End Church, known for its royal gifts t all local and national missionary and benevolent work. His position in the city gav the work a standing and a recognition tha made the work of the committee a ver great pleasure instead of a burden.

His associates on the committee are W. R Warren, O. H. Philips, Wallace Tharp O. M. Waddle, T. J. Allen, W. R. Erret R. S. Latimer, *ex officio*, C. L. Thurgoo Hon. T. W. Philips, of Newcastle, an A. D. Mornes, of Newcastle; T. D. Brow New Brighton; Hon. W. H. Graha John A. Jayne, W. C. Farr, H. A. Spangler and John S. Miller, Allegheny; Colone S. H. Church, John G. Slayter, W. A. Dinker, J. C. Crawford, G. P. Thurber, Edwi Collins and A. B. Stutz, Pittsburg; John A Woods, Knoxville; J. B. Brooks, Wilkinsburg; John F. McCune, Braddock; Jame Darsie, Homestead; R. W. Williams Battle Creek; Joseph Shaw, Duquesne Louis Lautenslager, McKees Rocks; M. G Hibbs, Crafton; Byron E. Tombaugh Washington; Ward Eicher, Greensburg W. S. Schenck, Connellsville, and F. B Granger, Somerset. Not by might of th men who have been invited to co-operat as evangelists and singers, nor by the power of all the machinery that has been se in motion by the committee and th churches, but by "My Spirit," saith th Lord of Hosts—the spirit of humility, th spirit of prayer, the hunger-spirit for los souls, the culture spirit for folding the los when found, the spirit that will supply u with divine energy to do God's evangelisti will on earth as his will is done in heaven To God be all the glory in the progress an the outcome of this greatest of all campaigns ever undertaken by us.

Our Cause in Pittsburg and Vicinity

On another page C. L. Thurgood has given some account of the material prosperity of Pittsburg and the origin of the evangelistic campaign which our churches of that city and its vicinity have just inaugurated. It is fitting that this account should be supplemented by some statement about our special work in this part of the great home field. For Pennsylvania has a peculiar relationship to our Restoration Movement. Within her borders lived the pioneers of the movement. To Washington, in Western Pennsylvania, came Thomas Campbell in 1808. When his son, Alexander, brought the rest of the family there in the following year, father and son set themselves the task of preparing the way for the union of the divided forces of Christendom. On August 17, 1809, came the formation of the Christian Association, and following this the "Declaration and Address" which had such a great influence in launching the movement for the restoration of the primitive Christianity. It was in a grove near Washington that Alexander Campbell preached his first sermon in 1810. The difficulties of their work may be realized in some measure from the fact that though for nearly twenty years they sought to gain a hearing and favorable reception for their plea, yet until 1850 not more than twenty organizations had been formed in Western Pennsylvania and half of these were struggling country churches. And, largely through a lack of trust in co-operative movements, during the next forty years not twenty new churches were formed. In 1882 the first district was organized and it included five counties. Later it was enlarged to include twenty-five, and in 1888 R. S. Latimer was elected president of this Western Pennsylvania Christian Missionary Society, which office he has continued to hold since. From that date began an era of prosperity, and between sixty and seventy new churches have been organized. The policy has been to work from the great center of population outward. The rally cry has been "A mission church for each church now organized."

Among the first churches aligning themselves with the Campbells were a Baptist Church of the Haldane school, in Pittsburg, in 1810; an offshoot from this in Allegheny in 1835; Somerset in 1828; Enon Valley in 1830; Connellsville in 1830; followed a few years later by Fayette City, Braddock, Johnstown and others.

We regret that both the limitations of space and the difficulty of getting photographs prevent us from picturing to the readers of THE CHRISTIAN-EVANGELIST all our churches engaged in this present evangelistic effort. One of the oldest of the organizations is the First Church, Washington, which dates back to May, 1831, when in the home of R. B. Chaplin, Sr., five brethren and three sisters formed an organization for Christian work and worship. On account of the bitter opposition and desirous of peace, the little band met in a log school house on the farm of Henry Vankirk, four miles from Washington, and alternating in the homes of the members, until 1836 it moved into its own substantial brick house in what is now known as Laboratory, then Williamsburg, still two miles distant from Washington.

Here the church continued to meet until 1867, when it leased a building, which yet stands, across the street from its present home. J. B. Crane was the first settled pastor, in 1867. T. A. Crenshaw came in 1869. F. D. Power, while yet a student in Bethany, supplied from October to December, 1870. Succeeding preachers were A. B. Challener, W. T. Goodloe, L. S. Brown, W. L. Hayden, L. P. Streator, S. W. Brown, R. G. White, A. M. Harvuot, J. M. Kersey, W. H. Hanna, and since 1901, E. A. Cole. After nine years of absence R. G. White moved back to Washington and is now an efficient elder and assistant in the church work besides preaching every Lord's day at Cannonsburg, where a promising church of fift members is beginning its career. Joh Hughes, the oldest living member, will soo have rounded out 65 years of service as member of the First Church. Thomas an Alexander Campbell often preached for th congregation. Walter Scott, T. V. Berry J. T. Smith, Andrew Burns, G. W. Lucy Robert Milligan, W. K. Pendleton, Moses E Lard, O. A. Burgess, Thomas Munnell Isaac Errett, Harrison Jones, David Burnet, Charles Louis Loos, Hugh McDiarmid W. T. Moore, Robert Graham, Jabez Hall T. C. McKeever and Sutton Hayden wer among the number of those who preache for the congregation in that early part o its history, beside those already named a its regular settled ministers. The churc now has a membership of over 650. It ha supported W. P. Bentley on the foreig field two years, has organized and helpe build a house costing $8,000 for the secon congregation and has had 280 accessions t its membership during the present pastorate. The church is preparing for a grea meeting under the leadership of its pasto and O. P. Spiegel.

Another of the older churches is the on at Braddock, dating back to 1833. Th master spirit was then Isaac Mills. Starting in his house, a little band was organized which met for a time at Port Perry Later, through the enterprise of Mr. Mills a house was built, on Frazier street, Braddock. This being burned, another wa erected. Here the congregation worshipe until the present house was built in 1890 Like all pioneer churches, this one ha passed through many trying experiences but today has a substantial membershi and valuable property. Among those wh have served as pastors were James Darsie whose sons and grandsons are known al over the brotherhood; W. D. Lane, E. A

Bosworth, F. V. Brown. The present pastor, O. H. Philips, has completed twelve years of service. In that time almost three hundred and fifty have been added to the church. The evangelist pastor who comes to aid the church in the great simultaneous revival is George Webster Moore, Akron, Ohio.

"The blood of the martyrs is the seed of the church." The heroic devotion of Josephine Merrick, who gleaned the streets and alleys during the dinner hour from the store and after supper in the evenings, for children who did not attend Bible school, bore fruit in a Bible school organized on October 15, 1882, in the Fifth Avenue Bank building, Pittsburg. In 1885 they went to the Forbes Street School building. The church was begun on April 17, 1890, with thirty charter members, entering into the new building on Pride and Colwell streets. The Bible school was the backbone of the work. From 1882 to 1905 the school has had only two superintendents, R. S. Latimer and Edward J. Chesley, who held it for two years. The ministers of the church have been H. W. Talmage, L. C. Cutler, Bruce L. Kershner and, since December 6, 1892, C. L. Thurgood.

The Heron Hill Mission was begun over a vacant grocery store in 1895, and its members now have their own building, with F. D. Dabney as their minister, now enterng upon his second year. The "cobblestone" spiritual condition of the district, writes Brother Thurgood, has proved a fine ield for the development of workers who are now a blessing to the churches. Some hirteen or more churches have "sounded a retreat" from this hill district in the thireen years, but our standard has braved the battle and the storms and is still flying, and long may it wave.

The East End Christian Church, Pittsburg, was established in the spring of 1885. John M. Addy and wife, then members of he First Church of Allegheny, opened their home, and the first meetings were held there. The present church building is located at he corner of Highland and Alder streets, n the very heart of the best residence secion of the city. In the twenty years of its history the congregation has greatly prospered and is now one of the strongest in Western Pennsylvania. T. D. Butler, H. K. Pendleton, T. E. Cramblet, W. J. Russell and J. G. Slayter, the present incumbent, have served the congregation in the order named. The present beautiful building was erected during the ministry of T. E. Cramblet, now president of Bethany College. John G. Slayter, who came to the congregation in August from the great High Street Church of Akron, O., will hold his own meeting, owing to his newness on the ield.

The Knoxville Christian Church is located on the south side of Pittsburg and was organized in 1890. For several years the congregation met in a hall, but in 1895 bought and remodeled an old church buildng on Jucunda street, where they worhiped until last year, when they entered heir new building on Charles street and Knox avenue. In 1900 Fred M. Gordon, graduating from Bethany, took up this work as his first pastorate. During this ime the church has tripled itself and all he work is in splendid condition. Their Bible school rally, held October 22, numbered 628.

The Belmar Church is the outgrowth of a Bible school organized at Rowan avenue y President T. E. Cramblet, of Bethany College, while he was minister of the East End Church. The regular ministers have een R. J. Bamber and A. T. Campbell. The present minister, E. E. Manley, began is labors with this congregation in June, 903. Lots have been purchased and a uilding erected in which the revival servces will be held under the leadership of Allen Wilson, assisted by W. F. Linnt. The new building is in the Belman plan and is about seven blocks from the Rowan avenue site.

The Squirrel Hill Christian Church, located in the 23rd ward of Pittsburg, is a modern, up-to-date, thriving church. Three settled ministers have served since its organization in 1900—W. D. Arnold, now of Elmore, Ohio; W. H. Erskine, now of Akita, Japan; and the present minister, G. W. Watson. During his ministration a new edifice has been erected at a cost of $10,000. They will enter the simultaneous revival with F. A. Bright as evangelist.

The First, or Park Church, of New Castle, Pa., was organized in 1855. The present imposing home was provided through the generosity of the Phillips Brothers and dedicated February 14, 1868, by Isaac Errett. Since that time its pastors have been: B. J. Pinkerton, W. F. Cowden, Dr. I. A. Thayer, Frank Talmage, Earle Wilfley and W. L. Fisher. During Dr. Thayer's pastorate the Long Avenue Mission, now known as the Central Church, was started by W. H. Hanna, Dr. Thayer's assistant. In 1900 a mission was started in Mahoningtown, the 7th ward, New Castle. Its house, the Third Church, was dedicated in 1903, the first preacher, W. S. Chisholm, being Brother Wilfley's assistant. Park Church has also been a fostering mother to the Ellwood City Church and has now started another mission on the East Side of New Castle. She has one thousand names upon her roll and the plant is valued at $150,000.

The Central Christian Church, New Castle, Pa., is situated on the corner of Long avenue and Pennsylvania avenue, in the very heart of the industrial section of the city, where are located the largest tin mills in the world. Begun as a mission of the First Church, about eleven years ago, it grew so rapidly that it soon became a regularly organized congregation, and now numbers 300 members. W. H. Hanna was followed by I. H. Durfee, who was succeeded by W. D. Trumbull, during whose administration the new building was started. After a year and a half he resigned, and the church was cared for temporarily by J. A. Joyce, corresponding secretary Western Pennsylvania Christian Missionary Society. January 8, 1905, the new house was dedicated. It is a modern brick building, seating, with the galleries and Bible school room, 1,000 people. In contains eighteen rooms, including class rooms, study, etc., besides kitchen, dining room, and a basement to be fitted up with gymnasium, reading room and baths. On the day of dedication the present minister, Francis M. Biddle, took up the work, and during the past nine months there have been 66 additions at the regular services.

Shady Avenue Church, Allegheny, was a mission some twelve years ago. R. A. Cutler was the first regular pastor. Since then they have had as pastors, Brothers Craig, Futcher, Yeuell and Bates. Grant E. Pike entered upon his ministry last May. The Sunday school and Junior Christian Endeavor are strong features of the church, the latter being the strongest of any of our Western Pennsylvania churches.

The Observatory Hill Christian Church of Allegheny is the outgrowth of a Bible school started in 1893 in the basement of the residence of James B. Grier, of Allegheny, by J. B. Grier and James P. Stewart. The present church building was dedicated October 8, 1902. The pastors have been W. H. Bruff, Bruce Kershner and W. T. Prewett. John A. Jayne has been with the church eight full years. During his pastorate there have been added 278 by confession and baptism, and nearly one hundred by statement and letter. Brother Jayne is a regular contributor to the "Pittsburg Press," furnishing a sermon weekly, which he illustrates. His work is now being syndicated in Chicago and will appear simultaneously in many of the leading Sunday papers of the country. Thus he will reach an immense audience.

The First Christian Church of Carnegie, Pa., was organized in 1887 with fourteen members. For several months Brethren Latimer, Stewart, Green, Chessley and Philips, in turn, preached and ministered to the congregation, which met in a hall. In 1888 O. H. Philips took charge, and after a few months gave himself entirely to the ministry and continued therein till 1893. During his ministry a church building was erected. It was destroyed by fire in 1895, and thereafter services were held in the old Presbyterian Church building until the present house of worship was erected in 1896. Brother Philips was succeeded by W. H. Hanna, who was followed by M. E. Chatley and by Charles C. Cowgil. In May, 1905, the present minister, W. T. Barnes, took charge. The membership at present is 171.

The first beginnings towards materialization of a second congregation of Disciples in Washington was in the purchase of a lot at the corner of Allison and Chelmsford avenues in 1900, during the pastorate of W. H. Hanna. The second step in the crystalization of the work was the organization of an afternoon Bible school in a small store room of D. M. Frazee, one of the brethren. This school enrolled at a few session as many as 130. The third step was a mass meeting held in the First Church, July, 1902, when the day's pledges resulted in raising about $3,500. As soon thereafter as possible work was begun on the present house of worship, which is intended to serve only as a chapel after the main auditorium is built upon the very beautiful corner lot.

The organization of the Second Church was effected December 21, 1903, with 53 charter members. W. B. Reed was the first regular minister. On January 1, 1905, there was a membership of 82, when Oscar W. Riley, then of California, Pa., received a call to serve the church.

Our church at Scottdale, Pa., grew out of a Bible school organized in February, 1896. September 24, 1896, the church at Vanterbilt, Pa., sent her pastor, W. C. Wade, to preach once a month, and in November the church was organized with twelve members. Next year Allen Wilson and F. F. Bullard held a meeting and the Western Pennsylvania Christian Missionary Society arranged with A. C. Philips to take up the work, which he did in December, 1897. The following October the church property, valued at $4,000, was dedicated by T. E. Cramblet. In April, 1904, E. J. Barnett, of Jonesboro, Ark., became the minister and closed his work just six months later. On April 1, 1905, M. C. Frick, of Blanchard, Pa., was called to take the work. At this time there were forty-four members, while in October, 1895, there were fifty-five members, and the church is now free from debt.

In November, 1900, H. F. Lutz, under the direction of the American Christian Missionary Society, organized a Bible school in a hall on Penn and Wood streets in Wilkinsburg. A few weeks later, driven from their quarters by fire, they were able to secure the basement of the old Presbytrian Church, but on March 24 the auditorium of the church was also rented and a five weeks' meeting held. Ninety consecrated and earnest Christians formed a splendid nucleus around which to build a useful church, and on the last day of April, 1901, an organization was effected and the history of the First Christian Church of Wilkinsburg began. Later, this little congretion, purchased the property in which they had been meeting and partially remodeled it. In January, 1902, Brother Lutz was called to the city evangelistic work and L. N. D. Wells, of New Cumberland, W. Va., was engaged.

The Simultaneous Campaign in Cincinnati and Vicinity

By W. J. Wright

According to the program published in a recent number of THE CHRISTIAN-EVANGELIST, this campaign began October 8, with meetings in nineteen of the churches. They were scattered over wide territory, the furthest outlying congregations being fully twenty miles apart.

It will be difficult in any campaign to bring together an abler number of men for evangelistic work. There was but one of the number who gives all his time to this work, Bro. James Small, of Columbus, Ind. His meeting with the Fergus Street Church was made a union meeting by the Baptists, Methodists and Presbyterians of that part of the city joining in the revival, which, for the first two weeks, was held in the Presbyterian church. The seating capacity of the house was taxed from night to night, and the people were highly pleased and greatly edified by Brother Small's preaching, a goodly share of which was strongly doctrinal in character.

The third week's meetings were held in the Fergus Street Church of Christ, but were identical in character with those preceding. Brother Small's methods were just those which he has used for eighteen years in evangelistic work in the Christian churches, and the confession of faith in Christ was received in exactly the same form which is familiar to all.

This campaign has been simultaneous without in any large sense being union. Each congregation selected its own evangelist and became responsible for his remuneration and for the conduct of its own meeting. A very small fund was raised for preliminary advertising, but there was no joining of forces, in order that they who are strong should bear the infirmities of the weak. The weak churches were compelled to secure and pay their own men or do without.

There was but one union feature to the whole campaign, and that was the Sunday afternoon mass meetings in the Central Church. These meetings were well attended, there not having been one occasion in five years which has drawn such audiences. Some of the congregations did not co-operate heartily in this single union service, but had meetings of their own. The attendance and enthusiasm, however, were such as to show us of what great things we are capable if once we hold a meeting which is truly the union of all our forces.

The preaching throughout the campaign has been of a very high order and has very greatly built up the saints in the various congregations. At most of the meeting places the houses were either well filled or crowded to the doors from night to night, notwithstanding the fact that we have had more rain in three weeks than in the two or three months preceding. The chief disappointment in the campaign is the comparatively small number of additions to the churches, there being but about three hundred at the time of this writing, and fewer than two hundred of these are conversions. Many persons are interested, and not a few deeply convicted of sin and of their need of the Savior, but the meetings will doubtless close and leave many of them outside the kingdom.

This leads us to mention another weakness in the campaign. That is, in most of the congregations, it was planned to have it continued for only three weeks. This is all too short for a great meeting. Who can recall a single great meeting, resulting in hundreds of conversions, and held within the limit of three weeks? Our great meetings, with single congregations, in which as many persons turned to the Lord as have in all these nineteen churches, invariably ran about double the length of time covered by our campaign. This campaign ought to have been planned for and to have continued six weeks.

Some of our churches were not ready for the meetings. They cheerfully agreed to go into the campaign, and secured good men to lead them; they cheerfully contributed all the expenses of the campaign, but there was not enough prayer and preparation in the churches. They expected great things of the evangelist rather than of God. They were willing that the evangelist should attempt great things for God, but they themselves would attempt nothing but the payment of bills and the drinking in of fine preaching. The world will never be converted to the Lord Jesus Christ by what we may term professional preaching; the whole church must be aroused to her sense of duty and opportunity, and every member must so feel the sacredness of his obligation as to be saying continually, "Woe is me if I preach not the Gospel." It should be the aim of every preacher to have each new member in his church realize that he has joined a "Win One Society," and that the way to increase the membership of the body of Christ is individual effort at soul winning, persisted in throughout all the years.

We did not plan for large enough things in this campaign. We have sown sparingly and have reaped sparingly. The campaign should have been union, the weaker churches being helped by the stronger. It should have included street preaching and preaching in scores of public places where the people are found, and not merely the proclamation of the Word in the meeting houses, which are frequented only by Christian people. It should have embraced central meetings daily, so that our forces would have been unified. Many persons would thus have been given an opportunity of hearing the Gospel, who were denied the privilege in the separate night meetings in the churches. We should have had Music Hall, in which were held the sessions of the great jubilee convention, at least for our Sunday afternoon mass meetings, and all our congregations should have given this great mass meeting the right of way.

It is easy to see at the end of the campaign where we missed the way and how much better we might have done. We all believe it will be better done the next time; we all thank God and take courage because the campaign has, without question, been of great benefit to our forces.

In the first place, we have agreed and walked together for a season, which is quite a new experience in our history in this vicinity. We began to see how good and how beautiful it is for brethren to walk together, though this is our first effort at it, in spite of our continuous preaching of unity.

Further, the campaign has shown us what a power is at our command if we unite our forces and go into an aggressive work. The latent possibilities of our people are beyond computation. O, that these possibilities were called into daily activity!

Again, this campaign has shown us our real weakness in this vicinity. In consideration of our unusual opportunities we ought to have at least fifty congregations in this vicinity, instead of less than twenty-five; we ought to have a score of as great, strong churches as may be found anywhere in our brotherhood. Instead of that, most of our churches are weak. This revelation of our weakness ought to become a means of strength and growth to us, by making us avoid in the future the things which, in the past, have been our undoing.

Still further, it ought to make us more determined upon the evangelization of this community than ever before. All our congregations hereabouts are warmly and strongly missionary, but they have too generally considered missionary effort as being put forth in China and Africa, or at least in New England or the great northwest. They have not properly considered their own neighborhood as a mission field of practically limitless possibilities They have been too farsighted in their missionary enterprises, and have evidently forgotten that—

> "We may send out the news of salvation,
> To the nations in darkness and sin;
> We may go to the uttermost places
> And gather the straying ones in;
> But God is not pleased with our labors,
> Though heavy the burdens we bore,
> While the field that awaiteth the sickle,
> Lies neglected in front of the door."

This campaign will, in all probability, result in a more effective city organization. We have a right to expect churches to be organized annually here, instead of once or twice in a decade.

Finally, this campaign has been a blessing. It has laid bare our weakness and the reasons therefor. It has revealed still more plainly the great door of opportunity open before us. It has demonstrated to us the fact that we can work, not only simultaneously, but harmoniously and unitedly. It points to the fact that we will be able, and perhaps glad, to plan a campaign for one year or eighteen months hence never equaled in opportunity, in extent, in thoroughness of preparation and in results, by any planned within our brotherhood, or, perhaps, by any other one. In many and important and lasting senses, our simultaneous revival has been a great victory; and to the Father, through Jesus Christ the Son, be kingdom and power and glory now and forever. Amen.

Y. M. C. A. Bldg., Cincinnati, O.

❖ ❖

Current Religious Thought.

There is nothing much more mysterious and forbidding in appearance than a page of printed music to a person who knows nothing about it. But to one who has been a lifelong student of music, and who has read and practiced it daily on some instrument, the page is not only decipherable, but is the medium for musical thought and delight. So is the Word of God. He who has been again, and who loves daily to read and to mediate upon and to practice the divine precepts, finds upon its sacred pages a message that goes to his very heart from the Heavenly Father. Yet there are those who, knowing nothing, experimentally, about religious life presume to sit in judgment upon and to criticise the Scriptures. The unmusica dullard who should think to criticise Beethoven or Wagner would be laughed to scorn. How much more so the infide who sneers at religion and at the teachings of the Bible!—*Herald and Presbyter.*

❖ ❖

Iowa Notes.

The Ringgold County Convention met in a three days' session at Delphos. There was a large attendance and addresses were delivered by Miss Annetta Newcomer, state secretary, and Mrs. Laura D. Garst, returned missionary from Japan. Twenty dollars was raised for the new Bible college at Des Moines. Harry Bryan, state Sunday school superintendent, was present, and he has arranged to hold county institutes in every school in the county. A special county manager was elected to supervise the Sunday school, another for the C. W. B. M. and also for the Junior Endeavor and the Senior Endeavor.

The most of the ministers of the county were present and 150 delegates were in attendance. Elder J. S. Coffin gave an excellent talk on our plea, and Elder Thoma Wallace, of Mount Ayr church, told of the dead cities of the Old World. Elder H. A Sheets was re-elected president, Thoma Wallace, secretary.

A Notable Conference

By W. J. Lhamon

The installation of Dr. Edmund Jones James as president of the University of Illinois, which took place on October 18, was an educational event of unusual significance; first, by reason of the aggressively Christian character and faith of this young and magnetic university president; and secondly, by reason of a number of educational conferences held in connection with the event. These conferences were well attended. There were present an unusual array of educational people, representing many of the greater and smaller institutions of the country.

What most interests the writer, and I dare say THE CHRISTIAN-EVANGELIST audience also, was the conference on "Religious Education in State Universities and Colleges." It was a delight to see the interest and enthusiasm with which foremost educators entered upon the discussion of such themes as the following: "What Religious Education May the State University Undertake?" "The State Universities and the Churches"; "Obligations of the Church to Its Adherents in the State Universities"; and "Affiliated Colleges."

Representatives of the University of Illinois, Ohio State University, St. Ignatius College, Indiana University, University of Michigan, Oberlin College, Washington and Jefferson College, Northwestern University, University of North Dakota, University of Oklahoma, University of Missouri, Hiram College, Eureka College, The Bible College of Missouri and a number of other institutions were present.

This conference was held in the University Place Church, a beautiful and commodious building in classic style, erected by our own brethren within the last three years. This building is an instrument of power and an ornament to our cause in this great university center. The young and efficient pastor, Bro. S. E. Fisher, is fully alive to the requirements and opportunities of his position, and is longing for the help of a Bible chair or a Bible college, or some such instrumentality by which the growing army of university men and women, already a body of between 3,000 and 4,000, may be more effectively reached.

When I arrived Jenkins Lloyd Jones, the noted Chicago Unitarian, white bearded and bristling and breezy, was in the midst of a free-lance plea for ethical and spiritual teaching in state universities along lines so religiously broad as to be wholly indistinct. Mr. Jones deprecated the idea of surrounding our state universities with little denominational theological schools engaged in mutual bickerings and rivalry. Of course, if that is to be the character of the affiliated Bible colleges we agree with him. But that is not what the state universities are inviting. University men know that there is now a scholarly and all but cosmopolitan presentation of Biblical and Christian truth, and that the foremost men in the various denominations may be trusted with it.

Professor Francis W. Kelsey, of the University of Michigan, in his address on "The State University and the Churches," advocated the affiliation of Bible colleges with the state universities for the religious effect it would have on university faculties. He declared that such faculties are not anti-Christian or even non-Christian, but that they are made up almost wholly of men who have Christian faith. Their danger is that by pre-occupation and stress of work they become religiously atrophied. The presence of Biblical work of an academic grade side by side with their own would materially obviate this danger. He also felt that such work would greatly help to direct promising students toward the ministry. He raised the following incisive question, which the churches may do well to ponder: "Shall we fear to put the theological faculty beside the university"?

President Henry Churchill King's address bristled with vital points. Our state universities are full of "picked" young men and women. Thousands of them belong to the churches. They need spiritual help and guidance. It is the genius of the university to make leaders, and of Christianity to touch a few lives powerfully. State and civic and citizen conscience is tremendously needed. Democracy depends on unselfish leadership. The civilization of the brotherly man is the only one that can permanently exist. The brotherly man is the Christly man. He advocates in university centers:

1. A strong pulpit.
2. Real, rational, vital religious truth.
3. The presentation of the great figure of Jesus Christ.
4. Well adapted courses of Bible study.

President Webster Merrifield, of the University of North Dakota, in his paper on "The Affiliated College," presented such an array of facts as must have been a revelation even to those who felt themselves well posted on the subject. Five denominational colleges are in affiliation or federation with the University of Toronto in Toronto, Canada. In Winnipeg a similar relation exists with church schools. In Australia such relationship is the rule rather than the exception. In the United States the idea is getting a firm hold, and is represented by a number of Bible chairs, Bible colleges, guild houses and student pastors. An affiliation has been made within the last few months between the University of North Dakota and a Methodist college, by which credits are granted on the part of the university for prescribed courses of Biblical work, and also on the part of the college for university courses. President Merrifield is an ardent advocate of this adjustment of the church college to the state university.

I came away from this conference filled with hope and inspiration. Our state universities are not Godless, and the men who manage them are not infidels. Let those who think so attend such gatherings as this in Urbana. In truth, university officials and instructors are more alive to the situation, and are more concerned for the moral and spiritual welfare of their thousands of young men and women than those who have stood looking askance, and pointing the finger, and crying, "Godless, Godless"! Within the last three weeks I have seen a university official in private conversation grow almost angry at this attitude of inconsiderate and ill-informed critics. He said: "If we are Godless, why don't they come and help us to be Christian? We ought to be as worth saving as the slums! But they treat the slums with a show of reason which they refuse to accord to us."

So far from being Godless, most of our state universities are doing such religious work as they can, and inviting and fostering what they can not do.

The University of Missouri has extended an official invitation to religious bodies to locate their Bible colleges or seminaries in proximity to the campus. Dean J. C. Jones, of the academic department, now acting president of the university, has an appointment to lay the matter before the Presbyterian synod next week.

The University of Illinois by recent action has extended a similar invitation.

The idea of the affiliated Bible college is rapidly getting hold of educators and business men. The economy and advantages of such adjustment are apparent and immense. There will surely be a great development of the plan in the years just at hand.

Columbia, Mo.

* *

FUNNY

People Will Drink Coffee When It "Does Such Things."

"I began to use Postum because the old kind of coffee had so poisoned my whole system that I was on the point of breaking down, and the doctor warned me that I must quit it.

"My chief ailment was nervousness and heart trouble.

"Any unexpected noise would cause me the most painful palpitation, make me faint and weak.

"I had heard of Postum and began to drink it when I left off the old coffee. It began to help me just as soon as the old effects of the other kind of coffee passed away. It did not stimulate me for awhile, and then leave me weak and nervous as coffee used to do. Instead of that it built up my strength and supplied a constant vigor to my system which I can always rely on. It enables me to do the biggest kind of a day's work without getting tired. All the heart trouble, etc., has passed away.

"I give it freely to all my children, from the youngest to the oldest, and it keeps them all healthy and hearty." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

Our Budget.

—Next Lord's day is State Mission Day in all the states.

—Let it be State Mission Day also in all our churches.

—We are compelled to hold the second installment of J. S. Sweeney's reminiscences until next week.

—In addition to the special telegrams on page 1241 with reference to the opening of the Western Pennsylvania Campaign, our readers will rejoice at this special from Kansas City: Four hundred added in evangelistic campaign in Greater Kansas City to date (Oct. 30).—FRANK L. BOWEN., Sec.

—A. L. West has gone to Carlinville, Ill.

—S. L. Lyon is now located at Rushsylvania, Ohio.

—Chas. A. Cokewell has taken hold at Perry, Ia.

—Edgar Price, of Beatrice, Neb., will return to Iowa.

—The work at Casey, Ill., under A. E. Brown, starts off well.

—A county meeting will be held at Crocker, Mo., November 17-19.

—H. C. Parsons has gone to Rudolph, Ia.

—The church at Mount Vernon, Ill., will be re-dedicated Lord's day by J. Fred Jones.

—W. A. Green, of Rock Falls, Ill., has been called to Kewanee.

—M. M. Davis, of Dallas, Tex., has been elected president of the Pastors' Association of that city.

—W. L. Harris, pastor of the Grant City (Mo.) church, gave an address at Delphos, Ia., at the Iowa district convention.

—A great evangelistic campaign is being planned for the entire western reserve one year from now.

—We are glad to see that P. C. MacFarlane is again able to take charge of his work at Alameda, Cal.

—J. M. Monroe has just dedicated a new church at Carney, Okla., and raised the balance of indebtedness.

—Cleveland is well represented in the Pittsburg evangelistic campaign, three of its city pastors being engaged in it.

—November 1 was the beginning of the pastorate of J. P. Allison at the Dunham Avenue Church, Cleveland.

—The Texas Christian lectureship will be held at Denton, December 11-14, with Dean Hiram Van Kirk as the principal speaker.

—J. Q. Biggs, late of Sumner, Ill., is now in charge of the church at Buffalo, Mo., where the work opens very auspiciously.

—J. M. Monroe will dedicate, on successive Sundays, churches at Tryon, Davenport, Cushing, Texola and Woodward, all being in Oklahoma.

—Harlan Runyan has just received a call for the fifth year from his church at Latonia, Ky. A new furnace has just been installed in the building.

—The Christian Ministers' Association of the Indian Territory will meet at Roff December 5. All who expect to attend should write there to E. S. Allhands.

—A. F. Henry, who has just sailed for Africa, is the living link of the Euclid Avenue Church, Cleveland, which is in the midst of building.

—This is the year of simultaneous evangelistic campaigns. We now have a great simultaneous missionary offering for state missions in all the states.

—The brethren at Howard, Kan., have extended a call to J. M. Plummer to become their pastor for one year. He began work there November 1.

—Has your school ordered its rally day supplies? If not, send the order at once as it will be necesary to get to work at once if you are to have a good exercise.

—W. T. Hilton and wife had the occasion of the eleventh anniversary of their marriage very pleasantly remembered by the members of the First Church at Atchison, Kan.

—We regret very much to learn that B. E. Utz, pastor of our church at Spokane, Wash., is in the hospital with typhoid fever. Brother Utz was afflicted a year ago with the same disease.

—William D. Ryan, pastor of the Central Church, Syracuse, N. Y., recently lectured before the ministerial students of Syracuse University on "The Management of Church Finances."

—L. D. Andrews, of Leavenworth, Kas., who has very distinct recollections of Elder John H. Reese, whose obituary appeared in our columns October 12, would like the address of his son, Boyd E. Reese.

—The mission church in Paris, Ill., has just been dedicated and the debt of $1,200 on the building raised. Brother Idleman reports that there were 16 additions, 10 of them being confessions, on this occasion.

—Remember boys' and girls' rally day bears the same relation to Home and State Missions that children's day does to Foreign Mission. Can you afford to neglect the home missionary education of the children?

—G. P. Rutledge, pastor of one of our Philadelphia churches, is taking an active part in the political campaign going on in Philadelphia, delivering addresses at various ward meetings in the interest of the city (reform) party.

—"The Gospel According to John—Emphasized Edition," is being published by the Bible Institute Colportage Association, 250 LaSalle avenue, Chicago, for one cent per copy, in lots of one hundred. This is certainly making the Word of God cheap enough.

—The Alabama Christian Missionary Co-operation will hold its twentieth convention at Athens, November 13-16. An admirable program has been arranged, and those expecting to attend should send their names to Mr. Thos. Lenox so that accommodation may be provided.

—Ernest C. Mobley, Weatherford, Tex., was married on Tuesday, the 31st ult., and will leave at once for Southampton, England, where he has been called to become pastor of the First Church. We extend him our double congratulations.

—Dr. W. E. Macklin spoke twice on Lord's day, October 22, at Sterling, Kan. He and his family are spending a few days with relatives there before going on to the coast to sail for China November 4. The church building at Sterling is being papered, shingled and otherwise repaired.

—C. H. DeVoe, who has just held a successful meeting at Wilkesbarre, Pa., reports that the congregation there is in great need of a building, having to work and worship in the Y. M. C. A. lecture hall. Bro. E. E. Cowperthwaite, the pastor, is building up steadily a band of earnest Disciples.

—Our readers will notice that we have been compelled to resort to smaller type, to meet the demand upon our space, and in addition to that we add four extra pages this week, and still we are unable to accommodate all who want to be heard. Condensation is a necessity, in order for all to have a hearing.

—The Jackson Street Christian Church, of Muncie, Ind., has extended a unanimous call to W. H. Allen, of the Chestnut Street Church, Lexington, Ky., to become its pastor, succeeding T. A. Reynolds, who has resigned. Brother Allen has accepted the call and will begin his work at Muncie December 1.

—We very much regret to hear of the death of Captain W. A. Higgins, a brother of Sister Smith, wife of the corresponding secretary of the American Christian Missionary Society. He was present at the San Francisco convention, and we just learn he has suddenly died of heart failure.

—This encouraging word comes to us from Bro. J. C. Rose, corresponding secretary of the Missionary Society of the Churches of Christ in Indiana: "You will rejoice to know that there is a general awakening and growth in the substantial elements of loyal interest, intelligent zeal, and cash offerings for our state work in Indiana."

—Bro. W. W. Clarke, Billings, Mont., writes that there is "an exceptionally good opening in Billings for a man with some money to engage in buying and selling all kinds of farm produce." He says they wish they might locate there one of our own people. This may meet the eye of some one who will be interested in the proposition.

—We regret that a number of articles relating to state missions which came in too late for use in last week's paper, are crowded out by the demands of our special evangelistic number. Enough has been said, however, in THE CHRISTIAN-EVANGELIST to notify all the churches where it circulates that November 5 is State Mission Day, and that each church is expected to "keep step" with the others.

—We very much regret to learn of the death of the wife of Bro. J. M. Mohorter, of Pueblo, Col. Brother Mohorter left his work in Boston some two years ago with the hope that the Colorado climate would prolong the life of Sister Mohorter, who has been a victim of tuberculosis for years. They have made a deep impression on the thriving Colorado city, and this death has aroused a sympathy that is far beyond the bounds of the church walls.

—G. H. C. Stoney writes us that on Lord's day, October 8, Z. T. Sweeney dedicated the new church building at Murray, Ky. Very large audiences were present, and almost $4,000 was raised in cash and pledges. The dedication was a success in every way. Bros. A. B. Reeves, of Paris, Tenn., and R. L. Clark, of Mayfield, attended, besides many brethren from Paris, Tenn., Benton, Ky., and other places, who assisted liberally in the effort to raise the debt.

—A small band of Disciples at Owensville, Ind., is building a house of worship and aims to have it completed in time for B. L. Allen to begin a four weeks' meeting December 10. The brethren feel the need of the co-operation of others outside their particular district, as they are weak financially. It is their desire to dedicate the house without any indebtedness upon it. Those inclined to help may correspond with Luther W. Jones, who is the secretary.

—We regret to learn that W. P. Bentley has been ordered by his physician to leave China at once. The worst of it is that the verdict says that Brother Bentley can not return to his missionary labors. It is a case of general break down, apparently, due to climate. "You can imagine our feelings," writes Brother Bentley. He will locate at Berkeley, Cal., for the winter. We have some articles already in hand from Brother Bentley which our readers will enjoy.

—The Board of Church Extension has just received an annuity of $300 from Mrs. Eliza Fisher Risk, of Canton, Mo. This is the 147th gift to our church extension fund on the annuity plan. Many churches in Oklahoma would be happy to get 6 per cent money to help complete their buildings which are now being threatened for sale because of liens. They built expecting aid from the church extension fund, which has not been able to promise aid because of lack of funds.

—One of our critics writes that we have a "Scriptural warrant" for praying, "Take not thy Holy Spirit from me" (Ps. 51:11), but he thinks we have no such "warrant" for asking God to give us his Spirit. Is not that to be bound with a chain where the Lord has left us free? If God will pardon our sin, when we commit grievous wrongs, and grieve his Holy Spirit, and not take his Holy Spirit from us, "How much more will your heavenly Father give the Holy Spirit to them that ask him!"

—The Rev. J. Edward Kirbye, D. D., is to be inaugurated as president of Drury College, Springfield, Mo., on Thursday, November 9. We wish the new president of Drury abundant success as the head of Drury College, an institution that is doing a great work for the southwest. Though a young man, Dr. Kirbye has made a remarkable record, and the friends of the institution are hopeful that the college is to enter upon a new era of prosperity under his energetic administration.

—H. A. DeVoe, brother of the evangelist, is now visiting a few of our churches in the States seeking to raise some money to help pay for the church recently built at Digby, Nova Scotia. He has long borne a heavy burden in his efforts to establish the Cause in that beautiful little city by the sea, and himself became personally responsible for every dollar of the cost of the lot and building. The two brothers have just had a few days together, after twelve years of separation.

—Bro. J. W. Harrison, the gospel-wagon preacher, writes us from a place near Terre Haute and says he will tarry in that city a few days, then his itinerary will lead him on toward St. Louis. He wishes us to state that he would like to fill in the winter months with some church, or churches, "just to supply our wants till fine weather returns." Brother Harrison will render faithful and useful service to any church, or churches, for a time. Those desiring to communicate with him may address him at St. Louis, care general delivery.

—Since the annual election recently held by the life members and other electors in the National Benevolent Association, its officers for the ensuing year are: President, Emily Ivers Meier; vice-presidents, Mesdames Fannie Shedd Ayars, Dr. Sophia Kern; secretary, Mrs. F. M. Wright; corresponding secretary, Mrs. J. K. Hansbrough; treasurer, Lee W. Grant; general secretary, Geo. L. Snively. The executive board consists of these and twenty others, among whom are some of the most prominent Disciples and successful financiers of our brotherhood.

—We devote considerable space this week to the Century Simultaneous Evangelistic Campaign in Pittsburg and Western Pennsylvania, which is the largest simultaneous movement yet undertaken in any of our cities. There is much matter herein that is of special interest to the general evangelistic work in which all our people will be interested, because we are all now coming to be evangelists. The motto suggested by THE CHRISTIAN-EVANGELIST a year ago, "EACH ONE WIN ONE," has already become the watchword of many of our churches and should be in all of them.

—C. A. Chasteen, Garland, Tex., on "What Texas Needs," says: "Texas needs more preachers. There is no more inviting field in all America at this time for good, live men that are not hunting easy places, than Texas. Two years ago J. C. Mason, in a letter to THE CHRISTIAN-EVANGELIST said: 'We need some good, active men in Texas that are not hunting easy places.' I answered this letter and he located me in a work that has been a bed of roses. If you are alive there is a place for you in Texas. I have evangelized over three counties in Texas this season and can locate some good preachers that can give the right sort of references."

—The Disciples' Union of Greater New York and vicinity will tender a reception to the delegates and visitors at the Interchurch Conference on Federation at the Lenox Avenue Union Church, 41 West 119th street, on Tuesday evening, November 14, at 8:15 o'clock. The occasion is the regular November meeting of the union, and the topic will be "The Disciples of Christ and Interchurch Federation." Dr. Herbert L. Willett will be the chief speaker, and others will join in the discussion. It will be a great meeting, and it is the desire of the union to entertain all the brethren who are to be in New York at that time. Address J. P. Lichtenberger, president, 41 west 119th street, New York.

—We have received a work entitled "Brief Lives of the American Presidents and Selections from Their Words of Wisdom," by W. P. Bentley, M. A., published at Shanghai, China, and of course, in the Chinese language, by the Society for the Diffusion of Christian and General Knowledge Among the Chinese. This comes to us with "the compliments of the author." It contains pictures of the capitol at Washington, the White House, and of the Presidents from Washington to Roosevelt. We have read the pictures, but we have not yet found time to decipher the Chinese characters! We have no doubt it will awaken sentiments of patriotism and a love for America in the hearts of the Chinese readers.

—"I am sure you have rendered the church a real and needed service in your new book, 'The Holy Spirit.' Having read A. J. Gordon's 'The Ministry of the Spirit,' and J. M. Campbell's 'After Pentecost—What?' I was prepared for your work. For several years I have been preaching a series of sermons on 'The Relation of the Holy Spirit to the Christian,' as day sermons in meetings. The people are interested in this subject and sadly in need of teaching."—G. L. BUSH, McKinney, Tex.

Of course they are interested, and do not hear half as much preaching on the Holy Spirit and prayer as they would like to hear. The writer once visiting a church was requested to speak on prayer, and did so. He was told that the request had often been made of their regular preacher, but he had never preached on the subject.

—Irving S. Chenoweth, assistant pastor of the Union Avenue Christian Church, was ordained to the Christian ministry on last Lord's day at the morning service. A strong sermon was preached by the pastor, Dr. J. M. Philputt, on "The Work of the Christian Ministry," and the ordination services which followed were conducted by J. H. Garrison, and participated in by the elders of the church and a visiting elder, Brother Dennis, from Brother Chenoweth's home church, in Mechanicsburg, Ill. Brother Chenoweth has already gained a warm place in the affections of the congregation, and is proving himself a most useful helper to Brother Philputt in carying forward the different departments of the work in so large a church. Many of the congregation had never witnessed an ordination service before, and were profoundly impressed with its solemnity and significance.

—Mrs. E. J. Piatt, writing from the little isle of Vashon, Wash., and from her home, "Fern Acres," says: "Four years ago we came to Washington and settled on Vashon island. Our home is on the east side of the island, on what is called Beal's Point. It is almost half way between Seattle and Tacoma. Had you looked to the left as you took your ride on the 'flyer' from Tacoma to Seattle you could almost have seen our house." She says there are only two families of Disciples on the island, and she is anxious to have others locate there, that they may have the benefit of church privileges. It is certainly an ideal location, as we saw the island from our little steamer, and those who would like to locate there may correspond with our sister, as above, for particulars.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

—And now Bro. Grover Cleveland has begun to preach, and Brothers Roosevelt and Bryan may look to their laurels. In a recent speech at Nebraska City the ex-president said: "We have fallen upon days when our people are more than ever turning away from their old faith in the saving grace of character and flocking to the worship of money-making idols. Daily and hourly, in the light of investigation and exposure, characterless lives are seen in appalling numbers, without chart or compass, crowded upon the rocks and shoals of faithlessness and breach of trust. How ill have these wrecked lives exchanged the safe course and the harbor of honor and usefulness, which character and rectitude point out, for a wild and headlong rush over unknown seas, in a consuming search for pelf."

—Recently we gave notice of the resignation of Bro. E. Jay Teagarden as pastor of the church at Danbury, Conn., and that his purpose was to close his labors there soon. But now comes the "Danbury Evening News" of October 23, containing a letter from Brother Teagarden to his congregation which he read from his pulpit on the day before, announcing his decision, at the urgent request of his members, to withdraw his resignation and remain with them. In his letter he says: "It would require a heart of stone to refuse to heed the earnest appeal of this church and this community. But I have been guided in my deliberations not alone by your earnest appeal, but by the judgment of men whom you and I mutually trust and respect." And so our brother's fifteen years' pastorate is to be continued, and we feel like congratulating both the pastor and the church on their decision to continue a relation which has been so blessed of God and which has resulted in such blessed fruits. May this relation continue long and be still more abundantly blessed is our sincere wish.

—Prof. A. J. Thomson, principal of the Louisville Christian Bible school for the free education of colored men for the ministry, regardless of denominational connections, under the management of the Christian Woman's Board of Missions, encloses us a letter which he has recived from a brother in Missouri, inquiring for information concerning the location of our schools for colored people, in which he says it is common to find influential men and women in the brotherhood actively interested in our general enterprises "who know neither the name nor the place of any school for colored people in the brotherhood." He rightly thinks this ought not to be so. We are not doing half what we ought to do in the line of negro education, but we are doing something and doing it in the right way, and the brethren generally ought to know, if they do not, what is being done, and where it is being done and who are doing it. THE CHRISTIAN-EVANGELIST will be glad to furnish this information to its readers if Professor Thompson or Bro. C. C. Smith will kindly furnish us the necessary data.

❖ ❖

Hurry Up!

It is manifest from correspondence coming to me that we are to have a great year in Missouri Bible school work, notwithstanding the delay in securing a secretary. Requests for institutes are coming so plentifully that all the time to be devoted to this feature this year will soon be taken up. Those wanting such work ought to write me at once. First coming will be first served as far as possible. It takes precious time and costs money to send out statements. Don't wait for them, but send the money you know to be due. Arrangements are being made to increase the field force as rapidly as money is provided with which to do so.

Address all correspondence to me at Richmond, Mo., till further notice.

J. H. HARDIN, Sec. and Treas.

❖ ❖

Little Rock (Ark.) Meeting.

Our eights weeks' meeting in Little Rock, Ark., closed October 23 with 169 additions to the church; 86 of these were by confession and baptism and 83 otherwise. Twenty-eight were from other religious bodies. Bro. Edward McKinney, of Dorsey, Ill., directed the music to the satisfaction of all. He is a good man and pleasant to work with.

The first four weeks were spent with the First church, where J. N. Jessup has been the beloved pastor for seven years. He is a wise, good man, and is one of the leading spirits in Little Rock. There were 110 additions to the First church.

The last four weeks were spent with the Second church, a mission of the First church, where there were 60 additions. Dr. D. B. Stanley has been faithfully ministering to this new church for several months, and has accomplished great good. However, his practice as a physician makes it necessary for him to give up this work as soon as a pastor can be selected to succeed him. The last day of the meeting a beautiful site was selected for a new church building, and money raised to purchase chairs to seat the large hall secured for use until a new house of worship can be erected.

R. H. FIFE, Evangelist.

❖ ❖

C. W. B. M. Day—December 3.

Our woman's missionary organization has 2,027 auxiliaries and mission circles and 1,197 contributing children's organizations in the churches. Through these societies and by individual gifts it is supporting 336 missionaries, evangelists, teachers and native workers in the United States, Jamaica, India, Mexico, Porto Rico and South America. More than three thousand pupils are in the schools conducted by this organization; more than four hundred children are in its orphanages, and in the hospitals and dispensaries 13,125 patients have received medical attention during this year. It has this year sent twenty missionaries to foreign fields, beside the enlargement made in its home forces.

Through C. W. B. M. day the churches are asked to aid in this good work by taking an offering for it.

NANCY E. ATKINSON,
HELEN E. MOSES.

❖ ❖

Inter-Church Conference on Federation.

The following railroad associations have kindly granted concessions in rates of fare for all persons in attendance upon the interchurch conference on federation, to be held in Carnegie Hall, New York, November 15-21, 1905: New England Passenger Association, Trunk Line Association, Central Passenger Association, Western Passenger Association, The Southeastern Passenger Association, The Southwestern Excursion Bureau.

The rate given for the interchurch conference is one and one-third fares for the round trip on the certificate plan, plus 25 cents to be paid at Carnegie Hall, New York city. Certificates will be issued for going tickets November 11 to 17, inclusive, and will be honored for return tickets up to and including November 25.

For other details address the Rev. Wm. H. Roberts, D. D., chairman, Room 515 Witherspoon Building, Philadelphia, Pa.

❖ ❖

Church Extension Receipts.

Comparative statement for the first fifteen days of October, 1905.

	1904	1905	GAIN
From churches,	$3,307.71	$3,7 2.76	$446.05
" individuals,	1,046.46	156.00	890.46

Total gain for the first half of October $1 3 6 05

There were forty less churches contributing this year than last year, though there was a gain of $446.95 in the amount contributed. There are yet more than 500 churches that promised to take the offering that have not yet remitted. Multitudes of churches are pleading for help. The following letter for J. M. Monroe, corresponding secretary of the Oklahoma Christian Missionary Society, is typical of the letters the board is getting. The stronger the board is getting. The stronger churches will surely not allow our missions to suffer because of failure to send offerings. The board can not promise money if the churches will not send it to house our homeless missions:

"OKLAHOMA CITY, OK., October 10, 1905.

"Dear Brother Muckley—A letter from two of our living link men states that you failed to grant their applications at the September meeting of the board. These buildings were started before they had any intimation that they could not get the loans, and they promised the people that they could get it, and so did I.

DO GOOD

With your money and enjoy an income from it while you live by giving to the Foreign Christian Missionary Society on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about $250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

F. M. RAINS, Cor. Sec., Cincinnati, O.

"Brother Muckley, if we can no longer get loans for Oklahoma it will paralyze our work here. If you can tide us over for another year, until we get statehood, we will have about all of the railroad towns equipped with church buildings, and the foundation laid for a great work by our people in Oklahoma. Without this help I fear that we shall lose all of our living link missionaries. It is easy for us to handle these new towns and build with the assurance that we can get your help. In this way we have built forty-two churches the last missionary year, and forty the year before.

"I wish you would write me stating for us to go ahead with this great work. We must make our plans for building now before winter comes on. Doubt for a month now will cost us our fall campaign, and the loss of a dozen churches. Yours in his name, J. M. MONROE."

Remit to G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

❖ ❖

Changes.

Allen, E. L.—Duquesne, to southeast corner Seventh and Amity streets, Homestead, Pa.
Bates, Miner Lee—Westmore, Vt., to 139 north Seventeenth street, East Orange, New Jersey.
Bennett, J.—Lake Fork, to Bement, Ill.
Blanchard, F. E.—Audubon, Ia., to Smith Center, Kan.
Bright, F. A.—Oberlin, O., to Waynesburg, Pennsylvania.
Bentley, W. P.—Shanghai, China, to general delivery, Berkeley, Cal.
Dean, Charles Wm.—Colfax, Ill., to Grand Rapids, Wis.
Ennefer, S. A.—Princeton, Mo., to Pleasanton, Kan.
Holley, J. E.—Springfield, Mo., to Everett, Kansas.
Kreidler, C. M.—433 Grove street, to 536 east Twenty-third street, Milwaukee, Wisconsin.
Plummer, J. M.—Seiling, Okla., to Howard, Kansas.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

NEWS FROM MANY FIELDS

Nebraska.

The church at Kearney where F. D. Hobson ministers was gladdened October 8 by the addition to its membership of three of the professors of the State Normal with their families. Two others had been baptized a week previous, this making in all sixteen helpers in the work. It was a good day for this church, so long struggling along with almost insurmountable difficulties. This church is a mission point of the state board, and much credit is due the society for helping it to this stage. These men who have been added, and their families, have been most excellent workers in other congregations.

F. S. White began a meeting at Liberty church, near Ansley, this week.

Ten were added to the York church on Oct. 8; seven by letter and three by baptism. Thos. Maxwell began his pastorate there Sept. 1, and the work is growing.

The secretary talked state missions at North Bend on Oct. 8. Bro. J. B. White, the jolly preacher, is laid up with inflammatory rheumatism in one foot and hand. He is improving. This church has just builded a commodious parsonage. It is well finished and most conveniently arranged. The total cost, including extra land and a neat barn, is around $1,500. Most of this was raised outright, and the rest will be paid out practically as rent. This is a fine addition to the working plant there. The congregation and the pastor and family are joined together in love.

W. W. Divine, now in the millinery business at Greenwood, supplied at David City on Oct. 8. W. P. Aylsworth was there on Oct. 15.

Samuel Gregg has been called back to Iowa on account of the serious illness of his aged mother. The uncertainty of the case has caused him to relinquish the Minden work.

Brother Edgar Price has resigned at Beatrice. He will take work again in Iowa, so it is reported. We are most sorry to lose Brother Price. Nebraska needs more such, rather than to lose those we have Some other impending changes are adding to the burden of the secretary at this time.

The pulpit supply committee kept its preachers' list open until the last minute possible before the presses began on it, but even before the ink is dry there are changes. May the Lord save us! We are a swift people.

J. E. Wilson will close his work at Indianola about January 1.

No late news from the Whiston meeting at Vesta. It was to close on Wednesday of this week. An organization was effected with some of the best people in the community; the Bethel church house, unused for several years, was donated, and money raised to move it and repair it, with lots donated, is the immediate result.

The state evangelist was granted permission to hold one or two meetings outside of mission points. His first one will be at Harvard, beginning Oct. 15.

The meeting at Magnet, under R. D. McCance, continues. H. E. Motter has been on the field helping with the music.

The National Board of the C W. B. M. has granted the state of Nebraska $300 for mission work this year, beginning Oct. 1. This grant comes at a very opportune time in view of the increased demands.

Someone asks about A. W. Henry. The last we saw of him he was singing as loud as he could at the international convention. He was to hold a meeting at Sanger, Cal. He may have strayed down to Long Beach and gone swimming.

The missionary society will mail to the churches this week posters to call attention to the offering for state missions that is due November 5. We ask the co-operation of preachers and church officers to have them properly posted. If your church does not have them up, write for others. This secretary will supply you.

Do you know this is to be the greatest offering for state missions we have ever made? More churches, Bible schools and C. E. Societies will take the offering on the day appointed than ever before. The amounts pledged will be larger. The prayers for the success of state missions will be more earnest. The sermons will be more searching. These things must be so because of the great convention held by the Nebraska Disciples August 1-6, 1905. That two thousand people could be present at that convention and not carry away with them larger visions of the Lord's will in this matter is impossible. Are you with us?

W. A. BALDWIN.

❁ ❁

C. W. B. M. in Missouri.

Sisters—I can hardly make you understand how disappointed I am to learn that Missouri failed to reach its apportionment in money, of $11,000, for the missionary year ending in September. We were asked to raise for all purposes, outside of state development fund, $11,000. We sent, before September 30, just $10,777.99, making our lack only $222.01. So near and yet to fail! But, we need not have failed if the auxiliaries had been prompt in sending and reporting their September quarter. Mrs. Moses writes that more than enough belated money was received after October 1 to have put us over the $11,000 mark. Was your auxiliary one of those who, through lack of promptness, kept the whole state back? If so, will you not make a promise to yourselves now that never again shall your lack cause your own state to fail of its noble aims? It is always this way. The strong suffer with the weak, the faithful with the others. The next message will give auxiliaries who did not fail. If yours is not among them, you can guess where you stand, and that yours had a part in keeping us from reaching the desire of many earnest hearts.

The number of failures is as follows: In the first district, 9; in the second, 5; in the third, 2; in the fourth, 3; in the fifth, 6; in the sixth, 8; in the seventh, 6; in the eighth, 4; in the ninth, 3; in the tenth, 0; St. Louis, 0; Kansas City, 3. One cause for joy is that we gained $1,861.90 over last year. Let us thank God and go on. I feel that the lack is largely caused by change of officers, who have not been made to know what was expected of them. To new officers who do not understand: Please study the auxiliary constitution.

Have you heard that our own Mattie Burgess has been adopted by the Downey Avenue (Indianapolis) Church as its living link? That means that her support is no longer the privilege of Missouri. Do you start to say, it is not fair to take her from us? Let me tell you that our national board met just this case last year, when Union Avenue (St. Louis) Church chose Mr. Burner for its link, after Indiana had selected him as a state charge. The decision then was that states and districts must give up missionaries to churches, auxiliaries and individuals. Indiana surrendered to Missouri then, and now we must surrender our own girl to Indiana. It is sad, and one church in our state will recall the anxiety of the secretary to have it take her, just because of this very thing. Now that she is Indiana's charge, let us be thankful that one more church has joined the living link band, and rejoice that a home product was its choice. Let us, as a state, send our prayers and our tender love with "Our Mattie," as we still are privileged to call her, on her way over land and ocean, whither she goes to take the unsearchable riches of him whom she loves so well and serves so faithfully.

A message frm Caroline Pope, as she sailed, sent love and said: "Tell the sisters I am sailing in fine spirits." We must watch lest some other state casts longing eyes on this girl of ours. Let us forget the things that are past, and push forward toward better things. We do not want to discourage any, but if the weak places are not told once in a while, we shall not be armed against a repetition of our failures, which we all are anxious to avoid.

St. Louis, Mo. MRS. L. G. BANTZ.

❁ ❁

The Tennessee Convention.

The Disciples of Christ in Tennessee met in annual convention at Harriman October 2-5. This was the sixteenth successive annual gathering in such a capacity and proved in many respects the best of all.

The convention was presided over by L. D. Riddell with his usual Christian bearing, grace and dignity. From the opening sermon of the meeting by R. Lin Cave, to the closing sermon by W. H. Sheffer, there was a high and well sustained interest. "Victory" was breathed forth in every sermon, song and prayer.

The attendance was good, in consideration of the fact that Harriman is in the eastern division of the state, and thus far away from the center of our membership. The Harriman people, under the leadership of John B. Dickson, their new minister, received us most cordially and spared not time, money or effort in making our stay pleasant.

The reports from the field were encouraging and showed that much faithful work has been done for our Master. Indeed, the past sixteen years of co-operative missionary work have wrought great things in the "volunteer state." They have witnessed the establishment of many new churches after the primitive order; thousands of dollars consecrated to the sacred purpose of saving men; the gradual quickening of missionary conscience and enlargement of missionary sentiment; the drawing together of all our churches into closer bonds of fellowship and service, and the brightening of our hopes in and the clearing of our visions to the almost infinite possibilities of our Lord's cause in this great state.

Among the most delightful sessions of our convention were those in which Brethren W. J. Wright and A. McLean appeared. These hours were indeed the very mountain tops of transfiguration to our souls. As these apostles of missionary endeavor told us of the great needs of America and the world our souls thrilled with joy that we could have fellowship in a service so great as to call forth the interests of heaven and involve the destiny of our race. These brethren, with their soul-stirring messages from God, are always welcome visitors to a Tennessee convention.

As officers for the ensuing year A. A. Ferguson was elected president, A. I. Myhr, state evangelist and corresponding secretary; W. J. Shelburne, Sunday school evangelist and assistant corresponding secretary, and J. J. Castleberry, recording secretary.

The convention adjourned Thursday night, October 5, to meet at Paris in October, 1906. Our Tennessee Disciples should look forward to it as the crowning convention in all our history. The writer's ac-

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

quaintance with Paris warrants him in assuring all that an unexcelled welcome will be extended us by the minister and the church, as also the citizenship generally.

Let us go about our task the coming year with earnest hearts and willing hands, showing to the world that as our Lord has died for us, we can live for him. Then we may come up to our next convention with such messages of victory from our respective fields as shall send a thrill of joy and hope around our beloved state.

Union City, Tenn. J. J. Castleberry.

◆ ◆

Toledo Jottings.

The summer is gone, and as the leaves commence to fall, as life seems leaving nature, it seems that new life is coming in the spiritual realm. We are planning a great campaign in this city, in which all the churches regardless of denomination will join; it is not to be a meeting, but a campaign to last until March 1. We will open the campaign with a down-town noonday meeting daily, and with meetings in as many shops as we can possibly get in, besides a great number of cottage prayer meetings, this to last until February 1, at which time the groups of churches will enter on a campaign of evening services to last four weeks or possibly more. Great preparations are now being made; last Monday all the pastors met and spent four hours in prayer; it was a delightful season.

The work among our own churches is on the upward move. I think I am safe in saying that all our churches are at this time in better condition than possibly at any other time in their history.

South Church, Bro. S. B. Norvell, pastor, has, during the summer, painted its building; this work has had a splendid year. During the year Brother Norvell received a call from another church, accepted the same and packed his furniture to start, when his congregation said to him, This thing you must not do. After much consideration, with these strong men of determination staring him in the face, he consented to unpack, and remain for another season; this is one of the best things that has happened to this congregation. Since this the services have been much better; they have determined to work harder to show their pastor they appreciate his labors.

Norwood Avenue, Franklin Mahoney, pastor. Brother Mahoney comes from old preaching stock in Kentucky, and he is doing fine work in this church. They are making history at Norwood Avenue; the offerings are better than they have been for years, while the Sunday school has had a wonderful increase. This church has also been recently painted.

East Side, W. D. Van Vooris. Brother Van's work is moving along, having a steady growth all the time. Brother Van was recently elected the president of the Christian Endeavor for the city and county; this is quite a distinction. We are glad that we have him in this position; it is another step forward in our work.

Central Church. This is where your humble servant holds forth. This is the greatest church in all the country. If you want to find the greatest people in the world, you would do well to look this way; this is the way I feel about the matter. I closed my first year's work with this church last Sunday; we set a few ideals at the beginning of the year. I will name a few: One hundred new members; 25 per cent increase in mission offerings; $1,000 paid on the debt of the church. We met and passed all these conditions, added 100 to membership; mission offering nearly 50 per cent increase, and we paid more than $1,000 on the debt. We set a higher mark for this year all along the line. We had eight additions one week ago, this being the first Sunday in the new year, and six additions last Sunday, making a total of fourteen the first two Sundays of this year. Possibly the greatest work of the year has been our shop meetings. I conduct two meetings weekly in the two largest shops in the city; these meetings have been a success from the beginning. They are now the largest meetings in the whole country; we have as high as 800 to 900 present weekly at one of the shops. We look, plan, work and pray for greater things. J. O. Shelburne.

◆ ◆

Kentucky Bible School Notes.

The Maysville state convention, at least as far as the Sunday school day is concerned, will be remembered as one of the best conventions ever held. It was remarkable in its excellent reports, its inspiring sessions and its inauguration of new plans. We call attention to some of the latter.

1. The name of our Sunday school organization was changed to The Kentucky Christian Bible School Association. This association will be incorporated in the immediate future.

2. The apportionment plan of raising money from the schools was continued, with the suggestion that the apportionments be increased whenever practical. The letters apportioning the schools are being sent out at present and we trust that this suggestion from the convention will meet with the hearty approval of the workers.

3. In addition to these offerings the executive committee was authorized, in view of the need for increased funds, to call for personal gifts, both for the general expenses and also for a permanent fund with which to endow the association. We believe this to be a wise step to take and we are hoping to secure some personal gifts for both funds. There is no doubt but that the endowment of the association will increase its efficiency and usefulness. We hope some of our able brethren and sisters will see the wisdom of helping to perpetuate and solidify the work of this state organization.

4. "The Christian Sunday school" of Lawrenceburg will continue to be the official organ of the association, but will appear quarterly instead of monthly. It will be changed in name and appearance somewhat, and we hope to make it better than ever before. Mr. J. M. B. Birdwhistell will continue his efficient services as editor.

5. Institutes held in colleges and secular schools were advised and commended.

6. Special emphasis was laid on the necessity of developing the work in southern Kentucky, and the evangelist will spend much of his time this year in that section of the state.

7. Perhaps the most important step was taken when the convention approved the suggestion that an office secretary be employed. The work has demanded this step if we are in any way to keep pace with the increased needs of the field. The evangelist, even by constant travel, can not reach more than 10 per cent of the schools during the year, and yet there is great need of keeping in close and constant touch with every school if efficient help is to be rendered at all. In accordance with this action Miss Mattie Sacrey has been employed and is already at work upon the duties assigned her. We have every reason to believe that she is competent to do the work, and we are assured of her consecration and interest. She will give her whole time to the clerical duties of office secretary, at least for the present.

An office has been established at 218 Kellar building, corner of Fifth and Main streets. This becomes the permanent headquarters for the association and all mail should be sent here rather than to 413 Fourth avenue, the old address. Visitors will be welcomed at this office, and we want it to be a means of great assistance and strength to the schools in every way.

Louisville, Ky. Robt. M. Hopkins.

◆ ◆

A Delicious Drink

HORSFORD'S ACID HORSPHATE

A teaspoonful added to a glass of cold water Invigorates, Strengthens and Refreshes.

Idaho.

The weather in Idaho is ideal so far as sunshine and cloudless skies are concerned. It is, however, just a little dry. Up in the mountains it is quite cool, especially at night. I descended from the mountains nearly two weeks ago, and "came with a straight course" to Boise. I had not been in a church service for over three months, and was so "hungry" I could "taste it."

After leaving Thunder City there is neither school house nor church house, Sunday school nor church. Judging from what the eye can see and the ear hear, the denizens of the mountains keep no calendar and have no Sunday.

I have often heard of places where it is so healthful that the people are compelled to kill someone to start a "graveyard." This seems to have been the case, both at Roosevelt and at Knox. In both cases, however, whiskey was the trouble.

There are many stories of mining, and how it is done, told the tenderfoot during a sojourn "out west." One or two will illustrate the how of the matter. There was one "Jim Butler" in a little town in Idaho. Now "Jim" would not work, but managed somehow to keep even until he finally married a woman who would work and did work sufficiently to keep the "bills payable" at bay by means of a restaurant kept by her in the little city. One day an Indian took Jim to a very rich mine and showed him wonders. This was exactly what he had been waiting for. "Something

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis, Mo.

Mention this paper.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.

ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

HOME LIFE

First the strenuous life; then the simple life; and now, supreme of all, the home life.

"As bright as the sunshine, as lively as a hornet's nest."

"As fascinating as a novel, as alive as humor and pathos can make it."

"Glum and grumpy people will feel like going out of business after reading this book."

"Tears, laughter, and wisdom in every chapter."

Husband, Wife, and Home By Charles Frederic Goss

Author of "The Redemption of David Corson," etc.

Its blessed common sense is more valuable than radium to bring and keep sunshine in the home.

Price, $1 00, net, per copy. For sale by all booksellers, or sent, post free, by the

Christian Publishing Co., St. Louis, Mo.

had turned up" just to his liking provided somebody else would do the work, and it takes work to dig gold "from the bowels of the earth." Well, Jim picked up some specimens, brought them to town, and soon interested the school teacher, who was also an assayist. "Some $400 to the ton," was the report. A little syndicate was formed, in which "Jim" was king, getting three-fourths, while the school teacher, for his brains, and another man with the pelf, got a one-eighth interest each. In a little while the mine sold for enough for the king to pocket a cold $100,000. This is called *luck*.

In the other case the gentleman's name was, or shall be, Dobson. He was for years a miner, and simply "Old Dobson." It is averred by good citizens that notwithstanding old Dobson set his face against all rum kegs, yet he was often so drunk that he could not stand. On one occasion the little city insulted him, and he swore he would move it hence into the valley. But he had not money enough to get a "glass of social irrigation." Somehow, and the secret lies wrapped in mystery, he got a mine open and "salted right up to date," and sold it for $75,000. He then bought options and in a short time counted his gold by the millions. He was now "Colonel Dobson," and proceeded not only to carry out his threat against the little village, but swore vengeance against a city much larger and more pretentious. About twenty miles away, on the main line, he sent railroads in different directions to cut it off, and built Ramah, so that none might go out or come into this city which had provoked his ire. He also built a hotel that will doubtless serve the public for generations to come, though it is said he declared that "in ten years it would be a third-class hotel." In the midst of his operations—

"The angel of death spread his wings on the blast
And breathed on the face of this man as he passed.
And now old Dobson,
Turning pale,
Yields to his fate,
So ends my tale."

But the people are quite reticent in naming the method by which Colonel D. got his millions. It has been suggested, however, that it was close akin to "Rockeyfellerism," whatever that is.

Boise, Idaho. H. W. Robertson.

⁂

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
I. E. H. STAFFORD MFG. CO., Chicago, Ill.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

OUR ILLUSTRATIONS.

The front page group consists of some of the evangelists and singers who are taking part in the great Century Simultaneous Campaign at Pittsburg and neighboring cities. At the top, in the center, is George B. Ranshaw, field secretary of the American Christian Missionary Society, who will preach for the church at Crafton. Below him (8) is G. W. Thompson, of Kirksville, Mo., who will be with the Shady Avenue Church, Allegheny. Beneath him are the Brooks Brothers, Ladoga, Ind., who will hold forth at the Central Church, Pittsburg. At Brother Ranshaw's right hand side, beginning at the top, are: (3) R. H. Fife, Kansas City, with the Knoxville Church; (4) E. J. Meacham, of Bloomington, O., with the Carnegie Church; (5) John E. Pounds, of Cleveland, O., with the Wilkinsburg Church; (9) O. P. Spiegel, Birmingham, Ala., with the First Church, Washington; (10) Clarence Mitchell, of Mannington, W. Va., with the Charleroi Church; (14) W. J. Lockhardt, of Ottumwa, Ia., with the Connellsville Church, and (15) Allen Wilson, of Indianapolis, with the Belmar Church, Pittsburg. On the left of Brother Ranshaw, in order, are: (2) Edgar D. Jones, of Cleveland, O. (Bellevue Church, Pa.); (6) W. F. Shearer, Angola, Ind. (Homestead, Pa.); (7) Cecil J. Armstrong, of Winchester, Ky. (Observatory Hill Church, Allegheny); (11) E. P. Wise, of Cleveland, O. (Turtle Creek); (12) C. S. Brooks, of Colorado Springs, Col. (Newcastle, First); (16) H. F. MacLane, of Hiram, O. (Meadville, Pa.); (17) J. O. Shelburne, of Toledo, O. (McKee's Rocks. Pa.)

We regret that the artist has made a mistake and inserted in the group of Western Pennsylvania ministers W. H. Pinkerton, who is pastor at Paducah, Ky., and should have been included in the evangelist group.

In the center of the group of singers is Mrs. Princess Long, and grouped about her are the quartette of Netz Sisters. The others, in order, are: (11) C. H. Altheide, (10) J. P. Garmong, (9) C. B. Dabney, (6) DeLoss Smith, (7) Miss Ida Mae Hanna, (8) W. F. Linnt, (12) Mr. and Mrs. Aden L. Fillmore.

Other evangelists engaged, not included in our group, are: C. R. Scoville, G. W. Moore, W. H. Willison, R. H. Sawtell, F. F. Schultz, N. W. Philips, W. H. Pinkerton, E. Lee Perry, Vernon Stauffer, F. A. Bright, M. C. Frick, E. B. Barnes, W. H. Patterson, G. A. Reynolds and Campbell Jobes.

MINISTERS OF WESTERN PENNSYLVANIA CHURCHES.

1, F. W. Gordon, Knoxville; 2, Grant E. Pike, Shady Avenue, Allegheny; 3, E. D. Salkeld, Homestead; 4, W. T. Barnes, Carnegie; 5, George D. Watson. Squirrel Hill; 6, Francis M. Biddle; 7, J. P. Dabney, Herron Hill, Pittsburg; 8, W. L. Fisher, First, New Castle; 9, M. C. Frick, Scottdale; 10, E. A. Cole, Washington; 11, ——; 12, J. G. Slayter, East End, Pittsburg; 13, H. G. Connelly, Charleroi; 14, Wallace Tharp, First, Allegheny; 15, O. H. Philips, Braddock; 16, S. E. Brewster, McKees' Rocks; 17, G. E. Jones, Turtle Creek; 18, Oscar W. Riley, Washington, Second; 19, C. M. Watson, Connellsville; 20, L. D. Wells, Dilkinsburg; 21, E. E. Manley, Belmar, Pittsburg; 22, Alfred W. Place, Bellvue; 23, L. W. Knepper, Somerset; 24, C. L. Thurgood, Central, Pittsburg; 25, H. H. Clark, First, Pittsburg; 26, W. D. Trumbull, Meadville. We have had to guess at placing several of these photographs with the right names, owing to some mistakes being made by the artist and which we had not time to verify

SOME WESTERN PENNSYLVANIA CHURCHES.

1. East End, Pittsburg. 2. Knoxville, Pittsburg. 3. Connellsville, Pa. 4. Homestead, Pa. 5. McKees' Rocks, Pa. 6. Shady and Woodland Avenues, Allegheny, Pa. 7. Central, Pittsburg. 8. Central, New Castle, Pa. 9. Scottdale, Pa. 11. Bellevue. 12. Turtle Creek, Pa. 13. First, New Castle, Pa. 14. First, Allegheny, Pa. 15. Charleroi, Pa. 16. Braddock, Pa.

⁂

Dedication at Joliet, Ill.

Lord's day, October 8, the members of the First Christian church, Joliet, Ill., dedicated the new building. The church in Joliet owes its origin to the preaching of Bro. John Williams, at that time of Iowa, but now of Callingwood, Ont. In the summer of 1897 Brother Williams was spending a vacation with his brother-in-law, Geo. B. Smith, of Lockport, a suburb of Joliet. Through the courtesy of the trustees of the Congregational church of Lockport Brother Williams conducted a few services in that church, and as a result nine persons—four men and five women—joined hands and pledged themselves to the work of establishing a Christian church.

On September 5, 1897, the church was organized. Twenty-two baptized believers signed the charter of the new church; eight of these are still members of the congregation. Several brethren have supplied the pulpit from time to time, and the little band has had a true friend in President Hieronymus, of Eureka College, who has not only preached for them on several occasions, but has from time to time sent some of his most talented students to supply the pulpit. The pastor is Ben N. Mitchell, who, returning to this country June 24 of this year, after a pastorate of three years at Liverpool, England, took charge of the church July 1.

The building is frame, with a covering of concrete, and is exceedingly neat and attractive. The total cost of lot and building is $7,600. President Hieronymus assisted at the dedicatory services, preaching a powerful sermon in the morning. Several pastors of the neighboring churches were present and gave words of good cheer.

The following brethren have preached for this congregation at different periods: Geo. T. Smith, C. G. Brelos, I. E. Spencer and W. G. Kitchen. B. N. Mitchell.

⁂

Ministerial Exchange.

Chas. H. Altheide, singing evangelist, has an open date for December. Address him at Bloomfield, Iowa.

Miss Mayme Eisenbarger, gospel singer, has open dates for late winter and spring work. Address her at Bethany, Mo.

⁂

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly from the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to The Christian-Evangelist.

Canton, O., Oct 29.—344 to date; continue.—Welshimer and Kendall.

Special to The Christian-Evangelist.

Plattsburg, Mo., Oct. 29.—Secretary Geo. L. Snively here in meeting; J. M. Bailey, singer; great audience, great interest; fifteen confessions today.—J. P. Pinkerton.

Special to The Christian-Evangelist.

Lagoda, Ind., Oct. 27.—Closed at Columbia, Mo., with 217 additions. We begin with Thurgood at Central Church, Pittsburg, Sunday.—Brooks Bros.

Special to The Christian-Evangelist.

Winfield, Kan., Oct. 30.—Nineteen additions yesterday; 14 confessions; 59 added in 15 days. H. A. Northcutt, evangelist; Bentley, singer.—Albert Nichols, pastor.

CALIFORNIA.

Ukiah, Oct. 24.—Two baptisms within the past month. Work moving well.—Otha Wilkison.

San Jose, Oct. 22.—Praise the Lord for the splendid victory yesterday. Seventy-three added in the first day's meeting here. Church at work and city stirred. We look for great meeting.—Coombs and Honn.

COLORADO.

Denver, Oct. 26.—Five were baptized at South Broadway Oct. 25; 2 others received the hand of fellowship. Homer T. Wilson will begin a two weeks' meeting Oct. 29. All going well with us.—B. B. Tyler.

Pueblo, Oct. 28.—Six additions at the Broadway Church, by letter and statement. L. G. Thompson, our state secretary, preached at the Central on Oct. 22.—W. B. Swearinger.

CUBA.

Havana, Oct. 20.—We have had 49 accessions since my last report; 7 baptisms last evening.—Lowell C. McPherson.

FLORIDA.

Kissimmee, Oct. 24.—One confession at St. Cloud Oct. 15, and 1 here Oct. 22. We dedicate our new church Nov. 5 and begin a 4 weeks' meeting at that time.—E. H. Rayner.

IDAHO.

Payette, Oct. 23.—Meeting of 20 nights closed with 51 additions. Frank McRae, singer.—O. E. Hamilton.

ILLINOIS.

Rossville, Oct. 23.—Fourteen added in a meeting with home forces. The attendance was excellent and the interest good. I recently held a two weeks' meeting with the church at Holder, resulting in two confessions.—H. H. Peters.

Kewanee, Oct. 25.—A. C. Roach preached Sunday, after being absent from the pulpit for about one year. There were two additions. The church, after being without a pastor for several weeks, has called W. A. Green, of Rockfalls, as pastor, to take effect November 1.—E. T. Alcorn, clerk.

Lake Fork, Oct. 25.—Evangelist J. Bennett was with us in a two weeks' meeting at Copeland chuch, which was revived and 11 added to the membership. He has been with us at Lake Fork 10 days. There have been 33 additions; 27 by confession, 3 by statement and 3 restored. This makes 114 added to the two churches this year. The meeting continues.—J. D. Williams, minister.

Chicago, Oct. 22.—E. L. Frazier, of Indianapolis, closed a good meeting here yesterday; 9 accessions—5 by baptism and 4 by letter.—Guy Hoover, pastor.

Camp Point, Oct. 24.—One confession Oct. 22. I am in a meeting with the Wolfe Ridge church. W. F. Shearer will begin a meeting with the Camp Point church, Dec. 31. We are planning for large things. —H. J. Reynolds.

Joliet, Oct. 23.—Three additions yesterday by confession and baptism, at the First Christian Church.—Ben N. Mitchell.

Mason City, Oct. 23.—Rejoice with us for Mt. Pleasant. Three weeks ago only 18 members; now 25 new ones, as a result of a 15 days' meeting; 20 of these by baptism. Organized Christian Endeavor, with 29 members. Yesterday was the first day of our meeting here. Four added—two by letter and two by baptism.—O. C. Bolman.

Lake Fork, Oct. 25.—We are in a splendid revival with J. D. Williams. There have been 37 additions in our work.—Evangelist J. Bennett.

Taylorville, Oct. 26.—W. F. Shearer and C. H. Altheide closed a three and one-half weeks' meeting with us last night. Forty took membership, all of them grown people. Seventeen were men. Our union meeting closed Sept. 3, and we had received about 40 into the church from that, or we would have had nearly 100 in the meeting with Shearer and Altheide. We are well pleased with results.—Zuinglius Moore.

Payson, Oct. 23.—Robert L. Layfield has just closed a union meeting which resulted in 56 conversions; 9 will come into the Christian church; 8 by baptism and 1 reclaimed.—Walter Kline.

Paris, Oct. 25.—Our meeting at Bell Ridge closed with 114 additions in 20 days. This is a country church 10 miles from Paris. H. M. Brooks is pastor, and conducted the singing. The church was organized one year ago and had 85 members when the meeting begun.—Finis Idleman.

Toluca, Oct. 23.—Five more added by confession and baptism at the regular services.—S. P. Telford, pastor.

IOWA.

Prescott, Oct. 21.—Three added last Lord's day—2 by confession and 1 from the Congregationalists.—E. E. Mack.

Des Moines, Oct. 28—Second week of meeting closed last night; 59 added to date. —Chas. S. Medbury.

INDIANA.

Indianapolis, Oct. 26.—Just closed a two weeks' meeting for the Christian church at Stamping Ground, Ky., resulting in 42 accessions to the church—22 by confession, 2 from another communion and 18 by letter or statement. Though Wm. C. Crerie has been with this church only a short while, he is nevertheless getting a strong hold, not only upon the membership but upon the community. Dr. C. L. Ford, who is in his 82d year, is Sunday school superintendent. We closed the meeting by giving our lecture, "The Book of Books," to a packed house.—J. Murray Taylor.

Martinsville, Oct. 23.—We closed a splendid meeting with home forces last night, which resulted in 31 additions—20 by primary obedience.—M. W. Yocum.

Lily Creek, Oct. 14.—I closed a 12 days' meeting last night, with 1 added by confession.—A. W. Crabb.

Jeffersonville, Oct. 19.—At my last appointment at Hibernia there were 2 confessions. The church is moving on harmoniously.—F. E. Andrews.

Poseyville.—In the "Martin family" meetings now in progress there have been more than 30 additions. E. S. Lawrence is minister. During November the "Martin family assist A. M. Growden at Carbondale, Ill.

Shoals, Oct. 22.—Nine baptisms in a ten days' meeting at Antioch. I begin next at Alfordsville.—M. C. Hughes.

Columbus, Oct. 26.—Since coming here Oct. 1, there have been 17 added. Work moving along nicely. Have organized a class of 70 for Bible study. Have begun to preach to men at noon hour at the shops. I preach at two of these places once per week. Begin a meeting with home forces Sunday.—W. H. Book.

ASTHMA CURED

A Prominent Physician Has at Last Discovered a Certain Cure.

The following letter has been received from Dr. Rudolph Schiffmann, of St. Paul, the specialist in diseases of the respiratory organs, and we trust it will be read carefully by every one who suffers from Asthma, Hay Fever or Bronchitis:

"To the Editor: Please announce in your paper that by simply writing to me, enclosing a 2-cent stamp, any of your readers can have a trial package of my Asthma Cure free. I have prepared a full supply of trial packages for free distribution to sufferers from Asthma, Hay Fever and Bronchitis and no one will be disappointed.

"I have perfected a remedy that is without a doubt an instant relief and a positive cure for Asthma, Hay Fever or Bronchitis. I am fully aware that there is a great deal of skepticism regarding the curability of these diseases, and I have concluded that the simplest way to get my remedy before the people and let it demonstrate its merits is to give away free packages so that any one interested can test its remedy. I know what my Asthma Cure will do. I have tried it in thousands of cases, with gratifying results. I have cured where all others had failed. Do you wonder my confidence in the remedy in unbounded? Do you wonder that I am willing to pay the expense of a trial out of my own pocket?"

All letters should be addressed as follows: Dr. R. Schiffmann, 167 Jackson St., St. Paul, Minn.

Almost every druggist in the United States has Dr. Schiffmann's Asthma Cure in stock.

KANSAS.

Chanute, Oct. 23.—I closed a four weeks' meeting last week; 47 additions; 15 by baptism, 37 otherwise. This does not include reclaimed. We have reinstated 114 old members in the last few months, making our membership now 280.—G. W. Kitchen.

Chanute, Oct. 16.—Our meeting is still in progress; 41 additions.—John W. Martin, Jr.

Hoisington, Oct. 23.—Two added yesterday, 1 from the Christian Catholic, 1 restored.—T. M. McHale.

Moline, Oct. 23.—I have just closed a three weeks' meeting at Elk Falls, with 14 additions—10 baptisms and 4 from other denominations. I will close my work at Moline soon and can hold meetings or locate elsewhere as pastor.—W. L. Ennefer.

Geuda Springs, Oct. 25.—I closed a two weeks' meeting at Timberlake, O. T., with 3 additions. The weather was unfavorable during the last week. We began our work at Geuda Springs last Lord's day. We begin meeting on Nov. 22; will continue indefinitely. The church is a year old. We have a new house, 60 consecrated members and are planning and working for a great meeting.—J. B. Greenwade.

Norton, Oct. 24.—Fourteen added to date. Will continue indefinitely. Churches in eastern Kansas or western Missouri may write me for January. The pastor, A. L. Drummond, is locating many families in this fertile region.—N. A. Stull, evangelist.

Havensville, Oct. 24.—Our meeting is seven days old, with 15 additions. J. T. Purvis, of Holton, preached five evenings last week. Meetings will continue this week. Accessions so far, with one exception, are all young girls and boys from the Sunday school. H. R. Murphy, the pastor, is popular with all the people, and the fruits of his labors among the young people are now being realized. We expect other good results from the meeting.—T. J. Richardson.

Coffeyville, Oct. 28.—Three additions in the last two weeks, 1 confession and 2 letters. We are to begin a meeting in the near future with home forces.—Ellis Purlee.

Nortonville, Oct. 27.—Brother Todd's meeting at Grayson, Mo., closed last night; 17 confessions, 1 restored—18 all told.—W. A. Oldham.

Norton, Oct. 27.—Two more last night—14 to date. A. L. Drummond is pastor. Oakley will likely be our next meeting.—N. A. Stull, evangelist.

Winfield, Oct. 25.—In 12 days 27 additions, more than half of them men. Nichols, pastor; Northcutt, evangelist; Bentley, singer.

Council Grove, Oct. 28.—I wrote that on the first Monday night of the meeting 185 persons confessed that they believed with all their hearts that Jesus was the Christ the Son of the living God. They were not all aliens, but all kinds of people. We have had a bad time for a tent meeting here. There have been 30 added to date. Snowing now very hard.—J. V. Updike.

KENTUCKY.

Latonia, Oct. 23.—One added by letter yesterday.—Harlan Runyan.

North Pleasureville, Oct. 25.—Our meeting closed yesterday with 40 additions—33 not hitherto reported; 2 reclaimed, 16 by commendation, 2 from denominations and 20 conversions. A Methodist preacher was baptized. Geo. C. Waggoner is the preacher. My next meeting is at Barry, Mo., beginning Nov. 5.—Simpson Ely, Joplin, Mo.

Stanford, Oct. 27.—A week's meeting at Crab Orchard resulted in 2 confessions and baptisms and 2 other accessions. Last year a cyclone blew down the Crab Orchard church and they have not rebuilt, but we hope that ere another year the congregation will have its own building.—L. M. Omer.

Murray, Oct. 22.—I closed a successful series of meetings. H. D. C. Maclachlan, of Shelbyville, Ky., preached. There were 10 baptisms and 4 otherwise. The church has been greatly helped.—G. H. C. Stoney.

MISSOURI.

Green Wood, Oct. 23.—Our meeting closed Oct. 14 with 37 additions. Elder D. D. Boyle (evangelist) did the preaching. The singing was in charge of Professor John Cox, singing evangelist of Melvern, Kan. Our congregation is now in good working condition, and aside from the additions, much good has been accomplished.—Leslie M. Lucas, minister.

Canton, Oct. 23.—I just closed a meeting at Timewell, Ill., where Earl Purdy is the efficient pastor, with 16 confessions and 2 by letter the first week. The incessant rain closed the meeting the second week.—Claude F. Pearce, evangelist.

Libertyville.—Edward Owers, of Farmington, assisted by Brother and Sister Zeran as singers and other home forces, is holding a good meeting, in which there have been 11 baptisms and three confessions.—S. W. Robinson.

Lamar, Oct. 23.—One confession last night.—S. W. Crutcher.

Gallatin, Oct. 23.—Two additions yesterday—1 by letter and 1 from Cumberland Presbyterian church of Lock Springs. We begin a meeting with Omer and Butler as evangelists early in November; shall continue at least four weeks.—C. W. Comstock.

Grant City, Oct. 23.—Evangelist E. B. Barnes, of Indiana, closed a 4 weeks' meeting last night with 23 additions.—W. L. Harris, pastor.

Kansas City, Oct. 23.—One confession at Louisburg yesterday. We have had about 20 additions there in the last few Sundays in our regular work.—C. L. Fife.

Walker, Oct. 23.—We are in a good, short meeting here. I go to Pilot Grove, Nov. 1.—Ben F. Hill and Son, California, Mo.

Purdy, Oct. 26.—We closed a short meeting at Galena, Kan.; 19 additions to the church. Galena is an awful wicked town.—J. P. Haner.

Lathrop, Oct. 27.—In our meeting of three and a half weeks there were 27 confessions and baptisms; letter or statement, 4; from denominations, 3; total, 34.—J. G. Creason.

Bonne Terre, Oct. 23.—One confession and baptism yesterday.—J. G. M. Luttenberger.

Brunswick, Oct. 27.—Two added last Sunday. The church will give a reception to the new members, 70 in number, Nov. 10.—E. H. Williamson, pastor.

St. Louis, Oct. 20.—The undersigned preached to the church in Poplar Bluff, Mo., on last Lord's day. Three elders and seven deacons were elected. Two men were baptized and one lady was received on commendation. The church is ready for a new pastor.—G. A. Hoffman.

Eldon, Oct. 25.—Have had 3 additions in Eldon since my last report.—S. J. Vance.

Richland, Oct. 25.—The Endeavorers of the Christian Church in Richland held a union service with the Epworth League of the M. E. Church last Sunday night. There was one contession at the close of the evening service. F. H. Wright, the grandson of one of our old time preachers of north Missouri, was ordained a deacon of this congregation at the morning service.—J. R. Blunt.

Braymer, Oct. 28.—Just closed a protracted meeting at Mt. Olive, Harrison county. Scarlet fever and bad weather hindered, but there were 5 addtions—4 by confession and baptism, and 1 reclaimed. Our next meeting will be at Braymer, assisted by M. D. Sharples.—C. E. Hunt.

East Lynne, Oct. 28.—Brother Sterling, of Warrensburg, has been with us 9 nights Six confessions. Meeting continues.—L. M. Spencer, clerk.

Belton, Oct. 28.—A meeting with home forces Oct. 1-25; 16 by confession and baptism and 5 by letter and statement; also 5 by baptism in September, making 30 added here since Sept. 1.—W. H. Scrivner.

Kansas City, Oct. 28.—The meeting with I. H. Fuller at La Monte, Mo., closed with 15 additions, 14 being baptisms. The meeting was at its best when it closed. I sing at Burlington, Kan., beginning Oct. 29.—Charles E. McVay, song evangelist.

NEBRASKA.

Chester, Oct. 26.—A fruitful meeting; general good tone. Twelve additions—8 baptisms; 1 each from the Baptists, Congregationalists and Presbyterians; 1 reclaimed.—D. G. Wagner.

NEW ZEALAND.

Auckland, Oct. 6.—Am in a good meeting here with Chas. Watt; 8 confessions. Meeting continues 10 days. Hold a short meeting for a mission here and then go to Sydney to hold a meeting for P. A. Dickson at Temple Church. I received a warm welcome here when I came.—Jno. T. Brown.

NEW MEXICO.

Raton, Oct. 27.—Revival continues with great interest; people turned away; additions every night; 9 came night before last and 6 last night. At present the membership is 102. Twelve have come from the Methodists and 6 from the Baptists to take their stand for primitive Christianity. Will continue several weeks longer. My next meeting is with Brother Nelson, Rocky Ford, Col., John T. Stivers, evangelist; R. A. Givens, singer.

OHIO.

Hamilton, Oct. 23.—One addition by letter at Lindenwald church at prayer meeting; 1 by letter yesterday, 2 confessions and 2 from the Baptists.—W. H. Hedges.

OKLAHOMA.

Carney, Oct. 15.—Eight confessions at the dedication services; 3 from the Methodists and 2 from the Baptists.—J. M. Monroe.

PENNSYLVANIA.

Wilkesbarre, Oct. 24.—A three weeks' meeting with Evangelist C. H. DeVoe was held in the lecture hall of the Y. M. C. A.; unable to continue by reason of date of Teachers' Institute. There were 15 confessions, 10 of which were baptized; some remain to be; 3 by statement. We have been greatly strengthened. His brother, H. A. DeVoe, minister at Digby, N. S., spent three days with us on his way west.—E. Everett Cowperthwaite.

HOW ONE OF OUR READERS MADE $131.40 IN TWO MONTHS.

Dear Editor: I thought I would write and tell you how I cleared for myself $131.40 in two months. I had such fine success in using Mother's Non-Alcoholic Flavoring Extracts in my cooking that all my friends began to inquire how it was my cakes and desserts generally had such a delicate flavor. Upon my telling them about these new extracts, many insisted that I should get them some. The superior results these flavoring powders bring about, for they come in a powder form and are therefore non-alcoholic, so increased the demand for the goods that no other extracts are now used in this town. I wrote the makers, A. Gross & Co., 910 Bailey Bldg., Pittsburg, Pa., and they gave me the exclusive agency for their goods here. I wrote my sister, Martha, who lives in Lakeville, about the easy money I was making, and she tells me that since she started introducing the powders she has made $10.00 a week extra right along, and it only took about an hour a day to do the work. I believe any woman can do as well if she will only try, and I wish you would advise any of your subscribers who want to make a little extra money to write Gross & Co. about their proposition and learn how easy it is to make a few extra dollars occasionally.

Yours very truly,
Mary R.

TEXAS.

Haskill.—Evangelist J. L. Haddock, his wife, and Talmage Stanley were with us 13 days in a revival meeting. There were 20 additions—16 net gain. The whole town and community was stirred.—J. H. Shepard.

TENNESSEE.

Jellico, Oct. 24.—One confession Oct 22.—Wren J. Grinstead.

Shelbyville, Oct. 27.—Closed meeting at Flat Creek today. Continued 12 days. There were 21 additions.—E. E. Violett.

WASHINGTON.

Pullman, Oct. 19.—Since June 30 additions, not reported—2 by baptism, 1 from M. E. church and others by letter.—Ralph C. Sargent.

BEST

FOR ALL DEPARTMENTS OF CHURCH WORK
THE NEW EDITION OF
Church Hymns
and Gospel Songs
By the authors of the famous GOSPEL HYMNS,
Sankey McGranahan & Stebbins.
Round or Shaped Notes, 25c. each, 30c. by mail
THE BIGLOW & MAIN CO, New York and Chicago.
Returnable Samples mailed to "earnest inquirers."

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

WANTED—Investors to take stock in bank established. Will bring large returns on money invested. Guaranteed safe. Address Banker, care Christian-Evangelist, St. Louis.

CHORISTERS and PREACHERS Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

I WANT a buyer for a 245 acre farm. Presently owned by one of our members. Must be a member of the Christian Church. It is a bargain. They will sell for $40.00 per acre. Write D. Millar, Minister, Bellflower, Mo.

500 HOMES FREE and 20 acres good land, is paying 12 per cent now, endorsed by the best people, a Christian enterprise, for our people. Are you interested? A 2c stamp will get Booklet, full information. C. H. McMullan, Greenville, Ala.

Midweek Prayer Meeting.

By W. F Richardson.

November 8, 1905.

TEMPER AND ITS PROPER MANAGEMENT.—Ephesians 4:26; Romans 12:18-21.

Temper may be either good or evil. The word "temper" is from the Latin word *tempero,* signifying "proportion." "Temperance" comes from the same source. A man with a temper is but a well proportioned man. But he may pervert his nature until it is thrown out of proportion, when he may be said to possess an evil temper. The frequency of this perversion has caused the word *temper* to become synonymous in common speech, with anger; and it is this use of the word which we are to treat in our subject.

Anger may be justifiable. He who can pass through this world, with all its multiplied cruelties and injustices, and never feel angry, proves his want of true sensibility. Even Jesus was moved to anger sometimes, in view of human baseness and hypocrisy. His burning, withering denunciation of the Scribes and Pharisees, in Matthew 23, shows the holy indignation of incarnate truth against falsity of speech and life, which sought to deceive God and mislead man. The citizen who looks unmoved upon the revelations of bribery, graft and fraud which are coming to the surface of our political and commercial life in America, and does not find his heart stirred with intense anger against the robbers in high places who have abused the confidence of their fellow men by using their positions of trust for private ends, lacks an essential factor of good citizenship. To see age or innocent childhood abused will bring the flush of anger to any manly cheek. It is right to be angry at all wrong.

But anger ought not to lead us to sin. "Be ye angry, and sin not." We may not express our anger in doing evil to others. Neither have we the right to curse the wrongdoer. "Bless, and curse not," is the divine injunction. Even our punishment of the evil doer is to be inflicted in love. Jesus did not hate those whose wanton corruption and base deceit wrung from his outraged soul the great denunciation. He loved them; and but a few hours after he had poured out his words of stern rebuke, he paused on the brow of Olivet to weep over these very men, and to declare how gladly he would have sheltered them from harm, as the hen shelters her chickens under her wings, but they would not. Like God, he must hate the sin, but love the sinner.

Anger must be controlled and directed. Self-control, or temperance, is one of the fruits of the Holy Spirit (Gal. 5:22, 23). It is one of the essentials to character (2 Pet. 1:5-7). It is the prime evidence of greatness (Prov. 16:32). If we hate the sin as we ought, we will try to the utmost to deliver the sinner from its power. Hence, we will, in the language of Paul, "overcome evil with good." Thus did our Savior, when he prayed for his enemies, "Forgive them, Father." Thus did Stephen, when he cried out with his last breath, "Lay not this sin to their charge." Thus did Paul, when he said of the Jews that sought his life, "My heart's desire and prayer to God for Israel is that they might be saved." Truly, love will find a way to subdue even anger into a servant of good, and bring those elements of our nature that seem most uncontrollable under the yoke of the divine Master.

* * *

DEGREE COURSES AT HOME,

or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

Christian Endeavor.

By H. A. Denton.

November 12, 1905.

THE DANGERS OF INDULGENCE.—Prov. 23:29-35; Isa. 5:22-25.

For the Leader.

The danger of indulgence is forshadowed in the very word itself. Indulgence carries with it the thought of toleration, bearing, or permitting, which suggests the probability that the lawful bounds are being overreached. Why is it dangerous to indulge an appetite, to permit a tendency that is toward the hurtful to have its course? This is the very thing we are to call upon you to answer for us tonight. Let us give the matter due attention.

Are we not all inclined to indulge that which tends to the hurtful as well as that which is within itself not hurtful? Is there not in our nature that something that hates to deprive an appetite of its desires? Do we not ponder long before we forbid that which our friend desires? This very part of ourselves is within us for a purpose, but unhappy are we if we allow that which was meant to bless us to turn upon us and become a curse.

For the Members.

1 Indulgence may be said to be the thing that leads in the way of danger. That is why it is dangerous. That is why we are talking of the danger of indulgence. There is a little practice we have. It is not hurting us the first few times. It is a question if it is an outright evil. But, gratified once, it becomes a little stronger in its demands upon us. We gratify it again, and the next time its demands are more imperative. We are scarcely able to get out of its toils the next time. At last we are not our own. The finished work of indulgence is slavery.

2. We do well if we look to the end of things. The start is of importance, but the end must be reckoned with. It is not enough to know what the first of a thing is, but we must know its progress, its finish. If we have looked clear through anything in this way, we are prepared to see its dangers. It may thus reveal itself to us as a thing that is dangerous if indulged. Strong drink has the effect of growing upon one. There is no slavery more absolute than the slavery of strong drink, or the slavery of some drug. Money, property, honor, all things must go at the demand of this imperious ruler.

3. Suppose you keep clear of the grosser evils, the use of drugs, the use of intoxicants, the vice of immorality, and come to the little things that mar many characters—careless speech, as an example. We begin by taking up some strong exclamations to emphasize our statements. They are not very noticeable at first. We grow apace in this use until we have dropped our first violation of clean speech. We may not notice that we have grown worse. Our friends do. And more especially if we have been away from them for a time. The young girl returns from college the first vacation with a store of terms that may not be noticeable to her, but to the old mother they are very noticeable, and they grieve her. Then let the ideals come down, and let the associations be a little coarse and indifferent to the finer sensibilities. Expressions that shock one will fall from the lips unnoticed by the speaker. This is what indulgence does.

4. Indulgence brings up a sad history. One's heart aches when the very term is mentioned. There are but few in the world who ever intend to end badly, however badly they start. They go on through the progress of the hold of indulgence upon themselves, saying "Once more." Alas for them! It is "once more," "once more," until there is no more time. What sad work of ruin goes on between the girl of careless habits and proprieties in her teens and the hag, ruined forever, in the twenties? No tongue can tell. But we see examples of such wreckage almost every day. There is a name you never mention in the family. Whose name is it? Is it not the name of some one who began in the little things and went on the way, led by indulgence? Yes, led, shall it be said, no better, permitted, by the indulgence of a mother, or a father, or of friends, or older associates, and, God knows, too often by all the above named. When it is finished it is the ruin of one dear to you. Indulgence did it. Shall we not call upon all that is within us to put down the spirit that puts off, that procrastinates, that indulges, the things that will some day be our ruin?

Quiet Hour Thought.

The Scriptures tell us to mortify, that is to kill, our desires that lead to ruin. Are we praying daily that we may be able to do this?

DAILY READINGS.

M.—Nabal's Indulgence. 1 Sam. 25:36-38.
T.—Ben-hadad's. 1 Kings 20:12-21.
W.—Nadab and Abihu's. Lev. 10:1-11.
T.—Belshazzar's Dan. 5:1-9.
F.—Herod's. Matt. 14:1-12.
S.—A Motive for Sobriety. 1 Pet. 4:1-4.
S.—The Dangers of Indulgence. Prov. 23:29-35.

NOBODY IS EXEMPT.

A New Preparation Which Everyone Will Need Sooner or Later.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which, in many cases, are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the somach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put he whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help, and you will have no trouble.

It's a common-sense medicine and a common-sense treatment, and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—Mrs. E. M. Faith, of Byrd's Creek, Wis., says:

"I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White, of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia, from which he suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil. Brooks, Detroit, Mich., says: "Your Dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50c to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

Sunday-School.

November 12 1905.

EZRA'S JOURNEY TO JERUSALEM. – Ezra 8:21-32.

Memory Verses, 21-23.

Golden Text.—The hand of our God is upon all them for good that seek him.—Ezra 8:22.

The whole history of the exile, the return and the generations immediately following the return, is obscure. It was an age which produced much literature, some of which throws light indirectly upon the conditions then prevailing, but its conscious efforts to record contemporary events were scanty. The prophets of the exile show us much of the spiritual life of the best element of Judaism at that time, especially with reference to the growing Messianic hope. The earlier post-exile prophets, especially Haggai and Zechariah, show the apathy of those who had returned and the arguments by which the better religious leaders sought to rouse their zeal. The external history, however, can not be reconstructed with completeness and certainty.

Between the sixth and seventh chapters of the book of Ezra there is an interval of not less than two generations. So much is concealed in the simple phrase, "how after these things." Twenty years had elapsed between the first return under Zerubbabel and the dedication of the temple. The record now silently passes over nearly sixty years more (from 516 to 458 B. C.) and takes up the thread of the narrative with Ezra's expedition from Babylon.

While we have no details of the history of this intervening period, we know a few general facts. We know that the power of Persia, while not broken, was waning before the rising military force of Greece, for it was about the middle of this period that Darius met the Greeks at Marathon and Xerxes suffered his disastrous defeats at Salamis and Plataea, as narrated by the Greek historians. A failing empire makes a bad master, and it is probable that the province of Judea suffered from the tyranny of the corrupt Satraps who governed it. The high priest apparently acquired some ascendency as the protector of the people's rights when there was no one else to protect them—very much as the Bishop of Rome increased his prestige by standing for law and order when the Roman empire was falling and the barbarians rushing in.

It is evident, too, that the exercise of true and pure religion in Judah lapsed almost to the vanishing point. Perhaps there was disappointment because the glittering prophecies of a glorious vindication of Judah and the entrance upon a Messianic period of great prosperity had not been fulfilled. The golden age had been promised, and it had not come. There was a danger that, under the pressure from without and with the discouragement within, Judah would not be able to escape the fate which the Persian policy of deportation had been designed to secure—that is, that it would be swallowed up in the great complex of mingled races about it. The most ominous circumstance was the growing habit of intermarriage with the surrounding races.

In Babylon, meanwhile, there was a strain of purer religion. Removed from the advantages of temple worship and from the privilege of living in the holy land itself, pious Jews in Babylon had turned with increased reverence to the past, had brought into new prominence the laws and records of earlier times, perhaps had edited and arranged some of them. At any rate, they were prepared to bring to bear the records of the fathers upon the current situation with a force which was quite new. Josiah's reform on the basis of the newly discovered book of the law (probably Deuteronomy) is the thing nearest akin to it.

Ezra, priest and scribe and practical administrator, received permission from Artaxerxes to lead a company from Babylon to Jerusalem. His avowed purpose is to establish the ritual worship on the basis of the book of the law. He is also commissioned to establish a more perfect judicial system for the enforcement of law, and the civil power is enlisted to punish disobedience to the law of God (7:26).

The work which engrossed most of Ezra's attention was the rooting out of the custom of intermarriage with foreigners. In this he met with substantial success, but the execution of the ritual reform which he intended was apparently delayed several years until the coming of Nehemiah. It is worth mentioning, however, that some scholars, in reconstructing the history of the times, have reached the opinion that the work of Nehemiah, who rebuilt the walls, preceded and prepared the way for that of Ezra.

⁂

MOTHER'S SLEEPLESS NIGHTS.

Little Daughter Suffered with Eczema for Two Years Until Cured by Cuticura.

"My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies, deriving no benefit, I had given up all hope. But as a last resort I was persuaded to try Cuticura, and one box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure."—Mrs. I. B. Jones, Addington, Ind. T.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By Chas. H. Gabriel and W. W. Dowling

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., St. Louis, Mo.

Professor Moran's

Course of Instruction in

SHORTHAND

The American Pitman System

Used by over Nine-tenths of Stenographers in America.

Comprised in the following books:

The Reporting Style of Shorthand, 329 pages, 12mo, cloth	$1.50
Key to the Reporting Style of Shorthand. Cloth	2.00
The Shorthand Primer. 32 pages	.25
The Sign Book, 47 pages, limp cloth	.25
Shorthand Dictionary. Cloth	1.00
One Hundred Valuable Suggestions, Cloth	1.00
Student's Shorthand Manual. Cloth	1.00

Christian Publishing Company
St. Louis, Mo.

Gloria in Excelsis

624 Pages of Music and Responsive Readings in

Handsome Bindings

Now in Press

Write to us for sample pages and prices.

Christian Publishing Co., St. Louis

Song Books

...FOR...

The Church, Sunday-School

...AND...

Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal.
GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.
CHRISTIAN HYMNAL Revised
GOSPEL MELODIES.
POPULAR HYMNS No. 2.
LIVING PRAISE.
SILVER AND GOLD.
PRAISES TO THE PRINCE.
CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co, St. Louis, Mo.

HELPFUL COMMENTARIES
ON THE
NEW TESTAMENT

CONCISE PLAIN
EASILY UNDERSTOOD

Valuable Aid to All Bible Readers

MATTHEW AND MARK
By J. W. McGarvey.

LUKE
By J. S. Lamar.

JOHN
By B. W. Johnson.

ROMANS
By Moses E. Lard.

HEBREWS
By Robt. Mulligan.

Splendid books. Good, substantial cloth binding. $1.50 per volume, postpaid.

CHRISTIAN PUBLISHING COMPANY
St. Louis, Mo.

People's Forum.

Unitarianism.

To the Editor of The Christian-Evangelist:

Your "Notes and Comments" editorial paragraph on the approaching "Interchurch Conference" in the last issue of The Christian-Evangelist is an admirable sizing up of the little "unpleasantness" as to Unitarian affiliation. According to a recent Chicago daily, Frank Gunsaulus—in coming to the rescue—makes the statement that "the poet, Whittier, was a Unitarian." Is he right in this claim? W. P. Keeler.

Chicago, Ill.

[No; Whittier was a Friend, or Quaker, and not a Unitarian. But we do not see that it would affect the point at issue if Whittier had been a Unitarian. There have been many pious, devout souls among the Unitarians. The question is: Would it be practicable to bring together in one conference those who deny the divinity and lordship of Jesus Christ, and those who accept that truth as the foundation truth of Christianity, to consider the practicability of Christian union and co-operation? In all moral, social, and political reforms there is no reason why Unitarians, Jews, Christian Scientists, and Ethical Culturists should not co-operate with all other good citizens, regardless of creed or no creed, to effect the desired reformation; but it would be wholly impracticable to bring together in one conference this heterogeneous class of people to consider the vital problems connected with a united Church.—Editor.]

❖

Poetry of Fishing.

Dear Brother Garrison—I know you are a good one in a bass stream. I have witnessed your quality in pulling in these game fish. But have you ever landed a muskallonge? If you have not you have missed the real poetry of fishing. A bass is a game fish and he fights vigorously for liberty; but he comes at you sideways. The muskallonge makes no side issues. He fights a straight battle. If he comes towards the boat all the more danger you will lose him. If, however, his movements are from you, you will experience the very poetry of motion. Hogarth's celebrated line—the undulating—is beautifully reproduced by every movement of your fish. He not only "undulates" but he circumnavigates, and if a big one, he will take your boat along with him.

I have had considerable experience with these fish and I do not hesitate to say that there is more poetry in landing one of them than all the other fishing I have experienced. The first day I fished here I landed five and hooked another, but lost him.

We are a little too late for good results here, but all in all we have had an outing which is an experience to be remembered. Your assistant editor is taking lessons from the old gentleman, and I am not without hope that in due time he will be able to give a good account of himself.

I have not given much attention to ducks, but have made some shots that would doubtless surprise the boys who think that a man of my age ought to be chloroformed.

Yours truly, W. T. Moore.

Camp Recreation, Dorset, Minn.

[We have cut out the biggest fish story in the above, as we do not care to raise any question of veracity between our readers and our correspondent.—Editor.]

MUSIC FOR CHRISTMAS

Santa Claus' Victory
New Cantata. Gabriel. Fine. 30 cents.

The Christmas Star
New Concert Exercise. Fillmore. Beautiful. 5 cents.

Bargain Sale Five samples of good Christmas Concert Exercise mailed for 12 cents in stamps.
Christmas Catalogue of everything, including solos, duets, trios, quartets, anthems, and bargain offers mailed free.

FILLMORE MUSIC HOUSE
528 Elm Street. Cincinnati, O.
41-43 Bible House, New York

❖ ❖

MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

CAMPBELL—CHOWNING.—At Turner Hotel, Muskogee, I. T., Oct. 1, 1905, at high noon, George H. Farley officiating, Oliver M. Campbell, of Fort Smith, Ark., and Miss Lena M. Chowning, of Muskogee.

HART—HUTCHISON.—At Gallatin, Mo., Wednesday, Oct. 11, Emerson Hart, of Chillicothe, Mo., and Miss Etta Hutchison, of Gallatin, James N. Crutcher, of Chillicothe, officiating.

GILLILAND—TUTTLE.—On Sept. 20, 1905, at Hamlin, Kans., Charles A. Gilliland and Miss Lela Maud Tuttle. G. D. Sellers who also officiated at the marriage of the bride's parents 22 years ago performed the ceremony.

MADSEN—BARRETT.—At Vacoville, Cal., Oct. 4 1905, Niel A. Madsen and Miss Lillian Barrett, J. E. Denton officiating.

McPHERSON—SMITH.—At the residence of the bride's parents, Mr. and Mrs. Leroy Smith, Sept. 17, 1905, by J. W. Perkins, Lee J. McPherson and Miss Sarah Blanche Smith, both of Dekalb county, Mo.

MOOG—TEANEY.—At Plattsburg, Mo., Sept. 27, 1905, by J. W. Perkins, John Moog and Miss Mabel H. Teaney.

PAYNE—PERRY.—At the home of the bride, 715 Sixth Street, S. W. Washington, D. C., Julion R. Payne and Miss Jeannette V. Perry, Sept. 20, 1905, J. Murray Taylor, officiating.

REYNARD—CASSIL.—At the home of F. A. Higgins, Benton Harbor, Mich., Sept. 9, 1905, Charles O. Reynard, of Alton, Ill., and Miss Mary E. Cassil, of Mount Vernon, Ohio. At home, 506 Bond St., Alton, Ill.

❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

COLLINS.

Miss Annie Kennedy was born in Harrison county, Ky., March 4, 1875. On Dec. 19, 1894, she was united in marriage to John T. Collins. About one year ago they moved from Kansas City to Sedalia, Mo. She died Tuesday, Aug. 15, 1905. In every place where duty called her as a wife and mother she was faithful. Her husband and three children mourn her untimely departure. Richard Gentry assisted the writer in conducting the funeral at the East Broadway Christian Church. W. F. Hamann.

EDWARDS.

At his home, 811 North 5th Street, Quincy, Ill., Thomas H. Edwards, on July 28, 1905, passed away. He was a Christian in the full sense of the word.

McCURDEY.

Paul McCurdey was born in Norfolk, Sept. 18, 1880, died Sept. 25, 1905. He united with the church at the age of 14, under the faithful ministry of Brother G. P. Rutledge, his brother-in-law. Since that time his young, manly, Christian life has been an acknowledged benediction wherever spent. In home, office, church and social circle his light has shone with a brightness peculiarly reflective of the Master's life within him. To his loving, bereaved parents, sisters, brothers, relatives and friends, we extend our deepest sympathy and direct them to the Great Comforter. J. T. T. Hundley.

Norfolk, Va.

PATTERSON.

B. A. Patterson was born Dec. 11, 1869, near Farmington, Mo., and died May 1, 1905, at Elvins, Mo. For six months he was a patient sufferer with one of the most threatening diseases that may befall humanity. This disease is commonly called pulmonary tuberculosis. Immediately after he united with the Christian Church, he did all he could for the cause of Christ, and those who are intimately acquainted with him have informed the writer that he exercised every influence for good to make up for the time which he lost. His death was the saddest that has occurred in the community. For only a few hours after his death his faithful wife gave birth to a child. While Brother Patterson was prepared to go, and while he made provision for his wife and children, yet it was hard for him to depart, when he was needed so much. He leaves a wife and five small children who have the sympathy of the friends and the entire community.

J. G. M. Luttenberger.

PENNOCK.

Mrs. Jane R. Pennock was born at Trenton, N. J., Feb. 9, 1823, died at Marlboro, O., Sept. 13, 1905. Nov. 16, 1844, she was married to Henry W. Pennock, who died Aug. 13, 1874. From the age of 18 she lived all of her life in Marlboro. She was a devoted member of the church for more than sixty years. She was the mother of four daughters, all living, viz: Mrs. D. S. Mugridge and Mrs. Flora P. Brook, of Chicago, Ill., Mrs. J. G. Brooks, of Warren, O., and Mrs. W. W. Whiteacre, of Cleveland, O. There are five living grand children and two great grand children. She was a patient, cheerful, motherly woman. She possessed the rich culture of the heart which is the fruitage of the gospel. E. P. Wise.

PUTERBAUGH.

Died, at his home in Mackinaw, Ill., Sept. 6, 1905, Solomon Puterbaugh, aged 82 years, 11 months, 28 days. He was a native of Miami county, O., and came to this township with his parents in 1839, where he resided until his death. He was immersed by the venerable pioneer preacher, Jas. A. Lindsey, in 1843. Married to Eliza Ann Howell in 1844, who with two sons and three grand children and one great grand child survives him. One son and one daughter having preceded him. He was an honored and much loved member of the one congregation for more than sixty-two years of this life. His wise counsel and generous contributions have been a power in all the years of his life that will be felt in many circles. His home was always an ideal rest to the preacher. His cheerful, jovial nature and kind disposition of his companion made them the loved of everybody. The graces of this Christian family are a precious memory. Early in his church life he became a patron of church papers and one or more could always be found in his home. The immense throng of friends from many parts of the county, and especially old people, was a striking manifestation of the esteem and tender regard for this venerable servant. The present pastor, J. M. Vawter, and President R. E. Hieronymus, of Eureka, had the services in charge.

George Patterson.

SAVIDY.

Elder Robert Savidy was born in Pottsville, Pa., Aug. 11, 1826. In his infancy his parents moved to Northcumberland county, Pa., where they resided until 1840, when they removed to St. Joseph county, Ind., where Elder Savidy resided the rest of his life. He was married to Miss Mary Ann Rowser, Jan. 9, 1851, and during all the intervening years they have lived and labored in loving accord. Elder Savidy became a Christian in the fall of 1847, uniting with the Christian Church on Harris Prairie, and has always been a faithful aud devoted follower of Christ, serving as elder of the church for many years. He died Aug. 24, 1905, after a somewhat prolonged sickness, during which time his faithful wife, though herself infirm with age, sat almost constantly by his side. Elder Savidy had by industry and economy accumulated a very substantial fortune, and having no direct heirs he arranged for the bulk of it to go, after his widow's decease, to the promotion of the cause of Christ which he loved so ardently. Several years ago he gave to the church in South Bend a good business property on the annuity plan, the same to be sold and the proceeds to be used in the erection of a modern house of worship. He also provided for several thousand dollars to be set aside as an endowment for the church, and bequeathed his home to the church for a parsonage. He remembered the Ministerial Relief Fund with a bequest of $1,000, and provided that the balance of his estate not designated for any other purpose should be devoted to the establishment of a church in South Bend as a memorial to himself and his wife. His death, though not unexpected, has left a vacancy in the ranks of the church in this city, which will be noticed for a long time to come. His widow waits lonely the passing hours when in the full fruition of their faith and labors of love they may be united again in the Father's house above. P. J. Rice.

NEW INVENTION!

Write for new booklet, Special Offer this mouth. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. $100 to $300 a month. salesmen, managers, general agents. 100% profit.
WORLD MFG. CO., 82 World Building, CINCINNATI, OHIO

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks,
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

Family Circle

The Walls of China.

BY EDWIN A. LAYTON, M. D.

From childhood we have associated walls with China. We count the "Great Wall" as one of the Seven Wonders of the World. That stupendous undertaking, showing, as it does, their ingenuity, industry and efforts at exclusion, is characteristic of the Chinese.

Walled cities are ancient and oriental. They are landmarks of an older civilization. They belong to the time when life and property were less secure and when simpler methods of warfare prevailed. China, the "Middle Kingdom," surpasses in the number of walled cities; there are 1,700 to-day. The various walls of China are among the first sights most likely to make an impression on the mind of the newcomer. Arriving at Nanking, for example—the Southern Capital—and "entering in through the gates into the city," he is impressed by the dimensions of the city wall. About twenty-five miles in length, averaging perhaps fifty feet in height, as wide on top as a modern street and built before America was discovered, is the wall which the Taipings found an obstacle at their late day. And there are walls within walls—the inner city wall and every house, with its court, securely walled in. Even our mission compounds have the conventional high walls round about. When at home, therefore, one has the feeling of being *shut in* from the world and when he walks the narrow streets, bordered by high walls, there comes the feeling of being *shut out* from the "Celestials." Before the main entrance to every dwelling is an additional wall as high as the house and as broad as high, the only purpose of which is to keep out devils. Traveling in a straight line, as they are said to do, they just bump their heads against these walls if they make for the doorway. "Foreign devils" whose ways also are not crooked have sometimes bumped against walls in gaining access to China and the Chinese.

A hundred years ago these literal walls of China confronted the world. It could be said of China, as of Jericho, that it "was straitly shut up . . . none went out and none came in." And there are other walls—figurative, it is true, but none the less real—which confront the missionary. The difficult, grammarless language with its hieroglyphs, must be faced as a "blind wall." It must be "compassed about," not seven days, but seven years and seven times in the seventh year. Then, face to face with the Chinese, there appears the "middle wall of partition" between his religion and theirs, his civilization and theirs; the vast difference in inheritance, training, ideals; the wall of national self-conceit in process of building since the Golden Age of the Flowery Kingdom, somewhere in the remote past.

Can China's walls be broken down, and how? "By faith," we read, "the walls of Jericho fell down." Here we have, not a city, but hundreds of cities, indeed, a nation, surrounded by walls. But during this century of Christian missions China's walls, literal and figurative, have been falling down. There is a host in China to-day who have seen greater wonders than that at Jericho.

It was interesting and inspiring the other day to hear Dr. Griffith John give an account of his fifty years in China. At his arrival there were only four ports where foreigners could reside. Now all ports of the empire are open to the preaching of the gospel. Then there were but a few missionaries and about 400 converts. Now there are more than 3,000 missionaries and perhaps 350,000 Chinese Christians. He spoke of the great difficulty of getting within the walls of a certain city which long since has become a center of missionary activity. He told of many walls which have confronted him and others, all of which "by faith . . . fell down." Griffith John's name means "Great Faith." He referred to the old story of the negro who said that if the Lord told him to jump through a stone wall, he would jump, trusting the Lord to get him through. Dr. John has that kind of faith. He is one of the host of Jehovah before whom the walls of China must fall down.

All the stations of the F. C. M. S. are in walled cities which not many years ago were "straitly shut up" before foreigners. When once admitted our pioneers were not kindly treated. They were put in yamens, threatened, reviled, spat upon and stoned. But rapidly the wall of separation has fallen down. Churches have been built, hospitals opened, schools established. Before the accomplishment of these things there were great walls of difficulty. "By faith the walls . . . . . fell down." Two more walled cities are to be occupied this fall. By faith and perseverance the language has been mastered. There are now adequate helps to its study and a considerable Christian literature. We have in our mission some of the best linguists in Central China. The old wall of prejudice and persecution is everywhere crumbling away. China is really open to the world and the gospel; opened by whom, and how? We hear of China being "opened at the point of the lancet," opened by treaty, and of the "open door" of commerce, and the like. But we know it was not merely men nor money, neither western learning nor battleships, for when we review the work of the faithful who, by the help of the Lord, went up against a walled nation with its walled cities and walled homes, we must say:

"By faith the walls of China fell down."

Nanking, August 1, 1905.

❁ ❁

A Day Under the Banyan.

BY ADELAIDE GAIL FROST.

It was a bright morning in February—India's February—and the majority of the bungalow household was preparing for a picnic under the big banyan over by Bijanagar lake. Our two-wheeled cart was to carry three persons, and a common country bullock cart the rest of us and our provisions for the day's comfort, which did not, however, add materially to the ride's comfort—for baskets or something that would break, with the "total depravity of inanimate objects," persisted in slipping into the places most desirable for the depositing of one's human self! Miss Graybiel stayed at home with our family, in some respects so strikingly like that of the "old woman who lived in a shoe." Mrs. Gerould, Dr. Smith, Mr. and Mrs. Monroe, Miss Haight, Isadas, Sirdar, the cook, a cart driver and myself were the picnic party. We who went in the bullock cart sat in a line of five rows from back to front, one in a row! Feet seemed very unnecessary appendages in this procession. If one wished to put these at other times useful members outside the cart there was danger from the great wheels made of rounds from logs; or if they were extended out the front, the bullocks might turn around or buck against them any time. These animals have abnormal curiosity, and delight to see how near they can come to the edge of the roadside ditches without upsetting the cart; they will also most suddenly decide to go in almost any direction other than that desired by the one who is guiding them, either with a prod or by twisting the caudal appendage of the means of locomotion. It is about four miles from Mahoba to Bijanagar or Vijainagar, "City of Victory." The lake reminds me somewhat of Minnesota's smaller lakes as to its quiet and apparent remoteness; but there are rock crowned hills about Bijanagar, so its waters lie sparkling in a rock-hewn cup. On the side where we picnicked are many stone steps leading down into the water, and also serving as an embankment. Here, we fancy, centuries ago the people of a city came to bathe.

Bible Commentaries No Longer Needed

The language used in the American Standard Revised Bible is so perfectly plain, the meaning of every sentence is so clear to every reader, that with this edition it is no longer necessary to have a commentary or Bible dictionary.

THE AMERICAN STANDARD Revised Bible

is the plainest translation of the Scriptures ever produced. Revisers worked 29 years to perfect it, and it is now preferred by ministers and churches of all denominations.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c to $18.00, according to size and binding. We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, **with the name of your bookseller,** will get you this booklet.

THOMAS NELSON & SONS
37 East 18th Street, New York

I think we may truthfully say the largest of the Bijanagar banyans is one of the very largest in India. I should think a hundred persons could easily picnic in its shade—at least, more than a hundred children have done it. It trails its branches, at the end of each of which is a brown tassel of roots, in the waters of the lake on one side, while on the larger arc of its circumference the roots find mother earth and continue to increase the great leafy dome above. The sacred pipal tree belongs to the same family as the banyan, but does not send roots from the branches in the same way. We sat under this great tree with screens of roots about us, and had dinner—fried chicken and potatoes roasted in the ashes of our camp-fire; and names of places widely separated geographically mingled in our conversation—India, United States of America, Egypt, Canada, Cleveland and Cairo, Cincinnati and Benares, Indianapolis and Calcutta, Toronto and Bombay, Hiram and Hamirpur. Our conversation was that medley that comforts one in thinking that the far is much nearer than it used to be. I thought of THE CHRISTIAN-EVANGELIST very often, and of how I could make its readers imagine, to some extent, any way, the picture and the feelings it awoke in me.

Upon the hillside are the ruins of an old palace and fort combined, belonging probably to the feudal system of the old Chandel rajas, and the lake and palace, and probably a city here was once a part of the capital of some old Hindu king. This ruin adds to the picture—a stretch of green in a field bordering the water makes an emerald band on the further side, the great old rocks add russet and gray to the color scheme, the waters ripple jewel colors in the great basin. Perhaps an unusual ripple is caused by a crocodile, for a number of times that day Mr. Monroe or Sirdar gave the signal that a huge crocodile was in sight and there was a scramble to see him lazily drag himself from the water into the sun. Sometimes three or four wild pea fowl flew up from the near jungle and Mr. Monroe brought one in for a substitute for turkey for the morrow's dinner.

He also shot a pigeon which was roasted over the camp-fire.

I thought of the times I had seen Mrs. Gerould in the pretty "homey" parlors at 110 Olive street, Cleveland, and then I looked at her anew under the big banyan. Were 110 Olive street and Cleveland and—Hiram, really half the circumference of this earth away? Was it really midnight there? It is better not to try to realize how far those western homes of ours are when love and thought and Jesus have brought them so near.

The waters were just beginning to crimson a little when we turned homeward. We passed many people returning from the bazar, so many scantily clothed in dust-colored draperies, so many toil-worn and rude-looking, so many with hidden possibilities and then we came to the good, new buildings almost completed for the survey department which will have headquarters at Mahoba during the re-survey of Hamirpur. They are large, red brick buildings and have given work to a great many people.

Mahoba, India.

* *

Making Home Pleasant.

A Washington woman on a visit to a toy shop recently noticed a small girl who was eagerly looking at a mechanical mouse.

"Although we had never been introduced," said the woman, "the child spoke to me. Holding up the mouse, she inquired anxiously, 'Do you think it looks real?'

"I said I thought it did.

"'It is very expensive,' said the little girl, 'and I've been saving up for two weeks to get it. I want it to look real.'

"'Why not get a doll?' I suggested.

"'Oh,' said she, 'it isn't for me. It's for our cat. We brought him home from the country, and he isn't very happy in a flat. I thought if he had a mouse that would run, to play with, it might make it seem more like home.'

"And the dear little soul's pennies went over the counter. I wondered what she had for herself to make a flat seem like home."—*Washington Post.*

* *

Wanted—A Companion.

The following advertisement appeared in a London paper:

A lady in delicate health wishes to meet with a *useful companion.* She must be *domestic, musical, an early riser, amiable, of good appearance, and have some experience in nursing. A total abstainer preferred. Comfortable home. No salary.*

A few days afterwards the advertiser received by express a basket labeled: "This side up—with care—perishable." On opening it she found *a tabby cat,* with a letter tied to its tail. It ran thus:

"*Madam*—In response to your advertisement, I am happy to furnish you with a *very useful companion* which you will find exactly suited to your requirements. She is *domestic,* a *good vocalist,* an *early riser,* possesses an *amiable disposition,* and is *considered handsome.* She has had *a great experience as a nurse,* having brought up a large family. I need scarcely add that *she is a total abstainer.* As salary is no object to her, she will serve you faithfully in return for a comfortable home."—*Youth's Companion.*

* *

Printer's Humor.

"T. P." has collected some amusing instances of printers' errors, contributed by well-known authors. An English woman novelist, he says, tells of the mistake of a printer who made one of her characters say that "she stuffed papa into the grate, and soon there was a merry blaze." What she wroter was *"paper."*

Mr. E. Murray Gilchrist tells of a passage in an uncorrected proof which read as follows: "With the intent of improving her grandchildren's moral character, the pious old lady would recite every evening terse passages from the masterpieces of Boccaccio." The author had referred to *Bogatsky,* author of an old-fashioned religious manual on conduct.

W. W. Jacobs writes:

"The most amusing error in my case was made by a typist. I was describing the emotions of a man in a country lane coming in the dawn upon another man walking about tied in a chair. I wrote that '. . . . . he was undecided whether it was a monstrosity or an apparition'; the typist rendered it '. . . . he was undecided whether it was a monstrosity or a battleship.'"

To these recollections may be added the experience of a writer who, in describing the "Norse Sonata" of a certain composer, was made to refer to the work in print as a "horse sonata."—*Harper's Weekly.*

* *

Christianity in Japan.

A statement prepared by the president of the Duncan Academy at Tokyo, Dr. Clement, shows that Christianity has made considerable progress in Japan. There are now about 300,000 professing Christians in that empire and 100,000 of these are Protestants. The actual church membership is considerably smaller, and in 1903 it was divided as follows: Catholic, 58,000; Greek Catholic, 27,000; Protestant, 55,000. The Russian Church has labored long and persistently in Japan, but its efforts have suffered materially in consequence of the political course of the St. Petersburg government.

Dr. Clement and other missionaries believe that Japan will become a Christian nation within the present century, despite the agnostic tendencies of her educated classes.—*The Chautauquan.*

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

$25 To North Pacific Coast Points

From St. Paul until October 31, 1905,

Proportionate rates to Eastern Washington and Eastern Oregon, Idaho, Montana and British Columbia. Rich land at low cost. Wonderful irrigation opportunities. Double daily trans-continental service, fast through trains, luxurious equipment via the

Northern Pacific Railway

A. M. CLELAND, GENERAL PASSENGER AGENT, ST. PAUL, MINN.

Special literature from C. W. Mott, General Emigration Agent, St. Paul, Minn., or D. B. Gardner, District Passenger Agent, 210 Commercial Building, St. Louis, Mo. Write for it.

Go Southwest Now!

and see for yourself the opportunities for making money—for home building in Oklahoma, Indian Territory and Texas.

Prospects were never brighter—the crops are fine and show plainly the possibilities of the Southwest for you. There is an actual need of more hands to develop the country. In the Southwest are vast areas of unimproved land not yet producing the crops of which it is capable. Practically the same thing is true of the towns. Few lines o business are adequately represented. There are openings of all sorts for the *right men. Are you one?*

An Exceptional Offer

To enable you to see the Southwest, its advantages and opportunities, the M. K. & T. R'y will, on November 7th and 21st, December 5th and 19th, sell round trip tickets to all points Southwest at *less than one fare rates.* Tickets permit of stop-over going and returning and are good twenty-one days from date of sale.

Write to-day for particulars
and ask for our paper "The
Coming Country."

S. G. LANGSTON
General Immigration Agent
ST. LOUIS, MO.

MKT
MISSOURI, KANSAS & TEXAS R'Y

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

THE SIXTH MORNING (CONTINUED).

When Bonaparte reached the barn, Arthur Lowell, crushed by the new disgrace which suspicion had thrown upon him, had crept away. Luther Woodney helped the horse over the wooden doorsill, and almost dragged him to the manger. The young man climbed to the loft to throw down some hay, and while he was thus engaged the blacksmith came up to the family group.

"Who is this?" asked Worth Acre, gazing respectfully at the forlorn animal whom no one thought of mocking by tying with a rope.

"Good morning, Worth," said Mr. Woodney heartily, recognizing the blacksmith's voice, "I am glad to have you meet Luther."

"It's more than *he* seems to be," said Worth, as the beast bowed its head that it might rest on the margin of the manger, and dropped its lower lip till the great teeth were exposed to the gums.

"I am sure," returned the other earnestly, "that he is delighted to meet any friend of ours."

"He doesn't look it," Worth persisted obstinately. Luther, busy in pitching down hay, did not hear this conversation, but Mace interposed.

"You don't understand, Mr. Acre. Luther is getting down the hay." Just at that moment the horse feebly extended his tongue and reached for a wisp of hay which had settled on his nose. The tip of the tongue touched the hay and pushed it up between his eyes.

"I don't know about that," said Worth, "I don't believe he can get it down."

Mace began to laugh at Worth's mistake, and just then Mrs. Woodney came with the manuscript of her novel. "How are you now, Bonaparte?" she called airily.

"All right," called Luther from the lift; "I guess that's enough."

"I thought that was Arthur Lowell up there!" Worth exclaimed, startled by a strange voice.

"My grandson has come to spend Sunday with us," said old Mrs. Woodney.

"Is Bonaparte your son?" inquired Worth of Mrs. Woodney.

"No, he is our horse," replied the other, climbing into the box which was fastened at one end of the manger.

"I am glad you have two horses," said the blacksmith, "for I think you will soon want to replace Luther."

"Worth," interposed Mr. Woodney, "you must excuse Mace for laughing, but the thought of replacing Luther is too much for her." Mace, in truth, had become so delighted over the blacksmith's mistake that she had begun to laugh merrily, and as he continued in his error, her laughter continued, till she was now almost hysterical. The great, good-natured blacksmith, deeply puzzled, anxious to set things right, and finding that each remark from him increased Mace's laughter, resolved to say no more. Luther came down from the loft. "This is my friend, Mr. Acre," said Luther's father, and they shook hands.

"Now, Mace, stop laughing," said her mother, "for I am going to begin my tale. Mr. Acre, you won't mind, I hope. I've begun my book, and I want the family to decide on its merits." She began to read: *"Late one fine evening in January, while a fine south wind was waving the branches to and fro, and some birds (they were snowbirds) were singing merrily on the glistening sheet of snow and a fine blue color overspread the sky—"*

"What we want to do now," said Luther, "is to make this horse lie down on the hay." The hay was piled high beside the mournful beast.

"That ought to be easy," said Worth, coming to his side, "just push him over on it. Let me."

"He's down!" cried old Mrs. Woodney triumphantly.

"Geraldine," said her husband, "I think there are too many '*fines*' in that passage."

"There are only three '*fines*,'" said his wife, "and every one of them is necessary."

"Why not say 'a *pleasant* south wind,' instead of "a *fine* south wind'?"

"Because," returned the wife, "*fine* expresses my thought, and *pleasant* expresses yours, and I am the one who is writing the book."

"I think," remarked her mother-in-law, "that what you threw in about their being *snow*birds would just as well be left to the imagination."

"He won't stay down," said Luther, as Bonaparte began to struggle from his bed of hay upon which Worth had pushed him; "and he's hurting his leg by trying to get up."

"Let's rope him down," said Worth. "I'll sit on his neck till you get a rope. He'll ruin his leg, pawing like that."

"Won't it choke him to sit on his neck?" exclaimed Mace.

"Oh, no," returned the blacksmith, seating himself deliberately on the horse's long, thin neck. "It will keep him from hurting himself. Lie still, Luther."

"Well, how do you like the way it starts?" demanded Mrs. Geraldine, looking up.

"Oh, he's all right," Worth assured her. "He's just kicking a little for breath."

"Mother," said Mace earnestly, "I've been reading where the critics make fun of long descriptions of the weather. They say it's going out of style, and if it were my book, I'd leave out that part."

"Then I'd have to leave out all I've read," objected her mother. "But I'll go on," she added hastily, as she saw Luther coming with a rope: *"—and just before sunset, a large, red wagon carrying at the end of it a high leather trunk, and leading behind it, by means of a long rope, a dispirited and much-abused horse—"*

"Now, Mr. Acre," said Luther, "will you let Bonaparte ease up a little?"

"Where is Bonaparte?" asked the blacksmith.

"Under you," said Luther. Mace began to laugh again and Worth, now understanding his mistake, laughed with her. The horse was tied in such a manner that it could not get up. "Being a blacksmith," Mace said to Worth, "you ought to be able to help that horse."

"Well," said Worth, "I can shoe a horse all right, but I can't make one over. If I'd had this one when it was a colt, something might have been done."

"Go on, Geraldine," said her husband patiently.

"That's all," said the wife.

"All!" exclaimed old Mrs. Woodney, trying not to speak in a tone of relief. "Why, Geraldine, it is brief!"

"That is all," repeated Mrs. Geraldine, "and the last few words came to me just now. They are written with a pencil. Yes, there are not many words here, but they represent a great deal of thought. I have my trunk and my horse in the story, but I don't know what to do with them. I

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrhal sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now write him immediately.

A NEW BOOK

That is a satisfaction to us as its publishers
and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered

At the Popular Price of One Dollar, Postpaid.

CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

find it very easy to bring things into my book, but it's hard to dispose of them afterwards. I can't see what the horse has to do with the trunk."

"Why not run them as two distinct characters?" Worth suggested, as they prepared to return to the house. "You might have the horse belonging to the hero, and the trunk belonging to the heroine."

"I don't know whether I'll have a hero or heroine," said Mrs. Geraldine. "I've only thought as far as the horse and trunk. Perhaps I may." They went to the house and Luther suggested that Mace play hymns on the organ while all sing to the accompaniment. The suggestion was received eagerly, and soon the dark parlor rang with old familiar airs. Worth had a powerful voice, which alone would have made the walls ring. Luther sang bass and his father, tenor. The blind face of the master shone with holy light as the words, deep with meaning and intense with feeling, trembled upon his lips. Old Mrs. Woodney, erect and stately, her hands crossed upon her lap, her eyes glowing with fervor, raised her voice with a ring of triumphant faith; she had sung the same songs when a child, and if her tones were not so sweet and clear, they had gained something of which the child knew nothing. Mrs. Geraldine, not so familiar with the words, held a hymn book upon her knee, while her son, seated beside her, sang from the same page. Presently all were voicing "Am I a Soldier of the Cross?" each with a different look and feeling. Old Mrs. Woodney sang as one who had proved her answer to that question; she was about ready to lay aside her armor, and she could point to a long career of toil and triumph. Benjamin Woodney was triumphant, too. As a soldier of the Cross, he was not blind, but saw with the clear eye of love and faith the path before his feet, the foe whom he must encounter, and the outposts of sin which he had resolved to overthrow. Worth Acre was a soldier, in his way, putting to flight the sorrows and regrets that might have subdued a less hardy warrior, ready for each day's tasks, and patient under the burden of lifelong cares, smiling with his great brown eyes in the very face of grief.

Luther Woodney was a young volunteer who as yet knew little of the real strength of the foe, but who, with the intrepid spirit of the brave yet untried, was ready for any danger. His mother sang with a serene face and a calm heart, as if she felt it was perhaps enough for her to have sent to the war such valiant warriors as Luther and Mace. But with Mace, that hymn was still a question, and upon her sweet, grave face, lingered a hesitation, a shade of doubt. Was she, indeed, ready to forego the pleasures and luxuries of life for the sake of her religion? The test had not come; would it ever come? And if it came, would she choose the "flowery beds of ease"? She did not know; and, always frank, even with herself, she told herself the question for her was unsettled. Yet there was something contagious in the almost passionate triumph of the voices about her. She sang with the others; the words were the same, but somehow a mist grew in her eyes, a mist of tears. They were so sure—and it was so splendid to be sure! They reached the last verse and their voices grew stronger, till it seemed to Mace's wrought-up imagination that the dark little chamber rang with the shouts of the victorious soldiers. She sang with them—

"When that illustrious day shall rise
  And all thine armies shine
 In robes of victory through the skies—"

Her eyes caught the words of the concluding line, and her voice was hushed, while Worth Acre, rising upon tiptoe, as if to add volume and height to his trumpet tones, led the others with—

"The glory shall be thine!"

There was a knock on the door. Luther opened it and Miss Polly, Miss Susie and Miss Lizzie appeared at the threshold, carrying hymn books.

"May we join you?" asked Miss Polly timidly. She caught sight of the blacksmith and started. Miss Susie saw him and bowed distantly. Miss Lizzie saw and a light flashed in her eyes and upon her lips. It was so unexpected! A blush sought her pale cheek. Worth divined her agitation, and came to her relief.

"Come right in!" he cried, heartily. "We've pitched our tent, and we're glad to get recruits!"

Mr. Woodney, still thrilling with emotion, exclaimed, "Let this be the first meeting of our church of Christian union."

"Amen!" cried old Mrs. Woodney.

"We believe Jesus is the Son of God, and we love him," Mr. Woodney exclaimed. "We know the Bible is inspired, and we accept it as our guide. On that basis, who will give me his hand?" He stretched out both hands, as one feeling in the dark, but sure of the way. Hand after hand met his fervid grasp, till all but Mace had felt his touch. But Mace sat with her face hidden on the organ. Mace was not sure.

(TO BE CONTINUED.)

* *

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.

E. W. LaBeaume,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

Special Homeseekers

EXCURSIONS

VIA

Louisville & Nashville R. R

TO POINTS IN

ALABAMA, GEORGIA, MISSISSIPPI, FLORIDA, NORTH AND SOUTH CAROLINA, VIRGINIA, KENTUCKY, TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. E. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago
F. D. Bush D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

THE BEST OF BOOKS

FREE TO OUR OLD SUBSCRIBERS

Any old subscriber to The Christian-Evangelist can have any one of this list of books by paying for his subscription one year in advance and sending us one new subscriber at the regular rate of $1.50. This offer is good during the month of November only.

Life of Knowles Shaw. Wm. Baxter	$ .75
The Temptation of Christ. J. B. Briney	.75
Know Thyself. T. F. Campbell	1.00
Queen Esther. M. M. Davis	.75
Elijah. M. M. Davis	.75
Edna Carlisle, or Flossie's Violet. L. Doyle	.75
Rum, Ruin and the Remedy. D. R. Dungan	1.00
King Saul. J. Breckenridge Ellis	1.00
Walks About Jerusalem. Isaac Errett	1.00
Talks to Bereans. Isaac Errett	1.00
Wheeling Through Europe. W. E. Garrison	1.00
D. B. Ray's "Textbook on Campbellism" Exposed. G. R. Hand	1.00
The Baptismal Controversy. Jonas Hartzel	1.00
Ecclesiastical Tradition. B. A. Hinsdale	.75
Soul Winning. E. H. Kellar	.75
Types and Metaphors of the Bible. J. W. Monser	.75
My Life is an Open Book. Chaplain G. G. Mullins	.75
The Life of Jesus. D. F. Piper	1.00
Leaves from Missionary Fields. N. M. Ragland	1.00
Trible's Sermons. J. M. Trible	1.00
Moral Evil. L. B. Wilkes	.75

If you wish to take advantage of this splendid offer, you must write at once, as the offer is good during November only. Should you wish more than one book from the above list, send us a new subscriber for each book you wish in addition to your renewal.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine St., St. Louis, Mo.

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

BUSINESS NOTES.

Any book in the market will be supplied with pleasure, but to save time for you, give the name of the publisher or author, or both, and the book will be sent you promptly.

"Mr. World and Miss Church Member" is nothing but good for the "weak-kneed" Christian and will tend to stir such to a proper appreciation of how their conduct appears from a distance. Your one dollar is well spent for it.

Remember, by quietly selecting your "Holiday" presents now, we will add any name in gold on any one dollar book, will enclose any card or words, will give you every preference possible if you will only see to it before the rush.

Our school superintendents can present their pupils a very pretty pin in sterling silver at 35 cents; in rolled gold (guaranteed) at 40 cents, and in solid gold (guaranteed) at 85 cents, with cross and crown and the words "Christian S. S." on them.

"The Holy Spirit," by J. H. Garrison, and "Victory of Faith," by E. L. Powell, are "selling every day in the week" and buyers all seem pleased with them at $1 per copy, postpaid. Nearly 1,000 copies have been sold, and the demand is not slackened, apparently, at all.

"A great book on a tender theme," is what one friend says of "Alone With God," by Brother Garrison. It will help your meditations to read such; it will help your work to read "Heavenward Way"; either of these, 75 cents, postpaid.

We have just received, after some delay, our fall stock of marriage certificates and booklets, one of the largest stocks we have ever purchased, and advise your examination of the advertisements in this week's paper, as we have added many new ones to our supply.

Our "Saturday Evening Talks" for boys and girls on Little Kings, Little Queens, Little Generals, Little Orators, Little Statesmen, Little Presidents, make a fine present for your children or pupils, and are so handsomely made, bound and illustrated that they are an ornament in any room. They are filled with the very best along such lines as tend to ennoble the children with pure thought, noble deeds and honorable service. They sell at 40 cents each, or $2.00 for the set, prepaid. Fine for Christmas.

By the way, we have some few copies of Johnson's "People's New Testament with Notes," bound in sheep, and some in morocco, and as we are not going to run these bindings longer, we will send what we have in these two bindings at the price of the cloth. There are no complete sets in either one of these two bindings, some being in one and some in the other; but if you prefer sheep, or morocco, you can have them while they last at the price of the cloth—$2 postpaid, for books that ought to bring $3.50. There, now!

"Gloria in Excelsis" is coming into the prominence we predicted for it, and hundreds of them have gone out this past week. W. R. Walker, minister at Killbuck, O., makes the second order, saying: "We are more than pleased with 'Gloria in Excelsis.' It is par excellence the book for church services." The complete book in cloth sells for $9.50 per dozen, not prepaid, or 75 cents each in 100 lots, not prepaid; 50 or more at 100 rate. The abridged editions, with over four hundred pages and all the responsive services, in boards, at 55 cents prepaid; in cloth, 65 cents prepaid; by the dozen, in boards, $5; by the 100, in boards, 40 cents each, not prepaid; in cloth, by the dozen, $6.50; by the 100, at 50 cents each, not prepaid.

Dr. Price's
CREAM
Baking Powder
IN USE THE MOST ECONOMICAL
Greater in leavening strength, a spoonful raises more dough, or goes farther.
Price Baking Powder Co.
CHICAGO.

MARRIAGE CERTIFICATES

AND

Wedding Booklets

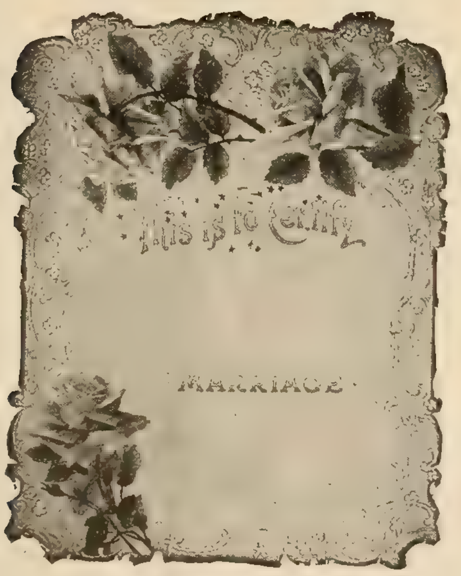
Something Nice for a Nice Occasion

IS WHAT WE HAVE.

ONE OF THE LARGEST STOCKS

of the very Prettiest Styles

CERTIFICATES

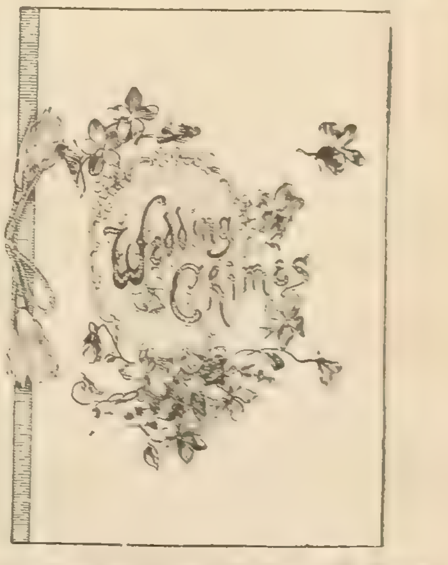


Photographic reproduction of one of our handsome Marriage Certificates.

No. 17—Oblong; neat, plain, engraved border, lithographed on bond paper	15c
No. 46—Violets, with rococo border in gold; 12 by 15 inches	20c
No. 48—Rococo design, with artistic arrangements of roses; illuminated lettering; 14 by 17 inches	25c
No. 60—Roses overhanging a page of certificate; 11 by 16 inches	25c
No. 54—Orange blossoms enclosing gothic window showing church in the distance; 14 by 18 inches	30c
No. 55—Upright; photo space, with spray of roses surrounding border of violets; neat effect; 14 by 18 inches	30c
No. 51—Spaces for photos encircled by lilies-of-the-valley; violets and roses at corners; 20 inches	35c
No. 70—Upright; large and attractive design of roses and landscape; quite new; 15 by 20 inches	35c
No. 72—Upright; rich design of chrysanthemums on dark background; entirely new; 15 by 20 inches	35c
No. 49—Very neat; border decorated with forget-me-nots; 12 by 14 inches	20c
No. 133—Oblong; printed from steel plate on very heavy cardboard; very neat; 14 by 19 inches	50c

WEDDING BOOKLETS

"In Wedlock;" good booklet at moderate price; bound in white, showing embossed spray of orange blossoms; title stamped in gold, 32 pages, with historical and biblical illustrations; gilt edges; 6 by 7 inches	35c
"Wedding Chimes." In leatherette and satin; ornamented with embossed violets; 20 pages, with floral designs and landscapes; full of selected poetry, containing marriage certificates and pages arranged for autographs of bridal party, guests, etc.; 5 by 7 inches	50c
"Orange Blossoms." Book of 24 pages, spacing for certificate, guests' names, good wishes, etc.; cover in gold and colors; the text is Old English, with large illuminated borders and initials in gold and red; 5 by 7 inches	50c
"Wedding Roses;" as the name suggests, this is a bride's book, illustrated throughout in roses; the designs are printed in dainty colors, all very artistically arranged; the selections are new and very different from other booklets, and the arrangement of pages affords ample room for making a record of all the events of the wedding day. The cover is unusually attractive, with title stamped in gold; silk binding; edges are gilt, and lettering of the entire booklet is engraved, giving the whole a very rich appearance; 7 by 9 inches	$1.00
"Wedding Memories;" original designs and new selections by Miss Grace Peebles; this book is substantially bound in cloth and replete with appropriate illustrations in dainty water-color effects, with alternating pages of exquisite monotints; the binding is pure white cloth, with bride roses in delicate colors enclosing the title stamped in gold; the lettering throughout the book is generous in both size and number of pages, and has met with only favorable comment wherever seen; 8 by 10 inches	$1.25
Same book in moire silk, with hand-painted cover	$5.00
Same book in flexible leather, title stamped in gold	$5.00



Facsimile of one of our Wedding Gift Books. Price, 50 cents.

SENT, POSTPAID, ON RECEIPT OF PRICE

CHRISTIAN PUBLISHING COMPANY, - - 2712 Pine St., St. Louis, Mo.

I CAN CURE YOUR EYES

Without the Knife At Your Own Home.
No Risk. No Pain. No Inconvenience.

AN unparalleled record of permanent cures, hundreds of which have been effected after some of the most famous specialists in America and abroad had either absolutely failed, pronounced incurable or had condemned the patients to an operation. A rational treatment, endorsed by the press, the pulpit and by modern physicians.

P. CHESTER MADISON, M. D.
America's Master Oculist.
(Copyrighted.)

PERSONS who have suffered unsuccessful treatment at the hands of other doctors and who are discouraged are especially invited to consult me. My best advertisements to-day are the living testimonials over the entire country—people who, after years of experimenting, have turned to me and who have been cured.

The Originator and Only Practitioner of The
MADISON ABSORPTION METHOD
Which Cures Diseases of the Eye at the Patient's Own Home

TESTIMONIALS

MISS MARY A. GREENLEES, 1011 Chestnut St., Philadelphia, Pa., writes: "Although the best eye specialists in Philadelphia said my eyes would have to be taken out, you have effected a cure."

MRS. W. CHAPMAN, 104 So. 1st St. Marshalltown, Iowa, writes: "Ethel could not tell day from night when she commenced your treatment. Her eyes are perfect now and she has no trouble whatever at school."

ROBERT WRAY, Cuperbino, Santa Clara County, Calif., writes: "Your treatment is an unqualified success in my case even after four operations were failures."

MR. M. DONOVAN, 100 N. Clark St., Chicago, writes: "When I commenced your treatment I was nearly blind with cataracts. I have no trouble now in reading the finest newspaper print without glasses."

TESTIMONIALS

REV. W. E. MILLINGTON, of Keeseville. N. Y., writes: "I had been crosseyed for sixty years and was nearly blinded with cataracts. Your treatment has succeeded where all others have failed."

HON EDWARD P. VAIL, ex-Judge, First National Bank Bldg., Chicago, writes: "I am convinced that through your treatment of my son's eyes that you can accomplish that, in your profession, which all other noted specialists of our country have failed to do."

CHARLES FREBURG, North Freedom, Wis., writes: "My eye is perfectly straight. My friends are much amazed and surprised."

GEORGE E. DOANE, Contractor, 6339 Champaign Ave. Chicago, writes: "I cannot say how you succeeded, but that my eye is sound and well and the tumor is entirely gone. My faith in your treatment is unbounded, for I had been repeatedly advised that the trouble was incurable."

CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE
AND WITH ABSOLUTELY NO PAIN

I am particularly anxious to learn of every case which has suffered unsuccessful treatments or which has been pronounced incurable by physicians or oculists. Do not let your unsuccessful experiments discourage you. Write me a full history of the trouble and I will be pleased to give the matter my personal attention and give you my opinion. THIS OPINION AS WELL AS MY ADVICE WILL COST YOU NOTHING WHATEVER AND WILL NOT PUT YOU UNDER ANY OBLIGATIONS OF ANY KIND OR NATURE. This is a fair proposition. You may rest assured that if I consider your case beyond relief I will candidly tell you so. I have no false hopes to hold out, neither do I make any promises which I can not fulfill. If, later, you decide to place your case in my hands for treatment you will find my fees reasonable and within your grasp. A moment of your time in writing to me may save you or a friend from a life of darkness.

I have just issued this month another edition of 100,000 copies of my Book, "DISEASES OF THE EYE, THEIR CURE WITHOUT SURGERY." This book is without a doubt the finest book of its kind in the world, and consists of eighty pages, sixty pages of which are devoted to eye diseases. Nearly fifty ordinary diseased conditions are treated in separate chapters and the book is illustrated throughout with colored plates. The remaining twenty pages are devoted to testimonials from cured patients all over the country. The book is well worth its weight in gold to any one who is suffering with their eyes. Many books of comparatively no value are daily sold for $5.00 a copy. I offer it to you, however, for the asking. IT IS ABSOLUTELY FREE. Either fill out the attached coupon and return it to me, or mail me your name and address upon a postal card. DO IT NOW.

P. C. MADISON, M. D.,
Suite 280, 80 Dearborn Street, CHICAGO, ILL.

CUT HERE

Dr. P. C.
Madison,
Suite 280, 80
Dearborn St.,
Chicago, Ill.
Dear Doctor:

If the edition is not already depleted please send FREE OF ALL EXPENSE TO ME, a copy of your book entitled "Eye Diseases—Their Cure Without Surgery," as advertised in The Christian-Evangelist:

Name............................
Town............................
Street No............................
County............................
State............................

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol XLII. No. 45. November 9, 1905. $1.50 A Year

A PRAYER.

MY prayer is not that wealth and place be mine;
Nor that fame's laurels may my brow adorn,
To pierce my flesh with envy's venomed thorn
And wither in the heat that bade them shine.
I would not quaff life's rich, empurpled wine,
To the exclusion of one thirsting lip;
Nor sail the mortal sea in proud-rigged ship,
Heedless of wretches battling with the brine.
No! In the white, transparent light of truth,
Secure from error, I would ever dwell;
My guide and comfort wisdom's steadfast hand;
My soul buoyed up with love's immortal youth,—
Such ardor as should burst its narrow cell
And fire all hearts throughout the tepid land.

—*J. A. Barnard.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } Staff Correspondents.
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; not by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 1447

Editorial—

"The Basis of Union".. 1449
A Call to Business Men.. 1449
"Thoughts of Thirty Years".. 1450
Notes and Comments.. 1450
Easy Chair.. 1451

Contributed Articles—

Reminiscences of a Debater. John S. Sweeney 1452
As Seen from the Dome. F. D. Power. 1453
The Romance of Religious Realism. William Durban..................1454
Spying Out the Land. C. L. Pickett..1456

Our Budget 1460
News from Many Fields..............1463
Evangelistic 1466
Sunday School 1468
Midweek Prayer Meeting 1468
Christian Endeavor....................1469
Current Literature....................1470
Family Circle........................1471
With the Children....................1472

"THE ONLY WAY."

ST. LOUIS to CHICAGO.

4—PERFECT TRAINS—4

MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

MR. WORLD
AND
MISS CHURCH MEMBER

Mr. World and Miss Church-Member
ALLEGORY BY W. S. HARRIS

One of the BOOKS calculated to do good.

It brings vividly to the Christian a realization of how often the Evil One misleads by the seductive influences of the world. The illustrations are very pointed, while the book is full of vital interest and should be read by the great army of church members who do not "think" this or that is any harm.

Price, $1.00, postpaid.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

STALL'S BOOKS

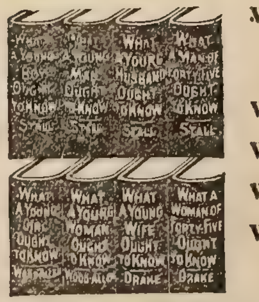
SELF AND SEX SERIES

Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty. Commended by highest medical authorities and eminent people everywhere.

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

4 BOOKS TO MEN.
By Sylvanus Stall, D.D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of 45 Ought to Know.

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of 45 Ought to Know.


What a Young Boy Ought to Know Stall
What a Young Man Ought to Know Stall
What a Young Husband Ought to Know Stall
What a Man of Forty-Five Ought to Know Stall
What a Young Girl Ought to Know Wood-Allen
What a Young Woman Ought to Know Wood-Allen
What a Young Wife Ought to Know Drake
What a Woman of Forty-Five Ought to Know Drake

One Dollar per copy, post free.
Send for table of contents.

Christian Publishing Co., St. Louis, Mo.
Caution.—Don't be deceived by those imitating our advertisements.

A POSTAL CARD addressed to us will bring to you promptly our catalogue of Christian Endeavor Requisites. To make the work of your society of the most helpful character you need the practical aids which we are prepared to furnish at very little cost. The catalogue is yours if you ask for it. DO IT NOW. *CHRISTIAN PUBLISHING CO., St. Louis, Mo.*

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. November 9, 1905 No 45

Current Events.

The Russian Revolution.

The revolution in Russia is the great topic of the week. Editorial writers have so often been called upon to chronicle and comment upon the beginning of a new and liberal regime in Russia, only to find that it was a false alarm, and that the old regime was going on unchanged, that they might be pardoned for hesitating to acclaim the Czar's manifesto as necessarily marking the real end of the autocracy. But it seems to be true. The manifesto bears examination remarkably well. It really means something, which is more than any of the earlier documents of similar pretensions have done. It really authorizes a wide extension of the suffrage and an elected legislative assembly whose approval shall be necessary for the validity of any law. To be sure, the exact extent of the suffrage is not yet defined and some important topics, such as military and naval affairs, and all matters pertaining to the perquisites and properties of the sovereign and his court—are removed from the jurisdiction of the legislative assembly. But the reforms, as far as they go, are real, not nominal; and they go far enough to make the transition of the basis of government from the whim of an autocrat to the judgment of the public—more or less perfecty ascertained.

The cessation of popular clamor and turbulence has not followed as promptly as was expected upon the publication of the manifesto. The general strike was at once declared off and the conditions in St. Petersburg and Moscow vastly improved. There was a good deal of hilarious celebration, but no serious breach of the peace. Elsewhere, however, the effect has been quite different. In Warsaw, Kieff, Odessa and many other cities there have been riots which have become almost massacres, and the troops have shown themselves either unable to suppress these disorders or unwilling to attempt it. The prime movers in this epidemic of rioting represent apparently the same elements of irresponsible radicalism that have always offered violence as the means of Russia's regeneration. Either they are incredulous as to the reality of the promised reforms or, considering them insufficient, wish to press the advantage and compel further concessions, perhaps even a republican form of government. There are thousands who will not be satisfied unless the Russian revolution does to the Romanoffs what the French revolution did to the Bourbons. Incidentally, too, they hope for a general cleaning out of disagreeable elements in the empire—the Jews, for instance, who are particularly obnoxious to many of these violent patriots. So the riots have in many places taken the form of anti-Semitic demonstrations, a type of lawlessness always especially congenial to the roughs and radicals of Odessa and vicinity. The loss of the Jews, both in life and property, has been very great in this district. The incongruity of an assault upon the Jews as a part of the propaganda for popular rights and universal suffrage does not seem to occur to those who are responsible for the combination. Of course, it must be remembered, though, that much of the movement against the Jews is merely concerted robbery without political significance and perpetuated by ruffians who would rob and massacre Christians just as cheerfully if it were as safe.

* * *

The Case of Finland.

The reforms promised to Finland are especially interesting, and the light which the recent history of that country sheds on the whole reform movement is significant, because Finland already has, and for a century has had, a written constitution in which the Czars have under oath guaranteed the political rights which, in reality, have been totally denied. The reports say that the Finnish constitution is to be re-established, the legislative diet convoked and the arbitrary power of the governor-general curbed. A century of Czars have sworn to do these same things. Nicholas I, as a part of his coronation oath eleven years ago, swore to uphold the liberties of Finland as defined in the constitution. It is more than likely that the present promise will be more effective. If, in the practical working out of the reform, Finland still does not get the degree of separateness and autonomy which the constitution contemplates (and this is not wholly improbable), it will at least get its share in the general reform of the empire. The case of Finland shows that a Czar does not necessarily consider himself bound by his oath when autocracy and popular rights come in conflict. It would be neither fair nor convincing to argue that, because the last half dozen Czars have all perjured themselves in failing to support and enforce the Finnish constitution, therefore the present manifesto promising larger liberties for the whole empire will not be carried into effect. Morally, perhaps, the Czar would be quite as ready to disregard one promise as the other. But there are two reasons for expecting the late manifesto to be put into operation: First, in the disturbed condition of the empire it would be dangerous to do otherwise; second, the execution of the plan has been put in the hands of Count Witte.

* * *

Beveridge on Party Loyalty.

Senator Beveridge has made the mistake of his political life. He has declined to follow the lead of Roosevelt, Taft, Root and the other really great men of his party in their attitude toward partisanship in local elections. In support of the disreputable Republican candidate for mayor of Indianapolis, Senator Beveridge last week delivered in that city one of his justy celebrated spread-eagle party speeches. The gist of it was a plea for party regularity, not only in national, but also in state and local elections. He admitted ingenuously that national issues have no significance in city elections, but the maintenance of the party organization, which is necessary for success in national campaigns, demands party loyalty in local campaigns as well. The election of a mayor is, according to the Senator's theory, not primarily an opportunity to select the most competent men for the management of municipal business, but an occasion for an exercise of party discipline with a view to preparing the machine for the next election on national issues. But no statement could put the case more clearly than Senator Beveridge's own words. Here they are:

> "The mayor of Indianapolis has nothing to do with the tariff or expansion; but neither do the commissioners of Marion county have anything to do with great national questions, nor the governor and the legislature of Indiana. The same reason for breaking with one's party in Indianapolis demands that an honest man shall break with his party in Marion county and in the state of Indiana. And that is the doctrine which the manipulators of the Democratic campaign in this city are seeking to instill in the minds of Republicans. It is the method of party disintegration. When a man begins to vote against his party in Indianapolis it is easy for him to vote against his party in Marion county and in Indiana. And when he begins to vote against his party in Marion county and in Indiana state elections he finds it still easier to vote against his party in the national elections."

There you have it. The habit of independent voting is so insidious and so dangerous to political health that it must be checked in its very first stages. In another part of his address he alluded to occasional departure from the straight ticket as "Democratic tippling," and in the matter of tippling every one knows that the danger point is the first glass. The only safety from a final lapse into a perfect debauch of mugwumpery (to-wit, bolting the party's presidential ticket) is always to support the party's nominee for mayor and aldermen. We venture to assert that a more pusillanimous and picayunish political policy was never advocated by any man who had reached as high a place as the office of United States Senator—and the senate contains many men who are far inferior to Senator Beveridge in both character and ability. The fact that the candidate in whose behalf he is wielding the lash of party loyalty has already given proof of his unfitness for the office which he seeks, and the further fact that his nomination at the primaries is under very grave suspicion of fraud, make the senator's attitude the more reprehensible, but they add nothing to the inherent and essential folly of the principle which he enunciated so clearly and argued so unconvincingly.

* * *

Some Sounder Sentiments.

To show that Senator Beveridge in the above utterance does not represent the best thought of his party, one has but to cite some instances and statements which have recently received wide currency. Mr. Beveridge, in a mayoralty campaign in his home town, where a well-oiled Republican machine means a machine which will be his when he needs it, thinks party loyalty in a local campaign is the first duty of the citizen. But let us hear the opinion of one Theodore Roosevelt, whose standing, both as a Republican and as a citizen, is quite good, and whom the brilliant senior senator from Indiana has the effrontery to cite in illustration of his thesis. Mr. Roosevelt says:

> "The worst evils that effect our local government arise from, and are the inevitable result of, the mixing up of the city affairs with the party politics of the nation and the state. The lines upon which national parties divide have no necessary connection with the business of the city. Such connections open the way to countless schemes of public plunder and civic corruption."

Then again, there is the secretary of war, Mr. Taft. We have already quoted at some length, in an earlier issue, from his Akron speech, but in view of Mr. Taft's unimpeachable Republicanism and official position, it is worth while to repeat these words and to put them beside Mr. Beveridge's campaign exhortation. Secretary Taft said:

> "If I were able to cast my vote in Cincinnati in the coming election, I should vote against the municipal ticket nominated by the Republican organization and for the state ticket."

Once more. Elihu Root is a Republican whose loyalty to the party has never fallen under suspicion. His attitude toward the Beveridge principle of inimitable adherence to the party's candidates is thus expressed in a concrete case:

> "I have a strong desire that the city of Philadelphia, whose history and good name are so dear to every American, shall be relieved from the stain which a corrupt and criminal combination masquerading under the name of Republicans has put upon her."

One would think that a man who preaches blind obedience to the party would hesitate to take issue so squarely with its most honored leaders.

What is a Republican?

At the risk of tediously adhering to one subject, we must cite an illustration of the bad effects of blind party appeals when coming from men of such position and standing as Senator Beveridge. Immediately following the speech referred to, a partisan paper in the same city came forth with a denunciation of the "independent Republicans" who want to bolt the ticket and yet keep their party standing. The conclusion is that there can be no such thing as an independent Republican. It is such a remarkably crass statement of the body-and-soul theory of party fealty that it is really worth reading. One needs to be assured—and the character of the paper on whose editorial page it appears gives sufficient assurance—that there is no sarcasm about it:

> "To be a member of a party, an army or an association of any sort involves a definite sinking of the private judgment and the personal freedom in the cause of the organization as a whole. . . . A man is not a Republican who follows it only when it happens to coincide with his views. . . . A man is not a Republican merely because he believes in the gold standard, or in expansion, or in high tariff, or in Theodore Roosevelt. Many men believe in one or all of these things and occasionally vote the Republican ticket who are not Republicans in any proper sense of the word. The true Republican, and no one has any right to the title otherwise, is he who thinks enough of his party to yield his preference to the will of its majority, to make sacrifices for it, to substitute the will and the desires of the party for his own."

One does not often see the case for blind partisanship stated more clearly or less persuasively. Add to it the dictum that the party tie is equally binding in national and in local affairs, and you have a perfect foundation for a regime of perpetual servitude to the party boss. And all this party loyalty is commanded in the name patriotism. It is true, as Governor Folk said last week at Cleveland, that "many men have patriotism on their lips and treason in their hearts." The American people can not have liberty as the result of any manifesto. They can get it only by taking it, and the means are in their hands. This counsel of meek submission to the party—which often enough means the party boss—becomes daily less popular. Russia is moving toward the light of liberty. If Americans will do their utmost, America also may some day be a free country.

* * *

Murdered Missionaries.

At Lienchow, China, in the western part of Kwang-Tung province, five Presbyterian missionaries were murdered by a mad mob of Chinese. It was a particularly atrocious crime, since it involved the destruction of hospital property and the interruption of a philanthropic as well as a religious enterprise. The incident seems to have no general significance, but to be wholly the outcome of local friction between the missionaries and their neighbors, the latter having attempted to secure the abatement of a nuisance in the form of a noisy Chinese theater adjacent to the hospital. Still it may indicate something of the general temper of an element of the natives in the interior and it serves to remind us of the ever present perils of even the more familiar mission fields.

* * *

College Athletics.

No one will accuse the President of being foolishly squeamish about good, hard exercise or even an occasional bit of good-natured rough-and-tumble, and his suggestions on college football will have the more weight on that account. He invited the chief football advisers of Yale, Harvard and Princeton, six in all, to luncheon one day recently and talked over with them the advisability of such an alteration of rules as will eliminate the unnecessary roughness of the game. It is not a new subject. The football men themselves are always interested in it, though they are always conservative about making changes. The fact is, after deducting from published reports and current impressions a considerable percentage for exaggeration, it is a tolerably rough game. Men run into each other on purpose and throw each other down. They collide with great force and stop not for apologies. They join themselves together on one side to form a human battering-ram, while on the other they join shoulder to shoulder to form a human rampart. In such a case either the ram or the rampart stands a chance of getting hurt. As the game now stands, with its mass of combinations plays, it requires head work of a higher order than any other rough game ever did. That is its virtue. But it is the poorest spectacle that was ever foisted upon the American public, because the close mass plays which make it dangerous also make it next to impossible to see what is going one. The problem has always been to make such rules as will keep the play more open, to make the game more intelligible to the spectators and safer for the players, without eliminating the chance for "teamwork" which alone makes the game worth playing at all. But more important than any revision of the rules of play, is a revision or revolution in the estimate placed upon athletics in the colleges. It is taken too seriously. Victory is given a wholly fictitious value. The desire to win is so great that the temptation to win unfairly becomes overwhelming. College athletics at the present time are not, on the whole, a moral discipline. Instead of the athletic field being the training place of the manly virtues, as it should be, the colleges think they are doing well if, by the application of motives and ideals from other sources, they can keep athletics honest and clean.

* * *

The "Marseillaise" in London.

That the "Marseillaise" was sung in London by a great crowd of women suffering from hunger is significant. Britain is now feeling the effects of her policy of holding up the flag abroad for the sake of honor, rather than making provision for a happy people at home. From an average of about 90,000 paupers in London alone there is now apparently a still larger number out of work. Premier Balfour is not equal to the occasion. He is too much afraid of anything that savors of socialism to deal with other problems than "philosophic doubt" and "little wars."

"The Basis of Union."

Under the above title "The Outlook" of October 28 contains an editorial which begins as follows:

> "A momentous question is thrust this fall upon the Protestant churches of this country. It is this: What do the churches regard as the test of discipleship—the test by which a church may show itself to be a Christian church? What is it by which they are willing to be judged?
>
> "Some thirty denominations, including the largest Protestant bodies of America, will meet in New York city in November for conference upon federation. They are to consider, seriously we hope, the feasibility of concerted action in withstanding wrong and promoting right. If any permanent organization is effected, the delegates must decide on what basis churches will be admitted to it. They can be confronted with no more fundamental question than this."

There are two questions which it seems to us our contemporary blends into one. What "union" is referred to when it speaks of "the basis of union"? The "momentous question" which "The Outlook" thinks is thrust upon the Protestant churches by the meeting of their representatives in New York is: "What do the churches regard as the test of discipleship—the test by which a church may show itself to be a Christian church?" We venture the prediction that the Inter-Church Conference at New York will not undertake to answer this "momentous question." In the first place, the men who meet there will have no authority to act upon such a question; and in the second place, it is not a question upon which agreement could be reached except by dealing in glittering generalities. We could all agree, of course, that that is a Christian church which is founded upon faith in Christ, which is animated by Christ's Spirit, and which is doing Christ's work in the world. The individual members of such church would be those who have entered into personal relation with Christ through faith in and obedience to him. But when we descend from these general principles to deal with the particular conditions to be required of persons in order to their discipleship and entrance into the church, there would be differences of opinion. That is a question we do not think it would be possible to settle in a conference like that which is soon to convene in New York.

There is another question, however, which "The Outlook" hopes will be considered, and which we think would be entirely appropriate for consideration, namely, "The feasibility of concerted action in withstanding wrong and promoting right." That is indeed an important question, but it is not so "momentous" a question as the one which deals with conditions of discipleship and of fellowship. It is entirely proper for the Christian people who are to meet in New York this month to decide on what basis they will co-operate in all matters of common interest for the furtherance of the kingdom of God. That is a question of expediency with which they would have a perfect right to deal, although their action, even on this question, would have no authority to bind the churches beyond the moral influence of the body taking such action. That would certainly be true of those bodies having the congregational polity.

The other question is one which involves faith and conscience, and is not to be settled by public discussions and platforms of agreement. It is a matter (1) of personal loyalty to Jesus Christ, and (2) of a common understanding of what he requires of men in order to discipleship and membership in his body, which is the church. This is Christion union in its New Testament meaning—a union with Christ, which carries with it union with each other. This is coming, and such meetings as the one contemplated will no doubt hasten its coming, but it can not be accomplished except by spiritual growth and progress in the knowledge of Christ's teaching and will.

It seems to us important to keep this distinction between church federation, or co-operation, "in withstanding wrong and promoting right," as far as the churches may agree in what is wrong and what is right, which is a very long ways now, and the union for which Jesus prayed, in which all our denominational divisions and party lines are to give way to "the unity of the Spirit," and there shall be one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all who is above all and in all. It is because we believe that such federation, even though an imperfect union, may accomplish great good, both in pushing forward moral reforms and in common evangelistic work, that we have given it our cordial approval. *The first and most imperative duty now before our American Protestantism is to put to some practical use, and furnish some convincing proof of, the unity we already possess, before we can expect the Lord to give us a fuller measure of unity.* This is God's law of spiritual development, and neither individuals nor aggregations of individuals are exempt from its operation.

A Call to Business Men.

We read and talk much about men being called to the ministry of the Word, meaning thereby the public preaching of the gospel. But we are inclined to forget that there is a universal ministry from which no follower of Jesus Christ is exempt. Just now God is calling our business men to a ministry that is most important to the successful ongoing of our work as religious reformers. We have reached a point in our history when we must go forward or backward—forward if we can "make good" our promises as restorers of New Testament Christianity; backward, if these promises fail to materialize in tangible results. We have succeeded fairly well—better, indeed, than most of our religious neighbors—in the work of evangelization; but evangelization is only an introductory work, the value of which depends upon its being followed up by the processes of education, spiritual growth and aggressive Christian service.

The work of evangelism among us has been done with but little expense to our business men. It has been done largely by the sacrifices of earnest men who held the Cause they loved in higher esteem than riches or worldly honor. But to do the work that lies before us now requires the co-operation of our business men—our men of affairs and of means. We must have an educated ministry. We must have an educated membership. We must have better endowed colleges, equipped to do first-class work in educational lines. We must make more liberal provisions for our aged and dependent ministers and for the homeless and the fatherless. We must build church-houses in our cities worthy of the Cause we represent and we must assist the weaker churches on the frontier to build houses that will meet their needs. We must vastly increase the treasuries of our Home and Foreign Missionary Societies that they may send out armies of missionaries to extend the kingdom of God.

All this requires means. God has given us the means. It only needs to be consecrated to these purposes. It is not a question of ability. It is only a question of recognizing our responsibility to give an account to God for the right use of the means he has placed at our disposal. It is to this ministry that God is calling our business men today. This call is as clear and unmistakable as any man's call to the public preaching of the Word. If our business men do not hear the call of God, it is because His voice is drowned in the rush and tumult of business and of money-making. Any man of wealth among us today who will stop long enough to listen to the voice of God, speaking through his conscience, will hear the call to enlarged liberality and a more active personal participation in the work of God in the world.

We are approaching the close of the first century of this reformation. It has been deemed wise by our brotherhood in Convention assembled to mark that event by such liberal thank-offerings as would give new power and wider usefulness to all our public enterprises. A committee has been appointed to direct this work. It is about to place in the field a man of recognized ability and integrity to canvass the brotherhood for centennial offerings in the form of special gifts and bequests for the benefit of our colleges, our missionary societies, and our benevolent work. The committee has issued an appeal to the business men of the brotherhood, which we publish elsewhere, in which they solicit the co-operation of every man in our ranks in making our centennial celebration worthy of the Cause we represent. May we not hope that this appeal will not go unheeded by any business men who read it?

In the past too much of the burden of care, responsibility, and sacrifice, has come upon the preachers and a few liberal business men. The time has now come when, if we are to do anything worthy of a religious movement as numerically strong as we have become, we must call our reserve force into action. Our business men must enter the ministry, not as public preachers of the gospel, but as ministering to the needs of the world through our organized activities, as already indicated. If by the time of our centennial celebration in 1909 we have succeeded, even reasonably well, in mobilizing our forces by securing the active co-operation of our business men, in making large gifts, in attending our conventions, and in actively participating in all the work of the church, we will have accomplished a most important work. We will then be in a condition to enter upon the second century of our history with the prospect of accomplishing much vaster things for the glory of God and the good of man.

These two things will receive much attention from THE CHRISTIAN-EVANGELIST during the next four years, and indeed, until they shall have been accomplished, namely: the deepening of the spiritual life of our churches, and the enlistment of our business men in active participation in the work of the church, both local and general. If we can not secure the co-operation of our business men our movement fails for lack of support, and rightly fails, because any religious movement that does not touch the life of its members deep enough and profoundly enough to influence their giving and their active service, has failed at a most vital point. We are on trial, therefore, before the world. God is calling our business men into action. Will they hear his voice?

* * *

"Thoughts of Thirty Years."*

A thirty years' pastorate in the capital of the nation is an achievement that deserves a monument. The Christian Endeavor Society of the Vermont Avenue Christian Church of Washington, whose pastor, Frederick D. Power, has just celebrated his thirtieth anniversary, has erected a monument to celebrate the event in the form of a handsome volume bearing the above title. It is composed of extracts from the sermons and writings of the pastor during these three decades. It is therefore a monument composed of thoughts; of ideas which have in them a perennial power.

It is very evident that no man could have held the position which the author of the "thoughts" in this volume has occupied for thirty years, in the capital city of the country, and met all the demands which have been made upon him to the satisfaction of all, without possessing intellectual and spiritual resources of an extraordinary character. The thoughts recorded in this volume will help the general reader to understand the secret of his long and successful pastorate. Perhaps no man among us combines, in a more happy degree, those qualities of mind and heart which fit one for wide usefulness as a pastor and minister of the Word.

An incident is related in the book which throws light on his relations with his fellow preachers in that city: "The first gathering of ministers I entered after I went to Washington," he says, "received me cordially, but one who knew me said, 'Here comes Brother Power; he is the only Christian in town.' Oh, no, Doctor!" I answered, "you are a Presbyterian Christian, and my brother here is a Baptist Christian, and Dr. Blank is a Methodist Christian, while I am content to be simply a Christian. That is all there is to it!"

The book has an introduction by President Francis E. Clark, of the Christian Endeavor Union. Its short, crisp paragraphs make it very readable. It discusses a variety of topics, contains bits of foreign travel, and descriptions of men and places whom he met abroad. The discussion of "Missions," "Christian Union," with sketches of Pendleton and Garfield, some verses, etc., all afford sufficient variety not to weary one with any one topic. The Christian Endeavor Union has gotten the book up in very fine style, and we are sure that many of our readers who peruse, weekly, the articles "As Seen From the Dome," will be glad to read this book, and we trust that many of them will do it.

* * *

Notes and Comments.

In an article in "The Morning Star" (Free Baptist) by Rev. Geo. H. Ball, entitled "Two New Departures," in which the venerable writer speaks of the union evangelistic services that are now being held, he says:

> "The sharp antagonism between the Disciples and other Christian bodies has happily passed away. On the part of the Disciples the period of attack is over, and that of co-operation has come. On the part of others, the period of fear, jealousy and resentment has passed, and that of candid appreciation of the fresh power in the "plea" for primitive gospel methods, and "restoration of gospel names and usages has come." A great and happy change on both sides of the long continued controversy has evolved a condition of fellowship, confidence and co-operation."

This statement, of course, has exceptions, but no doubt it expresses the general truth as to the present situation. Most of the opposition which the Disciples have encountered has resulted from a misconception of their position and aim. But the chief factor in bringing about this better state of feeling is a genuine growth in Christian knowledge and character, in which all religious bodies have participated.

* * *

Referring to the effects of this combination and co-operation of forces, Dr. Ball says:

> "The Disciples have magnified the idea of obedience, and criticise the emotional side of religion; others have magnified the emotional and distrusted the reason and the value of deliberate choice. Both extremes have been modified, greatly to the profit of the Christian church as a whole. The fickleness and extravagances of the emotional life have been succeeded by stability and strength, by discounting feeling and magnifying reason, intelligent conviction and deliberate choice; and cold, business-like reasoning has been improved by a healthy exercise of feeling and proper valuation of emotion. The combination works improvement in Christian experience, Christian joy, Christian enthusiasm, stability, broadness of thought, freedom from prejudice and jealousy, and gain in magnanimity, patience and strength."

In further discussing the subject Dr. Ball remarks that "results plainly prove that the Disciples possess unusual evangelistic power, which the other denominations seriously lack." This, he rightly thinks, might well be supplemented with what some of the other religious bodies have to give, and he thinks the result would be a mutual benefit. There is nothing that will make a severer test of evangelistic methods than these union evangelistic meetings where they are bound to come into comparison and contrast, and we have no doubt that mutual advantage to all participating will result from such united efforts.

* * *

We heard recently a noted evangelist preach a sermon on the question as to how far honesty of conviction will excuse a man in his conduct. The evangelist used several illustrations, which, if taken without modification, would settle the question forever that honest ignorance can have no influence in the final decision of the great judge upon those who have made mistakes in this life. If a man thinks he is taking quinine when he is really taking arsenic he will die, even though he be as honest as it is possible to be. But can we press these physical laws into the service of a theory of the moral government of God which makes no allowance for honest ignorance? This evangelist used the case of the apostle Paul as fitly illustrating the point he was making. But Paul himself settles the question against the evangelist.

* * *

Although Paul was a persecutor, he "obtained mercy, because he did it ignorantly, through unbelief." The apostle's conduct was not right, else he would have received commendation instead of "mercy"; but it is equally evident that his ignorance was the reason for his obtaining mercy, though he was persecuting the church of God. Saul was conscientious all the time he was a persecutor. His case seems to make it clear that a man may be conscientious and yet be doing wrong; but this conscientiousness, if he is doing wrong ignorantly, will be counted to his credit in determining his final character. Let us be careful not to confound the laws of nature with the laws of moral government. One may be used to illustrate the other, but they do not always run parallel, and this fact should not be overlooked. Still it is true that a man is not only responsible for the light he has, but for that which he may have. If Saul had refused the light which shone about him and the message which was delivered to him, he could have had no claim to the divine compassion. Nevertheless it must constantly be borne in mind that the gospel is a dispensation of grace, not of law, and that Christianity looks at the intention and pupose of the heart more than upon outward acts. This is the fact which the evangelist seemed to overlook, in his illustrations.

---

*From writings of F. D. Power, in celebration of the thirtieth anniversary of his pastorate. Published by the Vermont Avenue Christian Church Endeavor Society. Printed by the United Society of Christian Endeavor, Boston. Price, 75 cents. Furnished by Christian Publishing Co.

Editor's Easy Chair.

Of course all the readers of the "Easy Chair" believe in prayer: but how much do we pray? Do we allow the pressure of business, of domestic cares, of studies, of social intercourse, to deprive us of the time for prayer? We fear that is the case with far too many of us. The poet was right when he said,

> "Prayer is the Christian's vital breath—
> The Christian's native air."

Can a man live physically without breathing? No more can one live the spiritual life without prayer. And as we delight to breathe the pure air and feel its invigorating influence as it enters our lungs and purifies the blood, so the Christian learns to delight in prayer, in which he breathes the atmosphere of heaven and feels its purifying influence upon his mind and heart. It is not simply the privilege of making special petitions, which is in itself very precious, but it is God himself which the soul craves.

> "As the hart panteth after the water brooks,
> So panteth my soul after thee, O God!"

How we wrong our souls, then, when we allow the world and its carking cares and pursuits to come between us and God! Other things being equal, that Christian will be best prepared for temptation, trial, and duty, strongest in faith, hope, and love; purest in heart and happiest in life, who spends most time in prayer.

* * *

To whom ought we to pray? The question may seem odd and unnecessary. And yet it is being raised by Christian people. It is being asked, "May we pray to Christ?" "Is it not wrong to pray to the Holy Spirit?" One whole department of our New Hymnal, "Gloria in Excelsis," has been criticised because of its songs in relation to the Holy Spirit. It is thought to be wrong to sing such songs as

> "Come, Holy Spirit, calm my mind
> And fit me to approach my God,"

or, again,

> "Spirit Divine, attend our pray'rs
> And make our hearts thy home."

Why so? Do we not pray to the Holy Spirit when we pray to God? Do we not pray to the Son when we pray to God? Is not God, Father, Son and Holy Spirit? We are not to think of these as three separate beings, each one jealous of his particular sovereignty, and the boundary lines of his prerogatives! That would be to think of God after the manner of men, and to think of Him unworthily. There is but one God, revealed as Father, Son, and Holy Spirit, and wherever the Spirit is there God the Father is, and wherever the Son is there is the Father, and there also is the Holy Spirit. The same theory on which these hymns are objected to as prayers addressed to the Holy Spirit, would rule out all those hymns addressed to Jesus Christ, unless, indeed, the objectors would attach a degree of divinity to Christ which they do not attach to the Holy Spirit. So we would have to cut out such hymns as "Jesus, Lover of My Soul," "Rock of Ages, Cleft for Me," "Jesus, Savior, Pilot Me," and a host of others.

But how it would impoverish our hymnology to cut out all those hymns which breathe a prayer to Jesus Christ, and to the Holy Spirit!

* * *

But, thanks be unto God, He does not compress the gratitude, praise, and devout aspirations of his children, into hard and fast lines of formal expression! As the little child is allowed to prattle out its love and its wants to father or mother in any form of words which its loving heart prompts, so our heavenly Father is delighted with the praises and petitions of his frail children on the earth, whether they be addressed to Father, Son, or Holy Spirit, if only they come from the heart and are breathed in reverence and filial love. There is propriety, no doubt, in the ordinary form of adressing our petitions to God, the Father, in the name of the Son, through the help of the Divine Spirit. But we must not attempt to hold poets and poetic expressions, and the devout outgoings of the heart, to theological rules. We may rest assured, too, that God delights far more in the freedom of the Spirit as it is manifested in our Christian hymnology, than he would be with any formal phrases made with a view to conform to certain set rules and regulations. So we shall be free to sing,

> "Spirit of God, descend upon my heart;
> Wean it from earth, thro' all its pulses move;
> Stoop to my weakness, mighty as thou art,
> Make me love Thee, as I ought to love."

For unto Thee, O God—Father, Son and Holy Spirit—are due from the hearts of thy redeemed children, love, gratitude, and everlasting praise, now and forever! Amen.

* * *

We have already spoken in this department of the use of the hymnal as a devotional book, and the reading of hymns, even where we can not sing them, as a means of spiritual culture. Who of us has not felt, at times, the need of some more worthy vehicle of praise than any poor words which we could devise? We have felt the currents of our soul flow back on themselves for want of some channel through which they could flow out in thanksgiving or praise. Through all the centuries past men who loved and reverenced God have been seeking out forms of expression by which the soul may utter its deepest feeling and its loftiest thought to God. We have a rich treasury in such forms of expression in the Psalms, with which every devout soul ought to be familiar; and then we have those sacred hymns, many of which for centuries have served as vehicles for the soul's affections to rise heavenward. To read or sing these hymns thoughtfully and make their sentiments our own, is to enter into communion and fellowship with a vast company of redeemed spirits in heaven and on earth. But, more than that, to enter into the spirit of these devout hymns is to enter into communion with God and to feel the touch of the Infinite. We regret that the singing of the hymns in family worship, and around the fireside, has gone so largely out of fashion. An hour, or half-hour, spent in singing in any home always brings a benediction upon the family, and drives away those feelings of envy, and strife, and worldliness which are the enemies of the home. We plead for the use of the hymnal in our family worship and in our private devotions as a means of enlarging our vocabulary of praise and of promoting spiritual culture.

* * *

There is nothing like a banquet table to draw the brethren together and to draw out their best thoughts. If you have a problem in your city which requires the united wisdom and co-operation of the brethern, prepare a banquet and invite the brethren to come around a common table. It need not be an expensive feast, but there is an attractiveness about it that will bring the people together and promote good feeling and fellowship, and, when wisely guided by a good leader, the brethren will tell their best jokes, divulge their best thoughts, and commit themseves to any worthy enterprise. Politicians and promoters of business schemes have long known the value of the banquet table in carrying out their purposes. In later years, however, church people have caught on to the idea, and, cutting out the improper accessories, have used it with telling effect in promoting religious enterprises. Christianity is preeminenty a social religion and naturally tends to draw believers together. The agape, or love-feast, of the primitive church has been allowed to fall into disuse, and the church has no doubt suffered in consequence. Let it be restored and adapted to modern conditions and needs, and it will serve a most useful purpose in promoting unity of feeling and action in behalf of all worthy enterprises.

* * *

That was a veritabe love-feast which the preachers of St. Louis enjoyed last Monday when they were guests of the Christian Publishing Company at luncheon. We never felt more proud of our St. Louis ministers, and perhaps never had quite so large a group of them together at one time. It developed the fact, not simply of a formal but of a very deep unity of feeling and purpose on the part of our St. Louis ministers who seemed to be "of one mind and of one heart." The brethren will all be interested to know that our St. Louis preachers have recenty decided to conduct simultaneous evangelistic services in this city during the next year, and are already planning for the success of that great undertaking. More and more, the churches of St. Louis recognize their oneness, and that the success of one is the success of all, while the failure of one would be the failure of all. This is the spirit, we believe, that is permeating our churches in all the cities, and is controlling their relations with each other, and their operations, more and more. In this spirit we conquer. If we could have learned this lesson a half century ago our cause in the cities would have been vastly stronger than it is today. But, thank God, our churches have outgrown, and are outgrowing, the things which divide, and are being guided more and more by the spirit of unity and of brotherhood, which now, as in the beginning, is the most vital and fundamental feature of our religious movement.

Reminiscences of a Debater

By John S. Sweeney

(CONTINUED FROM WEEK BEFORE LAST.)

[The following is a report of a talk given at the weekly meeting of St. Louis ministers by one who was for many years probably the most noted debater in the ranks of the Christian ministry.]

After dinner the young preachers—there were many of them attending this debate, as young preachers very often did—were excited, for they had heard that those fellows were going to kill three or four of us. When we got to the church I never saw so excited a crowd of people in my life. They were standing up on the seats and were packed up in the windows. They expected war. They had heard that those doctors had said there had to be a retraction and an apology and had heard that I said I didn't believe there would be any.

Dr. Burroughs had the first speech. He went on to reply to Burgess' former speech and he came in his notes to this place where he referred to the men and women going in swimming together. He said that the rules of the debate didn't admit of it. Said he, "I pass that and if it were not for the rules of the controversy I feel bound to observe I'd take that matter in hand myself." Said he, "I don't say that all others will pass it as I propose to pass it, for they are not under the same obligations that I am," and, said I, "Pouf!" "I tell you this," said he, "if the gentleman refers to the matter again I shall bring upon him the retribution a dozen times hotter than the hell in his book." Burgess was sitting down taking notes and about the time for him to go up I wrote a note, saying, "Keep perfectly cool, but score him." He put that note into his pocket. I was sitting right where I could catch him if he were being defeated, and I was sitting right where I could catch any one passing to him. Burgess got up and went on perfectly cool in his speech until he came to that place, and said he, "My opponent proposes, if I refer to that matter again, to bring a very hasty and hot retribution. Ladies and gentlemen, I take this occasion to repeat with emphasis everything that I said. Now," said he, "come on with your hot stuff."

These old doctors were sitting there and—it was probably all arranged for—some folks came to the windows and called out one and another, calling them all out, and leaving Dr. Burroughs and me alone and he could not administer the hot stuff; he was not prepared for it. I refer to that as one of the most exciting scenes in those days of belligerency. Mr. Burgess is now dead. He was one of the bravest and truest men I ever preached with. He was a true friend, a true man, and has gone, I trust, to where we don't have any contentions and disputes.

Those spiritualists and infidels, you know, will abuse you and do anything. They are not restrained as preachers of the Gospel are usually. And that reminds me that a Methodist preacher was there by the name of L———. He was the roughest man I think I ever heard talk in a discussion. I had had a debate with him, and Burgess and I had concluded that we would not debate with him any more; the old fellow manifested such a bad spirit. The brethren wrote to old Bro. Ben Franklin, who was always ready to say something for the cause, and he was a war horse in his day. Brother Franklin agreed to go and debate with this doctor. A short time afterwards he learned that we had concluded not to debate with him, that he was not a suitable man, and he wrote to me telling me what he had heard and said, "I want you to come up and be with me; I am doing the debating." I preached at night and they would debate in the daytime. It was in the central part of Illinois where they have ears of corn "so long." It was in roasting ear time, and beans and the finest tomatoes you nearly ever saw. They had a great big tomato that was popular there at that time, called the General Grant. Well, they made their forenoon speeches, then adjourned for dinner, and we would have a basket meeting. Ben Franklin's mouth set just exactly right for taking corn off the cob. He would run an ear of corn across his mouth and it would come out cob; and he could eat tomatoes and beans in proportion. L—— was a good eater, too, but he wasn't as cool a man as Brother Franklin. Franklin was the coolest man I ever saw; he could take 'most anything. L—— got up that afternoon, so cross and full, and

JOHN S. SWEENEY, AS HE IS TODAY.

CALLED BROTHER FRANKLIN A LIAR,

right straight out. I noticed old Ben's hands sort of close. Said he, "I don't allow a man to call me a liar." And I would just about as soon have a mule kick me as have old Ben strike me a fair lick. "You didn't come all the way from Cincinnati here to fight, did you?" said L——. "I did not come here to be abused and am not going to be," replied Franklin. L—— sat down at the invitation of his moderator, the Methodist preacher. Brother Franklin turned around, looked at the audience and he smiled clear from his hair down to his chin. I never was so glad to see a smile in my life. One more incident in connection with this debate and I will be through.

There was one of those little houseflies that sometimes bother preachers, and both men struck at it, and it bothered me a time or two. I knew just what was the matter when I noticed them striking that way at the end of their noses. L—— had a way of speaking like an old pump with a valve out of fix—a good deal more wind than talk. He was puffing around and—he swallowed the fly. Well, he couldn't talk, you know. He got to coughing and coughing and finally got to vomiting. Somebody got a bucket and set it there and he threw up in the bucket and he came to a layer of those big tomatoes; you know, I thought he had a hemorrhage. I was sure the man was going to die of the hemorrhage. I would have given five dollars to be out of there where I could laugh. After the speeches were over, I said to Brother Franklin, "You are a good politician. The policy is not to say a word about that fly and tomatoes and all that. Say nothing about all that. You will get sympathy for him if you go to telling that." Said he, "You are exactly right." Along towards the last of the debate, two or three days after that, infant baptism was the question. Brother Franklin had a regular knock down argument. "The practice," said he, "is not once mentioned in any shape or form in any revelation of God to man. In no form is it mentioned. Well," said he, "if there had been, my friend would have found it and would have been reading it to you. Here," said he, "is my friend, scholarly, posted up in the history of this whole controversy, sweeping around here and a-sweating and a-puking, but if it had been mentioned he would have said it." We had to fight for every inch of ground and we had to contend with some unscrupulous men and some very rough and worldly men, and if it had not been that we had men who could do that we woudn't have had the churches over the country that we have now. There wasn't a man in Whitehall that could entertain me when I went there, and we went to a hotel.

About the warmest time and the nearest to a fight was a debate with an infidel—one of the same kind Burgess debated with. He was firing away at Christian custom, exaction, and all about it, and there was an old manufacturer that was one of the best payers that he had. The debate was in the opera house and this old fellow paid for half of it. Over his factory was posted the sign: "No Sabbath Here." I happened to see it, and I said, "I may have use for it." When he went on and was telling what a hindrance Christianity was to progress, I had finally to press this thought at him. "Now," said I, "give us something better. You can't maul darkness out of a room with a sledgehammer. You have to introduce light and the darkness will go. You can't drive cold out with a sledgeham-

(*Continued on page 1455.*)

As Seen From the Dome

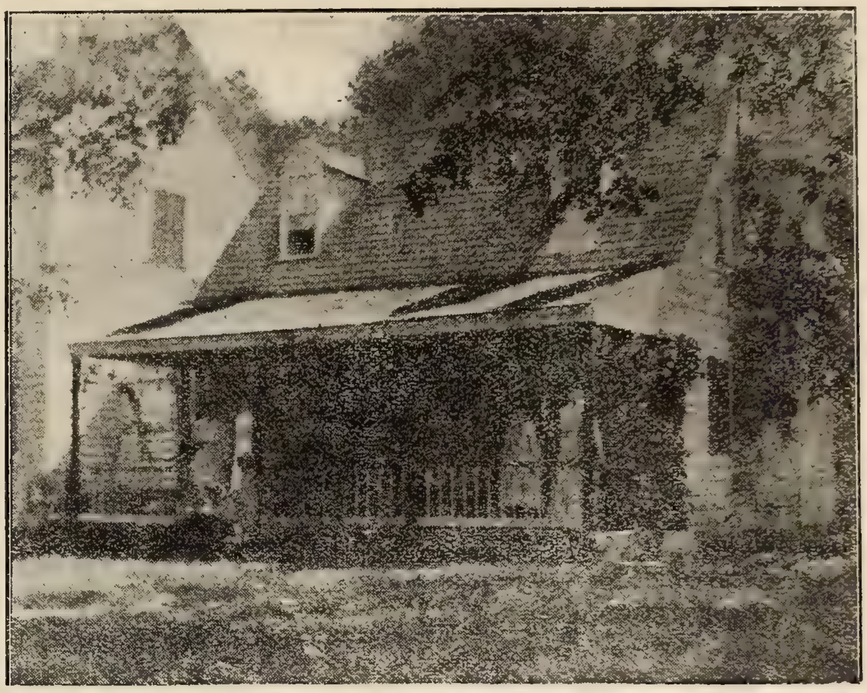
By F. D. Power

The past week has witnessed some notable occurrences in religious circles at the capital. First the presence and discussions of the Methodist bishops have been of interest, not only to the world of Methodism, but to all good people. The conferences of this board are held semi-annually. The board consists of twenty-two members. Eighteen of these are in attendance. They are big men and busy men. They preside over conferences in all parts of the world, visit churches, dedicate houses of worship, co-operate in educational work, lend support to meetings in the interest of missions and benevolence, and in a word superintend all the many and varied operations of the great religious organization which they represent. There are one hundred and thirty conferences over which these men preside, in home and foreign lands.

A number of interesting matters are under consideration. One was the preparation of a joint catechism to be used by the churches north and south, and a joint hymnal, thus bringing about better relations between the two bodies. Another thing is the case of Professor Hinckley Mitchell, of Boston University, whom the board refused to confirm last spring on account of certain heretical sentiments. The professor has been filling the chair of Hebrew and Biblical exegesis for twenty years. Complaints were made of his heterodoxy, and the question was referred to the board of bishops. The charges were made by one of the faculty and by students. There has been much dissatisfaction and a close vote has retained the teacher when his case has before come up for consideration. It is claimed he discredits all Bible history previous to the time of Abraham. The case is ended, the bishops refusing, by a close vote, to sustain him. Bishop McCabe was the most active in opposing the professor. These leaders of a great religious people have no use for a man in their theological schools who lacks faith in the prophets, denies the fall, questions the truth and efficacy of the atonement, and the beginnings of the race as revealed in the Scriptures; and these are some of the things charged against Professor Mitchell, who, by the way, is not a member of the Methodist brotherhood.

The bishops could not altogether avoid politics. Ohio is wrestling with Herrick and Maryland with the Poe amendment, and the brethren are quoted as against both. Bishop Hamilton, of San Francisco, said some sensational things. The future American, he thinks, will be a composite type of all the races of the earth. This is God's solution of the race problem. "Over in Maryland some cheap politicians are trying to solve the race problem—so called—by thrusting its difficulties out of their path. They are trying to deprive men of their God-given rights. What does God care for the color of a man's face? You who listen to me tonight, many of you very proud, no doubt, of what you are pleased to call your Anglo-Saxon blood, will be the grandparents, or at any rate, great-grandparents of men and women partly Chinese and Japanese and Russian Jew and Southern European and dusky African." The bishop says he did not include the last named, but he did say the typical American is to be born of the amalgamation of all the races that now inhabit this continent, highest as well as lowest, most honored as well as most despised. We shall wait the fulfillment of the prophecy with interest.

Another matter of great importance to us locally was the dedication of the new Y. M. C. A. building, the finest today in the world. This is saying much, when we remember there are 575 such buildings, valued at over $20,000,000. The total value of the property of the association is $530,000 and the equipment is equal to the care of 5,000 men and boys. To those of us who have for thirty years past been associated with the work at the capital, this is a wonderful growth. The association was organized in 1852, it being the sixth to be organized in this country. It had many ups and downs and sometimes was practically dead. When I came to the city in 1875 a handful, mostly men that were not young any longer, met in Lincoln Hall, D and 9th streets, and Don Piatt and other funny men on the press amused themselves at our expense. After it got upon its feet under James E. Pugh, on New York avenue, its building was twice destroyed by fire. Then in 1898 came a canvass for a new building and the people rallied to its support with $40,000. At the "jubilee banquet," January, 1903, the present building movement was launched, and the full amount of subscription for building and furnishing, $350,000, was secured by May, 1905. The new building is the most complete and beautiful Association Temple yet erected. Its architecture is Italian Renaissance with classical details. It has two gymnasiums, baths, swimming pools, bowling alleys, educational rooms, sleeping apartments, cafe, club rooms, offices, halls, etc., etc., and can give to thousands of young men at once all the benefits that belong to such institutions. The principal speakers on this happy occasion were Bishop McDowell, of the Methodist church and Dr. Henry Van Dyke, of Princeton. The addresses were of a very high order.


WHERE F. D. POWER WAS BORN.

An interesting feature of the festivities was a cablegram from London from Sir George Williams, the Y. M. C. A. founder, still living, and young at four score, who said: "Heartiest congratulations. Greatly rejoice with you all upon dedication of your splendid building. May divine blessing increasing rest upon and prosper you." Altogether October 30 was a great day with us in Washington.

Something of special interest to our own Zion was a celebration, October 27, of the Vermont Avenue pastor's thirtieth anniversary of service. Perhaps a thousand gathered, representatives of our own and of other churches, preachers and "laity," to offer their kind congratulations to the preacher and his wife. There was a program. The pastor had requested that such subjects be assigned as the Higher Criticism, the Peace Compact Between Japan and Russia, the Doctrine of the Trinity, Total Hereditary Depravity, Government Supervision of Trusts, etc., etc., but the committee of arrangments would not take the advice. F. M. Bradley, one of the leaders of the church in 1875 presided; C. M. Shelton represented "the Old Guard" with "Memories of Thirty Years"; Andrew Wilson one of our young elders, spoke of "these later days"; Walter F. Smith had something to say about "The Progress of the Disciples in Washington"; Peter Ainslie came from Baltimore to discourse on "His Larger Work"; my nearest neighbor of the Lutheran Memorial Church who has been my steadfast friend in the three decades, and a pastor in Washington for over half a century, spoke of "Our Fellowship;" and James M. Pickens, another of our young elders, presented a souvenir volume, "Thoughts of Thirty Years." It was all very gracious and kind, but somewhat embarrassing. A score of veterans of 1875 stood in the receiving line.

The volume, "Thoughts of Thirty Years," is a very beautiful book of 200 pages specially prepared for this event by my Christian Endeavor Society. A committee of five—Mr. J. M. Pickens, Mrs. Ethel Dewey, Mr. Rex E. Kinsell, Mr. J. Wilbur Starrett and Miss Alice Van Arsdale—did the work. It is a collection of extracts from the

(*Continued on page 1462.*)

The Romance of Religious Realism

By William Durban

With real astonishment and no small sensation of pleasure many Christian people must be just now perusing the pages of one of the most marvelous records of religious enterprise ever issued. I myself feel that it is about the most remarkable account of Christian enterprise registered in the history of the Christian Church since the missionary tours of the apostle Paul were registered in the Book of the Acts. I refer to the newly published one hundred and first report of the British and Foreign Bible Society. This phenomenal volume is monumental of the work of a whole century of Bible distribution. I am well aware that the American Bible Society is a grand institution, doing a noble and an increasing work. But there is no institution on earth that can, for magnitude of operations in the religious sphere, compare with the organization which has its headquarters in that splendid block of massive granite building known as the Bible House, Queen Victoria street, London. This society is the parent of all other Bible societies.

CONSECRATED ARITHMETIC.

The figures of this voluminous record are immense. In the whole course of its existence the society has sent forth a total of 192,537,746 copies of the Holy Scripture, complete or in parts. During the past year the number of Bibles, New Testaments and portions of Scripture amounted to 5,857,645. Last year no fewer than 950 colporteurs were employed to carry the Scriptures from door to door in nearly every country on earth, at a cost of £45,000. Says the report: "If your eyes could trace these humble Bible sellers up and down the world we would see them busy among Indian rice fields and along Chinese waterways, across the Canadian prairies and through the Australian bush, and beside the great African lakes; we should watch them sheltering in native huts in the snow defiles of the Andes and threading their path under trails of purple orchids through the forests of Brazil."

THRILLING ADVENTURES OF COLPORTAGE ENDEAVORERS.

How often have we heard it asserted that truth is stranger than fiction! This extraordinary record truly makes it appear so. Nothing that I can remember in the whole range of imaginative literature is more sensational than the simple facts cited in the current records of the doings of the Bible men employed as colporteurs by this society. This band of nearly a thousand skirmishers against the works of cosmopolitan darkness, unbelief, superstition, idolatry and savagery are night and day going through ordeals and trials of which we, who quietly abide in comfort at home, have simply not any notion at all. They tell their varied stories with the utmost simplicity. Not one of them appears to think himself anything at all of a hero. Most of these recitals are given as personal narratives in a supplementary volume, entitled, "Seed Corn for the World." It is as wonderful as the main volume, and has a fascination all its own. But both the books abound in thrilling recitals. It should be noted that these colporteurs last year sold over two and a quarter millions of copies of the Scriptures. Colportage has extended beyond all precedent. Out of every dozen volumes sent out nearly five are sold by this agency. That fact alone is surely abundantly significant. Some people may fancy that the Bible Society simply scatters wagon loads of Bibles gratuitously. That idea is a fallacy. The truth is that the Bible is in growing demand throughout the earth.

COLPORTEURS AT WORK.

Petrenko, a Siberian colporteur, writes: "Between the villages of Berezovka and Komarichi the driver and I nearly perished in a bad blizzard. We were on the steppes some twenty versts from our destination. Thank heaven, we managed to get through; our horses were good ones." Sabrikin, also working in Siberia, tells how one of the Russian soldiers on his way to the front saw a New Testament being offered to some one else. He pulled out his purse and counted out the money, and then seizing the book in his hands reverently kissed it.

How beautifully this kind of work produces effect may be gathered from the following incident: A missionary from Penang recently paid a visit to one of his village stations, twenty miles distant. "But," said the missionary, "you are an utter stranger to me and we can not admit you till we have tested you. Besides, what do you know of the Christian faith?" "Well," replied the man, "I know a little. Some months ago two Europeans (one of whom was the Bible Society's sub-agent) came here selling little books, and I purchased one of them—a Gospel and the Book of Genesis. Since then, I have been reading them both, and I have come to the conclusion that this is the true religion. Now try me for twelve months, and if I am unfaithful, turn me out of the church."

THE SILENT MISSIONARY.

Nowhere does the seed of God's kingdom show greater vitality than in India, where last year the Bible Society circulated nearly three-quarters of a million copies of the Scriptures. In a certain village, after preaching for a time about the need of worshipping the one true God and no other, a missionary was explaining how Christ is the Savior of men, when one of the villagers spoke. "Sir," said he, "you need not go on with this explanation. None of us worship idols; we only believe in the one true God and in Jesus Christ." The missionary asked this man if he spoke for himself only, or for all the village. The men who were sitting by exclaimed with one voice, "We all believe on Jesus Christ." On inquiring how this had come about the missionary found that one man who could read Urdu had been given a New Testament in that language some years before and that he had taught all the village to believe on Christ. He said that he had never received any teaching, but that from reading the gospels alone he had come to believe.

THE VOCATION OF THE BOOK.

The Bible is thus silently playing a wondrous part in the elevation of humanity, and it is well that we should have such records of indications of the results. It penetrates where the missionary can not gain access. For instance, the other day I was spending several hours in conversation with Miss Annie R. Taylor, one of the two "Heroines of Tibet," Dr. Susie Rijnhart being the other. Miss Taylor said much of her habit of distributing Gospels in the Chumbi Valley, and she seemed much pleased to tell how, when the late British expedition entered

(*Continued on page 1455.*)

❖ ❖

OLD FASHIONED FARE

Hot Biscuits, Griddle-Cakes, Pies and Puddings.

The food that made the fathers strong is sometimes unfit for the children under the new conditions that our changing civilization is constantly bringing in. One of Mr. Bryan's neighbors in the great state of Nebraska writes:

"I was raised in the South, where hot biscuits, griddle-cakes, pies and puddings are eaten at almost every meal, and by the time I located in Nebraska I found myself a sufferer from indigestion and its attendant ills—distress and pains after meals, an almost constant headache, dull, heavy sleepiness by day and sleeplessness at night, loss of flesh, impaired memory, etc., etc.

"I was rapidly becoming incapacitated for business, when a valued friend suggested a change in my diet, the abandonment of heavy rich stuff and the use of Grape-Nuts food. I followed the good advice and shall always be thankful that I did so.

"Whatever may be the experienc of others, the beneficial effects of the change were apparent in my case almost immediately. My stomach, which had rejected other food for so long, took to Grape-Nuts most kindly; in a day or two my headache was gone, I began to sleep healthfully and before a week was out the scales showed that my lost weight was coming back. My memory was restored with the renewed vigor that I felt in body and mind. For three years now Grape-Nuts food has kept me in prime condition, and I propose it shall for the rest of my days.

"And by the way, my 2½-year-old baby is as fond of Grape-Nuts as I am, always insists on having it. It keeps her as healthy and hearty as they make them." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville" in pkgs.

Reminiscences of a Debater.

(*Continued from page 1452.*)

mer; you have to introduce heat. You introduce something better than Christianity, and it will go. You won't have all this trouble." He replied we had to clear away the ground, remove prejudices of the people, and, when all that was done, the infidels were going to show you what is to come—show that they have something better. "Well," said I, "go somewhere where you don't have these prejudices." I said,

"PACK UP AND GO TO THE FIJI ISLANDS."

If they don't eat you up before you get started you won't have any Sabbath there; you won't have any factory." Well, I was pressing along this line and the old fellow got mad. He said if I referred to the sign over his factory again he would take me down a button-hole or two. We had it arranged. E. B. Cake was the preacher there. I told Brother Cake and another brother to go out and make the little necessary preparation. It was in the opera house and there was a door under the stage. The house was crowded and a policeman was in the doorway. I got to bearing a little harder than before and this old fellow got up in the back of the hall and said, "You are making a personal talk to me and I shall hold you personally responsible for it, and if you repeat it I will take you down for it." I said, "I repeat it with emphasis." Of course, the women got frightened and jumped up in the aisles and some got to crying out. The old fellow finally got down to the steps that came up on the stage and the door went under and the policeman tapped him on the shoulder and took him back there and that was the last of him.

What results followed these debates? As a rule, good results followed. If we had a man who was capable and manifested the right spirit in his debate, good generally followed. Our cause was built up. Just take one instance: I went down to Texas about thirty-five or forty years ago and was to debate with Dr. Ditzler, the celebrated Methodist, a man who always tried to act as a gentleman, and at the close of the debate I stayed a day or two. We had a very small congregation meeting in a little house. I could not stay then, but I went back there after that and I baptized 140. We built up a strong church there. Speaking of Dr. Ditzler, there is one thing I will tell you at the risk of being a little tedious. We had a debate in Carlisle, Ky. We had a debate in daytime and preaching at night; two sessions in daytime. And there was an intervening Sunday. There had been some eighteen or twenty confessions at the night preaching and it was announced on Saturday evening that there would be preaching in the Christian church and baptizing in the creek at the place designated, in the afternoon, or right after preaching if possible. The Methodist preacher came up and announced that there would be preaching and baptism in the Methodist church at 11 o'clock. They had had a very small hearing and we had heard of no one to be baptized, and there was a little anxiety about it, but we could not find out. There was a big fellow by the name of Secrest who said he was a "Campbellite," but he wasn't a "Christian." He came to me and said, "I am going down there to see who is baptized." I stopped with an old Brother Piper. Secrest went down there and found they had hunted up a little boy that was six or seven years old, whose mother had been a member of the Christian church, or Baptist, I don't now recall which, and had died recently, and his old grandfather was a great Methodist, and they had concluded to baptize this boy so as to have a baptizing. Dr. Ditzler was to do the baptizing. This old brother was the godfather and called the boy up and had him there while Dr. Ditzler read the ritual. Ditzler, coming to the time, prayed and the boy cut out right down the aisle

WITH THE OLD GRANDFATHER AFTER HIM.

This man who had gone to see it, Secrest, got up as if to look after the boy and cut the old fellow off, and the boy got out, crying. When I got home I could see that something had gone wrong by looking at the negroes in the dining room. They knew that they had tried to baptize this boy, and that he was crying as he came out, but got away from them. Well, I just waited, I would not take reports. After dinner Secrest came around. He came in, and I said, "Don't tell me anything that you are not willing to swear to." He said he would swear to everything he said. He went on to tell me the story just as it occurred. "Now," said I, "you are going to be here at the debate and are going to swear to that, for I want you to." On Monday we commenced debating again and we fixed on the "Design of Baptism." This is where Ditzler got in his big arguments against baptism. Well, in replying to it, I said I believed in water in its place. I went on and quoted a good many passages of Scripture about baptism and water, etc. "That," said I, "is what I believe. But," said I, "you never catch me chasing boys around town trying to baptize them by force, much as I believe in water." The people laughed. It got out all around. I had to wait about five minutes to go on with my talk and when I did I told him that when we go out on the prairies to hunt we don't wait for the bird to alight. "We take him on the wing," I said, "and I advise you to have some kind of hydraulic gun to take them down when they get on the wing. If you had had one you would have got that boy." After that, when he would go to do anything bad I would tell him I would tell the Carlisle story just certain, and he would stop.

* *

The Romance of Religious Realism.

(*Continued from page 1454.*)

Lhasa many of these were found there. The missionary must not go to the Forbidden City, but the Word of God had found abundant entrance. When the country is fully opened for evangelization it will be found that the Bible has been the pioneer of the missionary. Such testimonies emphatically confirm the centenary sermon on behalf of the society in Southwark Cathedral, in which Bishop Talbot declared that "the Bible Society, whether or not we can approve of all its methods, has contributed incalculably to the work of the world evangelization."

London, England.

* *

There is no loss of fortune, no wreck of personal affection, no disaster in the sphere of the visible but can be turned by the soul's inner energy into some higher phase of living. Pascal, as his sister tells us, made his ill health into a means of spiritual perfection. Wesley accepted the wreck of domestic unhappiness as another call to his public work.—*J. Brierley.*

* *

TAKES TIME

Some Years Getting There and What Happened Then.

The poison in coffee does not always work its mischief swiftly—sometimes it fastens its hold upon the victim by slow degrees that are not noticeable for a while. But once it begins, the day will surely come when the coffee drinker will be "up against it" and must have relief.

A lady writes from Cal.:

"We were great coffee drinkers in our home, using it at every meal and frequently drinking it in the evening with friends, and it was not until after the lapse of years that we began to realize that it was doing us harm.

"My symptoms were not so bad, although my health suffered in many minor ways, but my husband became afflicted with a most painful stomach trouble. He could not assimilate his food properly and everything he ate gave him great distress. We were slow to suspect the truth, but we now see that it was caused by the use of coffee.

"At last he determined to quit using coffee altogether, and like a good wife I did so, too. We worried along for a month without any hot table beverage, till one day a friend happened to say to me 'I am using Postum Food Coffee now, and feel so much better for it.' I told her that we had tried it and did not care for it, and she said it must have been because it wasn't properly prepared. So I bought a package and prepared it strictly according to directions. We were astonished and delighted at the result.

"We have been using Postum Coffee for a year, now, and I rejoice to be able to tell you that it has cured my husband of his dyspepsia. This is a statement that does not seem to have the significance it ought to have. If I could make you understand how intense his sufferings used to be, you would realize what a deliverance Postum wrought for him.

"My own health has also greatly improved and the credit for all must be given to Postum." Name given by Postum Co., Battle, Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

Spying Out the Land

By C. L. Pickett, M. D.

In accordance with instructions from the Philippine Christian Mission, in company with our evangelist, Adriano Guerro, and an interpreter, I have recently visited the Cagayan valley. The purpose of this visit was to spy out the land and determine, if possible, the advisability of locating a new mission station in this region, and if so, discover the most propitious location for the same.

Leaving home on June 21, the towns of Aparri, Linas, Lallo, Gataran, Nasiping, Alcala, Amulong, Iguig and Tuguegarao were visited. Everywhere we found the people ready and anxious to listen to the gospel. We took with us something more than one hundred Scripture portions, New Testaments and song books, and could easily have disposed of several times as many.

In one town we were able to buy one hundred Scriptures from a local agent, which were sold at once. The eagerness with which these people listen to the Word of God and seem to crave instruction in the same is, to my mind, as loud a voice calling us to come over and help them as the apostle Paul heard on that memorable occasion from Macedonia.

According to the latest statistics, the population of the province of Cagayan is 142,000, while that of Isabella, the adjoining province on the south, is 69,000. As yet there has been no Protestant missionary work undertaken in either province. All that has been done has been by the passing visits of the agents of Bible societies. It may be said that most of the people are nominally Roman Catholics. There is a goodly sprinkling, however, of the followers of Aglipay. But in either case their religious instruction is certainly very meager. In the smaller towns, it consists almost solely of a monthly or semi-monthly visit of a profligate priest, who holds a mass in Latin, performs their marriages, sprinkles their babies, and passes on. I am sorry to say that in every case where I was able to make inquiry from reliable parties I was told that the priests were living with from two or three to a dozen women, and that gambling was their common custom.

In one instance, a priest borrowed money from three different American school teachers during one evening, in order that he might continue in a game of cards, wherein he was being the loser.

There are a few friars also still remaining in the valley. At Gataran one had just visited the town a few days before our arrival to see if his services would be acceptable to the people. He was emphatically informed that they could get along very well without him and that they would be very grateful if he would pass on. And this, too, by people who are Romanists. The impression made upon an outsider is that while the people are nominally Romanists and are following the observances and rituals of the church as best they understand them, the real spiritual teachings of the Bible are unknown to them. Hence, immorality in all its shades is to be found, while lying and deceit abound everywhere.

At heart, however, the people are not bad, and there is unquestionably a consciousness of the paucity of religious instruction, and a deep, though often undefined, hungering and thirsting after something more satisfying in the way of religious knowledge and experience.

We found but one man who seemed to be openly prejudiced against anything in the way of Protestant innovation. The people everywhere are, as in the days of old, ready to hear the Word gladly.

If ever there was an opportunity for Protestant work and a pressing demand for it at once, it is here and now. Multitudes are ready on every hand to give the missionary a respectful hearing. The door is wide open and the people are accessible, teachable, hospitable. Malice, suspicion, hatred toward strangers are practically unknown to them. The field about Samaria was no riper when Jesus bade his disciples lift up their eyes and look.

Other men have labored here. The people know, in a general way, something of the teachings of the Bible. Their worship is a strange conglomeration of superstition, reverence for the saints, adoration of Mary and awe of God. They know of Jesus as a babe, and of Jesus on the cross, but Jesus Christ as a potent power in everyday life, as a Saviour of mankind and as an advocate with the Father, they know not. The vitality of the Savior's teachings and the efficacy of his blood are at once new and strange doctrines to them. Ours is preeminently the opportunity to enter in and labor, supplying what former teachers have omitted, teaching them the way of the Lord more perfectly, and breaking to them anew, as it were, the true bread of life. It is therefore our hope and prayer that the Foreign Christian Missionary Society may find it in their power to send out at no distant date a force of new workers to occupy this most needy and neglected field.

Personally, I have no hesitancy in expressing my conviction as to the advisability of sending a medical worker along with an evangelist. There is one Spanish physician, one mestizo and one American negro M. D. in the province of Cagayan. But the prices charged by all are such as to render medical service, and even medicines in many cases, out of reach of the common people. As a practical example, quinine is the medicine most generally understood by the people. It is one medicine that the government has allowed free entrance into the islands, charging no import duty in order that the price might be nearly within the reach of all if possible. Quinine tablets cost at wholesale 3-4 of a centavo each. There are now four places in the province of Cagayan where they can be purchased and the price in every instance is 5 centavo each. The selling prices of all other medicines are in the same proportion. Malted milk costs about 40 cents a bottle. The transportation charges, 5c, selling price, $1.75. As it is now, only the officials and wealthy classes are able to pay for medical attention and the outside towns and barrios receive nothing.

In talking with the "Presidente" or mayor of Alcala, a town with a population, including the surrounding barrios, of 7,000 people, he said: "When our people get seriously sick, they simply die, there is no other remedy." When I suggested the possibility of sending a medical missionary, he said: "Good! Send us one quickly. The need is very great and our people will treat him well." The suggestion met with a similar response in every village.

As regards the people of Cagayan valley, I find that it is the general opinion that fully one-half, and possibly more, are Ilocanos. The Cagayans form the bulk of the remainder, yet there are a few smaller tribes speaking different dialects, and in the foothills and mountains a goodly number of Negritoes. Ibanog and Ilocano are the two principal dialects spoken. It is estimated that three-fourths of the people understand the Ilocano language. The Cagayano learns the Ilocano, but the Ilocano does not seem to care very much about learning the dialect of the Cagayano. Intellectually and industrially, the Ilocanos are decidedly in the ascendency. The native priests are all Ilocanos. In the schools, the American teachers tell me the Ilocano children almost invariably take the lead. Four-fifths of the native teachers now at work are Ilocanos. The Ilocanos make the best house servants. They are doing nine-tenths of the work on the tobacco plantations. They are the ones that do all the work in connection with the river commerce. They have also taken charge completely of the quite extensive fishing operations about the mouth of the river. All the Americans are a unit in saying that the fate of the industries of the valley is in their hands. All of which goes to show the importance of having a missionary force in this region, to cooperate with the workers among the Ilicanos on the west coast.

As to which of the two chief centers, Tuquegarao or Aparri, is the most strategic and opportune for our immediate occupation, I have no hesitancy in recommending the latter. In the first place, we can not hope to occupy the whole valley, and therefore that which we do occupy ought to be that which is most nearly contiguous to that which is already occupied on the opposite side of the island. As the central range of mountains extends squarely to the sea on the north, and the trails over the mountains are practically impassable (only fourteen being passable), the course of travel is by sea, and therefore, the north coast is most nearly adjacent.

In the second place, the inhabitants of the coast towns are almost all Ilocanos from Ilocos Norte and Ilocos Sur, and every year there are thousands passing back and forth. All stop in Aparri for a greater or less length of time. We need a missionary here, in order to minister to our own brethren.

During my five days' stay here, a perfect stranger, as I supposed, to everybody, I met one of our brethren from Loaog and some twenty or more of my former patients. I think I am safe in saying that I met one hundred people who knew me and knew what my business was.

At all times here we have splendid audiences to hear our preaching; sometimes 400 and 500 at a time. Here, also, we found a man who had purchased a Bible some two years before our visit. He had thought to become a priest in the Independent Church, but in studying his Bible he came to the conclusion that the practices of the church were not in accordance with its teachings. He had therefore quit the church and had taken the Bible as his source of religious help. Upon hearing our preaching, he asked for baptism at once. On questioning him, I found he had a very good general idea of the teachings of the Word. The next day I had our evangelist baptize him. We therefore have already a beginning in this important commercial city. We have a man who is even now distributing literature and doing all he can for the cause. No change in printed matter will be necessary in this field.

In the third place, the most northwesterly town of the Province of Cagayan, Claveria, is the most northerly town of the island of Luzon. It is said by some to possess a very salubrious climate, and its occupation may serve us well occasionally, as a respite from the more intense summer heat of other places. Mountains 1,500 feet in height tower up immediately behind it, while the sea is at its base. Fertile rice fields are near at hand on one side, while the mountains are covered with splendid forests on the other. An inhabitant of this town voluntarily offered to secure the timber necessary for the building of our Laoag chapel and see that it was brought down to the sea ready for shipment, we paying simply the hire of the work men and the cost of the government permit. As there will be other buildings to erect in the future, within our "sphere of influence," and the problem of good building materials is not an easy one, the occupation of this region may be of value to us on this score also.

Again, many people in this town have come from the region of Banqui, where our work is already propitiously started. These have noised abroad something of the teachings of the Word and of the work of Protestant missionaries. Every man from the town whom I met while in Aparri asked: "When are you going to visit us?" It is a dream of your present workers in the Philippines and, I believe, no vague one, either, to have in the near future one unbroken line of Christian churches extending along the coast from Vigan on the south, to Buquey, the most northeasterly town of the island of Luzon, on the north.

In the fourth place, the towns along the lower Cagayan river are as easily accessible from Aparri as from Tuquegarao; those along the coast more so. While to the west of the river and along the Rio Chico, there is much virgin territory, where even the Roman Catholics have not successfully labored. The provincial supervisor told me that the distance from Aparri to Tuquegarao, by land, was about seventy miles, but that much of the road was only a trail over the hills, and some of it was all but impassable during the rainy season, because of the many little ravines and streams yet without bridges. The river route measures about ninety miles. It requires all the way from two days to two weeks to make the trip one way on the river, and two or three days to go overland on horseback. The present means of transportation are simply miserable. Accommodations en route are "nil," and as for eating and drinking, one must have infinite faith in the Almighty and an abounding confidence in the antiseptic possibilities of his alimentary apparatus.

The town of Alcala with 7,000 population, which I have placed with Aparri, is as easily accessible from Tuquegarao, and if towns farther up the river were added to the list the balance might easily be brought out in favor of the latter place. Tuquegarao has the advantage of being the capital of the province. There are more Americans there and the provincial high school is located there. On the other hand, Aparri is twice over the more important commercial center and will eventually be the terminus of the railway. Tuquegarao is on higher ground, the streets are in better condition, and the drinking water is better. On the other hand, while Aparri is low, flat and sandy, its proximity to the sea makes it much cooler. The market of Aparri is far ahead of that at Tuquegarao. The cost of living at the present time would be considerably more at the latter place. In either place a special itinerating allowance annually will be necessary on account of the cost of travel. This will be greater at Aparri than would be necessary at Tuquegarao.

Taking it all in all, it is my opinion that now is the most opportune time to extend our work in all directions possible. Religiously, as otherwise, it is a transition period throughout the islands. The change from Spanish bishops and church officials to American and Australian priests is being brought about slowly, but naturally the language and other problems make it inevitable that the new regime be slow about getting close to the people.

In many places an American priest has not yet set his foot, and many provinces have been visited only a few times. There seems to be almost as much, if not more, animosity toward these gentlemen than there is toward Protestant workers. It may not always be so. Many native priests have not yet been influenced in any way by the American hierarchy. When they are, antagonism and prejudice is invariably fostered. Everywhere church property is sadly in need of repairs. Evidences of decay are abounding. Immense convents are occupied by a single priest, his woman, and a few servants. As yet there is no evidence of efforts being made at repair. The transition from government to individual support is working havoc with buildings, and the process is likely to continue for some time. The priests are kept busy in many cases to keep up their own personal income.

Missionary work here now will, in all probability, amount to ten times what the same effort will amount to ten years hence. The younger generation which is being influenced considerably by the public schools, is already doing some thinking for itself. It is our opportunity to direct a portion, at least, of this thought to the glory of the Father's kingdom. We should therefore beseech the society for a favorable consideration of this field, and implore the sending of additional workers to occupy new territory at as early a date as possible, believing that the Lord hath much people in these parts, and that the sowing of the seed of the kingdom will bring forth immediate harvest of even more than a hundred fold.

Laoag.

* * *

Are You to Blame for This?

[The following letter has been sent to us by Brother Muckley, with permission to publish. It is an argument in concrete form why every church should have a hand in enlarging our Church Extension Fund. Read it and ask yourself if you are to blame for this disappointment.—Editor.]

"Lawton, Okla., October 8, 1905.

"Dear Brother Muckley—I am disappointed and sad because of the receipt of your letter stating that our application for a loan for Chattanooga has been refused for the third time. I must now be a self-confessed liar and plan to save our building from sale. I promised to have the building ready and dedicate this month. We can not dedicate until we at least have the promise of a loan. I possibly can put off matters until next month if I can know that this loan will be granted. Otherwise we must lose our building, and I have already written Brother Munroe that I will resign next month if this loan is not granted.

"I am a living link of the C. W. B. M., working under the direction of our territorial board. My field is the new country (formerly known as the Kiowa, Apache and Comanche reservation) opened to settlement four years ago. This country is larger than several eastern states, and has a population of nearly 100,000. We can point to more congregations and more church buildings in this new country than have ever been organized and erected in any other new country in twice the time and age. No one has ever made the sacrifices that I have made to plant our cause in strategic points in this new country, and if we can keep up our present rate of progress we will be the dominant religious factor in this new country. This is only the third time I have been before your board for a loan and, Brother Muckley, it does seem strange that you should pass over this loan for three successive months when the September offerings came in during that time. Please write me the exact condition of the board. Be candid with me, and if you can not assure me of the loan next month we might just as well let our building sell, and I will put in my resignation and look for other work.

"I forgot to say that during the last three months before our convention I organized three congregations, started one church building, raising the funds, located one preacher and added 101 to the membership. Yours fraternally,

"C. M. Barnes,
"Living Link Evangelist of the C. W. B. M."

* * *

Questions Concerning Personal Religious Experience.

Please answer clearly and concisely. Give age at important events.

I. CHILDHOOD TO AGE OF TWELVE.

1. Home influence—Was it religious? Was there definite religious instruction? Family worship? How was Sunday observed?
2. Church influence—Denomination? What impressions did the church services make? And the Sunday school?
3. Personal activities—Nature of prayer and other religious acts. Did you have a sense of sin? In what did it consist and what did you do about it?
4. What were your ideas of God, heaven, hell? Did you have definite fears? Of what?

II. ADOLESCENCE.

1. Did you have social life in church circles, or in other "sets," or both?
2. Did the question of joining the church or any religious society confront you at any time. How did it rise, through direct influence or pastor, or teacher, or through reflextion? How intense was the problem? How was it settled? Age?
3. Has your religious development been continuous since that time? If not, indicate nature and occasions of change? Did you have the same kind of experience (such as struggle, anxiety with sudden decisions, or gradual growth) in other lines? For example, in choosing occupation, taking up social interests or some form of art?

III. PRESENT ATTITUDE.

1. Do you consider yourself religious? What would you give as reasons for saying you are religious? or non-religious, as the case may be?
2. Are intellectual problems prominent in your experience? If so, what are they?
3. Do you get religious values in other than so-called religious exercises? For example, in "secular" work, entertainments, or anything of that kind?
4. How do you determine whether a thing is right or wrong for you to do?

• Add any other facts of your religious experience not covered by the above questions.

Answers to these questions will be treated with the strictest confidence. Please send them to E. S. Ames, 5520 Madison avenue, Chicago, Ill.

To the Business Men of Our Churches

An Open Letter.

Dear Brethren—As you are aware, no doubt, an effort is being made to enlist the men of our churches, and especially those men of affairs usually classed as business men, in the more active service of the church, both in their local congregations, and more particularly in the general enterprises of the church. You will recall that at our National Convention in St. Louis in 1904 an organization of business men was formed, to be known as the Business Men's Association of the Christian Church. This new organization has for its object the enlistment of the business men of our churches in more active Christian work, both for their own spiritual welfare and that of the cause they represent; to secure their attendance at our religious conventions and their participation in its business, and thus to harness a mighty unused force among us for the better support of our missionary, educational, and benevolent enterprises.

The plan was to have local leagues, or chapters, formed in all our churches to cooperate with the national organization. Because of the inability of our corresponding secretary to give as much time to this work as he had hoped to do the association did not accomplish, during the past year, much in the way of increasing its membership and perfecting its organization, as it would otherwise have done; but many local chapters have been formed and are at work in their respective congregations. We hope every church among us will form such a league of its business men.

It is believed now, however, that the time has come when our organization must furnish proof of what it can do for the advancement of our cause. The National Convention in San Francisco decided, on the recommendation of our Centennial committee, to put a first-class man in the field to stimulate liberality toward all our general enterprises and to solicit special gifts and bequests for the same, in view of our approaching Centennial celebration in 1909. It was also recommended that our Business Men's Association take it as their special duty to to provide the necessary funds for the support of such a man and the necessary expenses for carrying on this work. It is estimated that not less than $5,000 per year will be necessary to prosecute this work with vigor. We understand that the committee has already selected one of our best men to undertake this work, and it only remains for us to guarantee his support for the work to begin at once.

At a recent meeting of the executive committee of the Business Men's Association, held in the city of St. Louis, it was decided to undertake the raising of $5,000 at once in reliable pledges to be paid during the year as needed, for the support of this work. It is by no means the thought of the executive committee of the Business Men's Association that the sum mentioned should limit the contributions of our business men toward the Centennial offering. On the contrary, it is believed that five or six of our cities might readily guarantee this amount and that other offerings might be made, either directly or through this committee, to any one of our colleges, missionary organizations, or benevolent enterprises, in harmony with the recommendations of our Centennial committee. By the personal solicitation of the president of the Business Men's Association, including his own contribution, $1,100 has already been pledged by the brethren of St. Louis. This amount will no doubt be increased, and other cities will, we are sure, manifest equal zeal in behalf of this effort to worthily celebrate our Centennial anniversary.

While the officers of the society will make what personal solicitations they can, it is impossible for them to reach all the liberal-hearted, enterprising brethren in our brotherhood who will wish fellowship with us in this good work, and we hereby solicit their pledges first, toward the completion of this $5,000 fund, and then in larger gifts, through the agent which is to be put in the field, to any and all of our general interests. We would call upon the business men everywhere, in all our churches, to rally to the support of their local minister, to heed the calls of our missionary societies, our colleges, and our benevolent institutions, and to make such offerings for their support as will furnish to the world an exhibition of how much we believe in the principles of that great reformation whose Centennial we are seeking to celebrate.

J. H. Allen, President.
W. Daviess Pittman, Cor. Sec.
Sidney H. Thomson, Treasurer.

What Truths Should the Evangelist Emphasize?

By C. A. Brady.

The work of the evangelist is to proclaim glad tidings to human beings. His work is one of grave responsibilty. Every word and every move on his part is having its influence, and this influence may mark the destiny of some soul. The evangelist, like all other of God's servants, has retained his individuality, which will continually manifest itself. There are certain truths, however, or parts of one great truth, which must be particularly emphasized. The early evangelists employed certain agencies in their work, prophecy, history, poetry, the gift of oratory, etc.; yet a few great truths were always pressed home to the hearer in such a manner that he could not forget them. The hearer might go his way, years might pass, but these great primal facts could not be dislodged. They would continually influence his life.

The first work of the evangelist is instruction. The man must be converted from something to something else. Easy, pretty words of themselves are not instruction. Strong, earnest words, chosen to fit the hearer, sometimes pleasant and sometimes unpleasant—a message on which the hungry soul can feed, must be presented. This part of the work must be a faithful and full presentation of the Christ—his life, his work, his demands. There can be no Christianity without a Christ, and no salvation without one able and willing to save. The evangelist will command the attention of the hearer to the extent that this work is well done. The world expects the evangelist to proclaim a plain, true Gospel, which demands sacrifice and denial of self, and respects him only when he does it. All the powers and methods of the speaker ought to be used to drive home these facts. No use to talk about the superstructure until the foundation is well laid. The person now believes the message, is impressed with the Christ, but thus far has not decided to accept him. Up to this point his attention has been riveted on the Savior and not on self.

The next work of the evangelist is conviction. The hearer must now see himself undone, wretched and unsaved. This also may not be at all times a pleasant work for the evangelist, and sometimes this part of his work is far from being well done. An unconvicted church membership is the proper soil for disruption, backsliding, and hypocrisy. May this be the reason that there is prejudice against the evangelist? Has he frequently sought a numerical obedience at the expense of an obedience desired and demanded by the convert? Did the three thousand, or the Ethopian, or Saul of Tarsus need to be prevailed upon to obey commands, or were their longings such as only obedience could satisfy! Surrender is on the part of the convert, and can be done by none but himself. A truly convicted sinner is the greatest poem ever written—the noblest epic ever sung. Peter wept bitterly, and arose a new man. The penitent's tears are seeds of the spiritual harvest.

At the fitting time the work of the evangelist is to bring about obedience. The penitent desires to know how to follow and how to serve his Lord. As a people we have been very exacting and very uncompromising in matters of obedience. And so is the Word, and so must we be if we are true to that word. And while the evangelist should not be abusive or bigoted, yet the people desire a "Thus sayeth the Lord." It is his message, not ours.

If certain truths are emphasized in bringing about the conversions recorded in the Bible, so should we emphasize these truths, not as our own, but as from heaven. This can be done kindly and emphatically, and without the spirit of antagonism. What truths then should the evangelist emphasize? Rather what truths *must* he emphasize? Large responsibility rests upon him; he is a witness and must testify truly. The judge demands that the jury shall only consider real testimony. All else is ruled out. The evangelist is neither judge or lawyer, simply a witness. Those truths must be emphasized that will convince the world that Jesus is the Christ, the Son of God, and that will bring the sinners into full subjection to him. His will, his life, his influence, his powers, must all be surrendered to his God.

E. Pennsylvania Christian Missionary Society.
Canton, Pa.

* * *

### By B. C. Deweese.

The proper reply to this question can be given, it seems to me, in view of facts which we all recognize. The very work of the evangelist—the proclamation of the Gospel—gives material for the answer. We are disloyal to ourselves, if we fail to follow the New Testament teaching. "Preach the Word," is its general order for all evangelistic effort. This directs us to the source of information on the subject.

The same need which confronted the apostles confronts the preachers of righteousness today. Man always, and everywhere, is sold under sin. He is in the kingdom of darkness. The darkness is the same in kind in every age. Man's inability to save himself is now, ever has been and ever will be manifest. God is the God of salvation and upon his mercy and grace we all depend. Since these things are so, the gospel for an age of sin is the remedy in every age. Among those for whom the Bible teaching is final this is not in dispute.

It follows then that the inspired preaching of the apostolic age contained the truths needed for that age and for ours as well. Happily we do not grope in the dark in a fruitless endeavor to recover that teaching. The great commission and the preaching of the apostles and "apostolic men" furnish all the data needful for a correct answer to the question which heads this note. Let the evangelists familiarize themselves with these facts. The situations reported in Acts are parallel to the experiences of the evangelists of our age. The coincidence is startling and suggestive. When, therefore, we meet with like cases the one thing to do is to give the New Testament answer. This is infallibly correct and is preaching the word of salvation.

Two observations are worth while. The men who follow this method keep close to the Bible. This shuts out human speculation—the bane of all really effective preaching, and gives the people confidence that they are really doing the things which the Lord commanded in the gospel. Further, such preaching, when done in the spirit of Christ, is always successful. Long experience and close observation alike convince me that a careful presentation of the cases of conversion recorded in Acts is the most instructive, the most inspiring, and the most successful way to preach Christ. May I not urge our evangelists to make more of this method while the days are going by?

College of the Bible, Lexington Ky.

The Supreme Importance of State Missions

By J. O. Rose.

The problem of the mission church is not so much the work of starting it (that is comparatively easy), but the work of sustaining it until it becomes self-sustaining. State work, as compared with district or county work, is the only sure guarantee of sustained support.

Two things, at least, are necessary for the life and healthy development of a mission after it is planted: First, intelligently continued Scriptural supervision; second, wisely sustained financial support until it can be made sulf-supporting and self-directing. This the county or district organizations, as a rule, have failed to do. There are a very few, noble exceptions. This is because the average length of pastorate in Indiana is less than two years, hence before the new mission church has passed the perilous transition to sturdy self-suport, and while it is yet weak, unorganized and undisciplined, the preachers of the district that have supported and cared for it move away; new preachers are located with uncertainty and delay, and the weak mission is neglected. It drifts into debt, discouragement and division. The flock is left without a shepherd, and in the crisis a pitiful appeal is sent to the State Society to send a state worker to come and gather up the fragments, where the conditions are often worse than if no beginning had been made at all. This, too, where the funds have been withheld from the State Society to invest in the local enterprise. The investment has sadly depreciated in value, and the mission has became a very "hard field." It has multiplied conditions of failure.

The two necessary elements for success are wanting. There has not been continued support and sustained supervision. The ministry in our churches is too transient and too uncertain.

The remedy is in the unity of all our state interests and the concentration of all our state energies in a wisely directed and sustained support of every mission which we plant until it becomes self-supporting. Preachers may come and preachers may go, but the State Society (the systematic, organized co-operative forces of the churches of the state) will go on—as long as the Great Commission applies, and state work-can maintain a sustained support of every mission as long as it has need.

Kansas---How About Appropriations?

If some of the good brethren over the state could walk into the office of the State Board, some day, and look over the mail, they would be surprised at the number of worthy appeals that come to the board for help. The paper on which some of these appeals are written is actually tear-stained, indicating beyond doubt that hearts are anxious about the Lord's work at many points in Kansas. Individual members of the board have borrowed money, giving their personal notes for the same, in order to respond to some of these appeals, so touching have they been. This course, however, has involved the board in a financial way that is embarrassing when reported at our State Convention. It is not business to borrow money in order to make appropriations to weak churches, and yet these churches must not be allowed to die for want of a little assistance.

I think it is quite generally conceded that the Disciples of Christ in Kansas are not a poor people. They are worth at least $25,000,000. They are rich in houses and lands. Oil and gas and coal and mineral wealth abound in great quantities. God has blessed us with bountiful crops. There are more than 40,000 Disciples in Kansas, and hundreds of churches all prosperous under the blessings of God. A very small per cent of their income would be sufficient to evangelize Kansas and win it for Christ.

Now, brethren, what is our duty? These appeals must be answered. God is testing us.

There are eleven congregations in Kansas whose buildings are closed. Forty-eight congregations are homeless. Three hundred and seventy-five towns in Kansas are without a congregation of the Disciples of Christ. All are appealing to us for help. What shall we do? What is our duty?

In addition to these appeals, two new field workers will be sent out into the field—and evangelist and a Bible school specialist. These workers are added to the present force by direction of the churches through their delegates to the Eldorado convention. The salaries and expenses of these additional workers have to be provided for. The State Board is perfectly willing to do all that is required of it, and even more; but the whole problem is up to the churches. They must act, and act like heroes, or else no appropriations can be made to weak churches and no additional force be placed in the field. It is the duty, therefore, of every church to raise its apportionment. If the churches fail to do this, the work must fail. The cause of failure, then, must be placed, not at the door of the State Board, but at the door of the churches of Kansas.

Brethren, $8,000 is not too much for 40,000 Disciples to raise. We can do it, and by the grace of God we will do it.

FRANK E. MALLORY,
Topeka, Kan. President K. C. M. S.

* * *

To Confer on Federation.

SEVENTEEN MILLION COMMUNICANTS TO BE REPRESENTED IN THE CARNEGIE HALL GATHERINGS.

The Inter-church Conference on Federation, for which preparations have been making for more than three years, is at hand. The opening session will be held on Wednesday evening of next week, November 15, at Carnegie Hall, in New York City. Twenty-seven evangelical denominations have commissioned more than seven hundred delegates and alternates, who will be present when Governor Higgins, of New York, delivers the opening address. Seventeen million communicants who believe in Jesus Christ as Lord of all, have sent these seven hundred men to come together to see what can be done to heal the hurt of Christendom. Organic union is not so much as dreamed of, but a working plan of co-operation will be perfected by these representatives of the various religious bodies.

The delegates will be welcomed by the chief executive of the state and the city, and will listen to a letter from the President of the United States, whose official duties near the opening of Congress will prevent him from expressing in person the interest which he feels in this largest delegated conference of Christian bodies ever held.

On Sunday, November 19, the ministers throughout the country are requested to speak on "The Co-operation of the Churches as a Sign of the Oneness of Believers." The majority of the Protestant pulpits in New York and its vicinity will be filled by prominent delegates. In the afternoon there will be an interdenominational gathering in Carnegie Hall.

On the last evening of the conference, November 28, a reception to the delegates at the Waldorf-Astoria will be given by the half dozen or more denominational social unions and church clubs of the city.

All of the meetings of the conference will be open to the public, but admission will be by ticket. JOHN BANCROFT DEVINS,
Chairman Press Commitee.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow Charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Our Budget.

—The simultaneous evangelistic campaigns are moving grandly on.

—Push the offerings for state missions, through your missionary committee, until all the brethren have a part in it. Remember no offering is limited to one day.

—Be sure to read the appeal of the committee of the Business Men's Association to the business men of our churches, which is printed elsewhere. It wouldn't be a bad idea for preachers to read it from their pulpits lest it should escape the attention of the men in their congregations.

—The work of evangelism is going on splendidly, but must be supplemented by the large and generous gifts of our business men in behalf of our general enterprises if the results are to be permanent.

—The weakest side of our work just now is that which the Business Men's Association is trying to bring to the front, and it needs the more emphasis on that account. Let press and pulpit push it.

—The joint committee of Free Baptists and the Disciples of Christ to confer on the subject of union expect to hold a meeting in New York City in connection with the great Inter-Church Conference, which is to convene there next week. While the big meeting will be thinking about the co-operation that is possible now, the committees will be thinking and praying about a complete union.

—Reports from State Mission Day indicate that there was rain in many parts of the country and especially in Missouri so that the collections were either small or were not taken at all. We press upon our brethren the urgency that this cause receive their attention. Let nothing stand in its way, and take a collection for State Missions some Sunday in this month.

—There have been 512 added in the campaign in Greater Kansas City to date. Several churches are not in the campaign. Frank L. Bowen, Sec.

—R. C. Rogers is in a meeting at Clinton, Ky.

—D. Y. Donaldson is now in charge at Iola, Kan.

—J. W. Ellis has begun work at Bentonville, Ark.

—Geo. A. Johnson goes to Flemington, Pa.

—An addition is being built to our church at Mt. Vernon, Ill.

—S. Boyd White has entered upon his ministry at Mt. Healthy, Ohio.

—Improvements have been made in the church at Lowe, Ind.

—E. T. Lane, of Bainbridge, Ind., expects to locate at Thorntown.

—A. R. Teachout is the nominee for mayor of Cleveland on the Prohibition ticket.

—The new building of the Central Christian Church at Sherman, Tex., is now in use.

—A new church has been dedicated at Denison, Tex., and a protracted meeting is being held.

—Geo. D. Weaver, of Greenville, Miss., has received a call to the Second Church, Little Rock, Ark.

—A. F. Reiter, of Bluffton, O., has entered upon the pastorate of the Calhoun Church, Baltimore.

—R. E. Lee Abbott, recently of Spencer Va., now divides his time between Corbin and Barbourville, Ky.

—We learn from Brother Sizemore that although the church at Rockport, Mo., is without a pastor, the brethren are keeping up their meetings with good attendance and enthusiasm.

—A new house of worship at North Platte, Neb., will be dedicated by L. L. Carpenter next Lord's day.

—The Disciples' Social Union of New York City will entertain their visiting brethren on Tuesday evening.

—J. Cronenberger has accepted a call to Phoenix, Ariz., and will relinquish his work at Falls City, Neb., December 1.

—The new building at Elmira, N. Y., will be dedicated about the first of the new year. C. C. Crawford is the pastor.

—The new church house at Chilo, Ohio, where R. E. Stratton is pastor, has been dedicated by Geo. B. Ranshaw.

—It is hoped that the new building at Plainville, Kan., costing about $11,000, will be ready for dedication in December.

—An educational conference under the direction of the Eureka College Association was held at LaHarpe, Ill., November 6.

—Mrs. E. L. Ford and daughters have given $4,000 towards the endowment fund for the Disciples' Divinity House, Chicago.

—We understand that the church at Aurora, Ill., has designs on F. G. Tyrrell for their pastor. He has supplied for them several Sundays.

—Charles W. Dean began a meeting with the church at Grand Rapids, Wis., last Lord's day, and expects a singer to assist him within a week.

—James H. Brooks reports that the brethren at Blytheville, Ark., where he has just taken up his ministry, are arranging to build at an early date.

—Brother and Sister Bayard Craig, of the Central Christian Church, Denver, Col., have just celebrated the tenth anniversary of their marriage.

—Marshall G. Long, who has been at Markel, Ind., for over three years, closed his work there November 5, and begins next Lord's day at Warsaw.

—W. C. Hull's departure from the church at North Tonawanda, N. Y., was deeply regretted. Tokens of esteem were presented to him and his wife.

—The Christian Woman's Board of Missions has enlarged its appropriation to Wisconsin in order that more work may be done among the Scandinavians.

—The Foreign Society has received $500 from a friend in California on the Annuity Plan, this being the fourth gift from this friend on this plan, so well is she pleased with it.

—L. W. McCreary, late pastor of the East St. Louis Christian Church has accepted a call to the Hamilton Avenue Christian Church, St. Louis, and has entered upon his work.

—Bruce Brown, of Mansfield, O., was selected to deliver the presentation address on the occasion of the dedication of the drinking fountains presented to the city by the Christian Endeavor Union

—The Foreign Society is soon to issue a new and attractive birthday box for the children in the Sunday schools to gather offerings to go toward the Children's day offering, the first Sunday in June.

—Our latest advice is that the temperature of B. E. Utz, of the Central church, Spokane, has been slowly lowering, but it may be some time before he is out of the hospital.

—Preparations are being made by the church at Harrodsburg, Ky., where M. G. Buckner is pastor, for a great meeting with the Brooks brothers, following the Pittsburg campaign.

—Frederick A. Mayhall, who recently resigned as pastor of the Hamilton Avenue Church, has formed a law partnership in St. Louis, with the firm of C. L. & P. W. Moss, and will enter upon the general practice of law, his office being in the Roe Building, No. 510 Pine Street.

—The trustees of Washington Christian College have just created a system of tuition scholarships for all ministerial students of the church district of Delaware and the District of Columbia.

—There is at last an "American Revised New Testament" in larger type, and we have a good stock of these in "Bourgeois," selling at 60 cents, 80 cents and $1.10, according to the binding.

—The Christian Woman's Board of Missions appropriates $1,000 a year toward the work of the New York Christian Missionary Society, and $2,000 to the Chicago Christian Missionary Society.

—The date of the dedication of our church at Mobile, Ala., is definitely fixed for November 19. A general invitation to attend is extended to the brotherhood by Claude E. Hill and his congregation.

—"That They May All Be One," by Amos R. Wells, the editor of "The Christian Endeavor World," is one of the strongest books from the "outside" that we have seen and sells for 75 cents postpaid.

—That excellent book, by Senator Albert Beveridge, "The Young Man and the World," is $1.50 postpaid, and is another fine Christmas present from father, mother or sister to the young man of the world.

—Our church at Belle Center, O., is passing through one of the most fruitful seasons in its history. A corner lot in a fine location has been secured and about $4,000 have been subscribed towards a new build-

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

ing, which will be erected next summer. H. E. Beckler is the minister.

—S. V. Williams, of LaPorte, Ind., with his wife as leader of song, will begin a meeting for D. S. Domer at Beaver City, Neb. Brother Williams was assistant to John L. Brandt during the World's Fair period.

—The last report from Denver is that the mortgage on Brother Tyler's church is down to $2,000 and that efforts are being made to make it possible to wipe out the indebtedness by December 3. A meeting is to be held by Homer Wilson.

—We receive many news items about ministers being called for a second, third or fourth year's service. Would it not be much better for churches to make calls for indefinite periods or as long as both pastor and people are satisfied?

—B. A. Abbott has just celebrated his eleventh anniversary at the Harlem Avenue Church, Baltimore. Several of our churches in that city will engage this month with other prominent Protestant churches in a union evangelistic campaign.

—The receipts of the Foreign Society for the month of October amounted to $5,582, a gain over the corresponding time, 1904, of $1,529. This is a good start on the new missionary year which points toward $300,000 for Foreign Missions by September 30, 1906.

—The first Lord's day in December is the day set apart for placing the work of the Christian Woman's Board of Missions before the churches. It is hoped it will be widely observed and that the offering will help forward the great work of this organization.

—Leander Lane has just closed one year's pastorate with the church at Santa Anna, Cal. During the year there were 130 additions to the membership, 54 being by baptism. A new building is now contemplated, though the present one has been much improved.

—Miss Mattie W. Burgess, well known and loved as a missionary of the Christian Woman's Board of Missions, sailed for India, her chosen field, on the S. S. Pannonia, November 1. She will have charge of the Mahoba Orphanage, a responsible position for which she is well fitted.

—A. C. Smither has just preached his 1200th sermon to the congregation of the First Christian Church, Los Angeles. Brother Smither's is now the longest pastorate in the angel city, and he has a record of over 1,600 additions to his church in his fifteen years experience there.

—The Northern Idaho Missionary Board is desirous of opening correspondence with a good evangelist to work in that district. A man who can lead the song service is needed. Send terms and recommendations to W. L. McCullough, Clarkston, Washington.

—Sumner T. Martin reports that he has just had a card from the repular pastor of the church at Pasadena, Cal., Frank M. Dowling, who is resting and recuperating on his ranch at Covina, suggesting as a watchword for the congregation, "The New Church Building Started Within the Year." "I think it will be done," adds Brother Martin.

—B. L. Allen has begun preaching for the church at Tullahoma, Tenn. Brother Allen has served as State C. E. Superintendent for the Christian churches in Indiana for nearly four years, and was minister of the Morris Street Church of Indianapolis. He was also associated with some of our religious papers.

—The Christian Woman's Board of Missions has made an appropriation of $250 toward the salary of E. E. Crawford, of Albuquerque, N. M., in order to help the Albuquerque congregation in its struggle to build a church home, and $500 toward the support of the minister of the Winnipeg (Manitoba) church.

—Rev. W. C. Bitting, D. D., of New York, has been called to the pastorate of the Second Baptist church, this city, and began his pastorate here last Lord's day. Dr. Bitting is one of the ablest ministers among the Baptists and we are glad to join in the welcome to him to our city. He has come to a great field and we trust he may accomplish a great work.

—In another column we publish some questions concerning personal religious experience which Brother E. S. Ames desires to have any competent person answer. Brother Ames will present some results of this inquiry in one or more articles in The Christsan-Evangelist, and we will be glad if our readers will co-operate with him in this investigation.

—Percy G. Cross writes from Hope, Ark., his new field of labor, as follows: "The work has started splendidly here. Large audiences. Five confessions yesterday. Results far-reaching. Every one is happy. The disciples here are a royal body—loyal, willing to work—giving me magnificent support. This is encouraging to any preacher. We fully appreciate The Evangelist. May it continue to grow and go."

—Mr. and Mrs. W. E. Gordon, Dr. Rosa Lee Oxer, Miss Daisy Drake and Miss Caroline Pope, missionaries of the Christian Woman's Board of Missions, who sailed for India October 7, were in the great storm that caused the Campania's disaster. Their ship, the Columbia, was uninjured, but they were two days overdue when they arrived in Glasgow, Scotland, October 17. The party will spend some days in Scotland and England ere re-embarking for India.

—Dr. W. E. Macklin and family, missionaries of the Foreign Society to Nankin, China, who have been in America on a much-needed vacation, sailed on their return trip from San Francisco on the Siberia, November 4. Dr. Paul Wakefield and wife, of Springfield, Ill., went out with them on their first term of service for the Foreign Society. Dr. Wakefield is a son of Prof. E. B. Wakefield, of Hiram, O. Mrs. Wakefield is the daughter of Dr. and Mrs. V. T. Lindsay, of Springfield, Ill.

—We are in receipt of the first number of the "Hudson Valley Christian," a little paper brought out by G. B. Townsend, of Troy, N. Y., which it is hoped will be the medium of bringing the churches of Christ in eastern New York into closer fellowship. From it we learn that Brother Townsend's flock has begun to make improvements in its building at a probable cost of $1,500, and that the fall and winter work of the Third Avenue Church has never been more hopeful. The church at Poestenkill have adopted a daily payment plan for the liquidation of their indebtedness in two years' time, and J. P. Lichtenberger has raised a fund of $5,000 to apply on the debt of the Lenox Avenue Church, of New York City.

—E. T. Dougherty, of Wabash, Ind., still remembers that trip in The Christian-Evangelist special to San Francisco, and in a business letter to Brother Hoffmann, of this company says: "You ought never in all your blessed days hear the last of the painstaking care you lavished upon your excursion 'west,' and the joy and satisfaction it afforded all having part therein." It was Brother Dougherty who caught the biggest fish at Catalina Island, the thrill of which he will never forget in all his "blessed days"!

—The annual report of the corresponding secretary of Oklahoma, J. M. Monroe, shows forty-two church buildings were erected the last year and forty the year before. Ninety-six churches have been built during the two and a half years he has been corresponding secretary. This is an average of one every ten days. The other lines of mission work were carried forward, such as holding meetings, organizing churches, locating preachers and reviving weak churches. This work has been done by the corresponding secretary and five living link missionaries.

DO GOOD

With your money and enjoy an income from it while you live by giving to the Foreign Christian Missionary Society on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about $250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

F. M. RAINS, Cor. Sec., Cincinnati, O.

—The poetic muse that hovers about our office sometimes perpetrates ridiculous rhymes, as the following, for instance:

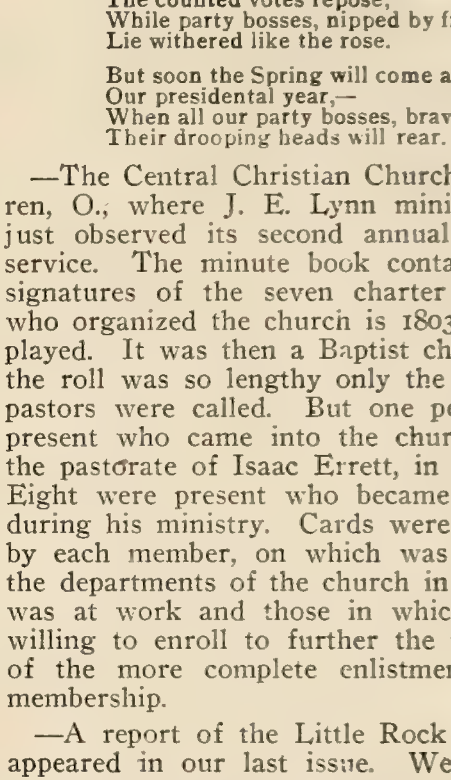
"The melancholy days are come
The sadddest of the year,"
When party lines are fading out
And bosses shake with fear.

Heaped in the ballot boxes, safe,
The counted votes repose,
While party bosses, nipped by frost,
Lie withered like the rose.

But soon the Spring will come again,
Our presidental year,—
When all our party bosses, brave,
Their drooping heads will rear.

—The Central Christian Church at Warren, O., where J. E. Lynn ministers, has just observed its second annual roll call service. The minute book containing the signatures of the seven charter members who organized the church is 1803 was displayed. It was then a Baptist church. As the roll was so lengthy only the names of pastors were called. But one person was present who came into the church before the pastorate of Isaac Errett, in 1851-1855. Eight were present who became members during his ministry. Cards were filled out by each member, on which was indicated the departments of the church in which he was at work and those in which he was willing to enroll to further the movement of the more complete enlistment of the membership.

—A report of the Little Rock campaign appeared in our last issue. We have received from Brother Jessup another account which goes to show that the primary



FREE

Genuine Calendar Watch keeps correct time and gives day of Week, Month, changes of Moon.

To quickly introduce the Celebrated Electric Balm Toilet, Bath and Complexion Soap we offer these rare and expensive Calendar Watches **ABSOLUTELY FREE** to every one answering this advertisement. We also send package of Soap. Enclose Stamp for postage. Address, **Standard Soap Works, New York City, P.O. Box 105 Dept. 224 A**

purpose of the campaign was to put on its feet the Second Church, which is a comparatively new organization, started by Brother Jessup and the First Church, and since looked after, as far as his medical practice would permit, by T. D. Stanley. On the day before the meeting closed a lot—the best in the neighborhood—was purchased for $4,000, and a suitable man to do regular pastoral work is now being sought, correspondence already having been entered upon. The resolutions of the church and the commendation of Brother Jessup speak very highly of the work of R. H. Fife as preacher and Edward McKinney, of Dorsey, Ill., as leader of the music.

—Percy G. Cross, Hope, Ark., writes: "Accept my congratulations for State Mission number of THE CHRISTIAN-EVANGELIST. The call of the states is truly heart-searching. My heart was made sad, though, for Arkansas was conspicuous by her absence." But Arkansas, with a few other missing states, was invited to sit at our board with the others, but for some reason failed to respond. Brother C. adds: "Glad to notice several strong men coming into old Arkansas. Brother Ellis, at Bentonville; Purless at Siloam Springs, and Paragould has just secured a strong minister to take up the solid work that Brother R. O. Rogers labored so long and efficiently to build up under God's guidance. Such brethren as Ragland, Edmonds, Jessup, Kincaid and the old-young giant, Browning, have labored long for the awakening, and many of us are constrained to believe it is at hand."

* *

Church Extension Receipts.

Comparative statement for October, 1904, and October, 1905:

	1904.	1905.	Gain.
From churches	$4,606.86	$6,513,84	$1,906,98
From Individuals	2,122.75	1,462,51	*660 24
Total gain for October			$1,246.74

*Loss.

In October, 1904, there were 370 contributing churches and in October, 1905, there were 367. There were three less contributing churches this year than last, but the churches this year sent $1,906.98 more money. Many of our strongest city churches have not sent their offerings and multitudes that could afford to send smaller amounts have had no fellowship. A great brotherhood should never allow a newly occupied field to be lost for lack of a building. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

* *

Send for One.

It is a pleasure for us to call attention of our readers to the advertisement of the Mermod, Jaccard & King Jewelry Company of St. Louis, as it appears in the form of a coupon in this issue of our paper. This jewelry house is the largest and among the most reliable in this country, or perhaps in any other country. By cutting out the coupon referred to, filling in your name and address in the space provided, and forwarding to the jewelry house you will obtain, without charge of any kind, a book (catalogue) of 338 pages, containing cuts and descriptions of thousands of articles, some of which you will need, and you will oblige us at the same time. By referring to your catalogue and ordering accordingly, you may be sure that the article will be in all respects as represented. Some of our readers may be keeping a file of THE CHRISTIAN-EVANGELIST and, for that reason, hesitate to cut out the coupon; to such we will send, on request, an extra copy of this week's issue.

Send for it today, at the suggestion of THE CHRISTIAN-EVANGELIST, and you will help yourselves and us at the same time.

Every Sentence Plain

Heretofore more than the average education was required to read the Bible with perfect understanding of every sentence, because the language used was that of 300 years ago, and since then many words have become obsolete or have changed their meaning. To remedy this **THE AMERICAN STANDARD**

Revised Bible

was issued after 29 years' labor by great Bible scholars, who re-translated the Scriptures into the plain, every-day English of the present time. To read it is to perfectly understand every word.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c to $18.00, according to size and binding. ☞ We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, telling why the Bible was revised, how it was done, with sample pages, bindings, etc., of the many styles issued. Send your name on a postal card, **with the name of your bookseller.**

THOMAS NELSON & SONS, Y-37 East 18th St., New York

Century Simultaneous Revival.

PITTSBURG, PA., Nov. 4, 1905.

The first week of the Century Simultaneous Revival has closed with splendid achievements all along the line. The results at every particular point from which reports have been made are beyond the first week of any previous meeting at the same place. Excepting Hallowe'en, the attendance has been excellent, although no church now has its audiences swelled by visiting members of neighboring churches. There have been over two hundred additions. The number, including those who come Sunday, will be telegraphed Monday. But best of all is the pronounced success of the noon services in the old Third Presbyterian Church, down town. Large congregations, about eight hundred each day, have gathered there and the influence of this central service has been a benediction on the churches. Moreover, this great city is becoming aware of our presence and during the next three weeks, we believe, will hear with interest the message that we have to bring. We ask the prayers of the brotherhood.

W. R. WARREN, Sec.

Special to THE CHRISTIAN-EVANGELIST.

PITTSBURG, PA., Nov. 6, 1905.—There were four thousand at the central meeting, in spite of rain. The city is beginning to notice. Reports to date: First, Allegheny, 74; Observatory Hill, 4; Shady Avenue, 15; Bellevue, 9; Braddock, 2; Carnegie, 1; Crafton, 1; Homestead, 30; McKee's Rocks, 10; Pittsburg, First, 10; Belmar, 36; Central, 32; East End, 5; Fourth, 2; Herron Hill, 4; Knoxville, 25; Squirrel Hill, 5; Turtle, 12; Wilkisburg, 23; Beaver Falls, 3; Meadville, 3; Connellsville, 27; Newcastle, First, 5; Central, 14; Charleroi, 8; Washington, First, 27; Second, 4; Scottdale, 1. There have been 243 confessions and 159 additions by letter. W. R. WARREN.

* *

Butler College Semi-Centennial.

On November 1, Butler College, Indianapolis, observed the fiftieth anniversary of the opening of its first session. The formal celebration of the semi-centennial was postponed until later in the year—as the Columbian and Louisiana Purchase Expositions occurred a little after the even anniversaries of the events, which they commemorated. The birthday of the institution, however, was celebrated with a service, at which there were addresses by Mrs. N. E. Atkinson, the only surviving member of the first graduating class, the class of 1856, former President Scot Butler, and Dr. A. W. Brayton, a member of the college board. Mrs. Atkinson's address was reminiscent and personal. President Butler's was in his warmest and richest vein—poetic fantasy mingling with sage advice and spiced with subtle humor. Dr. Brayton, medical expert, all-round scholar and philosopher, blessed with a sense of appreciation as wide and deep as his appalling fund of information, was at his best.

It was not a formal observance, but a somewhat impromptu exercise to mark the day and to suggest to the students and alumni some of the things which the college has stood for and for which it hopes to stand in the next half century. The present flourishing condition of the college, with its increased attendance and prospect of largely increased endowment, conduced to an observance of the day in the proper spirit of joy and thanksgiving. W. E. GARRISON,
President of Butler College.

* *

Preachers Take Notice!

The 1906 Year Book is being prepared if you wish your name and address printed correctly, send same at once to the home office, addressing, Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

* *

As Seen from the Dome.

(*Continued from page 1453.*)

preacher's sermons, lectures and writings of every kind, selected with great care and intelligent discrimination, with a happy introduction by Dr. Francis E. Clark, and illustrated with cuts of the old chapel and the present Vermont Avenue church building, of the churches which have grown out of our Vermont avenue congregation and of the pastor in 1875 and 1905. This volume may be had of the "Christian Endeavor World," or of J. M. Pickens, 1303 Wallach Place, Washington, or of the Christian Publishing Company, St. Louis. It is purely a labor of love and any proceeds go for the missionary work of our Christian Endeavor Society.

* *

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. WALDING, KINNAN & MARVIN,
Wholsesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly from the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

The Young Man From Middlefield

A Story of Christian Endeavor

By JESSIE BROWN POUNDS.

Cloth, 257 Pages, 75 cents Post-paid.

CHRISTIAN PUBLISHING CO., - St. Louis.

NEWS FROM MANY FIELDS

Colorado.

The churches of Colorado are entering upon the greatest missionary campaign of their history. At the convention in August the board recommended that we keep our financial motto where we placed it two years ago, that is, $2,500 for state work. The committe on recommendations indorsed the report. But in the discussion Bro. A. E. Pierce, treasurer of the board, put our faith to the test by moving to amend by making the amount $3,000. This provoked a lively discussion, but was adopted with enthusiasm. A great undertaking for 42 churches and less than 6,000 members. But the west is characterized by largeness, including large enterprises and endeavors Therefore, with faith and courage we have set ourselves to the task.

At the convention of 1898 an era was begun which we will call the period of greater self-support. Colorado had made a fine record prior to that year, $846 was the most that had been raised in any one year for state work. At that convention it was decided to raise $1,000, and over $1,200 was raised that year. The next year the sum went beyond $1,400, the next over $1,500, the next not quite $1,500, the next $1,593, the next $1,629, and the year just closed, $1,483. A large number of uncollected pledges remain from the year just closed, which will be received yet.

Two plans have been used in the Colorado work, viz: that of spending most of the funds in the support of one or more evangelists, the other of supplementing the salaries of pastors in weak churches, until the churches could support themselves. The former plan was used mostly in the earlier days of our work, the latter has been used most for fourteen years. But during these years evangelistic effort has not been lost sight of. And for the last two years larger efforts have been made in that direction than for some time; and we expect to do more each year on that line. But the plan most used has brought substantial and permanent results. During the fourteen years mentioned 28 churches have been organized or revived and made permament. This is almost one church established for every thousand dollars of missionary aid received. Colorado cheerfully acknowledges its great indebtedness to the Christian Woman's Board of Missions.

During the last missionary year nine fields have been aided, and seven men supported as their ministers. Steady progress has been made. Special evangelistic efforts have been made in each field helped. Two of the fields are important educational centers—Greeley and Golden. The former is the seat of the State Normal School. F. D. Macy was minister. The chief work was the building of a tabernacle, which is now almost paid for. Golden is the seat of the State School of Mines, a technical school of the first rank. J. W. Maddux is minister. Here also the special work has been in behalf of a building, a permanent and modern house of worship. This is now the chief work before the church. Rifle, with R. M. Bailey as minister, is building. This is an important business center in western Colorado. Meeker and Grand Valley, other fields to which Brother Bailey ministers, are hopeful fields. At the former Flourney Payne, of Denver, is now in a meeting. Wray, with C. G. Johnson as minister, is making steady progress in paying its obligations to the Board of Church Extention. Windsor, where E. J. Harlow labors, is making steady progress toward permanent work. J. Bennett is about to begin a meeting there, from which good things are expected. Florence is in the building enterprise, and has set before itself the task of completing their house this year. Ward Russell is pastor. Paonia had Walter Carter as minister six months. Good progress was made in additions and influence.

Of the future: It is great beyond words to express. Colorado is central in the great west. Her resources are many and abundant. Her people are enterprising and enthusiastic. Colorado is a great mission field, and now is the time to enter it.

Already the notes of victory are sounding as we enter the new year's work. Years ago we had a church at Sterling. It was built in boom times, and afterward the boom in the town and in the church broke. After a time the church could not maintain a minister longer, and they were without one for ten years. The building, not well located, was sold, and the debt to the Board of Church Extension paid. A church was organized at Atwood, a small point six miles distant. It has made good progress. After efforts in vain to find a man who would undertake the work of re-establishing the work at Sterling, J. K. Hester was found, and things are moving. Within two days after he and the corresponding secretary arrived upon the field a lot, with residence upon it, had been purchased. This building will make a parsonage. A tabernacle is already in course of erection, and will be ready for use before January 1. This was undertaken less than a month ago. It will be successful. J. K. Hester seems to possess a special adaptation to work in fields which many would call hopeless.

Sterling is but one example. Many important towns and cities, business centers, with fine futures, await this work, and must be entered before they are beyond our reach.

Let every church in Colorado at once take an offering for the state missions. To raise the $3,000 we must increase last year's gifts one hundred per cent. We can do it; will we do it? The help of every pastor, elder, Sunday school superintendent, Christian Endeavorer and member is needed. Let all wheel into line and march forward to the greatest year's work in the history of our great commonwealth.

Leonard G. Thompson, Cor. Sec.

Denver, Col.

* *

St. Louis Letter.

Additions to the local churches inside the city during the past month numbered 111.

The writer of the St. Louis letters was quite busy during the month of October performing marriage ceremonies. He united in marriage, on October 3, Mr. Arthur Johnson and Miss Olive Jones, of this city; October 17, Mr. George Whitney, of Decatur, Ill., and Miss Barbara Rupp, of Springfield, Ill.; on October 18, Mr. John W. Pearce, of Memphis, Tenn., and Miss Laura Bencini, of this city; on October 24, Mr. Elliott West and Miss Phoebe Spence, both of St. Louis; on October 25, Mr. Benjamin Hüber and Miss Bessie Hess, and on the same day, Mr. John Bauer and Miss Amanda Trautwein, all of this city. Most of these people are members of the Compton Heights Church.

The Business Men's Association, of the Compton Heights Church, had a very interesting sociable and entertainment in the church early in October. The whole church is getting ready for the annual meeting and roll-call to be held about December 4. We have had a beautiful fall work. The Sunday school has passed the 500 mark in enrollment, and the workers are busy endeavoring to get the regular attendance up to 400. We have additions nearly every Sunday, and very few weeks pass without using our baptistry. Our women have entered the autumn work with enthusiasm, and have already made quite a little sum of money, besides giving their help in many other ways. We have one of the finest intermediate Christian Endeavor Societies in the United States. They have enrolled over fifty members, and they work like beavers.

John L. Brandt has been holding a series of meetings with his former assistant, Brother Helser, of California, Mo., recently. Have not heard the results. R. A. Omer, of Camp Point, Ill., has been with Brother McFarland, of the Fourth Church, in special meetings. A good interest was awakened. Our city evangelist, Brother Maxwell, is with Brother Ireland, of Carondelet, in a special meeting.

Our Business Men's Association of the city had an interesting and profitable sociable and informal dinner at the Union Avenue Church recently. After dinner the evening was spent in discussing the question of missions and enlargement in St. Louis. It was decided to buy a lot for a new mission at once, and an effort will be made to plant at least two new missions each year in this city. Our people are awakened on the subject of city missions as they have not been for a long time.

At the preachers' meeting, October 23, it was decided to begin preparations for a series of simultaneous meetings to be held in this city next fall. A committee was appointed to take the matter up with the churches at once, to get them all enlisted so that they will begin preparations at an early date. We feel that a movement of this kind ought to be thoroughly organized before we go into it.

The Hamilton Avenue Church has called Brother McCreary, of East St. Louis. He is a rustling young preacher and will do a good work wherever he is put.

The Old Orchard brethren have dedicated their new house and are as happy as a bride in her new home. If any of our brethren should be in the city on any Monday morning we will appreciate a visit from them to our preachers' meeting. Our meetings are held every Monday (except the last Monday in the month) in the building of the Christian Publishing Company, 2712 Pine street, at 11 o'clock. Just pull the latch, and walk in, and you will be welcomed.

F. N. Calvin.

* *

SCALP HUMOR WITH LOSS OF HAIR

Merciless Itching Made Him Wild. Speedy Cure by Cuticura Soap and Ointment.

"For two years my neck was covered with humor, spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation and merciless itching made me wild. Friends advised Cuticura Soap and Ointment, and after a few applications the torment subsided, to my great joy. The sores soon disappeared, and my hair grew again as thick as ever. I shall always recommend Cuticura." (Signed) H. J. Spalding, 104 W. 104th St., N. Y. City.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

State Work in South Dakota.

South Dakota mission work moves on slowly, but we believe surely; $1,211.68 were spent last year in state mission work. For the past two years it has been the polity of the State Mission Society to devote a part of the money available to the supplementing of pastors' salaries at the weaker places, thereby enabling them to have a more competent class of preachers. Meanwhile, special evangelistic efforts have been sustained at several points. During the last missionary year three churches have been established and a fourth one partially organized. We hope to do greater work in the future. This is a great big country, and the need is great. The preaching force is entirely inadequate to the need. The people are liberal in proportion to their number, and after there are a few more strong churches here, the work will move more rapidly. I look for the time when there will be a great forward move in this state.

There are many opportunities for the school teacher who can preach. His teaching makes it possible to live and work in places where a living remuneration would be impossible for the few Disciples. Many small congregations that could not support preaching otherwise, could considerably augment the pay of the consecrated teacher who could preach for them on Sunday. We have one or two splendid examples of good work done in this way. These examples might be duplicated a score of times if we had the men. We are buckling up our armour and mean to push forward.

O. E. Palmer.
Armour, S. D. Secretary-Evangelist.

* * *

Oregon.

The field is full of promise. The numerous calls for assistance are but indications that our opportunities are multiplying. We live in a splendid state and are a prosperous people. A little systematic generosity would enable us to pay our indebtedness and enter a number of new fields this year. We ought to assist our brethren in Baker City, a town with a population of 7,000, to organize. Astoria, with a population of 9,000, awaits our coming. Oregon City, with a population of four thousand, is, as yet, untouched. In all of these places we have earnest brethren and sisters who are anxious to organize and get to work. The assistance they require, we are able to give. Every Oregon town and hamlet represents a door of opportunity for the Disciples of Christ.

Our method of taking the offering this year is: Let the churches which have preachers allow them to go out and hold a missionary meeting, supporting them while they do so, then add the proceeds of this meeting to their own offering for state work that a double portion may be given to this work. If you have not taken the offering, do so at once. Albyn Esson.

Silverton, Ore.

* * *

Ovarian Tumor Cured by Anointing With Oils.

Pittsburg, Texas.

Dr. D. M. Bye Co., Indianapolis, Ind.

Dear Doctors—It has been some time since we wrote and I thought I would write you a few lines to let you hear from us. This leaves wife in fine condition. She goes where she pleases and is still improving in health and flesh. Glad to have to say to you that she is permanently cured of the tumor. We are still receiving letters of inquiry. Persons that have written to us some months past, now write to me asking what we think of Dr. Bye's treatment now, and if we think she is permanently cured. Dear Dr. Bye, we feel under many obligations to you for wife's recovery from what we thought was certain death. May God bless you continuously in your labor of love. Yours truly,

S. W. Jones.

Free book on cancer will be sent to those interested. Address the Home Office DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

DEDICATIONS.

HIGHLAND, KAN.

We dedicated a new church building October 29. Brother Walters, of Webster City, Ia., was in charge. This is a town of 800, the seat of the earliest mission (Presbyterian) in the state. The Christian Church here numbers about 160. The present building was erected over a year ago, but on account of a disastrous bank failure the dedication was postponed. However, the church has grown steadily in numbers and zeal, so that when Brother Walters asked for $1,060 to clear the building of incumbrance, $1,475 were pledged. At the evening meeting this sum was swelled to $1,600, making possible the purchase of new pews. The church, which is by far the most beautiful in the county, cost only $7,000. Brother Walters is a decided success in work of this kind. He is now in a meeting at McPherson, Kan. We are rejoiced over the bright prospects for the future.

Hugh Lomax, Minister.

OLD MONROE, MO.

A new society of eighteen Disciples has been organized by O. J. Gary at Old Monroe, Mo., and on October 29 a new union church was dedicated, the sermon being preached by E. M. Carr, of Canton. The lot, which is situated in the center of the town, cost $150, the building about $1,600. This has a tower, belfry and vestibule on one corner and pulpit, platform and choir loft on the opposite corner in the interior. The entire church floor is covered with a handsome all wool ingrain carpet. When all bills are paid it is estimated that there will be about $350 incumbrance, drawing 6 per cent.

ROFF, I. T.

Our new house of worship at this place was dedicated by Bro. S. R. Hawkins, of South McAlester, corresponding secretary of Indian Territory missions, on October 29. We needed $275 to meet all obligations, except a loan of $400 from the Board of Church Extension, and we secured $283.

The cost of the house, which will seat 300, was about $2,500. It is a result of the sacrifices of consecrated men and women; sacrfices such as few in the old states ever know. When I began work here two years ago there was a membership of 32, with no property, but there was an opportunity and we improved it.

We now have 137 members and successful departments. During the progress of our building we took the collections for foreign, home and territory missions and for church extension and orphans' homes. Though the offerings were not large, we wanted a fellowship in the good work.

I think this is a fair sample of what can be done in many places in the Indian Territory by a prayerful practice of faith and work. E. S. Allhands.

ARBELA, MO.

The new church at Arbela, Mo., has been dedicated. This is the youngest mission of Scotland county work. A little over one year ago the county evangelist held a meeting there in the Baptist church. Later a move was made which resulted in a beautiful little building. M. J. Nicoson, of Memphis, had charge of the dedication. Six hundred dollars were needed to pay the debt and $698 were raised. J. M. Jayne, the county president, was there and his work had much to do with the success of the day. Preachers present and assisting in the services are C. A. Hicks, J. D. Bruce, C. V. Pearce, J. A. Grow and Rev. Little. M. J. Nicoson.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley 106 N. Pryor Street, Atlanta, Ga.

GET MONEY—I DID—GOT $301.27

In 2 weeks doing plating, writes M. L. Smith of Pa. (used small outfit), **Start as Smith did**—that's easy—hundreds already started—new ones daily—money coming in—goods going out. People everywhere have tabl ware, watches, jewelry, etc, for the **"Gray Plating Man."** Practical outfits, all sizes, heavy plate, **guaranteed**, pure gold, silver, nickle metal plating, equal to new goods, latest process, taught free quickly, **experience unnecessary**. All easy, secrets exposed. **Own and Boss a business at home or travelig all or part time** that **pays $15 to $50 weekly**—you can. Write today for new offer, sample, and hundreds letters from successful agents—free to all. Gray & Co., Plating Works, 82 Miami Bldg, Cincinnati, O

Why Experiment?

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.

The Favorite "Effervescent"

Sold on merit more than 60 years.

Does away with **CONSTIPATION** and **BILIOUSNESS**; Stops **HEADACHES** and **INDIGESTION**; Expels *Rheumatic* and *Gouty* poisons; Relieves *Morning Sickness*; in so satisfying a way as to make it

THE IDEAL FAMILY REMEDY

At Druggists, 50c and $1, or by mail from THE TARRANT CO., 44 Hudson Street, N. Y

SUBSCRIBERS' WANTS

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

WANTED—Investors to take stock in bank established. Will bring large returns on money invested. Guaranteed safe. Address Banker, care Christian-Evangelist, St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

500 HOMES FREE and 20 acres good land, is paying 12 per cent now, endorsed by the best people, a Christian enterprise, for our people. Are you interested? A 2c stamp will get Booklet, full information. C. H. McMullan, Greenville, Ala.

CATARACTS AND CROSS EYES

Robt. McLaren, Ludington, Mich., was crosseyed and nearly blinded with cataracts. In a recent letter he expresses his enthusiastic gratitude for his eyes have been cured without the knife and with absolutely no pain or inconvenience. Let me send you his letter. At your own home the

Madison Absorption Method

will do the same for you if your eyes are in any way troubling you. If you see spots or strings, beware of delay, for delay means blindness. Cross eyes straightened without the knife by a new method which never fails. Write for my latest book on the eye which will be sent FREE. A postal will do--Write today.

P. C. MADISON, M. D., Suite 2?0, 80 Dearborn St. CHICAGO

Iowa Bible School.

At the state convention in June it was decided to make some radical changes in the work. In the first place, the "Evangelistic Work," done by our workers, the holding of protracted meetings, was abandoned except in the rare cases where an institute grew into a meeting. Then, to get out of the way of State Missions and other interests, the Rally day in September, on which we made our appeal for funds, was abandoned. In its stead we were to combine with the American Board and push Boys' and Girls Rally day in November and divide receipts. The schools which were to pay direct were asked to pay quarterly.

The financial result for the first four months, so far as the schools are concerned, is that the offerings have been by far the smallest in the history of our work. On the other hand, the amount of work called for and done, and the money received for field work is greatly in excess of that of any other year.

Whether Iowa is willing to support an exclusive Sunday school work is a question which is yet to be solved. If the schools and the preachers simply neglect to send in the money to support it, it will die. That is all that is necessary to kill it—neglect it. On the other hand, a rally by its friends between now and Christmas will insure its triumphant continuance. Write me what you will do. J. H. Bryan.

❖ ❖

Plan of Work in Kansas.

The last state convention set a new pace for the coming year in state missions. It means "enlargement," in big letters. The impression that we had been working on "a five cent basis" too long seemed to be the universal sentiment. The time had come for a forward movement.

Accordingly the Committee on Future Work brought in a report recommending that an additional state evangelist be placed in the field, on a guaranteed salary, making two state evangelists thus supported. Also that a Bible school superintendent be employed on a guaranteed salary, and that he be one of the best that can be obtained in the brotherhood.

The rally cry was raised to eight thousand dollars, and a diligent effort is to be made to secure an offering from every church in the state.

The above recommendations represent a distinct advance, and this addition of new workers means an additional financial outlay on the part of the state board, though these workers are to raise all they can on the field. They are to work mainly among our weaker churches and schools where the need is greatest, consequently the field support will necessarily be limited. Here will be, therefore, a splendid opportunity for those who are strong to help support the weak.

In addition to the evangelistic work which must be supported the state board has received numerous appeals for aid to support weak churches in the employment of a preacher. There are many of these, and all are deserving. They are looking to the state board, for there is no one else to whom they can go. There are eleven congregations whose doors are closed, no meetings of any kind being held in these buildings. Recently two of them were sold for debt. Brethren of Kansas, if these doors are ever opened for the proclamation of the primitive Gospel, the state board should, nay, will have to, take the initiative, but the board can not do this unless the brotherhood of the state places the means in the hands of the board. At the last meeting of the state board it was decided to make no appropriations for mission points until the January meeting, thus giving time for the churches to take the offering for state work on state day, November 5.

Therefore, it all depends upon what the churches do during November. "It is up to the churches." There was never a time when so much depended upon this date. The preachers and churches hold the key to the situation. They can untie the hands of the state board, or they can let them remain tied during the entire year.

And we are encouraged to believe that the response will be generous and universal. Orders are coming in every mail for pastoral letters and collection envelopes which we are furnishing free. Up to the present writing cheering words have come from the following brethren: C. A. Finch, F. E. Mallory, F. H. Bentley, Topeka; Homer Foltz, Oakland; F. W. Emerson, Yates Center; W. M. Berkeley, Marion; W. W. Blanchard, Stockton; J. Ed. Stevens, Goodland; L. S. Ridnour, Osawatomie; L. W. Myers, Blue Rapids; Chas. S. Early, Ottawa; Ernest E. Denney, Pittsburg; F. M. Branic, Junction City.

Brethren, let Kansas missions have the right of way during November. We await your response with anxiety. An offering from every church and a gift from every member must be the motto.

In behalf of the state board,

W. S. Lowe.

❖ ❖

Changes.

Allison, J. P.—Bellaire, to 226 Quinby avenue, Cleveland, O.
Ambrose, H. H.—Great Bend, to Fredonia, Kan.
Abberley, R. W.—Minneapolis, Minn., to 2523 Ingleside avenue, Walnut Hills, Cincinnati, O.
Allen, B. L.—Indianapolis, Ind., to Tullahoma, Tenn.
Brooks, James H.—Clarendon, to Blytheville, Ark.
Braine, F. M.—Junction City, to Concordia, Kan.
Barney, Ennis M.—Mishawaka, to 48 Claypool Bldg., Indianapolis, Ind.
Fields, Mrs. W. H.—Beaver, Pa., to 152½ 15th street, Wheeling, W. Va.
Garn, H. M.—New Antioch, to 6 Kenilworth avenue, Lakewood, O.
Kellar, E. H.—Long Beach, to 89 Cypress avenue, Covina, Cal.
Kearns, F. V.—Nora Springs, to Mt. Auburn, Ia.
Mackay, A. E.—College City, to Colony Center, Cal.
Millar, David.—Jonesburg, to Bellflower, Mo.
Moore, Robt. W.—Colorado City, to General Delivery, Boulder, Col.
Owen, Geo. E.—Cheneyville, Ill., to Box 28, Salem, Va.
Read, T. L. —640 W. Adams street, to 8945 Exchange avenue, So. Chicago, Ill.
Porter, W. N.—Kansas City, Mo., to Box 503, Kinsley, Kan.
Redgrave, C. C.—Indianapolis, to Cambridge City, Ind.
Rossell, H. E.—Central Park, Mont., to St. Louis, Mich.
Taylor, W. M.—San Antonio, Tex., to P. O. Box 104, Salt Lake City, Utah.
Vawter, C. R. L.—Indianapolis, Ind., to Shelby, O.
Walker, C. L.—Mt. Auburn, to Brighton, Iowa.
Williams, J. J.—Mayfield, to Milan, Kan.
Zeigler, A. E.—Rockville, Md., to 3439 Oakwood Terrace (Mt. Pleasant), Washington, D. C.

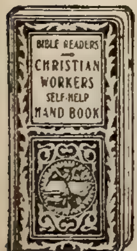
See IT-Its WORTH Seeing
Use IT-Its WORTH Using
Northfield Hymnal
BY GEO C. STEBBINS.
ITS SALE DOES GOOD
ITS USE DOES GOOD
5 Cents ROYALTY is Paid
"The Northfield Schools" on every copy sold.
Cloth Bound, $25 per 100, 30c. postpaid.
Returnable Samples mailed to "earnest inquirers."
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York or Chicago.

In the Heart of NEW YORK CITY

Passengers ticketed via B. & O. S-W. to New York are now landed at "New West-23d Street Terminal"—most convenient station in New York City; located in the heart of the Shopping, Hotel and Theatre district. In addition to electric cars, an Electric Cab and Carriage Service has been established, and popular prices prevail. Stop-overs are allowed at Washington, Baltimore and Philadelphia.

For full particulars, call on your nearest Ticket Agent or address

F. D. GILDERSLEEVE,
Ass't General Passenger Agent,
ST. LOUIS, MO.



BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c Morocco, 35c, postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago

AT A BARGAIN!
One New Reed Organ
First-Class Make. Fully Warranted.

W. D. CREE,
2712 Pine Street, St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to The Christian-Evangelist.

Pittsburg, Pa., Nov. 5.—I have been at this First Church, Allegheny, Pa., of which Wallace Tharp is pastor, seven days with 72 added; 41 to-day. We had 273 added here six years ago.—Chas. Reign Scoville.

Special to The Christian-Evangelist.

Canton, O., Nov. 5.—Four hundred and 7 added in 31 days. We are continuing. —Welsheimer and Kendall.

ALABAMA.

Mobile, Nov. 2.—Two accessions by letter and two confessions. Claude F. Hill is pastor.—James H. Robinson..

ARKANSAS.

Hope, Oct. 31.—Splendid services Sunday; four more additions—two confessions, two by statement. Largest audiences in history; turned people away Sunday night. Seven were baptized into Christ.—Percy G. Cross.

Hot Springs—Jewell Howard, of Plano, Texas, visited us for ten days and we had 13 additions.—T. N. Kincaid.

Marshall, Oct. 29.—Our meeting here will close tomorrow night. Ten additions so far. Had large crowds and fine attention. The church has engaged my services for another meeting in August, 1906 They will erect a new house of worship next year.—R. O. Rogers.

CALIFORNIA.

San Bernardino, Oct. 23.—Our work at San Bernardino is booming. We had nine additions last Sunday, making 17 so far this month. I organized a church at Rialto last Sunday afternoon. There will soon be a strong church there. I preach for them regularly every Sunday at 3 o'clock.—H. E. White

DISTRICT OF COLUMBIA.

Washington, Oct. 24.—Present at ministers' meeting: Pres. J. E. Stuart, E. B. Bagby, W. T. Laprade, Daniel E. Motley, F. D. Power, Walter F. Smith, J. E. Gorsuch, and the writer. Reports: Whitney Ave. (Walter F. Smith), one by letter; Thirty-fourth St. (Claude C. Jones), two by letter; Vermont Ave. (F. D. Power) 10—nine by letter and one confession; Ninth St. (E. B. Bagby), six—three by letter and three confessions; Fifteenth St. (J. E. Stewart, pastor and J. E. Gorsuch, evangelist), seven—six by letter or statement and one confession. Total 26—21 by letter or statement and five confessions. Beautiful Kimmel Memorial Hall adjoining Whitney Ave. church was dedicated Oct. 22 by F. D. Power. Meetings continue at Fifteenth St. and at H. St. churches.—Claude C. Jones, Sec.

FLORIDA.

Jacksonville, Oct. 30.—One confession at our regular morning service at Church Street Christian Church, three since last report. Our audiences are growing.—T. Henry Blenus.

ILLINOIS.

Lake Fork, Oct. 31.—Meeting closed Sunday night with 42 additions: 32 by confession: one from the Baptists, three restored and six by statement. This makes 108 additions to this church this year, and 123 additions on the field this year. Evangelist J. Bennett conducted the revival.—J. D. Williams, minister.

Jacksonville, Oct. 30.—Six added to this congregation last Sunday, all by letter. C. C. Smith, of Cincinnati, was with us at the morning service and gave us a splendid message on "Work Among the Colored People of the South." Our chorus choir of 40 young Christians is a prominent part of the regular church service.—Guy B. Williamson, assistant pastor.

Toluca, Oct. 30.—Six more added: two by letter and four by confession and baptism. This makes 13 additions at the regular services in the last four weeks. Audiences are twice as large as one year ago.—S. P. Telford, pastor.

Camp Point, Oct. 31.—Have just closed a revival at Lake Fork, Ill., with 52 added, J. D. Williams, pastor. Begin at Bement, Ill., Nov. 1.—Evangelist J. Bennett.

Danville, Nov. 5.—The First Church of Christ is in a revival meeting with 12 additions to date. F. G. Tyrrell, of Chicago, is the evangelist. We expect a great meeting. —J. H. Smart, pastor.

Arcula, Nov. 2.—Three baptisms last Sunday. This makes nine not previously reported.—L. T. Faulders.

Chicago.—The annual meeting (seventh year) of the Austin Christian church was held Nov. 1. Almost the entire membership was present. The church now numbers 201. There was a net gain of 40 during the year, 23 by baptism. Money raised for all purposes, $2,892.26 Gave to missions, $151.63. The present pastor, Geo. A. Campbell, has been with the church since January, 1898.

Aurora.—The church has had two additions, one by baptism and one by letter.—Jas. W. Miller, clerk.

Herrin, Nov. 5.—Closed a good meeting at Girard. We have begun a meeting here with W. A. Hunter.—C. A. Hill and wife.

INDIANA.

Waveland, Nov. 3—The three weeks' meeting at Brown's Valley resulted in six confessions and baptisms. J. C. Ashley donated his services for what the church felt like giving. The congregation was greatly encouraged and strengthened, while the whole community was deeply stirred.—S. D. Watts, minister.

Terre Haute, Oct. 30.—There was one confession at the College Avenue church last night and one added the Sunday before by statement. We will be able to occupy the Sunday school room of our new church about Dec. 1.—Leonard V. Barbre.

Edinburg.—Closed a three weeks' meeting with 38 additions. J. T. Adams, of Hartsville, led the singing. The local minister did the preaching. The hearty co-operation of the members of the church did much to promote the interest of the meeting. W. H. Book, of Columbus, preached three nights and gave his lecture to men Sunday afternoon. God is blessing the efforts of his people here, and every branch of work is advancing.

INDIAN TERRITORY.

Tulsa, Oct. 30.—Meeting with home forces closed with 25 additions; also two other additions unreported. We recently paid $117 on extension loan, put carpet in the church and secured a supply of song books and Bibles for the church. Our work prospers here, as is the case all over the Territory. —Randolph Cook, minister.

Checotah, Oct. 30.—We began a series of meetings yesterday. There has been little preaching here for a year; however, I find some splendid workers and a live Sunday school. One accession yesterday. Prospects are fine. Will want to correspond with some good, consecrated man with view to taking the work here. This is a fine town in a splendid country.—Frank L. Van Voorhis.

A Noted Minister and Doctor of Atlanta, Ga, Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

IOWA.

Des Moines, Nov. 4.—Our meeting is developing splendidly; 88 added at the close of the third week. Bright prospects for the future. Miss Pauline Wambaugh who assists me regularly in the work here is in charge of our meeting music, and rendering most efficient service.—Chas. S. Medbury.

KANSAS.

Junction City. Oct. 31.—I just closed a meeting at Sutphen Mills, Kan. Ten additions.—F. M. Branic.

Hoisington, Oct. 30.—One restored.—F. M. McHale.

North Topeka, Oct. 30.—Evangelist J. W. Garner, of Perkins, Okla., closed a two weeks' meeting last night with 20 accessions—three by primary obedience, four from the denominations and the remainder came from our own congregations elsewhere, either by statement or letter. A good meeting.—F. H. Bentley, pastor.

Chanute, Oct. 30.—Three more confessions yesterday, following the meeting that closed a week ago. Good work now in all departments.—G. W. Kitchen.

Kansas City, Nov. 1.—Began meeting with the Northside Christian Church in this

THE
KANSAS CITY
"RED LIMITED"
Rivals Chicago Service

Burlington Route

The equipment on the Burlington "RED LIMITED," leaving for Kansas City at 9:06 A. M. daily, is the finest the car builder's art has been able to produce. Every safety device, convenience and luxury is furnished, making this a train unsurpassed by any ever placed in service anywhere

Ticket Offices: Broadway & Olive and Union Station

city on last Lord's day. There were seven added. Prospects are for a good meeting. C. P. Smith is the faithful pastor.—L. L. Carpenter.

Highland, Oct. 30,—J. W. Walters, of Webster City, Ia., closed a 22 days' meeting. Additions, 23—baptisms 12. Cold, rainy weather during most of the meeting. Brother Walters is now at McPherson.—H. Lomax, minister.

Burlington, Oct. 31.—Victor L. Goodrich, of Independence, has just closed for us at Pleasant Hill, Coffey county, a splendid meeting with 21 additions. Our pastor, A. B. Moore, continued the meeting two nights longer with seven additions—28 in all.—A. W. Lane.

KENTUCKY.

Latonia, Oct. 31.—One by atatement last Sunday.—H. C. Runyan.

MASSACHUSETTS.

Everett, Oct. 31.—During the month of October we have had six additions—four by confession and two by statement and baptism.—A. T. June.

MICHIGAN.

Ann Arbor, Nov. 3.—Thirteen additions for the month of October—three by baptism and 10 by letter.—A. C. Gray.

MISSOURI.

New Hampton, Oct. 29.—Closed a short meeting at Martinsville, Monday evening with home forces. Eleven added—four confessions and seven otherwise; sixteen since July, which indicates a healthy growth. Begin at New Hampton Sunday. G. W. Terrel will do the preaching.—J. T. Alsup.

St. Joseph, Nov. 4.—We had a good meeting at Troy, Kansas, Oct. 1-15, with seven additions to the church. I preach for them two Sundays in each month.—N. Rollo Davis.

Kirksville, Oct. 30.—At prayer-meeting last Wednesday, two made the good confession. One being Professor Harvy, one of the leading educators in the State Normal. Eight took membership with the congregation yesterday. This makes 52 the past eight weeks. The church here is in earnest and the Lord is blessing their labors.—D. A. Wickizer, pastor.

Albany, Nov. 2.—We spent the month of October in a series of meetings with J. P. Garmong, of Des Moines. It was a pleasant and profitable month's work. There were about fifty additions and a revival in all the departments of the church. We take up the series again Dec. 3, and bring the meeting up to a consummation and we are planning for greater work in all lines.—C. H. Mattox, minister.

St. Louis, Fourth Church.—Meeting led by R. A. Omer, closed with 30 additions. Some excellent material.—E. T. McFarland.

Maryville, Nov. 2.—S. M. Martin has just closed here. The meeting continued eight Sundays, and the results were 60 additions to the church. Bad weather interfered and we really should have continued another week in order to get the full benefit of the interest we had created. The three strong points of Brother Martin's work are: 1. His plain preaching to the members of the church. 2. His strong doctrinal preaching. 3. His financial teaching toward the close of the meeting. We have received great good from the meeting. The results told upon our prayer-meeting last night, making it much larger than usual.—H. A. Denton, pastor.

Plattsburg.—Am in a meeting here, 20 additions to date; 19 by confession.—G. L. Snively.

Columbia, Oct. 30.—Brooks Bros'. meeting closed Wednesday night Oct. 25, with 217 additions; since then we have had 15, making for the month of October, 232; about 150 by confession and baptism. The meeting has been of great benefit to the church and the town. The preaching was plain, practical and helpful throughout. The house, which holds 1,200 people, was crowded at almost every service, often many were turned away. There was but one service throughout the meeting at which there were no confessions. The singing, led by A. K. Brooks was an important feature of the meeting. The present membership of the church is 1,000. The membership at the beginning of the present pastorate 10 years ago was 410. During this time about 700 letters have been granted.—C. H. Winders.

Libertyville, Nov. 1.—Our meeting of two weeks closed Oct. 30, with 20 by baptism and two by statement. John S. Zeran and wife conducted the singing and in consequence of the failure to secure the services of evangelist J. T. H. Stewart, of Ohio, the meeting was carried on by several preachers as they could spare their time as follows: Hale, Owers, Zeran, Robinson and Dodson. All the members "had a mind to work" and put their shoulders to the wheel.—S. W. Robinson.

Moscow Mills, Oct. 30.—I held a two weeks' meeting at New Galilee, Lincoln Co., with seven confessions, E. M. Carr, Canton, is the regular preacher.—O. J. Gray.

Louisiana, Oct. 31.—Three were baptized at our regular service last Lord's day; we are having a good Bible School. E. B. Rule is the efficient superintendent and other departments of the work are prospering.—E. J. Lampton.

La Monte, Oct. 30.—The meeting closed formally last Sunday night. There were 17 conversions, one reclaimed. It was a good meeting from the start. The music was especially good under Professor McVey. Thirteen of those added were young men. The church in La Monte is in excellent condition spiritually. A small balance is due on the new building, but that is provided for and will be forthcoming by our annual meeting on Jan. 1, 1906. Brother McVay went to Burlington, Kan., for November and goes to Vinton, Ia., for December, to Petersburg, Ill., for January and to Ipava for February. I expect to leave for my old home at Barbourville next Monday for a visit with my aged mother and others of my kin. The churches around in this section of the country are all doing well.—I. H. Fuller.

Plattsburg, Nov. 2.—Evangelist J. M. Elam, of Carthage, Ill., has just closed a meeting for me at Frankford, Mo., with 31 added—19 by confession, 12 otherwise, and the church very much strengthened.—J. M. Baily.

St. Joseph, Nov. 4.—During the two years' and four months I have been with the King Hill church the debt of $300 has been paid, gas lights put in the church, the church papered and a nice carpet put on the floor, a baptistery built and the church has contributed to nearly all missionary interests. They are now up with my salary and owe but very little on their improvements. The First Christian Church of this city has paid $200 a year on my salary and have given the money to build the baptistery, for which we are indeed thankful. The Bible school has been largely increased and 128 persons have been added to the congregation; 88 of them coming during our tent meeting last September in which W. A. Moore, Bible School secretary, did the preaching. There were two additions my last preaching day and one the previous day.—N. Rollo Davis.

Pierce City, Nov. 5.—To day was a great day at Pierce City. The church raised the full apportionment for state missions and thirty dollars for county missions; every department of the work is improving.—Joseph Gaylor, State Evangelist.

NEW YORK.

New York City, Oct. 31.—We have had three more additions to the Lenox Avenue Union church. Miss Mattie Burgess addressed the ladies Oct. 25. Great plans are being made for the Scoville and Smith meeting in January. We expect to have C. S. Medbury with us Feb. 4. Bro. Lichtenberger is "doing things." Our work is growing. The future is bright for a great harvest.—R. E. Carpenter, clerk.

Buffalo, Oct. 31.—Three added recently—two by confession and baptism. Our great simultaneous evangelistic meetings including over 70 congregations of Buffalo, will begin Nov. 5, and last 10 to 20 days. Following this union effort the various churches of the city will hold meetings of their own. Ten or more well-known union evangelists will speak nightly.—B. S. Ferrall.

OHIO.

Bell Center, Oct. 17.—H. F. MacLane, as evangelist, has just closed a four weeks' meeting during which time 53 were added to the church. Every department of the work is looking up and all are very hopeful for the future of the church. Mrs. Minnie Frink Duck led the singing.—H. E. Beckler, minister.

OKLAHOMA.

Enid, Oct. 30.—We have just closed a splendid revival meeting in our church. Homer T. Wilson did the preaching. There were immense audiences. There were 22 additions. Bro. Wilson went from here to Denver, Col., to hold a meeting.—Scott Anderson, pastor.

Chandler, Nov. 1.—Nine more additions here. This makes 57 during the past seven months.—J. E. Dinger, minister.

Oklahoma City, Oct. 30.—Seven added to our membership yesterday, 157 in 14 months. Prospects bright.—Sherman B. Moore.

Lahoma, Oct. 30.—We had two additions yesterday—a United Brethren preacher and his wife. He has been baptized and I will baptize his wife. He is a man of influence and ability and will preach the New Testament plea.—J. D. Lawrence.

PENNSYLVANIA.

Ellwood, Oct. 29.—The battle is on, we have stormed the strongholds of satan, and the opening gun has been fired in behalf of the unsaved in Western Pennsylvania. Our simultaneous movement in Western Pennsylvania is going to stir this section as it never was stirred before, and all shall know from the least to the greatest who we are and what we stand for as Disciples of Christ. Ten thousand souls in this campaign is our slogan.—Fred F. Schultz.

Individual Communion Service
Made of several materials and in many designs including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup." —J. K. W[illegible] D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

XMAS GIFTS, 25c TO $10,000.00
Make selections from the largest assortment of the finest and best in America.
This you can do, and right in your own home.—How?
Fill in the attached coupon and mail it to us for our new **338-Page Catalogue Free**
With over 6,000 illustrations of diamonds, watches, gold and silver jewelry and novelties, silver, china and glass tablewares and toilet articles, leather goods, umbrellas, canes, music boxes, clocks, and bric-a-brac, of things beautiful, useful and lasting, appropriate and desirable.

Name

Address

....C. E.

MERMOD, JACCARD & KING, JEWELRY CO. Broadway, Cor. Locust, **St. Louis, Mo.**

Sunday-School.

November 19, 1905.

NEHEMIAH'S PRAYER.—Neh. 1:1-11.

About a century and a half had now elapsed since the beginning of captivity. There had not been a complete depopulation of the land, and during the latter half of the period considerable bodies of pilgrims had returned. Over forty thousand came with Zerubbabel with the permission and help of Cyrus. Five thousand came with Ezra. It is entirely probable that other companies had returned from time to time and that there was more or less passing to and fro between Palestine and Babylonia.

But Judah was still in a desperate condition. The rebuilding of the temple, accomplished twenty years after the first return under Zerubbabel, had not resulted in the permanent revival of religion as was expected. The people mingled and intermarried with their ancient heathen neighbors, and the danger of national disintegration was even greater than it had been in the captivity. The cities were still partly in ruins and their walls unbuilt. The decadent religious condition had drawn Ezra, the scribe, from Babylon to attempt its reformation. The pitiable physical and material status of the Jews in Judea were the motive for the work of Nehemiah, the king's cupbearer, who became governor.

Nehemiah was a Jew who had attained high rank at the Persian court, a circumstance which indicates that even the best of the Jewish people did not feel it their duty to be separatists from the social life about them. It shows, also, that the participation in public affairs was not necessarily demoralizing. The career and character of Nehemiah are an argument in favor of the belief that the people of God ought to participate to the fullest extent in the life of the world—and also that they ought to leave honors, ease and social position when the cause of God presents an opportunity for service. Nehemiah had an honorable and lucrative post at the king's court, but his name is remembered only because he left the court to engage in a work which must have seemed very trivial to the Persian nobles of his social circle.

At Sushan, the winter residence of the Persian court, Nehemiah had a conference with his brother Hanani and a company of travelers who had just returned from Judea. They gave a very discouraging report of the conditions. The broken walls, the burnt gates, the ruined cities, the "affliction and reproach" which had come upon the feeble remnant which now represented the Hebrew people in the home of their fathers—these were the things which appealed to him. He hid two things; he prayed and he set to work to remedy the conditions.

The prayer which Nehemiah voiced on this occasion was based on Jehovah's covenant with Israel. He recalls the promise that was made through Moses, that it was conditional upon the obedience of the people, and that assurance had been given of forgiveness and restoration to favor if they repented after evil-doing. So Nehemiah acting as self-appointed spokesman for his nation, makes a general confession and prays for a return of God's blessings upon Judah.

❁ ❁

For Convenience

always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 108 Hudson Street, New York.

Midweek Prayer Meeting.

By W. F Richardson.

November 15, 1905.

PEOPLE WHO MAKE CAUSES PREVAIL. —Num. 13:30; 14:6-10; Luke 12:32-40; Rev. 12:10, 11.

Back of Every Victory Stands the Victor. Every noble cause that succeeds in the world finds its embodiment in a great soul, who, while others groaned under the intolerable yoke, alone struck the blow that presaged freedom. Moses came from the wilderness unto captive Israel, as a herald of the freedom for which they had ceased to hope; and from his heroic spirit the contagion of patriotism spread throughout the nation. Luther gave voice to the longing for spiritual freedom which had been shut up in the dumb heart of Europe for many generations. He became the living dynamo by which the holy wrath of men's outraged consciences shook the throne of the Pope. American patriotism embodied itself in the heroes of the revolution, among whom stood unrivalled the noble Washington. To the reader of the story of that dread conflict, it seems as if that one sublime figure stood at times as the sole bulwark of our hope of liberty. And in the universal conflict with sin and death, do we not all turn to the Son of God as the one in whom are incarnated that strength and wisdom, that mercy and love, which alone can bring victory? Three instances are given in our lesson of this principle.

1. *Moses, Caleb and Joshua.* Three men stood between a nation and its ruin. Unlike King Saul, in later years, who listened to the voice of the people, and disobeyed the command of God, these men braved the wrath of the multitude to uphold the word of Jehovah. They believed in God, and the people did not. They were fearless, and the people cowardly. They were spiritual, and the people carnal, caring more for the flesh pots of Egypt with slavery than the milk and honey of Canaan with liberty. It was these three qualities, faith, courage and spirituality, that made the three leaders more than a match for the thousands around them.

2. *The Servants of Christ.* It is the marvel of history that Jesus could so calmly leave this world after his resurrection, and commit his cause, which involved the hope of humanity for all ages, to a handful of obscure and unlearned men. To their anxious hearts, dimly foreseeing his departure and dreading their own impotence, he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Theirs but to empty the heart of all earthly ambitions, and fill it with the treasures of eternal truth and hope; theirs but to be faithful, ever alert to hear his voice and fulfill his will, and success is sure to come to their endeavors. History has already vindicated the confidence of Jesus in his disciples, and their faith in his promises.

3. *The Martyrs for Christ.* Never has Christianity gained such victories as when it seemed in the way of extermination. Ages of persecution have been followed by eras of deeper faith. "The blood of the martyrs is the seed of the church," and when men have laid down their lives in testimony of their faith they have thwarted the plans of the enemy, and established their holy cause. John heard the voice from heaven saying, "They overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death." Faith that incarnates itself in a willingly surrendered life can meet with no obstacle which it can not overcome. May such faith be ours.

❁ ❁

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.

THE BEST OF BOOKS

FREE TO OUR OLD SUBSCRIBERS

Any old subscriber to THE CHRISTIAN EVANGELIST can have any one of this list of books by paying for his subscription one year in advance and sending us one new subscriber at the regular rate of $1.50. This offer is good during the month of November only.

Life of Knowles Shaw. Wm. Baxter.	$ .75
The Temptation of Christ. J. B. Briney	.75
Know Thyself. T. F. Campbell	1.00
Queen Esther. M. M. Davis	.75
Elijah. M. M. Davis	.75
Edna Carlisle, or Flossie's Violet. L. Doyle	.75
Rum, Ruin and the Remedy. D. R. Dungan	1.00
King Saul. J. Breckenridge Ellis	1.00
Walks About Jerusalem. Isaac Errett.	1.00
Talks to Bereans. Isaac Errett	1.00
Wheeling Through Europe. W. E. Garrison	1.00
D. B. Ray's "Textbook on Campbellism" Exposed. G. R. Hand	1.00
The Baptismal Controversy. Jonas Hartzel	1.00
Ecclesiastical Tradition. B. A. Hinsdale	.75
Soul Winning. E. H. Kellar	.75
Types and Metaphors of the Bible. J. W. Monser	.75
My Life is an Open Book. Chaplain G. G. Mullins	.75
The Life of Jesus. D. F. Piper	1.00
Leaves from Missionary Fields. N. M. Ragland	1.00
Trible's Sermons. J. M. Trible	1.00
Moral Evil. L. B. Wilkes	.75

If you wish to take advantage of this splendid offer, you must write at once, as the offer is good during November only. Should you wish more than one book from the above list, send us a new subscriber for each book you wish in addition to your renewal.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine St., St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

November 19, 1905.

MEDICAL MISSIONS AT HOME AND ABROAD.—Mark 1:29-34.

For the Leader.

Medical Missions is a theme that affords material for the most eloquent sermons ever preached. In fact, the most eloquent preacher the world ever knew was a medical missionary. No one has gone beyond him in the art of healing the sick in the flesh as a means to the soul to the end that it might be healed. Do we not remember the vivid descriptions of the many days of healing and preaching upon the part of our Savior as given by the four evangelists? How full was that life of work, and how much of that work was in the nature of a healing!

Since the close of the personal ministery of Jesus a new form has been assumed by medical missions. Now his disciples go out to the far off and benighted portions of the world prepared to administer the art of healing as taught by medical science of today. The means are different from those used by the Savior; the results are the same. Could there be a more noble or more fascinating work than that which is the counterpart of the healing ministrations of our Savior, or as near the counterpart as we can have? This, then, is the topic of the meeting tonight. Let each one realize all from this meeting that the Lord would have him receive.

For the Members.

1. Evangelism was first in the ministry of Jesus. But healing was one of his methods of evangelism. Everywhere he went the sick crowded to him, and his sermon was sometimes stopped for a time that he might heal the sick. Then, taking a fresh text from the incident, he would preach on to the increased audience. The cries of the suffering and the rejoicing of the healed were mingled in the same service in many of the meetings of the Lord. He began amidst scepticism; he closed amidst belief. On every hand they proclaimed his praises and power. Only the officials of a decadent church stood off criticising. Have we ever thought what would have been the fortunes of the ministry of Jesus were it not for his power of healing? How much greater headway the opposition would have had with this withdrawn?

2. We have a double preparation and a double ministery in a medical missionary. He is educated and qualified for the ministry of the Word. He is also given a medical course and goes to his field equipped with a first-class education in the art of healing. Entering the new field in some foreign country, he gets easy access to the hearts and homes of the people through his work as a physician. In these countries medical skill, in proportion to the millions that are suffering from ailments, great and small, is almost altogether confined to the missionaries. The prejudice against the Christian religion, and against foreigners, is strong. It may often be that the missionary would never get access to many homes were it not for his medicines. He goes as one who can heal the body, but is known as a man of God, or of Jesus, and is tolerated because he can save life in the flesh. His cures are marvels to those who look on, and life to those who are treated. At once he advances from the place he now holds in the esteem of the healed and his friends to the importance of the healing of the soul from sin. He preaches Christ to his hearers. You can see at once how great his success may be as a result of this introduction through medical work.

3. But to come closer home, let us study some of our own medical missionaries. The Christian Church has some great medical missionaries in India, China, Tibet and Africa. In India there is Dr. C. C. Drummond at Hurda. He went out from the state of Nebraska. He is a Cotner man. He is now in America on his first furlough. He is a quiet man, but his work is the very best in all India. In Tibet are Dr. A. L. Shelton and Dr. Susie C. Rijnhart. Their first baptisms were on July 7 of this year. Dr. Rijnhart writes recently that she had treated three cases of attempted suicide in six days. They were young married women. We all remember Dr. Rijnhart as the wife of the faithful Brother Rijnhart, who was murdered in Tibet some years ago. This heroic woman, after telling the most thrilling story ever told of hardships and danger in this hermit kingdom, has returned to spend her life doing something for these benighted people. In China we have Dr. W. E. Macklin at Nanking. It is said that Dr. Macklin is one of the great men of China. His influence is wonderful. Healing the body, talking Jesus to his patients, treating thousands annually, performing all kinds of difficult operations, his work is magnified among the people, and many turn to the Lord. Time would fail if one tried to mention all our medical missionaries. We Endeavorers must not forget the Orphanage Hospital at Damoh, India, where our boys are.

Quiet Hour Thought.

Is my work in assisting the work of medical missions such as would make me willing to carry a report of it to Jesus, if I should be told that I could go to him with it and return after I had made it?

DAILY READINGS.

M.	Naaman.	2 Kings 5-14-19.
T.	Samaria.	Acts 8:5-13.
W.	Bethesda.	John 5:10-16.
T.	Eneas.	Acts 9:32-35.
F.	Jesus the Physician.	Matt. 9:10-13.
S.	The disciples' mission.	Luke 9:1-6.
S.	Topic—Medical missions (at home and abroad).	Mark 1:29-34.

* *

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

HOME LIFE

First the strenuous life; then the simple life; and now, supreme of all, the home life.

"As bright as the sunshine, as lively as a hornet's nest."

"As fascinating as a novel, as alive as humor and pathos can make it."

"Glum and grumpy people will feel like going out of business after reading this book."

"Tears, laughter, and wisdom in every chapter."

Husband, Wife, and Home By Charles Frederic Goss

Author of "The Redemption of David Corson," etc.

Its blessed common sense is more valuable than radium to bring and keep sunshine in the home.

Price, $1.00, net, per copy. For sale by all booksellers, or sent, post free, by the

Christian Publishing Co., St. Louis, Mo.

Special Homeseekers

EXCURSIONS

VIA

Louisville & Nashville R. R

TO POINTS IN

ALABAMA, GEORGIA,
MISSISSIPPI, FLORIDA,
NORTH AND SOUTH CAROLINA,
VIRGINIA, KENTUCKY,
TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. P. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago.
F. D. Bush D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife. No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

A NEW BOOK

That is a satisfaction to us as its publishers and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered

At the Popular Price of One Dollar, Postpaid.

CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

Current Literature.

Indian and Spanish Neighbors, by Julia H. Johnston. Price 50 cents net. Fleming H. Revell & Co., Publishers, New York, Chicago, Toronto.

This work is intended as a text book in all women's home mission societies. It is supposed to cover the needs and opportunities for work among the Indians and Spanish speaking people in our western states, and in Cuba and Porto Rico. The subjects discussed are: "The Redman's Burden"; "The Educational Problem"; "The Mission Field"; "The Earlier and Later Day Spanish Speaking People"; etc. The new relation of this country to Cuba and Porto Rico and the growing intercourse between our country and the republics south of us, make this a timely book for woman's home missionary societies.

◆

Home Mission Readings, For Use in Missionary Meetings, by Alice M. Guernsey. Price, 50 cents net. Fleming H. Revell & Co., Publishers, New York, Chicago, Toronto.

It is encouraging to know that the intrest in Home Missions has grown to such a degree among the Protestant churches as to create a demand for such a volume as this. It consists of a series of short chapters adapted to use in an auxiliary or home mission meetings. Some of them consist of letters from the missionaries in the field, giving their experiences, and others treat of different phases of the subject. Such chapters as "A Package of Letters"; "Uncle Sam's How, D'y'-Do"; "With a Nurse Deaconness"; "Headlines"; "What Was the Use?"; "Girls and Girls"; "The Rummage Barrel"; "Gifts for Christ-child"; indicate the general character of the work.

◆

The Representative Men of the New Testament, by Geo. Matheson D. D. A. C. Armstrong & Son, New York. 12mo, $1.50.

This is a companion to two volumes dealing with the representative men of the Old Testament. The work, says the author, is "neither critical nor historical, but mental." The reader is led into a gallery where hang fifteen portraits named: John the Expanded, John the Self-Surrendered, Nathaniel the Invigorated, Peter the Emboldened, Nicodemus the Instructed, Thomas the Convinced, Philip the Disillusioned, Matthew the Exalted, Zaccheus the Conscious-struck, James the Softened, Barnabas the Chastened, Mark the Steadied, Cronelius the Transplanted, Timothy the Disciplined, Paul the Illuminated. Here the key to each character study is a "descriptive verb indicating the particular influence exerted over the man and which transformed him." "Each portrait embodies a distinct thought." The author's purpose and position are: "Assuming the authenticity of the narratives and letters, what is the message which each life brings?" His spirit, his knowledge of human nature, his ability to see the best in men, and his consequent sympathetic interpretation combine to produce a work which can not be other than interesting, suggestive and illuminating. The whole story is a beautiful tribute to the transforming influence of Jesus upon character. This will prove a most helpful book for class or private study.

◆

The Joy That No Man Taketh From You, by Lilian Whiting. Little, Brown & Co., Boston. Fifty cents net.

Affirms strongly that an indestructible inner radiance, a joy that shall survive, not only undimmed, but exalted and purified, privation, loss, disappointment trial even to death, is possible for and should be the possession of every soul. This joy is the abiding personal presence of the Christ. "Spiritual truth is the very breath of the soul." It is not a religious luxury, not the peculiar privilege of the devotee at the altar, but an absolute necessity in all human life, whose highest expression is love. Love is not passive; it is the force which achieves; it is the intensest form of energy. Faith in God, rather than "a treasure to be drawn upon on solemn and sacred occasions, is the universal aid in every aspect of human life and every variety of human affliction." The book is strong, earnest, direct and pleads for a faith at once spiritual and practical. It expresses much that is helpful in brief space.

◆

The Harmony of the Gospels, in the words of the American Standard edition of the Revised Bible; An Outline of the Life of Christ, by John H. Kerr, D. D., author of "Introduction to New Testament Study." American Tract Society, 150 Nassau street, New York. Special price for limited time, $1.00 postpaid. Regular price, $1.50.

This new Harmony of the Gospels, the author tells us in his preface, is the outcome of teaching the life of Christ for a number of years in the San Francisco Theological Seminary. It is not an attempt, as he says, "to harmonize the gospel records, but simply to arrange the materials chronologically and in such a way that all the parallel passages are placed so as readily to see their agreements and differences." The author cuts loose entirely from the old plan of regarding the Passovers as the important marks of time in the life of Christ, and a tentative chronology is given. The life of Christ is here depicted in three periods, namely, those of "Preparation, Labor, and Triumph." The first period reaches down to the baptism of Jesus; the second through his Judean, Gallilean, and Perean Ministries, and the Passion Week, through to the resurrection; while the latter begins with that date and still continues. An arrangement like the foregoing, growing out of actual experience in teaching the life of Christ is likely to be found helpful to other students of that Life. It is a great point in its favor that it uses the American Standard Revised version.

◆

Advance sheets of "The Teacher's Guide to the International Sunday School Sermons for 1906," by Martha Tarbell, Ph. D., have been received. This book, when published late in November, will contain over six hundred pages, will be extensively illustrated with maps, charts, designs, drawings, etc., and will be handsomely bound in cloth. (The Bobbs-Merrill Co., Indianapolis.)

◆ ◆

MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

BUNDY—FRANKLIN.—Mildred, daughter of Mr. and Mrs. Joseph Franklin, to Mr. Newton Bundy, at the Central Christian Church, Anderson, Indiana, on Wednesday Sept. 6, 1905.

GIBBS—WESTROPE.—At Chillicothe, Mo., Oct. 12, 1905, John D. Gibbs, of Liberty, Mo, and Miss Saddie Westrope, of Chillicothe, James N. Crutcher, officiating.

SANFORD—WEATHERFORD.—At 312 West 13th St., Kansas City, Mo., Mr. Vernon T. Sanford, of Fort Smith, Arkansas, and Miss Louise Weatherford, of Kansas City, Mo., C. L. Fife, officiating.

WOODEN—HARBIN.—At Vacaville, Cal., Oct. 18, 1905, by J. E. Denton, J. H. Wooden and Miss Carrie Harbin.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HUNT.

John J. C. Hunt was born in Kentucky, Jan. 1, 1848, and died at Roff, Indian Territory, Oct. 10, 1905. He accepted Christ in 1882, and was a charter member of the church here, and a deacon from the organization to his death. He leaves a wife and two children. Five children have preceeded him to the spirit world. E. S. Allhands.

JONES.

Died at his home, three and one-half miles northwest of Nevada, Missouri, Oct. 13, 1905, Cyrus G. Jones, aged 75 years, six months and 28 days.

MEREDITH.

Cynthia A. Meredith was born Jan. 5, 1873, and changed in the Lord Oct. 10, 1905. At her homegoing she was president of the Christian Endeavor; assistant Sunday school Superintendent, and president of the Aid society. She leaves to mourn her loss a husband, daughter, father, mother, brother, sister and many relatives and friends. The funeral service was conducted by the writer in the Christian Church at Lynn, Ind., Oct. 12, 1905.

Willis M. Cunningham.

Indianapolis, Ind.

MOHORTER.

Mrs. J. H. Mohorter, nee Katie Davis, was born at Iron Hill, Delaware, May 25, 1868, and passed into the life eternal October 19, 1905, at Pueblo, Colo. She was religious from childhood. Her earliest impressions and experiences were under the fostering care of the Methodist Church. J. L. Parsons, in June, 1887, in Newark, Deleware, baptized her into Christ. At about the same time he baptized J. H. Mohorter, who became her husband. They were married November 23, 1888. Soon the struggle began to secure an education and a place in the ministry of the Christian Church. If ever a woman was a helpmeet to her husband, and millions of them are, Mrs. Mohorter was such a woman. For her noble husband, for her family, for her church, she lived with a beautiful and steadfast devotion.

From 1889 to 1893 this earnest young woman and her devoted husband struggled on Hiram Hill, as students in Hiram College, Ohio. After his graduation they spent two years at Ashland, Ohio. Three or four years were spent with the Ætna Street Church in Cleveland. From Cleveland, in the spring of 1898, they went to Boston, coming to Pueblo in the autumn of 1903. Sister Mohorter's health gave way during her residence in Boston. She was the mother of five children, four survive and mourn the departure of a pure, devoted, unselfish, wise mother. During Brother Mohorter's student days in Hiram, his wife cared for the home and little family while she studied art and music.

The hearts of the Disciples of Christ wherever J. H. Mohorter is known will go out toward their stricken brother in loving sympathy. All Pueblo was in mourning on the day or the funeral. The Ministerial Association passed resolutions of sympathy, for the publication of which there is not space in this department of The Christian-Evangelist. Dr. S. H. Kirkbride, of the First Methodist Church, voiced the sentiments and emotions of the city pastors at the funeral services in the Central Christian Church. B. B. Tyler.

Denver, Col.

POTTS.

Ruth W. Pierce was born Oct. 6, 1865; departed this life Sept. 20, 1905. Her birthplace was Smithfield, Pa., where she spent most of her life. She married W. A. Potts. Since 1892 they have lived in Pekin. She leaves two sons, and is survived by two brothers and two sisters. She was a noble Christian wife and mother and very active in all good works. She left her wardrobe to the Old Folks' Home at Jacksonville. She requested that the church organizations send no flowers at her death because she felt that the money should be devoted to missionary purposes. Instead, the organizations united in establishing a life-membership in the C. W. B. M. for her son, Curran Pierce Potts. The funeral was conducted by the writer at the residence, Sept. 22, 1905.

Pekin, Ill. J. A. Barnett.

WEBER.

Joseph Weber was born at Wallnut Grove, Ill., June 22, 1855. He became a member of the Church of Christ in 1888, and his life has been the manifestation of an earnest care for his Master's service. His illness dates from the last of March, his suffering long and severe, his patience marvelous. He died at his home, three miles east of Brandon, Oct. 16, 1905. A wife and three children mourn their great loss.

Braudon, Ia. E. G. Lockhart.

BEST HYMNS. NO. 3
Month's trial free. Returnable at our expense.
180 songs. Manilla cover, 10c. Limp cloth, 15c. Full cloth, 20c. Evangelical Pub. Co., Lakeside Bldg., Chicago.

Family Circle

Two Poets.

By Frank Honeywell.

Oh, tell me which poet is greater—
  Both study the Infinite plan—
The one who finds beauty in nature,
  Or he who finds nature in man?

Off into the woodland he ambles
  And dreams by the brook in the dale;
All life is a rhythm of gambols;
  The violet is queen of the vale.

He paints a word-picture of beauty,
  With a delicate deftness of mind,
And he draws a sweet lesson of duty
  That nature portrays to mankind.

And the toil-weary laborer reads it,
  And a mist passes over his eyes.
Such lesson—he feels that he needs it,
  But it comes in a sort of disguise.

Perchance he may, too, be a poet,
  Unlearned, unknown, care-oppressed,
With a well of soul-truth, could we know it,
  That a Milton has never possessed.

And the brook he sees times without number,
  And the violet, too, in the glade;
But his troubles fill waking and slumber,
  And he sees not the beauty God made.

The brook in some heat-blighted season
  Dries up, and the violet droops;
And the lessons march fast through his reason
  In epigrammatical groups.

"I've read the great poem of beauty,"
  He muses with half-bitter sigh;
"And its sweet admonitions of duty,
  But I stumble whenever I try.

"And the poet, I gladly would love him;
  Immaculate joy is his theme;
But he dreams with both hands stretched above him,
  Nor one down to me in his dream.

"If he'd mourn for the brook and the flower
  That are dying athirst for the love
That nature bestows in a shower,
  One hand would drop down from above;

"And he finds in my heart the dry river
  And the violet drooping, half-dead,
And he'd change to a love-shower giver,
  That he's keeping ungiven, unsaid."

Oh, tell me, which poet is greater—
  Both study the Infinite plan—
The one who finds beauty in nature,
  Or he who finds nature in man?
Chicago, Ill.

* *

Fads I Have Followed.

BY WILLIAM BYRON FORBUSH.

There is no more faithful faddist than a boy. From the time he begins to enjoy any consecutive play his amusements may be divided into his games and his fads. His games fill his holidays and his outdoor hours when he is with his gang. His fads are for his evenings and rainy days, when he is alone or with his chum.

A boy's first fad is usually collecting. Surely you have not forgotten those one hundred and fifty canceled postage stamps that you glued into your father's old ledger with a sure and-dirty hand? Modern boys use gummed "stickers," but then the other fellows "swipe" their stamps. Nobody could swipe ours; they couldn't be pried off the paper. You have not forgotten, either, how you used to collect visiting cards. You bought them by mail order down in Connecticut for thirteen cents a hundred. They were brocaded, scrolled, water marked or striped, and some had colored cupids pasted over your name. These last you exchanged with the prettiest girls in school. You never used them for social purposes, still they were a certificate of friendship. There were some boys so mean that you wouldn't exchange cards with them.

The next fad was "swappin'." I remember the old cedar box in which I kept my capital. It contained a choice store of "agates" and "alleys" and an infinite variety of broken and useless trinkets. Many were the transactions, lasting all the afternoon, up in the attic under the rain-washed eaves, at which I became richer by one tarnished brass buckle, or poor by one alley taw.

These commercial transactions led naturally to the fad of money making. Weekly allowances were unknown in my time. Daily and weekly publications had not begun to allure boys from their play to make a nuisance of themselves hawking these literary wares. But you remember how you waited all the early fall the coming of "the premium number" of the "Youth's Companion"? Probably you never secured a subscriber, possibly you never tried. What was the use? All the fellows and most of the grown-ups took it. But when that premium number came you were, at least in fancy, possessor of all the treasures of that great warehouse.

I have not forgotten my adventure with the garnets. I had just begun to study mineralogy. In my rambles I discovered some field garnets in the brook bed in my father's pasture. Here was a bonanza! My Sunday school teacher wore a garnet brooch two inches in diameter which I had long admired. I had about a bushel of the stones behind the butternuts in my father's corn barn and wrote the most extensive jeweler in New York, offering to divide the profits if he would cut and sell the stones. Some considerate clerk wrote me that garnets were worth about ten cents a ton.

At another time I began book canvassing. I started in the morning in a neighboring town with my satchel packed for a fortnight's absence. By four o'clock in the afternoon I was covering the last of the eleven miles that separated me from my mother, bent beneath my burden and meditating profitably on the parable of the Prodigal Son. I was amazed and grieved that my prudential return was received with unholy hilarity instead of with the sacred delight described in the Scriptures.

The fads of college days are varied. Gay raiment is sure to be one of them. My face mantles even now to think of the yellow toque with which I shed a genial warmth one winter on my return to my native town. Unexpectedness, too, characterizes the fads of the collegian. Subscribing to matrimonial papers and cultivating female correspondents in Methodist female seminaries in the middle west was the united enterprise of our dormitory one stormy February. Spinning tops is a Yale feature, and President Roosevelt is credited with initiating rope skipping as a form of gymnastics at Harvard.

If, as Gross says, childish play is a rehearsal of adult life, the fads of young men may be characterized as a deprecatory protest against adult seriousness.

The fads of mature men and women may be games, but they are quite as apt to be serious avocations. In the English edition of "Who's Who," each prominent Englishman is asked to state his fad. That of Lord Salisbury was chemistry, Mr. Gladstone's was the study of Homer, and that of another statesman was the raising of orchids. The recreation involved seems to be as real as in games. "If you can not afford a horse, ride a hobby," is a bit of wisdom that has saved many a care-burdened man from exhaustion or premature decay.

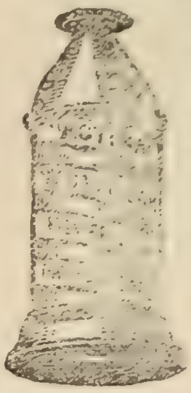
Good fortune has been the guide to discover many a helpful fad. It is the beginner's remarkable first day's play that swells the ranks of golf enthusiasts. The accidental purchase of a first edition of Bryant, worth fifteen dollars, for a nickel once started me on book collecting.

A fad may be defined as a discovery of unexpected values. If one can find new value, no matter in what, he adds a new avidity to life. I was disappointed one summer in taking a projected foreign tour. I decided to spend considerable time in Salem, Concord and Plymouth, making believe that these old towns were in a foreign land. I believe I pretended that I was Matthew Arnold. The result was a freshness of impression and a sense of historical perspective which, since then, visits to Italian cities have hardly surpassed. I have continued the habit, especially when I have been stranded for days in uninteresting middle western towns. Only a few days ago I stayed a week in a prosaic Indiana city, but I discovered there the last surviving character of "The Hoosier Schoolmaster."

DEAFNESS AND CATARRH CURED

BY "ACTINA"

Ninety-five per cent of all the cases of deafness brought to our attention is the result of chronic catarrh of throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache: all of which are directly or indirectly due to catarrh. Actina is sent on trial, postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Diseases, free. Address New York and London Electric Association, Dept. 203c, 929 Walnut street, Kansas City, Mo,



If it was once remarked of Ralph Waldo Emerson that the magnificent leisure of his journeyings through California was itself an argument for immortality, why might it not be said of the experienced faddist in any field as well, what Mr. Mabie had said of him whose fad is nature, that "Life is so vast, so unspeakably rich, that to have reported accurately one swift glimpse or to have preserved the melody of one rarely heard note, is to have mastered a part of the secret of the immortals?"—*The Congregationalist.*

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

A Word for the Jews.

The month of November is to be signalized by the celebration of the 250th anniversary of the advent to the United States of the first group of Jewish settlers, and Professor Abram S. Isaacs contributes a timely article to the November number of the "North American Review" on "The Jew in America." Professor Isaacs traces the distribution of the Jews throughout various parts of the country, and recounts the manner in which the Jew took part in the pioneer work which laid the foundations of prosperous communities, and did his full share in furthering the general interests of the country. The American environment has proved to be most favorable to the development of the highest qualities of the Jew, among which Professor Isaacs mentions his spirit of enterprise, his breadth of view, his patirotism, and his love of education. Says Professor Isaacs:

"What are the Jew's lines of occupation? He is active in business; he succeeds or fails according to his abilities. He enters every profession, is architect as well as plumber, is machinist, inventor, engineer, as well as merchant, lawyer, broker, pedler, drummer, or wage earner in the sweat shops. He can own mines or build theaters, run a ranch or a hotel. He can graduate from West Point or Annapolis, be painter or sculptor, financier or steamboat captain, motorman or policeman, steeplejack or street musician. He is emphatically no multi-millionaire, as some Baptists are, nor can it be said of him, as was stated few years ago of Presbyterians, that sixteen prominent bank and trust company presidents in New York city were of that church and in good standing. His wealth is absurdly overrated; doubtless the proverb, 'as rich as a Jew,' has much to answer for. Great masses of his people, not recent accessions exclusively, live from hand to mouth. A glance at the records of Jewish charitable societies in the large cities would show how widespread is Jewish poverty. He has his millionaires, it is true, in New York, Chicago, Philadelphia, San Francisco, but the number is very limited. Moderate fortunes, due to thrift and enterprise, are more common; but even these are not so numerous as is popularly supposed. It was easier to disprove the notion that heretics had tails than that all Jews are rich."

Men and the Servant Problem.

A very welcome and appreciable change has come through the practical interest in the question shown by men. They have lectured and written on the subject, and have listened to the lectures on it given by women. This means that the subject is being recognized by them as worthy of study and discussion and as of importance to all—to men and to women alike—who are interested in the welfare of society. On its practical side also the interest of men is making itself felt. Chafing dish courses have been opened for men, where they have learned the preparation of the luxuries of the table, as the rough-and-ready experiences of camp life in summer vacations and in military campaigns have taught them how to prepare the necessities of life. Young men in college and young men living in bachelors' apartments are proud of their attainments in afternoon teas and chafing dish suppers, while men trained as nurses learn the preparation of delicacies for the sick. It is true, indeed, that cooking classes are but indirectly connected with domestic service, but anything and everything that breaks down artificial barriers, and that permits the free industrial entrance of both men and women into whatever occupation they prefer, is a direct gain to every line of work. Any one whose attention has been turned in the direction of securing household employ must constantly come in contact with the fact that there is a considerable number of men engaged in household employments for remuneration.—*November Atlantic.*

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

Where It Belonged.

An amateur authoress who had submitted a story to a magazine waited for several weeks without hearing from the editor concerning it. Finally he sent him a note requesting an early decision, because, as she said, she "had other irons in the fire."

Shortly after came the editor's reply:

"*Dear Madam*—I have read your story, and I should advise you to put it with the other irons."—*Harper's Weewly.*

Dr. Stokes on Bonnets.

At the recent unveiling in Ocean Grove of the bronze statue of the late Dr. E. H. Stokes, a Methodist minister said.

"I knew Dr. Stokes well, and one of the things I most admired in him was his simplicity, his honesty, his plainness. He hated affectation and vanity, even in women; and in a good-humored way he would often poke fun at the freakish fashions that came up from time to time in woman's dress.

"I remember one summer, when the ladies' hats were very large, and a great many cherries and beans and grapes and so on covered them, Dr. Stokes went about Ocean Grove telling a hat story.

"He said there came a knock at a man's door one morning, and the man answered it, and then called upstairs to his wife:

"'Ann, here is the girl with the vegetables.'

"But the wife, coming down stairs hastily, called as she descended:

"'Don't be silly. It's my new hat.'"

Opportunities and Responsibilities of Leisured Women.

This is the substance of a thoughtful article by Mrs. Russell Sage in the November number of the "North American Review." Mrs. Sage begins with the frank admission that woman's highest duty is in the home, where her influence is more powerful for the lasting good of mankind than anywhere else. But there are many women whose domestic duties leave them leisure for other activities, either because they are unmarried or because their children have grown up. Mrs. Sage protests that too often this leisure is fritted away in frivolities, and she touches with dismay on the growth of the gambling habit among women whose time would hang heavily on their hands were it not occupied in some way. But there is a large field of usefulness open to such women, who are indeed accountable for the proper use of their opportunities. Every woman can make her town or village better. She ought to interest herself in civic affairs to make sure that her family receives a due return in service for the taxes it pays to the community. The town or village must be adequately policed for the protection of her daughter and the saving of her son from lurking evils. And there are sanitary conditions essential to health that must be jealously watched.

Free Trial

Instant Relief, and a Quick, Painless Cure by the Marvelous Pryamid Remedy.

A Trial Treatment, Just to Prove It, is Sent Free to Every One Who Sends Their Name and Address.

We are sending out thousands of treatments of Pyramid Pile Cure, absolutely free and at our own expense, to sufferers of piles, because we have such absolute confidence in it, and its past success has proven its wonderful virtues.

Pryamid Pile Cure gives instant relief, as a sample will show. It stops congestion, restores normal circulation, heals sores, ulcers and irritated spots with great rapidity, and cures the CAUSE of piles without fail, in every case.

No surgical operation is necessary for the cure of piles, because Pyramid Pile Cure will cure without cutting. An operation makes matters worse, hacking to pieces the delicate muscles which are relied upon for a satisfactory and permanent cure.

Pyramid Pile Cure is put up in the form of suppositories, easy to use, and applied directly to the affected parts.

It requires but a small amount of treatment, as a rule, to produce a cure, if directions are carefully followed.

After you have tried the trial treatment, found it satisfactory, as you will, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents. If your druggist hasn't it, send us the money and we will forward you the treatment.

Send your name and address for the treatment at once and we will send you same by return mail, in sealed plain wrapper, on receipt of your name and address. Pyramid Drug Co., 7604 Pyramid Building, Marshall, Mich.

ST. FRANCIS VALLEY LANDS

Of Southeast Missouri, Northeast Arkansas.

Alluvial or made soil resting on a porous clay subsoil, extremely fertile and productive, just enough sand to make it work up fine. Will grow anything—corn 50 to 80 bushels, wheat 20 to 35 bushels, oats 40 to 60 bushels, clover and timothy 2 to 3 tons, alfalfa 4 to 6 cuttings of a ton each, a bale of cotton, fruits and vegetables of finest quality and great abundance. Improved can be bought for $25 to $35, unimproved $18 to $20. Will sell in 10 years for $100. Write for St. Francis Valley booklet and cheap rates for homeseekers.

E. W. LABEAUME,
G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

Came in Handy

Said a successful business man: "The best investment I ever made was an endowment Life Insurance Policy. It matured at the beginning of the last panic and carried my business through the dark times."

May we send pamphlet explaining our endowment policies?

PENN MUTUAL LIFE INSURANCE CO.,
PHILADELPHIA.

Queen of the Meadow.

Marjorie had been anxious to come to their summer home in the country, but she had not been there a week till she wished that she was back in the city. The trouble was that she had so many pleasures and playthings that she soon tired of them.

Dressed in her pretty starched, white gown, with a gaily trimmed straw hat on her brown curly head, Marjorie started for a walk in the field back of the cottage. She didn't expect to enjoy it, but she wanted to do something.

But it was not much fun walking in the meadow, for sticks and stones and sharp grasses scratched her glossy kid shoes, and dewberry vines caught spitefully at her silk stockings.

In an oak tree, half way across the meadow, sat a bare-footed girl, dressed in faded calico, who was singing shrilly and merrily:

> "I'm queen of the meadow, the meadow, the meadow;
> I'm queen of the meadow where sweet flowers grow."

Marjorie walked up to the tree and looked at the bare-footed little girl who seemed so happy.

"Hello," said Marjorie, "who are you?"

"I'm Queen of the Meadow," answered the little girl, soberly."

"Queen of the Meadow!" cried Marjorie, looking at her with wide open eyes. "Are you, truly?"

"Of course I am, and this tree is Green Oak Castle, and the woods that you see over there is my standing army, they dress in green, you know; and that clump of bushes is my special guard; they're obliged to watch the castle every minute to see that nothing happens to their queen."

Marjorie forgot all about being tired of life, and listened eagerly to the other little girl. "It sounds like a real fairy story," she said.

"It is a real fairy story," answered the Queen of the Meadow, "and I am the real queen."

"Can't I play, too?" asked Marjorie, who had forgotten for once all about her fine clothes, and didn't mind a bit because the other girl was poorly dressed.

"Let's play," said the Queen of the Meadow, "that you are a visiting princess and have come on a long journey to visit me; and I'll invite you up into my castle and show you the crown jewels."

"O, let's play that," cried Marjorie, delighted. "But I don't believe I can climb this tree, into the castle, I mean."

"Of course you can," cried the Queen of the Meadow, "if you just take off your shoes and stockings." So Marjorie took them off, and her hat, too, and went to visit Green Oak Castle.

And it was wonderful how quickly she scrambled up into the tree, with the aid of a big stone to stand on, and a helping hand

"You can be the Princess White Rose," from the little bare-footed queen above. said the queen, "'cause your dress is white. Now, I'll show you the crown jewels; but they are very precious, so when we find 'em we mustn't either of us touch 'em."

And up the uneven, winding oaken stairway of limbs went the Queen of the Meadow, from one branch to another, higher and higher, and after her climbed the visiting princess, White Rose, crumpling her pretty starched skirts and scratching her bare feet on the rough bark. But what of that? It was the most fun!

Marjorie wondered what the crown jewels were; she had no idea what they might be, but the queen seemed to know all about it.

When nearly to the top of the tree, the Queen of the Meadow said: "Here the jewels are in their casket," and Marjorie pulled herself up on a limb and looked where the queen pointed, and there were four blue robin's eggs like beautiful polished stones, resting in a soft nest.

"O," cried the Princess White Rose, "can't I have one, just one egg? The old mother bird will never know the difference."

"Yes, she will," cried the Queen of the Meadow, sharply. "We mustn't handle 'em; if we do it might break up the nest; let's go down now."

"I won't touch 'em if I ought not to," said the princess; "I didn't know it made any difference."

"Let's sit under the tree and talk a while," said the other girl.

So they scrambled down from the Green Oak Castle and sat in the shade of the tree; while the queen, whose real name was Ruth Mason, told Marjorie that she lived on the cross road in a little log cabin on the other side of the meadow, and that she had to work mornings, washing dishes, tending the baby, and helping her mother, but that she had part of every afternoon for herself, and that she had the best times playing "Queen of the Meadow," and that it was twice as much fun with Marjorie to play with her.

And Marjorie learned that she could enjoy herself in the country after all; for she had found a friend who, without expensive toys and fine clothes, had taught her how to be happy.—*Junior Herald.*

❁ ❁

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn. (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct to them the perfect home cure he used.

MUSIC FOR CHRISTMAS

Santa Claus' Victory

New Cantata. Gabriel. Fine. 3[illegible] cents.

The Christmas Star

New Concert Exercise. Fillmore. Beautiful. 5 cents

Bargain Sale Five samples of good Christmas Concert Exercise mailed for 12 cents in stamps.

Christmas Catalogue of everything, including solos, duets, trios, quartets, anthems, and bargain offers mailed free.

FILLMORE MUSIC HOUSE
528 Elm Street, Cincinnati, O.
41-43 Bible House, New York

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH

Go Southwest Now!

and see for yourself the opportunities for making money—for home building in Oklahoma, Indian Territory and Texas.

Prospects were never brighter—the crops are fine and show plainly the possibilities of the Southwest for you. There is an actual need of more hands to develop the country. In the Southwest are vast areas of unimproved land not yet producing the crops of which it is capable. Practically the same thing is true of the towns. Few lines of business are adequately represented. There are openings of all sorts for the *right men. Are you one?*

An Exceptional Offer

To enable you to see the Southwest, its advantages and opportunities, the M. K. & T. R'y will, on November 7th and 21st, December 5th and 19th, sell round trip tickets to all points Southwest at *less than one fare rates.* Tickets permit of stop-over going and returning and are good twenty-one days from date of sale.

Write to-day for particulars
and ask for our paper "The
Coming Country"

S. G. LANGSTON
General Immigration Agent
ST. LOUIS, MO.

Our Holiday Books

- **Birds and Animals; or Child's Natural History.**
- **Lives of Our Presidents.**
- **Thrilling Stories by Sea and Land.**
- **Recitations for Young Speakers;** or Popular Program.
- **Games, Puzzles, Charades,** and Other Home Amusements.
- **Trip Around the World** with Captain Parker.
- **Wonderful Fairy Stories for Children.**
- **The Sweetest Story Ever Told.**

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each

Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

- **Child's History of Our Great Country** From the Discovery of America to the Present Time.
- **Young People's Life of Christ**
- **Little Men and Women;** or Boys and Girls of Many Lands.
- **Sunday School Speaker and Entertainer.**
- **Wild Animals of the Jungle and Forest.**
- **The American Speaker.**
- **Wild Life Among the Red Men.**
- **Stories About Famous Men and Women of Our Great Country.**

List price, $1.00 **Our price, 50 cents**, postpaid
Send for descriptive circular.
CHRISTIAN PUBLISHING CO., - - 2712 Pine St., ST. LOUIS, MO

With the Children

By J. Breckenridge Ellis.

Come, Be Jolly.

"Come, be jolly,
Melancholy
Is the sheerest kind of folly!
Don't be shirking,
Just keep working,
Somewhere joy for you is lurking!
Though the world seem full of care,
Clear your mind,
Search, you'll find
Honey's in it everywhere!"

* *

A Week with the Woodneys.

THE SIXTH DAY—AFTER DINNER.

When the services were at an end, Worth Acre walked home with the Miss Days, that the Woodneys might have their son to themselves. It was seldom that the blacksmith found himself in the society of the three maiden sisters. He occupied the rather embarrassing position of rejected suitor, and at the same time of unwelcome guest, whenever he went to the Day cottage. It was not only that Miss Lizzie had refused him her hand, but that her sisters had highly approved, nay, had even influenced her decision. Miss Polly and Miss Susie suspected that Miss Lizzie still felt a sentimental regard for Worth after the lapse of twenty years, and while they considered a marriage between a Day and a blacksmith as an impossibility, they were not sure that the youngest Day was firm in her convictions. Worth, nevertheless, sometimes visited their home, where, ignoring all that threatened unpleasantness, he brought brightness and high spirits, and shocked the modest echoes of the quaint little rooms with his hearty laughter. The Days sometime wondered if he had forgotten the romance of his youth, when Lizzie, fresh from a boarding school, had so far forgotten proprieties as to fall in love with him. To look into his honest, jolly face, it was difficult to believe a secret sorrow was hidden in his bosom. The more he laughed the better Miss Polly and Miss Susie were pleased. They liked him, but they could not like him as sisters. With Miss Lizzie it was different; sometimes when his loud "Ha! ha! ha! ha!" was ringing, she would dart toward him a reproachful look, or at least, one full of wonder, as if she did not understand how he could be so merry, unless, indeed, he had long since ceased to care for her. But she did not think he had ceased to care, and that is why his jolly ways and his evident enjoyment of life puzzled and even shocked her, at times. Life was not very gay for Miss Lizzie. She saw it slipping away, carrying with it the last of her youth and bloom, the last of her romance and dreams. She was thirty-eight, and the windows of thirty-eight look upon forty, and forty is but a younger sister of fifty, and fifty means gray hair and retrospection. If anything were to happen, it must happen pretty soon—that was Miss Lizzie's feelings; for, in truth, she still imagined that something might happen. Once she had hoped Worth would trade the occupation of blacksmith for one of the elegant professions, but he proved inflexible in his determination to do the work his heart was in, and not to undertake a life work unsuited to his tastes and abilities. "I am a good blacksmith," he would say, "and the world needs me more than it does a poor lawyer or an incompetent doctor." Miss Lizzie's eyes sometimes timidly asked, "Not even for my sake?"

When they reached the gate of the Days, the sisters did not ask Worth to come in. Well, it was nearly time to get dinner, so it was hardly to be expected. Still, it had been so long since Worth had walked by Miss Lizzie's side that he was in a condition to expect almost anything. "Isn't it a splendid day!" cried Worth, looking about upon the earth, as it quivered with delight in its noon bath of glorious sunshine. Miss Polly and Miss Susie agreed with him, but still they did not invite him in. On the contrary, they said "good-bye" and went to the house. Miss Lizzie lingered at the gate.

"Do you know tomorrow is September?" asked Worth, looking down upon her from his side of the gate. "Doesn't it remind you of schools and picnics? The world smells like it did when I was a boy. Do you ever notice that? Sometimes I come out of my shop, not thinking about anything in particular except my work, and I get a whiff of the outdoors, and—well, it's a funny thing, I know! A curious little thrill runs up and down and I seem to smell odors of bygone years. Of course, the world is heated and cooled like it always was, but it isn't always that we can get back our old feelings."

"Have you the old feeling today?" asked Miss Lizzie, who was tracing invisible letters on the gate with a rusty nail.

"I suppose it was singing those hymns," he answered vaguely. "I naturally felt like asking you to let me see you home from church—as I used to, you know."

"Well," she answered, "you did see me home from church. I am glad. Once in awhile it's good to feel young. Not too often—it might spoil one, you know."

"What are you writing?" he asked, as her eyes followed her hand intently.

"Nothing," she answered, starting, and dropping the rusty nail. "I must go now. Good-bye."

"And come again?" Worth suggested, trying to look into her eyes.

She hesitated. She wanted him to come, but her sisters did not. The color mounted to her brow, but she could not meet his gaze.

"Well, I'll come any way," Worth declared "but I won't bring my blacksmith shop with me. Try to get Polly and Susie braced up for a visit just about tomorrow night. I've got one of my homesick spells to see you and sit near you, and hear your voice. These spells come every once in a while—a sort of periodical intoxication, and I can't overcome them. Would you like for me to reform, Lizzie?"

"I am a prohibitionist," said Miss Lizzie, looking up at last. A playful, tender smile shone in her eyes, and for a moment she was very youthful and pretty. "Still, Worth, in case of sickness—" She paused, still smiling and blushing.

"Yes," said Worth, "regular home sickness—sure enough sickness of the heart. Then you'll be glad to see me, and not too much afraid of Susie? Good-bye." He walked away with a brisk step. His face was beaming. Arthur Lowell did not come to dinner. Worth supposed him dining with the Woodneys. In the afternoon the blacksmith went to take a walk, all alone. He had many things to reflect upon; every sentence Miss Lizzie had spoken, every gesture and look she had given, required careful and loving consideration. He wandered aimlessly out into the country and came back by the deserted church. Something in its ruined yet picturesque aspect appealed to him, and he entered the yard. He was surprised to find the little musician among the tumbled heaps of brick and stone.

"Enjoying solitude?" inquired Worth, sinking down beside him.

"Oh, Mr. Acre," said Arthur, "I'm in dreadful trouble! Mr. Woodney missed his watch this morning and all of them think I stole it, and I don't know what to do."

"Bless my heart!" cried Worth, regarding him attentatively. "How long have you been out here, Arthur?"

"Ever since the watch was missed," said Arthur, his eyes shining feverishly. "I can't go back. I can't go anywhere. What *can* I do? I thought I'd run off, at first, but that would only make them think all the more that I am a thief."

"Of course it would," Worth agreed promptly. "So far as I know, running away has never accomplished anything but saving, maybe, some worthless life. I'm glad you didn't run, Arthur; I can't tell you how glad I am."

"But what can I do?" cried Arthur, wildly. "What good does it do to stay? I'll never live down that white rooster, and now this gold watch has come up to end everything. Mr. Acre, advise me, won't you"?

"I will, my boy. But right here, I'll point a moral. You won't mind, I hope, if I point a moral?"

In the midst of his distress, there was something hopeful in the other's honest face and hearty voice. "I won't mind anything you say, sir."

"Good! Let's point a moral. Your secrecy about that white rooster laid you open to this new suspicion. Understand? Always be frank and open, and folks won't be so quick to suspect. You see, it didn't seem wrong of you merely to keep the secret of burying a trespassing rooster—but now what comes from it? You get the moral, my lad? It's these *little* wrong things that lead to most of life's unhappiness. It isn't some big thing like killing a man or setting a house on fire, but the tiny acts of day-after-day."

"Yes," said Arthur, paling, "it is awful!" "I do understand. I will be so careful after this! Still, that won't help what is in the

CANCER CURED
WITH SOOTHING, BALMY OILS,
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Through
Seven
Great
States

Northern Pacific lines penetrate the best sections of Northern Wisconsin, Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. They reach the great irrigated districts of the Pacific Northwest, the timber and mining districts of the Rocky Mountain and Cascade Mountain country, the great wheat plains of Eastern Washington, the upper Mississippi valley and the Red River Country—"Granary of the World." Direct routes between all important Northwestern commercial centers. Quick transit, comfortable trains, all the conveniences.

Any information from D. B. Gardner, D. P. A., 210 Commercial Building, St. Louis, Mo.

Northern
Pacific
Railway

A. M. CLELAND
General Passenger Agent
St. Paul, Minn.

past, and it won't help about this watch."

"When trouble comes," said Worth, "the thing to consider is not how big it is, but how little it is. I want to show you how little your present difficulty proves. They think you stole the watch of Mr. Woodney—a blind man who has been so good to you."

"Yes," said Arthur, paling, "it is awful!"

"But you didn't steal it," said Worth heartily.

"Oh, no, sir; oh, how could I?"

"Sure," returned Worth.

"But it's the same to them as if I had taken it!"

"But it's not the same to you," said Worth. "If all the Woodneys in the world believed you a thief, you and Worth Acre would know different. Enjoy your conscience—that's the secret of a happy life. If I always fed on what people say and think about me, I'd get mighty little gravy with my meat! Just because I took grandfather out of the asylum, his wife and son and daughters have abused me without ceasing. But I haven't lost my hair over it. My conscience says, 'Let's be joyful'; and we are, too! Now, just because I'm a blacksmith, some people whom I'd rather have for friends than the President of the United States, look down on me, and won't hear to it."

"But did anybody ever accuse you of stealing anything?" Arthur asked, smiling in spite of himself.

"Well, no!" returned Worth simply; "it would have been too unhealthy a pastime for them. But you must confess you've laid yourself open to this suspicion. The thing to be done when a difficulty is too strong for you, is to wait. Nothing kills a trouble like waiting. Live down the charge; prove by your life that you couldn't have taken the watch; then if it's *never* found, you will be exonorated, any way."

"That would take years. I want to do something right now—some good, brave act—something the people can see—If I could risk my life, or even lose my life in saving somebody—for I'd be willing to die, Mr. Acre," Arthur cried, his eyes blazing, "to prove that I am not a thief."

"We don't do things that way," said Worth; "not in Missouri. Nobody needs their lives saved by any one dying for them. Don't you suppose if there was anything to be done as you describe, I'd have gone and done it myself, long and merry ago? It's only in books that you can do something at the end of one chapter to cover you with glory in the next. No, my lad, the only way you can help others is to live a clean, honest life in the work best fitted to your ability. Every good life helps everybody else. Will you come and work in my shop? In that way you can earn your living and have time to practice your music between times. When school begins, I'll let you go to school. Blacksmithing may not be to your taste, but independence is, I hope, and with me you will be independent. Besides, it will strengthen you and give you muscle, and make a man of you."

"Thank you, thank you!" cried Arthur, seizing one of the other's strong hands in both of his own. "I will go to work for you in the morning."

"Hurrah!" cried Worth. "We'll do our duty and wait for trouble to pass over. We'll just hammer away at the forge, and somehow we'll find our hearts filling with sunshine and music—and whether it's the 'Devil's Dream' or Mozart, it will be all the same!"

He was interrupted by some one hurrying into the yard. Worth and Arthur started up to find Mace panting violently from hurried running. "Oh, Arthur!" cried Mace, grasping both of his hands, and breathing so heavily she could not speak more. The tightening of her fingers seemed to squeeze the last drop of bitterness out of his heart. "Have you found the watch?" he cried excitedly.

"It's found!" grasped Mace, working his hands up and down unconsciously. "It's found!"

"What did I tell you?" cried Worth, clapping Arthur upon the shoulder.

"All the others are following me," panted Mace, "but I wanted to be the first to tell the good news, because I was the first to suspect something wrong. Won't you forgive me, Arthur? I am so sorry!"

The sudden shock of good news and kindness was too much for the little musician's composure. "Yes," he stammered, the tears streaming down his thin cheeks," there ain't anything to forgive—it was my own fault that I was suspected. Don't feel bad, Mace, you couldn't help it. And it was lovely for you to come so quickly."

"I feel like a wretch!" cried Mace, her own eyes overflowing. "But never mind, Arthur. If there ever was a good and faithful friend, I'll be one to you."

(Continued Next Week.)

Song Books

...FOR...

The Church, Sunday-School

...AND...

Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal..

GOSPEL CALL, Published in Combined Edition, and Part One and Part Two:

CHRISTIAN HYMNAL Revised

GOSPEL MELODIES.

POPULAR HYMNS No. 2.

LIVING PRAISE.

SILVER AND GOLD.

PRAISES TO THE PRINCE.

CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co, St. Louis, Mo.

* *

Cure from India for Lung Troubles.

If you or any of your family are affected with lung troubles, coughs or colds you owe a duty to yourself to at least try a cure that is now recognized as wonderful as it is sure—Dr. H. James' "Cannabis Indica" for the cure of **Consumption**, imported and put up by Craddock & Co., 1032 Race St., Philadelphia, Pa., who will forward you full information upon request.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

ST. LOUIS, MO.

Best of References. Correspondence Solicited.

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

BUSINESS NOTES.

—There seems to be no end to the demand for "The Holy Spirit," by J. H. Garrison, and "Victory of Faith," by E. L. Powell. And at $1.00 each, postpaid, it is not surprising.

—Books for Christmas presents make gifts which are appreciated the year round, but a good book given on that happy day tells for time and eternity We carry them in all prices from "ten cents to $10."

—Our new and reduced price list of Sunday school supplies is now ready, and will go to all requesting the same, clearly showing that we are leaders in prices as well as in quality, for this company always takes a pride in having the very best at the very lowest price.

—Many are taking advantage of our offer to put the name of any one on any one dollar book of our own publication or any Bible, providing the order comes in by or before December 1. One friend ordered six dollar books under this offer, another three, and many one or two.

—See the advertisement in this week's paper of the handsome Cradle Roll Certificates—Primary, Junior and Intermediate Diplomas. These are of the very highest type of the printer's art, and at 36 cents, plus postage, or 42 cents prepaid, they are by far the cheapest and best on the market.

—We thank our friends for so patiently bearing with us in our anxious state when we were out of two or three of the Bethany books at once, but the rush was so "fast and furious" that we were out before knowing it, and we have had so many calls that it was with difficulty that we could get ahead at all; but now that we are "out of the woods," we hope to remain so for the remainder of the season.

—We wish our friends could see the many pretty Christmas cards; also, the Christmas Holly private postal cards, running in price from 1 cent to 10 cents each; also, our pretty stock of Christmas tree ornaments, including artificial snow, which sets off the tree beautifully. The same are fully described in our "holiday catalogue," which we hope to have ready by or before the middle of this month.

—Geo. B. Townsend, Troy, N. Y., orders another shipment of the Normal Instructor No. 2, "The Christ." He seems to lead the brotherhood in the size of his class. This is the booklet for you to use for a systematic study of the life of Christ in connection with the Bible school lessons for 1906, as the entire year is given up to the life of Jesus. The price is 15 cents single, postpaid, or $1.50 per dozen, prepaid.

—The "Gloria in Excelsis," in both the complete and the abridged forms, is in active demand and we are now on the fourth edition of this excellent church Hymnal. The edition in boards, abridged, sells for $5.00 per dozen, or 40 cents each by the 100, not prepaid. The abridged in cloth sells for $6.50 per dozen, or 50 cents each by the 100, not prepaid. The complete book is not in boards, but in cloth, and sells for $9.50 per dozen, or $75 per 100, not prepaid.

—We have a remarkable Bible offer; the more so, as it is so near "Christmas." A fine morocco bound, leather lined to the edge, silk sewed Bible (publisher's price, $4.50) for $2.50. And we will put any name in gold on the front cover. The publishers have dropped this style, hence made us the offer, which we accepted. These

DR. PRICE'S

Cream Baking Powder

PURE—WHOLESOME—RELIABLE

MADE FROM CREAM OF TARTAR DERIVED SOLELY FROM GRAPES, THE MOST DELICIOUS AND WHOLESOME OF ALL FRUIT ACIDS

Its superiority is unquestioned
Its fame world-wide
Its use a protection and a guarantee against alum food

* * * * * * * * * * * * *

Alum baking powders are detrimental to health.

Many consumers use alum baking powders in perfect ignorance. They are allured to the danger by the cry of cheapness, and the false and flippant advertisements in the newspapers. Alum baking powders do not make a "pure, wholesome and delicious food" any more than two and two make ten. Their manufacturers are deceiving the public.

If you wish to avoid this danger to your food,

LOOK UPON THE LABEL

and decline to buy or use any baking powder that is not plainly designated as a cream of tartar powder.

---

books are also linen paper. Such a bargain was never put on the market before, and though we have a large stock, they will go rapidly at such a price.

—"The Disciples of Christ," by Errett Gates, is for busy readers and is not to take the place of the more pretentious books along historical lines. It is a popular edition of the "History of the Disciples of Christ," and as such we can very fully commend it to our readers and will promptly forward a copy to any, postpaid, at $1, the popular price.

—In the matter of song books, we are still "in the lead," and we mean to continue so. "Praises to the Prince," "Popular Hymns" No. 2; "Silver and Gold," "Living Praise," "The Gospel Calls," one or two, or combined, are what easily hold us at the front. These are bound in limp, boards and cloth, save "The Gospel Call," one or two, which are not in cloth, and "The Gospel Call' combined is not in the limp cloth. All save "The Gospel Call," combined, sell at $15 per 100 in limp, or $20 per 100 in boards, or $25 per 100 in cloth, excepting "The Gospel Call," combined, which sells at $40 per 100 in boards and $50 per 100 in cloth. Fifty or more at the 100 rate.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol XLII. No. 46. November 16, 1905. $1.50 A Year

WHILE the Inter-Church Conference on Federation will not have the distinction of being the first great assembly in the United States to emphasize Christian comity and co-operation, it will be unique as the first officially delegated body to represent in formal conference concerning Christian work in the United States the large majority of the denominations of American Protestantism. Should the present promise of its import be realized, there should be an influence in its utterance and its action so powerful as to create a new epoch in the progress of Christ's kingdom in our land—and, one may dare to say, in all lands. When, however, the future historian undertakes to trace the rise and development of federation, his description of sources will take him much farther into the past than the casual glance suggests. For the Inter-Church Conference on Federation is the culmination not only of immediate but of remote influences. He will find their origin in the spirit and teaching of the church's Founder and their illustration in the formative decades of the early church.—*Frank Mason North.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events 1479
Editorial—
Who? When? and What?.......... 1481
Praying for the Holy Spirit........ 1481
Concerning Responsive Readings.... 1482
Notes and Comments.............. 1482
Editor's Easy Chair................ 1483
Contributed Articles—
Can the Church Accomplish Her Mission in Her Present Divided Condition? L. A. Chapman...... 1484
Some Strait Decrees. L. H. Stine.. 1485
The Cry of the City. Amory H. Bradford, D. D................... 1486
Garrison on the Holy Spirit........ 1487
As Seen From the Dome. F. D. Power 1488
A United Church and Religious Education. J. H. Garrison.......... 1489
The Awakening of a Big City. G. B. Rutledge 1490
Our Budget 1491
News From Many Fields........... 1495
Evangelistic 1499
Midweek Prayer Meeting............ 1500
Sunday School...................... 1500
Christian Endeavor................. 1501
Current Literature.................. 1502
Marriages and Obituaries........... 1502
Family Circle........................ 1503
With the Children................... 1506

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

A TRIO

of devotional books which have aided thousands of readers.

Alone With God

The Heavenward Way

Half Hour Studies at the Cross

Written by J. H. Garrison,
Editor of The Christian-Evangelist.

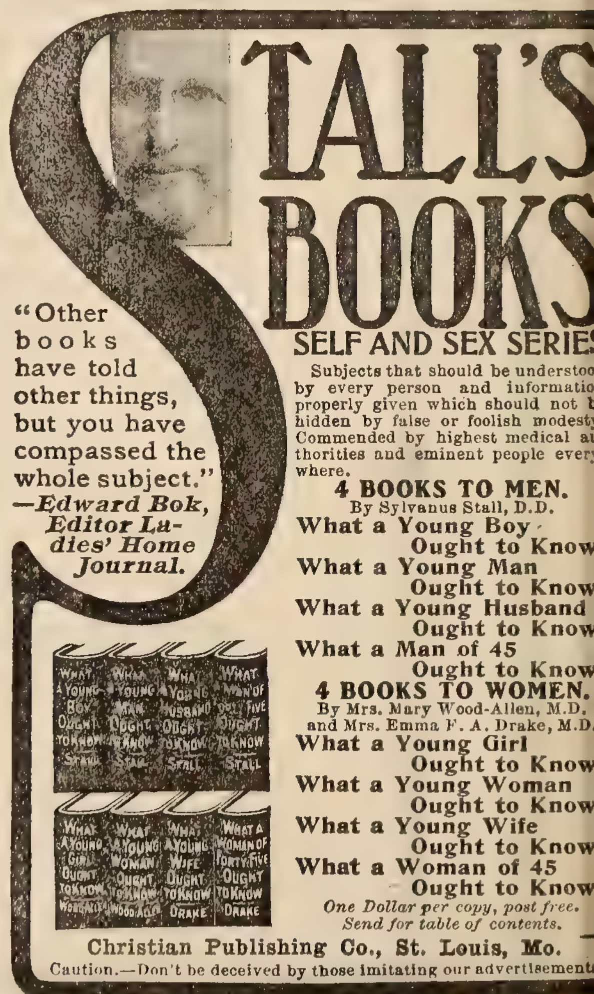
They are similar in size and binding, and being all written for the purpose of comfort and spiritual strength, they constitute what may properly be called

A Devotional Library.

PRICE,

Seventy-Five Cents a Volume, or Two Dollars for the Set of Three Volumes, Postpaid.

CHRISTIAN PUBLISHING CO.,
2712 Pine St., St. Louis, Mo.


WHAT A YOUNG BOY OUGHT TO KNOW STALL
WHAT A YOUNG MAN OUGHT TO KNOW STALL
WHAT A YOUNG HUSBAND OUGHT TO KNOW STALL
WHAT A MAN OF FORTY FIVE OUGHT TO KNOW STALL
WHAT A YOUNG GIRL OUGHT TO KNOW WOOD-ALLEN
WHAT A YOUNG WOMAN OUGHT TO KNOW WOOD-ALLEN
WHAT A YOUNG WIFE OUGHT TO KNOW DRAKE
WHAT A WOMAN OF FORTY FIVE OUGHT TO KNOW DRAKE

STALL'S BOOKS

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

SELF AND SEX SERIE

Subjects that should be understoo by every person and informatio properly given which should not b hidden by false or foolish modesty Commended by highest medical authorities and eminent people everywhere.

4 BOOKS TO MEN.
By Sylvanus Stall, D.D.
What a Young Boy Ought to Know
What a Young Man Ought to Know
What a Young Husband Ought to Know
What a Man of 45 Ought to Know

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.
What a Young Girl Ought to Know
What a Young Woman Ought to Know
What a Young Wife Ought to Know
What a Woman of 45 Ought to Know

One Dollar per copy, post free. Send for table of contents.

Christian Publishing Co., St. Louis, Mo.
Caution.—Don't be deceived by those imitating our advertisement

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. November 16, 1905 No 46

Current Events.

The Elections in New York.

The country never saw a more interesting series of minor campaigns or a more curiously assorted set of election returns than those which we have just witnessed. In general, the elections of November 7 issued in a sweeping victory for the idea of independence in the determination of local issues. It went hard with those who tried to make the protective tariff or any other national issue the touchstone for deciding questions of purely local administration or questions of fundamental honesty in public affairs.

New York enjoyed a campaign thrilling enough to send shivers down the spine of the most hardened and blase politician. The victory of McClellan was both expected and deserved—expected because he was Tammany's candidate, and deserved in spite of that unholy alliance. But the close race which he was to have was not at all expected, except as there crept into the public mind, during the closing days of the campaign, a somewhat definite suspicion that the Hearst candidacy was not going to be the *opera bouffe* affair that his attempt to secure the presidential nomination had been. When Mr. McClellan was nominated, such an astute political prophet as "Harper's Weekly"—whose forecast of the outcome of the last national election was almost uncannily accurate—spoke of him as having the victory in his pocket before the fight began. The support of united Tammany, plus the support of that large element of independent voters who thought his administration worthy of approval, might have been expected to make it almost unanimous for McClellan. But it did not work out that way. In the first place, Tammany is in the habit of swelling its vote by fraud and violence, but even a corrupt gang will not be so enthusiastically and effectively fraudulent when, by the fortunes of politics, it happens to find itself tied to a clean candidate. It was so when Folk was running for governor of Missouri. "What's the use?' said the old guard, who had been controlling elections by the bludgeon; "what's the use of stuffing the ballot-boxes in the interest of a candidate who will put us all in the penitentiary if he gets a chance?" While McClellan is not a Folk, he is so much better than the political machine which is supposed to support him, that the same reasoning doubtless held good. So he got only the honest vote of his party—and that is a good deal less than its normal voting strength. In the second place, the independent vote, suspicious of the name and sign of Tammany, and always "uncertain, coy and hard to please," went to Hearst instead of McClellan. The returns give McClellan a plurality of only 3,000 over Hearst. This number is about one-half of one per cent. of the entire vote.

Mr. Hearst is not convinced that he was really beaten, and has filed notice of a contest. A recount of the ballots will be an immense undertaking, but, in view of the closeness of the result as announced, and the control which Tammany exercises over the election machinery, Mr. Hearst's suspicion is an entirely reasonable one. Mr. Ivins, the badly defeated Republican candidate, is one of Mr. Hearst's attorneys for the prosecution of his claim.

* * *

The Election of Jerome.

The success of Jerome in New York and of the reform candidates in Philadelphia and Cincinnati were the great and notable triumphs of the independents. Jerome began his campaign for re-election to the office of district attorney with no organized backing whatever. When the campaign was well advanced, the Republican nominee for that office resigned in his favor and he accepted a place on that ticket. The purpose of this was not so much to give Jerome the backing of the party, as to give the party the backing of Jerome. It was a fearfully close race—a plurality of a little more than one thousand out of nearly six hundred thousand votes. So obviously it was the votes gained by the Republican alliance that saved Jerome. And it was only Jerome that enabled the Republican ticket to have any representation at all among the successful candidates. The defeat of Jerome, after the conspicuously effective work that he has done, would have been a rebuke and a discouragement to every public official who is soberly trying to do his duty. He deserved a much larger plurality, but it was a triumph to be elected at all with three candidates in the field and himself attached to a party ticket whose other members received only about one-fifth of the total vote.

* * *

Philadelphia and Cincinnati.

There was nothing half-hearted about the defeat which was administered to the pirates in Philadelphia. A plurality of 75,000 in favor of the reform "city party" candidates puts on record the popular approval of Mayor Weaver's course and sets the proper seal upon the so-called Republican ring. Seldom has an issue been more clear cut. Those who wanted a regime of plunder knew which ticket to support, and so did those who wanted honest government. There were no illusions about it. The whole story was out, and everybody knew it. And by this overwhelming vote the people of Philadelphia refused to issue to the old piratical crew letters of marque and reprisal to prey upon the public treasury and the common weal. The Republican candidate for state treasurer of Pennsylvania went down with the general wreck of his co-partisans.

In Cincinnati, the Cox machine (Republican), went down with a crash, and Cox went with it. Immediately after the election he issued a statement declaring his intention to retire from politics. This is the best thing Mr. Cox has ever done for Cincinnati. "Nothing in his (political) life became him like the leaving of it." He has been a malign influence in his city and party for a quarter of a century. If Mr. Taft's bold utterance against him in his Akron speech a few weeks ago had anything to do with the result, it is a new reason for general gratitude to our great and growing secretary of war.

Indianapolis, unhappily, is not in a position to join in the chorus of rejoicing over the triumph of independency and reform. The appeal to party loyalty was effective. Probably it would have been less so if there had been presented a choice between a thoroughly bad candidate and one who was the complete embodiment of the idea of reform. In this case, however, the reformer was not in all respects a thorough-going reformer. He had done much to improve conditions, but he had left undone some things which might as well have been done. It was an illustration of the futility of half-hearted and compromising reform as a political policy. It warms one's enemies and cools one's friends. The result is a confusion of the issue and a verdict which does not necessarily represent the best moral sense of the voters. In this case, it resulted in the election of the Republican candidate for mayor.

* * *

Other Elect

In Salt Lake City an avowed anti-Mormon candidate was elected mayor. It appears, however, that in spite of the efforts of the opposition to make resistance to Mormonism the principal plank in its platform, the Mormon church refused to take this view of the campaign and took no very decided stand for or against either candidate.

Tom Johnson, Democrat, and exponent of the principles of public ownership, was re-elected mayor of Cleveland.

The Union Labor mayor of San Francisco, Eugene E. Schmitz, was re-elected.

State elections in Massachusetts, New Jersey, Maryland and Nebraska gave Republican victories. In Maryland, the chief issue was the adoption of the amendments to the state constitution, limiting the suffrage and establishing partisan control of elections. On the former point, which amounts practically to the disfranchisement of the negroes, there would doubtless have been a good Democratic majority, but the latter was resisted as dangerous, not only to the rights of the public, but also to the welfare of the party which might happen to have control of the election machinery. This Democratic defeat in Maryland is supposed to deal another death-blow to Senator Gorman's political hopes. Mr. Gorman has received a good many death-blows in the past 15 years, but his constitution is wonderfully hardy. We hope this is a real one.

In the Indian Territory a plebiscite was taken for the ratification of the tentative constitution, which was prepared by the separate statehood convention at Sequoyah. Advocates of the plan of admitting Indian Territory as a separate state, under the name of Sequoyah, predicted that over 100,000 votes would be cast and that the sentiment of the people of the territory in favor of separate statehood would be overwhelmingly demonstrated. As it turned out, the vote barely reached 25,000, and the demonstration which was counted upon to fortify the advocates of separate statehood when the bill comes up in the next Congress, is declared a failure.

* * *

Russia.

Count Witte has formed his cabinet and is preparing to launch the plan of popular government. The details are all to be arranged yet. At the meeting of the douma it is expected that the questions involved in the emperor's manifesto will come up for consideration, and Count Witte has declared his intention to stand for the establishment of a popular legislative assembly if a single member of the douma will stand with him. Meanwhile, the more timid and skeptical of the Liberals consider the whole of the promised reform as entirely tentative and unsubstantial and refuse to have anything to do with the government until the new regime has been put in actual operation. The popular disorders throughout the empire continue, as if the people were anxious to prove themselves incapable of any degree of self-government, now that it has been promised to them. The most serious outbreak last week was at Cronstadt, the seaport of St. Petersburg, where a mutiny of marines was reinforced by riotous civilians. The ill-feeling which is leading to violent encounters in various parts of the empire is not easy to understand completely at this distance. It is some comfort to find that it is not altogether understood even in Russia. A dispatch from St. Petersburg says: "Although it is impossible in every case to diagnose the true cause of the conflicts, it is clear that their origin generally is the hostility aroused among the different classes of the population." This position seems impregnable. When one sees shooting and bayonet attacks and the wielding of clubs, one at once suspects hostility. In general, of course, the hostility arises, directly or indirectly, from the conflict of opinions as to the merits of the present government and the sufficiency of the reforms which have been promised. Even without being further understood, they help us to see how enormous is the task which confronts Count Witte, of making this heterogeneous multitude live peaceably under any one system of government. To create a correct and effective form of government is a large undertaking, but it is a much larger one to persuade this turbulent, warring mass, trained to suspicion by many deceptions, made bitter and sullen by oppression, that the government which he forms will be really their government. Making peace with Japan was a simple bit of diplomacy compared with that.

* * *

Insurance.

Mr. Vandiver, the Missouri state superintendent of insurance, has ousted the New York Life Insurance Company from the state by suspending its license. The effect of this action—if it has any effect at all—will be to prevent the company from writing any new policies in the state while the suspension continues. The reason assigned is that the company maintains and expends lobby funds to influence legislation. The company declares its intention to continue to do business, and it has secured a temporary injunction, restraining the superintendent of insurance from interfering with its business.

The Metropolitan Life Insurance Company is under investigation by the New York legislative committee. Its salary list and expense account are similar to those of the other companies which have been under inquiry. For example, its president, Mr. Hegeman, receives a salary of $100,000 a year, and the vice-president receives $75,000. As a clever paragrapher suggests, the company seems to be paying the union scale.

* * *

The Founder of the Y. M. C. A.

Sir George Williams founder of the Young Men's Christian Association, died in London, November 6, at an advanced age. It is not often that a man lives to see the sixty-first anniversary of an important movement which he has started. It is not often that a man received knighthood in recognition of the value of his religious work, and that a work outside of established churches. Mr. Williams, as a young clerk in a large London house, saw the young men of the city subjected to manifold temptations, and conceived that they might be helped by an institution which would combine recreation and reading with religion. He interested some of his fellow-clerks, and they rented a small room for a reading room and place of social meeting. It was a movement from the ranks. It originated among the very class of people whom it was designed to serve. Mr. Williams' employer became interested in the plan, and while the clerk was enlisting more young men as members, the employer was interesting business men to provide financial support for the enterprise. How the movement grew and what it has become need not be told. The old age of the founder has been crowned with honors. At the semicentennial of the founding, in 1894, Queen Victoria conferred knighthood upon the founder, and he became Sir George.

* * *

Bishop Merrill.

Methodism has lost a prominent figure by the death of Bishop Merrill, whose end came suddenly right in the midst of official duties. He rose from the position of shoemaker to become one of the leaders of a great church, which he served in the capacity of preacher, editor and bishop. He was directly descended from John Wesley, through his mother, and with his fine gifts as parliamentarian and speaker it was not unnatural that he should rise to the first place in a church with which all his ancestry had been identified.

* * *

Thanksgiving and Football.

Dr. Frank W. Gunsaulus will find a very large number of people who will agree with him in his denunciation of the custom of playing football on the day which this nation has set apart for the expression of gratefulness to God Almighty for the blessings vouchsafed to it during the year. The distinguished Chicago preacher has just said:

> "Let us combine the cross of Christ with the flag of our country in the celebration of this day in old-fashioned way. I beseech you, each one of you, to be here, and by your presence set up a protest against the spirit of commercialism and frivolity that is becoming too prevalent on this holiday.
>
> "It may be some of you will stay away to attend the football game—that disgrace to the history of this day and the spirit of thanksgiving that is coming to be fought by the preceptors and faculties of our schools and colleges."

It would be a good thing if ministers all over the country would take this firm stand. The game of football, as developed in the American college of today, is one of the most brutal exhibitions that is tolerated by an intelligent nation. The game, as played in England, has some points of merit, both from the standpoint of physical development and as an interesting exhibition to onlookers, but the American game tends toward extreme brutality, though, of course, we would not say it has no good points. But the making of Thanksgiving Day the time of a great football spectacle has, in many places, destroyed entirely the real spirit that stands behind the day, and we agree with Dr. Gunsaulus that it is time to cry a halt.

* * *

The Kingdom of Norway.

Norway has emerged from her rupture with Sweden by a great majority of her citizens declaring they are in favor of having Prince Charles of Denmark to rule over them. The government had presented a motion to this effect, and it was carried by a vote of 87 to 29. When this was submitted to the people, their verdict was just as significant.

Who? When? and What?

The following letter of inquiry raises the three questions suggested above, touching our representation in the inter-church conference in New York city this week:

> WAXAHACHIE, TEX., November 4, 1905.
> *Dear Brother Garrison*—An announcement of the approaching "Inter-church Conference on Federation" sent me by Mr. E. B. Sanford says: "Its importance is assured by the fact that twenty-four religious bodies, with communicant membership aggregating 18,000,000, have appointed delegates." And in giving the names of "bodies thus represented" he mentions "Disciples of Christ." Will you kindly tell, through THE CHRISTIAN-EVANGELIST, if you have the information: (1) Who the "appointed delegates" are; (2) when and by what "religious body" they were appointed; and (3) what is the extent of their authority in binding our people, if they have any such authority? Fraternally,
> CHALMERS MCPHERSON.

1. Who? We printed some time ago the list of the brethren who had accepted invitations to attend the inter-church conference at that time, but it was not a complete list, and we have not received the complete enrollment. We will print the list of those who attend after the conference is held.

2. When? They were not appointed by any of our conventions. In answer to a letter of inquiry as to the method of appointment, from Dr. E. B. Sanford, the editor of THE CHRISTIAN-EVANGELIST replied that as our Omaha convention had endorsed the principle of federation, it did not seem necessary for another convention formally to appoint delegates, because all it could do would be to ascertain who were going and appoint those. We suggested, therefore, that he and his committee extend an invitation to such of our ministers as would be likely to attend, and perhaps a dozen of us sent in lists of names of men who would be most likely to attend such a conference, and from these lists a number were invited to be present. This is the resolution adopted by the Omaha convention:

> "Resolved, That we, representatives of the Disciples of Christ, in convention assembled, having heard with pleasure the presentation of the claims of the Federation of Churches of the United States, urged by the national secretary, Dr. Sanford, do hereby express our cordial approval of the effort to bring the churches of the country into closer co-operation and to give a truer expression to the degree of unity that already exists as the best means of promoting that complete unity for which our Lord prayed, and we pledge our hearty co-operation with this and every movement that has for its object the unification of all believers, to the end that the world may be converted and the kingdom of righteousness established in the earth."

While there was some discussion and difference of opinion in the Omaha convention concerning this resolution, growing out of a misunderstanding of its import, subsequent discussion in our congress at Des Moines, and through our newspapers, has developed the fact that there is unanimity of sentiment among us in favor of the fullest co-operation with other religious bodies in moral and religious work that is consistent with our own principles and aims. Of course, no one among us ever favored any other kind of federation.

3. What? We imagine there was a merry twinkle in the eye of our brother as he wrote this question about "binding our people!" There must have risen before him a vision of burly, dogmatic, ecclesiastics, binding with strong cords of ecclesiastical authority, the hands and feet of our struggling churches, and he must have smiled at the thought! It was not for his sake that he asked this question, but for the sake of other souls more timid and fearful. No, brother, these preachers who go to New York to represent our great brotherhood, at the invitation of the leaders of this inter-church conference, have not the slightest authority to bind our people with anything stronger than cords of love and reason. Besides, there is not anything to bind us to, but what we are all in favor of! Every man among us that believes in Christian union in sincerity, and not as a party slogan, believes also in co-operating as far as possible with all religious people in doing whatever good he can in the world, and in overthrowing the forces of evil.

Praying for the Holy Spirit.

Brother McGarvey returns to the defense of his position which THE CHRISTIAN-EVANGELIST recently criticized, namely, that we are not authorized by the Scriptures to pray for the Holy Spirit. His defense, expressed in a single sentence, is, that Christians already have the Holy Spirit, and therefore do not need to pray for "it." In "The Christian Standard" of November 16, he puts it thus:

> "If I were to sit down at the table and pray the Lord for the bread which is smoking hot under my nose, my wife and children would think that I had suddenly lost my mind. If I were to pray for the remission of those sins which I committed before I was baptized, I would be casting doubt upon the promise of God, or upon my own sincerity in that act. If I were to pray for the comfort and strength which I at the moment was enjoying, I would offer a fool's prayer. For the things which God has already graciously given me I give thanks. I pray for those I have not yet received. I believe that I have had the Spirit of God as it was promised on Pentecost ever since I first obeyed the gospel; and therefore I have never prayed for it. If Brother Garrison has been deprived of the Holy Spirit, he is wise in praying that it may be restored to him. Of this he is probably the best judge."

To this we reply that if Brother McGarvey believes that he already possesses, and always has possessed, since he became a Christian, the Holy Spirit in all the fullness of His power that is now possible to a Christian, and feels no need of being further "filled with the Spirit," as Paul exhorted the Ephesians who had no doubt received the Spirit, he is certainly right in not praying for the Spirit for himself; but he might intercede for the rest of us who feel deeply our need of a fresh anointing and a deeper infilling of the Holy Spirit. For ourselves, we can say with Paul, we have not yet attained, but we press on, if that we may lay hold on that for which also we were laid hold on by Christ.

The fact which Brother McGarvey strangely overlooks is that one may possess the Holy Spirit in a measure and yet feel the need and duty of praying for him in a still larger measure. There is no truer prayer, perhaps, in all the Bible than that of the father who, in anguish of heart, cried unto Jesus, "Lord, I believe; help Thou my unbelief!" If this man with a little faith, could pray for more faith, why can not a Christian possessing the Holy Spirit to a very limited extent pray that he may possess him in a larger measure? This is exactly the prayer that most of us need to pray, not only as respects our faith, but as respects our possession of the Holy Spirit.

In the light of this truth is it not easy to understand how Paul could exhort the Ephesian brethren to be "filled with the Holy Spirit," and that they might "be strengthened with power through his Spirit in the inward man," even though they had already received the Spirit? Our brother has certainly not reflected on the depth of meaning in the phrase, "filled with the Spirit," if he supposes that every Christian already possesses the Holy Spirit in that sense, and therefore need not pray for him. What a glorious church we should have if it were indeed true that all its members were "filled with the Holy Spirit," as were Barnabas and Philip and other picked men of the New Testament church! But that is the ideal for which we should strive as restorers of New Testament Christianity.

Brother McGarvey admits that if the editor of THE CHRISTIAN-EVANGELIST has "been deprived of the Holy Spirit" he would be "wise in praying that it (He) may be restored to him." Why, then, would it not be "wise," if he feels the need of the Holy Spirit in larger measure because of increasing responsibilities, duties, and burdens, for him to ask for it? Really, Brother McGarvey here admits all that we have been pleading for, namely, the right and duty of all who feel the need of the gracious Spirit of God to fill them and anoint them for special service and special burdens, to pray for him. Of course, those who do not feel such need are certain not to make such prayers.

Brother McGarvey asks for other Scriptures than those we quoted to prove that Christians have the right to pray for the Holy Spirit; but we are persuaded that if those cited do not satisfy our brother, no amount of Scripture which we might quote would serve the purpose. Surely if Paul admonished the Ephesians to be "filled with the Spirit" they would be justified in praying for such infilling. If Paul would pray for them that they might be strengthened by the Spirit, why should they not pray for themselves the same prayer? The plain truth is, Brother McGarvey is advocating a position which, if accepted, would be calamitous in the highest degree to our spiritual growth and development. It is for this reason, and not with the remotest feeling of "indignation" or unkindness toward Brother McGarvey that we make our earnest protest against it. It is most gratifying to know that this protest of ours has met with general approval from our readers.

Referring to the point as to whether any among us ever held, or now hold, to the word-alone theory, we are quite satisfied with the proof we cited in a former article and, as we said therein, are perfectly willing to leave the matter to our readers to judge between us. We are free to say, however, that the word-alone theory is no more damaging or deadening to the spiritual life than the theory that we may not pray for the Holy Spirit.

Concerning Responsive Readings

Professor McGarvey's recent animadversions on the new hymnal, "Gloria in Excelsis," and particularly that portion of them which deals with the question of responsive readings, contain some suggestions which are worth thinking about. The general statement that responsive readings are usually badly read and that they are generally not properly responsive, but only alternate, contains much truth. As to the first point, it is possible that intelligent leadership may be able to produce better reading in concert, just as Professor Calhoun's intelligent teaching is expected to produce better reading by the ministers. In fact, it might be suggested that when a young minister is learning to read the Scriptures in public worship, he ought at the same time be taught to lead in the reading by the congregation. In general, the great drawback to responsive reading is what might be called the holy drag, which results from the apparent belief that the religious effect of the reading is in inverse proportion to the tempo.

So much of Professor McGarvey's comments have reference to responsive readings as such and not to those included in this particular hymnal. His second point of criticism is that responsive readings are generally not properly responsive, but only the alternate reading of sections of continuous narration or discourse. This also is partly true, but it is also partly unavoidable. But in arranging the selections from the Psalms in "Gloria In Excelsis" particular care has been taken to make this criticism inapplicable. As pointed out in the explanatory preface of the book, the large majority of the verses of Hebrew poetry consist of two lines each, the second of which echoes or responds to the first. Here then is a basis for a genuine responsive reading. Let the minister read the first part of each verse and the congregation the second, instead of reading alternate verses according to the usual custom. Thus, in reading the 103d Psalm, we would have the following arrangement:

M. Bless the Lord, O my soul:

C. And all that is within me, bless his holy name.

M. Bless the Lord, O my soul;

C. And forget not all his benefits;

M. Who forgiveth all thine iniquities;

C. Who healeth all thy diseases;

and so on. This arrangement has the added advantage of making the portions shorter and thus reducing the tendency to drag.

The readings from the Psalms in "Gloria In Excelsis" have been arranged in this way and it is believed that a trial of this real responsive reading will issue in most satisfactory results.

Notes and Comments.

This story, which contains its own moral, comes from Arkansas: A preacher was preaching a discourse to prove that there is no Holy Spirit now except the Word and that it was a delusion and superstition to believe in anything of the kind. At the conclusion of his discourse he asked if anyone had anything to say on the subject. A colored brother who had been an interested listener rose, and said; "Brudder, yous made one mistake to-day. You orter have said 'Dere is no Holy Spirit now *dat you knows of!*'" That italicized phrase would save many a dogmatic statement of a mere negation from being wholly false. We recommend it to those who would affirm that there is no God, no divine Savior, no Holy Spirit, and no salvation from sin.

* * *

"The fundamental error in Christian philosophy," says Dr. Bashford, "is the making of each particular church an end in itself, rather than the means for the realization of the kingdom of heaven upon the earth." We venture to add that just in proportion as any religious body regards itself as an end instead of the means for the realization of the kingdom of heaven upon earth it is sectarian in its spirit and aims; and that, on the other hand, that church or religious movement which regards itself as an instrument or means for establishing Christ's reign upon earth and sees that it is succeeding only as it is accomplishing that work, has passed the limitations of a mere sect, and has allied itself with the essential and the universal in Christianity.

* * *

It is possible, perhaps to draw several lessons from the elections of last week, but there is one supreme lesson that stands out with such prominence that no one but a blind man could fail to see it. It is this: The time is past when politicians can afford to antagonize the moral sentiment of the people. Such a course spells ignominious defeat sooner or later. The triumph of the reform party in Philadelphia; the overwhelming revolution in Ohio; the election of Jerome in New York City, and the "close call" of Tammany mark the rising tide of moral sentiment and indignation against political boss rule, and the wicked alliance of politicians with the saloon element.

* * *

Even in politics it pays to be decent! The moral convictions of the people are not to be trampled under feet roughshod by political place-seekers. Conscience is entering into politics and has begun the work of housecleaning. The people are not helpless. They can break the bonds which hold them in servile bondage to political bosses and partisan whips. They have only to rise up and assert their independence at the ballot box and the work is done. The results of this fall election will carry inspiration to honest voters throughout the country. It will encourage honest men who are the victims of municipal misrule and political graft to act together regardless of party lines, overthrow the ward bosses, and elect honest and capable men.

* * *

Never were there so many independent voters in this country as there are today. This is the most encouraging sign in our political heavens. When men refuse to follow blindly partisan leaders, but insist in putting their conscience and best judgment into their votes, there is hope for the redemption of our cities from the bondage of corruption. Too long have our voters been beguiled by the siren voices of party politicians urging them to party loyalty in campaigns where political questions are not in issue. By this device have our cities been kept in bondage to corrupt political bosses. The eyes of the people are being opened to that fact as never before. This is a sign which even politicians ought to be able to understand.

* * *

It is safe to say that when Ohio comes to nominate another governor both the leading parties will be careful not to nominate a man who is opposed by the Christian and temperance elements of the state. Large majorities are no longer protection against defeat when the conscience of the people is ignored. When decent people of New York want to defeat the "ring" that controls the city, they will not divide their forces along party lines, but will combine on a platform of honesty and efficiency to overthrow municipal corruption. The next mayor of Philadelphia will not hesitate to stand for righteousness in city government against a party machine. He will have an example that will stiffen his backbone. In a word, the lesson is slowly percolating through the brains of politicians that the path to political preferment and success is the path of rugged honesty and devotion to the people's welfare.

* * *

We heartily endorse the following comment in "The Central Christian Advocate":

"No class of men today need more encouragement than the editors of the great papers. For example, the 'New York Evening Post' is authority for the statement that emissaries of the insurance companies 'have not hesitated to visit the newspaper offices and request kindness and something more in editing and commenting on the report of the hearings.' When it is remembered how much it costs to put out these papers and what a source of income even silence would be, it suggests that good people ought to write the publishers and editors of all papers which take their stand four-square for what financially is the unprofitable side. In this connection we may say that a Kansas City evening paper deserves the appreciation of the city for its fight against the brewers and saloonists in behalf of the enforcement of law."

Editor's Easy Chair.

This is one of those delightful Indian summer days that we associate with this season of the year. The blue of the sky is softened by a haze which is diffused through the atmosphere and lies upon all the landscape like a transparent veil. It is such a day as makes a lover of Nature long to escape the city and tramp through the woods, or follow the winding course of a stream upon whose bosom are floating the falling leaves of autumn. There is something in this decay of nature and in the prophecy of the oncoming winter which one feels in the sharpness of the air, which inspires a feeling that can not be described as melancholy or sadness, and yet which has in it just enough of the tender tone to lead one to reflection and meditation. With what stately procession the seasons make their round! How steadfast and unchangeable are the great laws which govern the natural world and which from age to age bring seed-time and harvest with all the varied phenomena to which we are accustomed! One feels, as he looks upon these changing seasons, that they are not accidents, but are brought about under the universal reign of law, which has its source in the beneficent Being who made and upholds all things. It is this reliability of natural law on which all our human enterprises are built, and to which all our plans are adjusted. It is the same characteristic of God in the kingdom of grace that makes it easy for us to build our hopes upon Him. He is "the same yesterday, today and forever." Therefore we can trust Him.

* * *

This is where Nature becomes a parable to us, teaching us spiritual truth. Just as men must come to a knowledge of natural laws and adjust themselves to them in order to success and progress in material development, so to know the laws of God in the spiritual realm and adjust ourselves to them, is the essential condition of human happiness and of spiritual life and development. This is religion on its philosophic side. It is the gospel of common sense and reason. Christian character is no more an accident than autumn with its harvests. It is a result of knowledge of and conformity to the laws of the kingdom of God. Of course, this view is fatal to many theories of religion, but it is in strict conformity to the teaching of Christ and those who most fully uttered his mind. "Whatsoever a man sows that shall he also reap" is an instance of "natural law in the spiritual world." God's laws run through all worlds, for this is a universe in which we live, with an omniscient mind that is above all, and through all, and in all. One great difference between an educated mind and an uneducated one is the recognition by the former that this is a universe of law—laws for the material world, and laws for the spiritual world, and that conformity to these laws is the condition of life in its deepest and highest meaning. This does not, by any means, dispense with grace, which is the divine method of restoring man to his normal condition of love and obedience to God, who is the source of all law.

* * *

We had occasion some time ago to take a four o'clock morning train at a small station a few hours' ride out of St. Louis. Just as we were on our way to the station from the little hotel, a countryman arrived on the scene, panting, and inquired if the train had gone. When he was told that it had not arrived yet, but would in a few minutes, he seemed delighted beyond measure, and told us that he had been trying several times within the last few weeks to catch that train, but that he never had any luck before. His catching of it now he regarded as a species of rare good luck, and he was overjoyed at it. To his simple, untutored mind the trains did not run according to a fixed schedule, but came along at odd times just as it might happen, and therefore he could never tell whether he was going to make a train or not. We were not surprised in the little talk we had with him—for his manner had excited our curiosity—to find that he looked upon the world in very much the same light. No man, he thought, could tell what the Bible teaches, as it teaches one thing in one place and a different thing in another; one religion was just as good as another, and perhaps no religion would do as well as any; right and wrong were so inextricably mixed up, that no one could tell what was right and what was wrong. The whole world was guess work and was ruled by chance. But ever and anon he would return to the streak of good luck which he had struck that morning in getting the train! After all, he was only a pronounced case of an undisciplined mind. When we meet with that class of happy-go-lucky individuals, whose lives are without plan or method, and who speak of the success of this or that one as "luck," our mind reverts to that rude, illiterate fellow, fairly dancing with joy over his good luck in catching the train, which he had often missed before, not, according to his idea, because he was too late for the schedule time, but because his luck was bad!

* * *

The Easy Chair had occasion recently to dine with a number of the members of a college football team. A matched game with a neighboring college was pending, and we had occasion to observe their abstention from certain articles of diet. Hot rolls, cakes and pastry were eschewed as unsuited for men who are to measure strength with each other on the field of contest. Nor did the men seem to think it too great a sacrifice to make for the honor of their team. We could not but remember how often we had seen preachers devour all these luxuries just before going into the pulpit, with never a thought apparently, that it might diminish their intellectual and spiritual power in the work of preaching. Many a good sermon, to our certain knowledge, has been shorn of its power because of a too hearty meal, and many a preacher has crossed the dead line before his time, because he fed his stomach too bountifully and his mind too sparingly. It is a matter of the plainest common sense, to say nothing of experience, that no man can do his best intellectual work, or his best spiritual work, while his digestive organs are grappling with the difficult tasks which have been thrust upon them. If football teams must keep their bodies in subjection to be winners in the contest, how much more ought men who engage in the higher task of preaching to abstain from every indulgence of the appetite which would diminish rather than increase their power. "But every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."

* * *

By the time these paragraphs reach the eyes of our readers the editor expects to be in the city of New York, a member of and participating in the great Inter-Church Conference which convenes in that city from the fifteenth to the twenty-first, to face the problem of the closer unification of our Christian forces in co-operation against common foes. The signs of the times certainly are calling the church to cease its internal warfare and direct its united energies, as far as it is practicable to do so, against those evils which mar our civilization, imperil our national safety and impede the progress of the kingdom of God upon earth. On the very day of the publication of The Christian-Evangelist its editor will be presiding over one of the sessions of that great gathering which will deal with the question of "A United Church and Religious Education." May we not ask our readers to breathe a prayer for the blessing of God upon that great assembly, in dealing with these momentous questions, and upon those of us who represent our own religious movement, that they may be able to bear some worthy part in a gathering whose purpose is in such harmony with our historic plea for the unity of believers, in order to the conversion of the world?

Is Life Worth Living?

THOMAS CURTIS CLARK.

Is life worth living?
When springtime's violets cease to grow,
When summer roses no more blow,
When autumn fields no daisies know,
Then let me die!

* * *

Is life worth living?
When morn shall bring no glad sunrise,
When eye reveals no sunset skies,
When from the night the starlight dies,
Then let me die!

* * *

Is life worth living?
When friendship's joys shall pass away,
When love no longer cheers the way,
When thou art gone, dear heart, for aye,
Then let me die!

Can the Church Accomplish Her Mission in Her Present Divided Condition?

By L A. CHAPMAN

Dr. Philip Schaff said that "union among Christians is becoming more and more an imperative necessity if they are to conquer in the great conflict with infidelity and anti-Christ." And the converse is equally true that disunion among the followers of Christ is rendering the church more and more unable to accomplish her true mission in the world. We have about 150 kinds of Christianity in the United States and Canada. Instead of Christ's name being honored by all of them we have a multitude of human names honored, such as "Westminster," "St. Nicholas," "St. Mary," "St. Barnabas," "St. Paul," "St. Peter," "St. Bridget," "Lutheran," "Methodist" "Presbyterian," "Baptist," "Congregational," "Episcopal," "Swedenborgian," "Mormons," etc. And these are not all. We have 12 kinds of Baptists, 17 kinds of Methodists, 6 kinds of Catholics, 19 kinds of Lutherans, 12 kinds of Presbyterians, 2 kinds of Episcopalians, and 2 kinds of United Brethren. And what reason is given for such divisions? Simply little differences of opinion that should never be made tests of fellowship or serve as a basis for the erection of different religious bodies. Who can defend all this jargon for a single moment? Is it not directly opposed to the teaching of the Master? "I am the vine and ye are the branches," is often quoted in defense of denominationalism. But the best exegetis, including Bruce and Stevens, say that these words teach the very opposite of divisions in the church, viz.: Christian unity. This allegory depicts the necessity of an organized and vital union between all believers and Christ. The branches refer not to denominations, but to believers. To abide in him is equivalent to bearing a relation to him analagous to that of the branch to the vine, from which it draws its life. Such a union is the condition of all fruitfulness. These words then teach that the individual disciple must abide in Christ; and by all abiding in him, we have Christian unity. "A house," said Jesus, "that is divided against itself can not stand." No more can the church so long as she is split up into denominations and torn with sectarian strife.

And what is denominationalism but sectarianism? A careful examination of Webster will reveal the fact that they are one and the same thing.

The Baptist body is a great institution, for she has always borne testimony to the primitive action of baptism, to the separation of church and state; and has produced the Pilgrim's Progress of Bunyan, such preachers as Robert Hall and Chas. Spurgeon, and such missionaries as Carey and Judson. But what sense can there be in calling the church, the bride of Christ, after an ordinance of the church? And the Congregational body is certainly a grand institution, for she has taught and proved that congregational independence is both stable and Scriptural. She has also laid the foundation of New England with her literary and theological institutions. But why call the Church of Christ after a form of church polity?

Likewise the Presbyterian and Episcopal churches are great institutions from the historical standpoint The first stood up for the rights of the laity and for the crown rights of King Jesus. The second gave to the world the Authorized Version of the Bible and kept alive the knowledge and love of antiquity through dark and troublous times. Yet why call the church of the Redeemer after an officer in the apostolic church?

And the Methodist and Lutheran churches are great institutions. The first produced a revival that shook England to her foundation; and the second restored the primitive ideas of the supremacy of the Bible, Faith and the People in religious affairs.

Yet why call the congregation of the faithful after a method of doing work, or after the great reformer of the 16th century?

Listen to Martin Luther: "I pray you leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I was not crucified for any one. Paul would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserble bag of dust and ashes, to give my name to the children of Christ. Cease to cling to these party names and distinctions. Away with them all, and let us call ourselves Christians, after him from whom our doctrine comes."

The name is the only thing that often separates Christ's followers. Human names are only divisive among God's children. Dr. Davis, of the Presbyterian Church, and ex-president of Princeton University, said: "It is but a due honor to Christ, the founder of Christianity, that all who profess his religion should wear his name. To be a Christian is not enough nowadays, but a man must also be something more. But where is the reason or propriety of this? I may indeed believe the same things which Luther and Calvin believed, but I do not believe them on the authority of Luther or Calvin, but upon the sole authority of Jesus Christ; and therefore should not call myself by their names as one of their disciples, but by the name of Christ, whom alone I acknowledge as my Master and my Lord!

And Dr. Adam Clark, the prince of commentators among our Methodist brethren, in commenting upon "And the disciples were called Christians first in Antioch," said: "The Greek word in our common text (Acts 11:26), which we translate, 'were called,' signifies in the New Testament, *to appoint, warn,* or *nominate* by *divine direction.* In this sense the word is used in Matt. 2:12; Luke 2:26, and in Acts 10:22. If, therefore, the name was given by *divine appointment,* it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name Christian is from God, as well as that grace and holiness which are so essentially required and implied to the character. . . .

"A Christian, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as these appear to have done, how glorious the title."

But it has been said that we are trying to monopolize New Testament names. If the Disciples are doing that, they are doing wrong. The charge, however, can not be sustained, as we urge all of God's people to call New Testament institutions by New Testament names.

We claim to be "Christians only;" and the distance between this claim and the claim of being the "only Christians," is just the same as the distance between the spirit of Christ and the spirit of sectarianism.

How any person can read I Cor. 1:11-13, and then advocate denominationalism as it exists today is more than tongue can tell. In order to apply this Scripture to present day conditions, let us paraphrase it: "It hath been declared unto me of you professed followers of Christ by some agnostics, atheists and infidels that there are divisions among you. Now this, I say, that every one of you saith, I am of Luther; and I am of Calvin; and I am of Wesley. Is Christ divided? Was Luther crucified for you? or were ye baptized into the name of Calvin? Now I beseech you brethren, by the name of Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

* * * * * * * *

Then the influences of a divided church upon the world is directly opposed to her best interests. Christ prayed that his disciples might be one, that the world might believe on him. Our divisions afford too many excuses to men and women for not becoming Christians. Christ seemed to fore-see that a divided church would operate against the conversion of the world. The kingdom of the Prince of Peace must not be divided against itself. A church that urges upon men the gospel of unity and fraternity must not be at war with itself. That institution that preaches the fatherhood of God and the brotherhood of man must not be engaged in carnal warfare.

Then again, denominationalism is expensive. How often is it true that a small village, and even our cities, are overstocked with churches! Who has not noticed that in our cities, generally certain districts are over supplied with churches, while other districts in the same city are without a church of any sort? Denominationalism represents the law of competition, which is always expensive, while Christian union represents the law of co-operation.

The rich must be sought for their money, if for nothing else, to keep the machine going. The church must live, and in the present hampered condition of churchianity very peculiar devices and motives are often resorted to in order to outstrip some other denomination. Instead of making men feel that they need Christ they are made to feel that Christ needs them. And this condition of things must continue if division in the church continues.

There is a waste of wealth by this system of church management that is simply appalling. How often is it true that in some villages and cities one-half of the churches, rightly distributed, would suffice for the Lord's work. I have seen, myself, a preacher, in a large city church that would seat 1,200 people, preaching to perhaps 50 or 75 persons on Lord's day evening upon the "Theology of Robert Browning." Is this the best that this competitive system of church management can do when millions of the human race are dying every year hungering for the pure gospel of Christ which we could well afford to give them? Shame on the church of this, the beginning of the 20th century! Our lethargy and doubt and competition and hatred are a stench that has ascended as high as heaven. Our present system of running the affairs of Christ's kingdom is a downright travesty upon the cause of Christianity.

The evil effects of our divisions in the church are carried right into the heathen field itself. Listen to Dr. A. T. Pierson: "We are positively wasting both men and money by the rivalry of several denominations in the same field, while other fields are entirely unoccupied." And again, Dr. Pierson says: "It is the reproach of missions that several denominations are needlessly occupying the same fields, while other fields have not a missionary of any sort."

"In our present divided state," writes a veteran missionary, Dr Alexander Williamson, "we will never Christianize China —never!" "When I asked," says Bishop Selwyn, of the Episcopal Church, "one of the most remarkable of the New Zealand chieftains why he refused to be a Christian, he stretched out three fingers, and pointing to the center joint, said: 'I have come to a point from which I see three roads branching. This is the Church of England, this the Church of Rome, and this the Wesleyans. I am sitting down here doubting which to take.' "And," adds the bishop, "he sat doubting at that 'cross road' until he died." "The world," says Dr. Milligan, a Presbyterian, "will never be converted by a disunited church."

For all thy church, O Lord we intercede,
Make thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to thee, O Prince of Peace.

Dr. Fisher, of Yale College, says: "The centrifugal age of Protestantism is closed. The centripetal action has begun." Christian union is the one high, clear note of this, the beginning of the 20th century. The change of thought in favor of a united, rather than a divided, church can not have escaped notice by any except a few ecclesiastical Rip Van Winkles who will wake up some of these fine days only to find themselves perched high and dry among the rubbish of past centuries, while God's people are marching on conquering and to conquest.

Some Strait Decrees

By L. H. Stine

A question that was indispensable to the spiritual welfare of the old German Baptist brothers, and that lay at the foundation of their strength, hurled, with the force of cyclonic action, their late national conference into the arena of animated debate.

May an old German Baptist brother install a telephone in his home? Destiny had decreed that old German Baptist brothers should live in the atmosphere of paramount questions; and where could a wise and solemn people have found a nobler, or a finer, question to engage their faculty of reason? The settlement of a question of such surpassing importance, critical and serious as it was, kindled a torch without the light of which our earth would be a barren waste, cheerless and dark and deadly.

The scintillations of passionate reason, more numerous than the sparks of Promethean fire, mingled with the lightnings and corruscations of exaggerated sentiment that flashed with "fire of warlike memories" and created a light divine that searched the Hoosier earth around, setting the eyes and ears and tongues of old German Baptist brothers in bold array for the defense of ancient custom and for the enforcement of ancestral law. Fortune was laboring with a vast intent to continue the age of simple faith when old German Baptist brothers were loyal to established custom for which the fathers had fought and had died long before the sinful ring of a telephone offended the sensitive ears of the pious. Brightening reason's lamp made plain the path of conscious duty and, removing the last hue of uncertainty of a sickly appetite that would please the flesh, and of shapes that would cheat the sight of faith, and silencing rumors wild that would shake the heart, left the event of that great day's action under not one shadow of doubt.

Michael Montgomery, a leader of ampler influence than a feudal lord, who seems to be the measure of many things, bearing the sanction and weight of authority on his brow, awful and serene, and with an expression in his countenance, "though a little dark with excessive bright," which one would fain call master, arose to a high event and determined the issue on which the fortunes of the old German Baptist Zion trembled. The sagacious lead of Michael Montgomery lighted on this observation that the use of a telephone in the home of one of the faithful is wicked as is the sin of witchcraft; for it brings an old German Baptist brother under a prodigious possession of demons and enters him into compact with a powerful spirit of evil, otherwise called the devil. Telephonic communication amounts to an alliance with infernal powers; and this modern defender of the ancient order of things put a perpetual injunction upon all old German Baptist brothers. restraining them henceforth from sinning in this regard. Neither science, nor invention, nor music, nor art, is a Scriptural accompaniment of Christian life, whether it is lived by the fireside in the home, or before the altar in the church. The substitution of an electrified wire for the atmosphere, as a medium of sound, is an unpardonable perversion of the supernatural order. A vaulting ambition that sets the divine plan of hearing aside, and adopts the inventions of uninspired men, as improvements on the wisdom of God, is the sin that overthrew the angels in the beginning and that destroyed their first estate. Had the employment of a wire been embodied in God's science of sound, Moses, or a prophet, Christ, or an apostle, would have made report of God's designs; but the Bible is silent, and shall the silence of the Bible not be respected?

Christendom has reached at last its crisis. It never was intended that a man's articulate voice should sound from Boston to Galveston. The patron of the telephone sets at naught the wisdom of God. Ill counsel had misled the deeds of the old German Baptist brothers. Now that telephones have invaded the sanctity of the home, and even the sacredness of the church at times; now that the roar of the pealing organ, resounding in the church, charms the fiercest grief and disarms the severest rage of fate and dissolves the people into ecstacies with the soul and discourse of excellent music; and now that hypnotism has added an artificial catalepsy to modern evangelism, thereby endowing the old-fashioned gospel with a mysterious and invincible power over sensitive subjects, it is high time, indeed, that Michael Montgomery should pronounce a sentence of doom on modern innovations and inventions that trespass on the divine wisdom, and that he should set himself to the task of restoring the simplicity of the primitive order.

Lawrenceville, Ill.

Thou who hast dwelt among us, flesh of our flesh, and brother of our thought and cares, we return to Thee in all our joys and trials , sure of Thy sympathy and resting in Thy love. From Thee derives our hope. To Thee it reaches out through mysteries of life and death. Thou art still our brother, caring for our state, touched with a feeling of our infirmities, putting Thy trust in us, even as Thou invitest us to put our trust in Thee. Thou art our pattern, our great example of what a man may be. Thy love rebukes our selfishness, Thy diligence our neglect. Help us to live in the light of Thy presence and to show a little of Thy glory in the earth. In the vision of Thy love for men, help us to love our neighbor as the object of Thy love. Pardon our sins and help us to overcome temptation. And may the thought of Thy welcome at life's end be a perpetual benediction for our work of every day. Amen.

The Cry of the City

By Amory H. Bradford, D. D.

The new world cities are exceptionally cosmopolitan. Irish, German, Polish, Hungarian, Italian cities all are condensed in New York and Boston and Chicago and St. Louis. Emigrants from beyond the Alps and the Balkans, from Sweden and Sicily, with hatred for all government, when brought together, exhibit little municipal *esprit du corps*. They have come here for what they can get. Society has done little for them, and some of them are its enemies. They do not know our language, and have no care for our institutions. They herd in tenements which make virtue and decency impossible. That they are not worse than they are is a tribute to the inherent nobility of man. A down town ward in any great city is a congeries of tenement houses, on the ground floor of which are grog shops, while on their upper floors are rooms in which human beings nearly lose both their identity and their humanity. There are found vices which would have shamed the insane Cæsars; cruelties that Torquemada would have blushed to commit; depths of infamy that Dante could not have exaggerated. Such people infect others with the virus of their wickedness. They have votes and make laws which have relations to the world; they rear families in an environment which defies the church and threatens the foundations of the state.

While these classes are flocking to the cities, in ever increasing throngs, those who appreciate higher and finer things, who might make more healthful environment, are going to the suburbs. The urban life is steadily deteriorating; the suburban life, with equal steadiness, is improving. Consequently, in the districts deserted by good citizens, wickedness organizes; the police become leeches on those whom they ought to protect and government degenerates into a farce. Exaggeration in treating this subject is difficult. New York, Boston and Chicago, even more than London, Paris, Berlin and Vienna, are a confusion of races, and a Babel of tongues.

Where are bred the revolutions? Where the faces of the poor are ground in the factories. Where is the most terrible poverty? Where modern Shylocks open sweatshops and grow rich at the expense of those who live in cellars and attics? Where rises the bitter cry of the unemployed? Where the mills are multiplied, whose stoppage means starvation to thousands who seldom receive more than starvation wages? The modern city is the standing menace of civilization—yet without the city there can be no civilization. It is the strategic point in the contest against wickedness. If that be taken for righteousness the salvation of the world will be easy; if that be lost the redemption of humanity may be deemed impossible.

What should be the attitude of the church toward the city and its problems? Jesus was more interested in men on the earth than in some far off heaven. What he saw caused his heart to break. And he was no mere sentimentalist. The city needed him. What did he do? He entered it; went into the very heart of its wretchedness; touched its open sore with his own hands. The only way to cure humanity is to touch it. The city needs good men in its politics and business more than it needs even divine Christs weeping over it. Jesus was no *connoisseur* in religion. He went on no tours of curious inspection. Those who can do nothing for the world's misery had better keep out of it. Pious curiosity, with no sacrificial purpose behind it, hinders more than it helps. The world needs more men with the spirit and method of Jesus, those who are ready to enter its misery, vice, crime, and live and die there. Anarchists and the unemployed will listen to those whose sympathy is impartial and who speak out of accurate knowledge. If the cities of this world are ever made the cities of our God the credit will belong to those who have put themselves at the service of humanity at its worst, and who have learned to love the lowest as well as the best of the race. What the city needs is Christlike men and women, willing in these days to be what Jesus was in Jerusalem—those who are ready to go where the people are, to live where they live, to study their problems in their light, and then to help them to higher levels. The human way is to build a great house, and say none too graciously—Come to us; the Divine way has been to go forth to find those who required assistance. The cry of the hungry and suffering souls is for personality, real, genuine, unselfish, divine, personality; some one near enough to be touched, divine enough to inspire, human enough to encourage. The churches must learn to go to the people. It is easier for Fifth avenue to worship in Mulberry street than for Mulberry street to go to Fifth avenue.

The next thing for the churches to do is to insist that the pulpit shall adapt its messages to the people to be reached. Preaching is not the only means for advancing the Kingdom. Anything that will keep a man sober helps toward that end. Anything which will draw men and boys from the grog shop six days in the week by its gymnasium and clubs is doing Christ's work. The Gospel of hope may be sung into some disheartened souls; they can be touched by a woman's singing, "O, Think of the Home Over There," when an argument for immortality would have no more effect than sunlight on a rock. Those who are hungry for bread do not care much about heaven or hell. Jesus fed the hungry, healed the sick, told his disciples to do the same, and then to preach the Gospel. First, that which is natural; then that which is spiritual. Those who are physically miserable, as a rule, must be made comfortable before they will listen to the preacher, much less appreciate his words.

The Kingdom of God will come on the earth, but it can not come while thieves and murderers make laws and pretend to dispense justice; while sleek, slimy, serpentine politicians talk piously about "practical politics," and then sell the social Christ for less than thirty pieces of silver; while grog shops are on every corner; while the respectable sit in ceiled houses away from the tides of human care and crime, and while the vile and selfish tighten their grasp on municipal life.

But there is a Gospel to be preached even while the human landscape is so dark. This message should be rung out with the music of ten thousand Christmas bells. All are children of the King. No depth is so deep that God is not there. No depravity is beyond the reach of love. No human being is ever lost except he chooses to be. This Gospel must be heard in the sweat shops and grog shops, among the sick and the poor, among the vicious, cruel and devilish. The truth that love must be victorious some time emphasized by Christlike men and women, will have the force and persuasion of the rising sun. Oh, these awful questions! Oh, these terrible sights! Oh, these hungry multitudes and these starving children! Oh, these great cities; will they ever be like the City of God? They will, but not until those in the churches, and thousands beside, have so entered into the life of Christ that their hearts bleed for the masses, as He bled for men; not until the cultured and strong go into the midst of the hopelessness and desolation of the time as He went; not until thousands more, walking in the divine footsteps, have died as He died for those who will not appreciate their efforts.

This movement for the redemption of the municipalities is already well started. The churches and the social settlements are in the lead in this new crusade, and with them are men and women with the prestige of social position, the culture of the universities, with wealth, with exalted character, with faith and prayer, where they have nothing else to give, and these can not be defeated.

Every great city has a voice and utters its appeals. In that appeal are the entreaties of the poor, the sobs of children, the groans of the dying, the despair of the wicked, the wail of lost souls. All these are condensed into the terribly bitter cry which rises from thousands whose hearts are starving with social and spiritual hunger; whose lives are barren of all that makes existence endurable—much less beautiful. What shall be the answer of the church to this "Cry of the Human" and "Cry of the Children"? Christ wept over the city; He entered the city; He gave Himself for it; He died for it, and all good Samaritans will do likewise, never forgetting that—

The man most man, with tenderest human hands,
Works best for men, as God in Nazareth.

Montclair, N. J.

* *

In 1921, the cities of the United States, at the present rate of growth, will have an actual majority of the votes. If our nation is to be Christian, we must win the cities.

Garrison on the Holy Spirit

By A. B. Jones

A little volume issued by the Christian Publishing Company has been before the public for nearly a year. It has elicited notices, both favorable and unfavorable. To those who understand the situation this was to be expected. In their revolt from the mystical and fanatical teachings and practices of the clergy, in the early part of the nineteenth century, the fathers of our restoration movement found it necessary to place emphasis upon human reason and the Holy Scriptures. In their efforts to lay proper stress upon these important factors in Christian thought and character, and to oppose a mere emotional religion, it is not strange that some preachers and scribes associated with this reformatory effort should drift to an extreme, and hold inadequate views concerning the Holy Spirit, his mission and modes of activity in the redemption of men. Some such men appeared in the early history of this movement, and were called down by Mr. Campbell because of their misrepresentation of the plea of our fathers for a return of New Testament Christianity. In 1852 he had occasion to publish to the world the following notice. "I have no doubt that some of our brethren may have so expressed themselves, as if in the conversion of sinners it was all *Word* and no *Spirit;* nay, indeed, that the *Word* and *Spirit* are identical. I have on various occasions had to repudiate such an idea." And were Alexander Campbell living today his "big stick" would be used vigorously on the heads of some men among us—men whose ideas of the Holy Spirit and his work are crude and vague, and as unscriptural as they are contrary to the teachings of our own fathers.

Mr. Garrison has rendered a genuine service to the people he represents and to the cause of religion by the publication of this book. Our literature is defective because of its lack of books on this subject—books clear and strong and sane in their utterances concerning the Holy Spirit and his work in the conversion, the sanctification and the salvation of men.

The spirit of Mr. Garrison's book is modest, humble and reverent. In his preface he says, "The author has given but little space to the metaphysical side of this question." In this I am not sure that he has pursued the wisest course. With many the metaphysical difficulties of this subject are the greatest. No science has made more rapid strides in recent years than psychology. That its development has all been reassuring of the doctrine of the Holy Spirit, as revealed to us in the Word of God. The value of Mr. Garrison's book would have been greatly enhanced, I believe, had he dwelt more largely upon this phase of his subject. It is to be hoped that when he fulfills his intimated purpose of revising and enlarging this volume in the future, he will give more attention to the metaphysical aspects of his theme. The author has discussed his general thesis—"The Holy Spirit: His Personality, Mission and Modes of Activity," in twelve separate chapters.

"The Tri-Personality of God" is the theme considered in the first chapter.

Consistent with the traditions of our fathers, Mr. Garrison refuses to enter into confusing and misleading speculation and terminology concerning the "Godhead." The unthinkable proposition of one God in three Gods and three Gods in one God, in the sense of modern technical personality, he discards as meaningless and unprofitable. "Any doctrine of the Trinity must be held in harmony with the fundamental conception of the unity of God," says the author; and then adds: "This involves the conclusion, of course, that God is not *three* in the same sense in which he is *one*." Mr. Garrison then quotes approvingly from Dr. Clarke's "Outline of Christian Theology" as follows: "God is a person in whose nature there is a threeness that has been expressed in his threefold self-manifestation. The Trinity of manifestation, or, as we have called it, the Trinity, is a part of historical Christianity, and enters into the foundation of Christian faith. God, the eternal Father, revealed in his Son, in whom he comes to men to save them, and entering our life most intimately in the Holy Spirit of enlightenment and renewal—this is the very substance of Christianity."

There is one statement in this chapter to which I demur. Referring to a quotation from Dr. Fairbairn concerning the fatherhood of God and the sonship of Christ, the author says: "The relation is an eternal one, growing out of the divine nature."

To our way of thinking it is easy to conceive of God as *eternal*, but the ideas of father and son involve the limitations of time.

Inspiration is the subject of the second chapter.

That the Holy Scriptures are inspired in a sense in which no other literature is inspired, the author does not hesitate to believe and to proclaim as a fact. He holds, however, "that it is primarily the men who were inspired and only secondarily their writings * * * They were moved—that is, quickened, enlightened and impelled—by the Holy Spirit, and their writings naturally partook of the character of their inspiration."

With regard to the "method and measure of inspiration" the author classifies the various theories under two general heads—"the *mechanical* and the *dynamical*." With reference to the mechanical or verbal inspiration he says: "We do not know of a single great thinker in the church today who holds to the mechanical theory, and we may therefore pass it by."

Mr. Garrison accepts the dynamical theory, but adds: "There is a variety of views under this general theory some giving more and some less prominence to the human element in the sacred writings. The important thing, it seems to us is to have no theory that is not broad enough to contain all the facts."

Again he says: "By the inspiration of the Scriptures we are to understand that its writers were under divine guidance. To what extent they were under divine guidance is a legitimate question for discussion; but it would seem that those who recognize the authority of the Scriptures must also admit such a degree of divine guidance or control of the sacred writers as would assure the substantial accuracy of the inspired record, and furnish an all-sufficient and infallible guide to one seeking the way of salvation."

We do not remember to have read an article on inspiration, in so brief a space, that was more satisfactory.

"Function of the Holy Spirit in Conversion" is the topic of the third chapter. We quote the following sentence from the second page of this article, which contains a most significant and important truth—a truth that becomes the key to unlock the author's theme intelligently and intelligibly to every candid inquirer:

"We are now living under the dispensation of the Holy Spirit, who entered into a new and different relation with men after the glorification of Christ, and the inauguration of his reign on earth."

This fact, so clearly set forth in the New Testament, once grasped and properly appreciated, the whole subject of the

(Continued on Page 1499.)

SHIFT

If Your Food Fails to Sustain You, Change.

One sort of diet may make a person despondent, depressed and blue and a change to the kind of food the body demands will change the whole thing

A young woman from Phil. says:

"For several years I kept in a run-down miserable sort of condition, was depressed and apprehensive of trouble. I lost flesh in a distressing way and seemed in a perpetual sort of dreamy night mare No one serious disease showed but the 'all-over' sickness was enough.

"Finally between the doctor and Father I was put on Grape-Nuts and cream as it was decided I must have nourishing food that the body could make use of.

"The wonderful change that came over me was not, like Jonah's gourd, the growth of a single night, and yet it came with a rapidity that astonished me. During the first week I gained several pounds in weight, my spirits improved, and the world began to look brighter and more worth while. And this has continued steadily, till now, after the use of Grape-Nuts for only a few weeks, I am perfectly well, feel splendidly, take a lively interest in everything, and am a changed person in every way." Name given by Postum Co., Battle Creek Mich.

There's a reason.

As Seen From the Dome

By F. D. Power

Yesterday I went to the chrysanthemum show. It was a great sight. All the new things were there and thousands of the old favorites on exhibition A canny Scotchman who belongs to my fold was in charge. He is a regular Burbank—a wizard with the things of the garden. His father before him was a gardener, as was Adam, his far away ancestor, and he knows everything that is to be known about botany in general and chrysanthemums in particular. I called on his father years ago at Coldstream, and he conducted me through his garden. It was just such a spot as Alphonse Karr wrote about so charmingly. The space, about two acres, running back to the Tweed, was surrounded by a brick wall, along which the fruit trees were trained with their branches flat against the surface to get the sun, and pears and plums were growing as bunches of grapes along a trellis. There were lovely beds of sweet peas and heliotrope and nasturtiums and squares devoted to vegetables and small fruits, and all showing the care and nurture of a skillful, friendly hand. God created man a gardener. The first Adam was honored with this distinction, and after all, the sweetest, purest delight known to any occupation open to his descendants is found in a garden. I can imagine a score or more of old farmers, skilled in all the inventions of modern horticulture, sitting today under the shade of the tree of life in the eternal paradise of God, and talking over with the first of gardeners the methods of his time.

But about the chrysanthemum show. Yes. I confess to a decided weakness for flowers. Always on my desk before preaching is a blossom, a rose or carnation, or small dahlia or chrysanthemum, or even that humbler member of the aster family, known familiarly as the daisy, of which Chaucer sang:

> "That well by reason men calle it maie
> The daisie or else the eie of the daie."

The blossom is for my buttonhole, and I think the sermon always has a better flavor for it. Luther always kept a flower in a glass on his writing table, and when he was waging his great public controversy with Eck he kept a flower in his hand. The Great Teacher said, "Consider the Lilies." Why? because God speaks in the flower as well as in the messages of Moses and in the precepts of Paul. Flowers are for the solace of humanity and often they have the power to regenerate communities or to save souls from baseness and wrong. Mungo Park's life he owed to a blossom in the desert, and flowers in the windows have brought decency and taste in the homes and saved the father and boys from the saloon.

But about the show. I am coming to that. Autumn blooms are the fairest. It may seem so because we know the season is almost past and the last rose of summer will soon be blooming alone. Nature flares up in her greatest glory as she is about to say good-bye to summer. Bryant sings:

> "The melancholy days are come, the saddest of the year,
> Of wailing winds, and naked woods, and meadows brown and sear.
> Heaped in the hollows or the grove the autumn leaves lie dead;
> They rustle to the eddying gust, and to the rabbit's tread.
> The robin and the wren are flown, and from the shrubs the jay,
> And from the wood-top calls the crow through all the gloomy day."

And then he asks pathetically: "Where are the flowers, the fair young flowers, the beauteous sisterhood?" and declares "they are all in their graves—the gentle race of flowers." But evidently the poet did not live in sight of the Dome. We have neither melancholy days nor dead blossoms in sight. Roses are still blooming and the glory of the asters is everywhere. Yesterday I picked a nasturtium bloom hanging over a wall within reach as I walked along, and so I appropriated it for my buttonhole. As I rang the doorbell of a parishioner not far away a little girl of five years in the adjoining yard lifted her finger in a warning fashion and said: "Yes, you picked that nasturtium in our yard!" "No," I replied, "I haven't been near your yard." "But you did; we have got some just like that; and you picked it over here!" It was a serious charge, and the little one was dead in earnest, but the lady on whom I called explained that she was a much spoiled little miss and I thought no more of it, only that people ought to be generous with their flowers and live in houses by the road and be the friends of men.

The show? Well, the "Four Hundred" were there. It is good once in a while to strike the "Four Hundred," and feel you are one of them. They display more emotion as they view the splendid blossoms through gold eyeglasses, and they pretend to know more about the plants, but they do not enjoy the show half as much as some of the plainer folks of the 10,000 who have thronged the exhibition It is better to belong to the 10,000 as a steady thing. But beauty appeals to every man. These are works of a divine artist. and in all their forms, hues, proportions and moral expressions they tell of Him. I am reminded of the words of Channing: "Beauty is an all-pervading presence. It unfolds into the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it can not lift their eyes without feeling themselves encompassed with it on every side." And this beauty is an infinite joy to all classes. It is this which brings out the 10,000. The "Four Hundred" came largely to see "Mrs. Roosevelt."

Mrs. Roosevelt is a chrysanthemum. My Scotch brother took the pollen of a white bloom and that of a pink one and made a glorious golden blossom and wanted to call it after his wife, but finally concluded to give "the first lady of the land" that honor. Fanciers pronounce Mrs. Roosevelt perfect. It is an incurved intense yellow flower, beautiful in color and form, said to be the most perfect yellow ever produced, as well as the most perfect specimen of the incurved variety, in a word a triumph of the chrysanthemum grower's art. Then there is a new silvery pink, "Miss Alice Roosevelt." It is a reflexed quilled-petaled flower which is declared to "be a daisy." Then there are 250 other varieties. There are splendid golden Roi d'Italies and Ducrosiets and Mrs. D. Appletons, and beautiful white Honestys and Merzas and Adelias and Wm. Jenning Bryans. In all a charming aggregation.

Our Greek tells us "chrysos," gold, and "anthemon," a flower; and our florists say a large genus of herbaceous and subshrubby plants; and we get them from two species of plants that grow wild in China and Japan. It is the flower of the east, as the rose is the flower of the west. There are over a hundred books about the chrysanthemum, and its magazine literature is

FROM TEXAS

Some Coffee Facts From the Lone Star State.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling ways through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum Food Coffee, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small delicate woman, to nurse a bouncing healthy baby 14 months.

"I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off the old kind of coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact the entire family, from the latest arrival, (a 2-year old who always calls for his 'potie' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

exceeded only in bulk by that of the rose. There are single types and anemone forms, and pompons, and hairy types and recurved and incurved. There are Japanese types, the large fantastic kinds introduced in England in 1862, which brought the craze for big blooms in the flower shows all over the world, and came to America in 1869. Many of these are freaks and oddities, and with all the American florists' skill he can not touch the little brown people in producing them. There are Pyrethrums, of which we have over four hundred varieties, and Marguerites and the ordinary ox-eye daisy, the white weed which every child knows and gathers. And all these royal things that we give lofty names come by cultivation and hybridizing until we get "Mrs. Roosevelt." She is supposed to be the perfection, the highest type, the *ultima flos*, so to speak.

Other things one sees at the show beside people and flowers. Here are pineapples ripening and crotons growing, and rubber and alligator pears, and cotton and tobacco, sugar cane and loquats. Here are lemons and oranges, olives, figs, pomegranates and limes; calla lilies in full bloom which my friend raised from the seed; coffee plants which he produced by crossing wild ones from Zanzibar with the ordinary Cuban plant; big Transvaal daisies, intensely red, and a bewildering array of strange fruits, grains and flowers that are a study for a life time. It is a great place—this chrysanthemum show, and it took the indigo off my blue Monday this week. Another time I may tell you some Monday of the 100,000 moths which a fellow spent twenty years in gathering and presented the other day to the museum. Think of his punishment in another world if he get his deserts—a pin stuck in him for every one he has used to impale these pretty creatures of God!

Washington, D. C.

A United Church and Religious Education*

By J. H. Garrison.

Our subject this afternoon embraces two of the largest conceptions and ruling ideas of modern times, namely, Christian unity and Religious education. The unity of the world, the unity of law, the unity of the race, the unity of all knowledge—these are the sublime conceptions to which the modern mind is led by all the revelations of science and of history. We are indebted, however, to Jesus Christ for the idea of Christian unity—a spiritual brotherhood of believers bound together by their mutual allegiance to him who revealed the Fatherhood of God and the brotherhood of man. Perhaps there is no measure of Christ's greatness that is more striking and impressive than the fact that in an age of bitter hatreds, narrow provincialisms, and partition walls, among men, ' hateful and hating one another," he came with a mission to all, died for all, offered pardon to all, and established a church for all, which was to be the spiritual temple of a redeemed and unified humanity, and prayed that its members might be one as he and his father are one.

Education is the divine process of developing a human being along the lines of his native powers and potentialities until he has become what God in his creation designed him to be. Religious education is the training of the human soul in the knowledge of the highest things—its relations to God and to its fellowmen. All God's revelations in all dispensations, and all institutions which he has established among men—the family, the church, and the state—have for their purpose the moral and religious education of mankind. What is the relation of these two great ideas—a united church and religious education?

When Jesus prayed that his followers might be one, *in order that the world might believe,* he indicated the relation between a united church and the very first step in religion, or at least in Christian education, which is faith in Christ, the world's greatest teacher. It is evident that he regarded the relation of the one to the other as very vital. No other one fact would have such an impressive influence on the faith of men and hence in promoting religious education, as a united church. We Protestants, in our love of liberty, have probably underestimated the value of unity as a divine factor in the religious education of mankind. This great assembly, however, representing as it does the leading religious bodies of Protestantism in this country, convened to study the problem of a closer unification and co-operation of Christians in order that the church may do its work in the world more effectively, is evidence of the fact that we are coming to a recognition of the place and power of the united church in giving new potency and direction to all the methods and processes of religious education.

We may not be prepared at present to consummate that unity of our religious forces which is contemplated in the prayer of our divine Lord, when he prayed that his followers might be one, even as he and the father are one; but let none of us say that because such union is impracticable now, it will therefore *forever* be impracticable. Such a convention as this which is now here assembled would have been impracticable and impossible even ten years ago. The Lord Jesus is the head of the church, and let us put no limitations to his divine power. If, in his infinite wisdom, he sees that a united church—a church so united as to be unhampered by its denominational divisions in fraternal co-operation and mutual Christian fellowship—is necessary to accomplish his divine purposes in the world, in evangelizing the pagan nations and in overthrowing the gigantic evils which have become intrenched even in our Christian civilization, who are we that we should withstand God? Our duty is, my brethren, to put ourselves completely under the leadership of Jesus Christ, to be, molded directed, and used by him for the accomplishment of his sublime mission in the world. Where he leads we can afford to follow.

But is there not a degree of unity already attained by us which finds no adequate expression in any organization which has yet been formed, or in any form of joint co-operation to oppose those things to which we are all opposed, and to bring about such reforms as we all desire? Why should we expect the Holy Spirit to lead us into greater unity of thought, feeling, and purpose until we make some better practical use of the unity which already exists? The right use of what we possess in order to increase our possession is a law in the kingdom of God from which neither individuals nor religious movements are exempt. That there is such unity, and that it should have a practical manifestation such as the world can see in co-operative movements for the world's betterment, is the meaning and purpose of this magnificent assembly.

It is with great pleasure that, as chairman of this session, I invite your attention to the discussion that is to follow, and not without hope that it will help us to a clearer understanding of the relation which exists between these two leading ideas of our modern life—Christian unity and Christian education—and so hasten the fulfillment of our Lord's prayer, "That they all may be one!"

---

*An address delivered by J. H Garrison, the chairman of the session of the Inter Church Conference on Federation, Thursday afternoon, Nov. 16.

⁂

A Revival of Giving.

By J. K. Ballou.

One of the greatest revivals that is needed is a revival of paying to the Lord that part of his goods that he demands. The amount one pays to the Lord according to his ability, may not be the best test of one's religious life, but it is generally a true one. A sense of our duty—of our duty to God, and more spirituality will insure a larger return to the Lord than is now made. This revival is starting, but it must spread through the church till it permeates it through and through. The Jews gave one-tenth, and Christ seems to approve it, but what do *Christians* give? It is a little short of a disgrace that many churches do not have preaching, and others let their preachers move, because they will not give them a support. I know churches which have from eight hundred to one thousand members which pay their ministers from twelve hundred to fifteen hundred dollars a year, and when a missionary day comes the minister asks for a liberal contribution and a "collection" is taken which amounts to less than a dollar per capita. Why not pay one-tenth of the income, and instead of having a treasury that is beggared, receive the Lord's money by the thousands instead of by the hundreds? Paying one-tenth may not be the best way, but it is a far better way to finance the church than the unjust, unbusiness way that is generally employed. I know Disciples that would give three, four and five times as much if they gave one-tenth of their income. Try it, brother preacher, and educate the church to do it and the burden of the church finance is solved.

Sioux City, Ia.

The Awakening of a Big City

By G. P. Rutledge

This "neck of the woods" is somewhat removed from the center of our brotherhood, and political questions are not supposed to occupy much space in religious journals. However, there are times and occasions that permit intrusions and digressions. If The Christian-Evangelist had a Philadelphia correspondent, his letter this week would be filled with "political gossip"—it could not be otherwise, for no one in Philadelphia can think or talk of anything else!

For forty years a political machine calling itself the Republican party, has tyrannized the commonwealth of Pennsylvania, and especially the city of Philadelphia. Frequent efforts at reform have been made, and occasionally success seemed in sight; but the enemy has ever been victorious. Under the masterly direction of the late Senator M. S. Quay, the iniquitous organization was always able to rally its forces—in him it found a refuge in every time of trouble. But, a year or so ago, Quay was conquered by "the last great enemy," and when he departed the "brain-pan" of the organization was left empty. Senator Penrose, Israel W. Durham, James P. McNicol and others assumed control, but their lack of foresight soon became apparent. They took hold of the reins with boyish hilarity, gleefully cracked the whip and drove the wagon so recklessly that it tilted over, and this morning it is lying bottom side up in the ditch! If the "Old Man" had only been here, it wouldn't have happened—he would have called a halt. It was his motto to "drive slow over rough roads," and to "make concessions when in a tight place." The boys inherited his ambition to "run politics," but his caution did not descend to them.

That old serpent, whose slimy form has wriggled down through the centuries, and with whose despicable history are connected such names as Achan, Gehazi and Ananias and Sapphira, has sought to permanently establish itself in America. From the Atlantic to the Pacific, and from the lakes to the gulf, it has inflicted its cold, absorbing coils upon every state and city—and, from this view-point, it seems that the monster's heaviest fold has poisoned and crushed the state of Pennsylvania, while its greedy mouth has been stretched over the city of Philadelphia. While the people have been "loyal to party" and the men have "voted straight," the snake has grown great and fat and defiant. Men now prominent in the organization, who, when the writer came to Philadelphia eight years ago, were poor, are now multi-millionaires—some of whom have no visible means of accumulating money. In the meantime, banks in which government money was deposited have been looted and wrecked, officials have been duped and suicide has followed suicide, valuable franchises have been given away, loans and appropriations have dwindled, and contracts, both great and small, have been let by the hand of favoritism. Major Gilliette's recent report on the filtration contract for the city of Philadelphia revealed the fact that something like $6,000,000 had gone astray within a few months. Five years ago John Wanamaker offered the city $1,500,000 for some franchises that were subsequently bestowed upon a corporation free of all charge. Thus the game has been played for years. But the grafters got too bold. Last spring they attempted to "pocket" the city gas works—some citizens, regarded as "meddlers," went so far as to intimate that the city hall and Fairmount park would be sold next!

We had a mayor elected by the organization, but it was thought he had been put to sleep. He had either been "feigning a nap," or he awoke—he alone knows—and, to the astonishment of the public and the exasperation of those who had put him in office, he vetoed the "gas steal." The city councils ignored the veto, and promptly passed the proposed transaction on. Whereupon Mayor Weaver arose in the power of his official might and slew the corrupt combination. He discharged the directors of public safety and public works, and appointed in their stead men who have been known as reformers for years. When the director of public safety refused to vacate his office, the mayor and a constable paid him a personal visit and gave him thirty minutes to get out of the way—and he got! Then began the reform movement in earnest, with the mayor as leader. The organization immediately took down its city ticket, and put up another bearing the names of men whose characters were unassailable, and raised the old familiar cry, "Reform within the party!" But the faith of the people had been shaken, and the city party came into being. Its ticket was indorsed by the Democratic and Prohibition parties and "the bands began to play." The organization started out with a million-dollar campaign fund, and threatened to annihilate the young party—but there are some things, and people as well, that money will not buy. Of the eight daily papers, six supported the city party.

The preachers, in their denominational and interdenominational meetings, passed ringing resolutions in condemnation of the nefarious system that had robbed and humiliated the people. The Methodist ministers—more than a hundred strong—marched in a body to the city hall and demanded justice. Also, prior to the mayor's change of position, about five hundred ministers assembled in Holy Trinity Church and prayed that he might be led to take a stand for civic righteousness. The papers ridiculed their meeting, men on the streets made fun of it, and it was reported that when told about it the mayor laughed heartily and remarked that "the preachers could pray but they could not dictate the policy of the administration." Little did any one then think that, within six weeks, the mayor would seek the counsel of preachers—which he did—and champion the cause they had been advocating. Preachers in politics! They have been in the thickest of the fight here. They "stumped" the city, solicited votes on the streets, and substituted political speeches for sermons. Scarcely a congregation that was not repeatedly urged from the pulpit to vote for the city party. Some of the leading ministers were threatened by officials, who were allied with the organization, but they kept on "crying aloud and sparing not." The pastor of a large, wealthy church stated from the pulpit that his position had been threatened, then boldly announced that he would speak on "The Political Situation" every Sunday evening until the election. He fulfilled his promise—addressing audiences that overflowed the great auditorium—and, somehow, I have an idea that he will continue as pastor of the church. He's built that way. The writer preached on the subject, addressed ward-meetings, solicited, and voted, but it required no courage on his part—every man in his congregation, so far as he is able to learn, rejoiced in the part his preacher was taking and voted the reform ticket. Mayor Weaver was the most active man in the city. In an automobile he sped from ward to ward, and division to division, sometimes delivering five and six addresses in a single night. The women, also, were conspicuous in the campaign. It was no uncommon thing for a woman, either rich or poor, to address a ward or division meeting. On election day, they held prayer meetings and supplied lunch to division workers. It was a common fight against a common foe. Multi-millionaires and day laborers sat side by side and spoke from the same platform.

The flame of enthusiasm was likewise fanned by interested people in other sections of the country—among them Secretary Root and Governor Folk. The latter came all the way from Missouri to make a speech, but upon his arrival he found that it was speeches the people wanted. From the station to the hotel, he had to talk with reporters. He spoke at luncheon, in the afternoon, and again at dinner. At 7:30 in the evening he took a carriage to meet his appointment in the Academy of Music, but ten thousand or more people had gathered outside and refused to let him enter until he had made a speech. After the Academy meeting he sought rest, but found it not. At 1 o'clock in the morning a crowd of several thousand gathered about his hotel and made the night hideous, until the management appealed to the governor, and he made another speech from one of the balconies. Hereafter, if any one tells Governor Folk that Philadelphia ever sleeps, he will not believe it!

Yesterday the battle was fought. The ballots flew, and so did knives, blackjacks and bullets.

Genuine reform is always accompanied by "rough-house methods." Wrong dies hard. The doctors and hospitals are busy this morning dressing battered heads, and the magistrates are busy trying to separate the good from the bad in the prisoners' dock. There were over five hundred arrests—representing all stations of life, from that of Harbor Master Maloney, who "fares sumptuously every day," in one of the most fashionable sections of the city, down to the poor idiot who knew no better than to stand around the polls with his hands in his pockets. Only one preacher was arrested! He was accused of voting twice, but is out on bail and says he will prove that he didn't do it. The writer is glad to say, "It ain't me."

The entire City Party ticket was elected by 43,000 majority. Also Mayor Berry, of Chester, a Democrat, and the reform candidate for State Treasurer, was elected by a landslide vote.

In the language of Charles Emery Smith, postmaster general under McKinley, and editor of the Philadelphia "Press": "Yesterday Philadelphia was on trial; today she greets the country, vindicated, reclaimed and disenthralled."

Philadelphia, Pa., Nov. 8, 1905.

✿ ✿

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clay pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 475 Walton street, Atlanta, Ga.

Our Budget.

—E. J. Church, of Seneca, Mo., is in a meeting at Granby.

—J. J. Ralston has accepted a call to Santa Paula, Cal.

—H. A. Sickafoose has taken the work at Independence, Ore.

—Steubenville, O., will get M. J. Grable, who was recently in Cleveland.

—A. J. Moore goes from South McAlester, I. T., to Ballinger, Texas.

—Finis Idleman is holding a meeting for the Metropolitan Church, Chicago.

—L. L. Carpenter is to dedicate the new church at Jonesboro, Ark., November 26.

—At Wylie, Texas ,a new church building has just been dedicated by A. J. Bush.

—A. B. Carpenter has just organized a church at Elgin, Okla. Lee Bowman is the elder.

—E. J. Lampton has purchased a home at Louisiana, Mo., and henceforth his permanent address will be at that place.

—J. S. Stockard has become pastor of the church at Canyon, Texas, having left Allen.

—J. C. McWhirter will take charge of the work at Orange, having resigned at Marshall, Texas.

—On January 1, U. G. Miller will give up the pastorate at LaHarpe Kas. The congregation there hopes to build before long.

—W. B. Slater began work with the church at Greenwich, O., last Lord's day, having resigned at Lancaster.

—A church has been organized at Maywood, Chicago, by A. J. White, with about fifty charter members.

—Long Beach, Cal., will get E. W. Thornton as pastor, and J. J. White has taken charge at Fullerton.

—We hear excellent reports of the work of J. W. Reynolds, Saunemin, Ill., where he has been since the last of June.

—The corner stone for a handsome church building has been laid at Utica, O., where Grant A. Waller is the pastor.

—F. M. Dowling is preaching as he is able for the Ontario church, having secured an orange ranch at Covina, Cal.

—L. H. Stine, from whose pen an article will be found in another column, is carrying on a good work at Lawrenceville, Ill.

—A new house of worship is a possibility at an early date in Ocean Park, near Los Angeles, Cal., where we have a small congregation.

—John Mullen writes us that W. P. Dorsey, of Huntington, W. Va., is holding a meeting at Lowell, O., with Mrs. Minnie Duck as singer.

—The price of the new book of F. D. Power, "Thoughts of Thirty Years," is $1.00, and not 75 cents, as was announced in our last issue.

—E. W. Yocum reports that improvements have been made on the church at Mountain View, Mo., and that the congregation there is at work in earnest.

—Joseph Lowe, having been compelled to resign on account of ill health, James Sharrett will, for the present, preach for the church at Rushville, Kas.

—There has been a big meeting at San Jose, Calif., where J. V. Coombs has been in charge. The latest reports indicate that there were 112 accessions to date.

—President Roosevelt has designated Thursday, November 30, as a day for Thanksgiving. The Lord's day before Thanksgiving day is rally day for Home Missions.

—The work at Lowell, Ind., under A. M. Hootman, is in a promising condition. The church parsonage has been remodeled, and a new furnace put in the church building, while a spirit of revival pervades the community.

P. S. Hillman has been visiting Brother Baker's church at Joplin. Mo., preaching twice in the absence of the pastor. He reports good congregations and both of our churches in that city active.

—G. N. Shishmanian, our missionary for many years to Turkey, has returned to this country and located at Lexington, Ky. He reports the work in Turkey as still continuing and being blessed of the Lord.

—J. A. Shoptaugh, of the Broadway Christian Church, Pueblo, Col., is proving himself an energetic worker and has given satisfaction to the congregation over which he has ministered but a few months.

—J. M. Plummer has just located with the church at Howard, Kan., and while the church is not strong he finds the members willing, and believes he will like his new field and accomplish some good there.

—J. H. Burgess, pastor at New Haven, Mo., recently ordained to the ministry R. C. Abrams, of St. Clair, Mo Brother Abrams has been principal of the St. Clair schools, and is preaching half-time for the church there.

—W. Henry Jones, who some months ago took a Colorado pastorate, finds the climate there does not suit him and he has accepted a call to our church in East St. Louis, where L. W. McCreary was lately ministering.

—After a month's work in his new field at Duluth, Minn., Baxter Waters feels very much encouraged about the prospects. It is, in a large degree, a pioneer church, there being none other of our brotherhood nearer than 150 miles.

—Our church at Holdenville, I. T., begins a meeting November 19, with the new pastor, R. S. Campbell. Brother Campbell held a meeting in his late church last year will splendid success. Bert I. Bentley will have charge of the singing.

—J. M. Van Horn has just resigned the pastorate at Worcester, Mass., and is open to engage with another church. Brother Van Horn is one of the tried and true, and the church he leaves will require a well-qualified man, for it is in a very important field.

—J. W. Towsy has resigned his work at Goodland, Kan., and will look after his financial interests in the Indian Territory. His present address is Gons, I. T., but he expects to be back in Kansas in a few months. The church at Goodland will want a preacher.

—Chalmers McPherson, who is to read a paper before the Texas Christian lectureship on "Christian Liberty and Methods of Christian Service," gives a cordial invitation to all the conservative brethren who oppose missionary conventions to listen to his arguments.

—Our newly established church at Artesia, New Mexico, has secured for its pastor E. H. Holmes, of Whitesboro, Texas. This organization has had a life of only two years, but a neat church building has been erected and the membership has increased from a dozen to seventy-five.

—J. H. Hardin closed his pastorate with the church at Richmond, Mo., last Lord's day and his residence and office will now be in Kansas City, where he should be addressed at 311 Century Building. His whole time and strength will now be devoted to pushing the Bible school work of Missouri.

—One of our young preachers, now a student in Union Theological Seminary, writes: "Since coming to the seminary I am of the opinion more than ever that the position of the Disciples of Christ is the basis toward which Protestant Christendom is moving." No doubt the present tendency is to simplify the creed of Christianity to Christ, and its terms of fellowship to submission to Him. That way lies Christian unity.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

—Our church at Marion, O., has issued a little four-page church leaflet which not only gives the most interesting facts about the church work, but epitomizes some of the general news of the brotherhood. The indication is that Brother Maple's congregation is a busy one, and has in view a great work.

—The church building at Mechanicsburg, Ill., is being repaired. Among the improvements are a new furnace, new roof, new windows, and probably a new piano will be added. L. A. Chapman, the pastor, preached in the Odd Fellows' Hall while these repairs were being made. A large vocalion has been added to the church at Buffalo recently.

—We have received a number of communications requesting the address of Pedro Alvarado. We hardly think it worth while, even if we could answer the inquiry, for we can assure our friends that they are not likely to be able to influence this rich Catholic Mexican to go into any philanthropic or other enterprise in which Americans and Protestants are engaged.

—W. J. Russell has been having a tilt with some of the members of the ministerial association at Frankfort, Ind. It appears that these preachers have been criticizing some positions of Brother Russell, and have propounded certain questions. A big revival is going on in his church, and there have been 60 additions to date. On the evening of November 8 there was a big demand for seats and the church was crowded, it having been announced that Brother Russell would reply to his critics before the sermon. We may have space in a later issue to give some portion of this reply.

—The offering for Western Pennsylvania missions taken by the church at Uniontown, Pa., will probably amount to $300 or more. On the day this offering was made the church arranged for the purchase of a $4,000 lot adjoining their present property, to be used in the enlargement of its church building and the Bible school department.

—Crayton Brooks still continues his pulpit onslaughts on the lawless elements in our cities. He has recently taken part in the efforts being made to purge Colorado Springs of its ringsters and gamblers. Brother Brooks is at present engaged as one of the evangelists in the Pittsburg campaign and has just spoken powerfully in that city on the subject of civic reform.

—Some of our smaller contemporaries help themselves quite freely to articles in The Christian-Evangelist without a sign of any credit to the paper which procured the articles and paid for them. We will be pleased to have our smaller papers use anything in our columns which they may find available to their purpose, but we shall expect the usual courtesy of proper credit to The Christian-Evangelist.

DR. W. E. MACKLIN AND FAMILY, NOW ON THE OCEAN, RETURNING TO THEIR MISSION FIELD, NANKIN, CHINA.

—A. T. Campbell has just been installed as pastor of the Monroe Street Church, Chicago. The words of Edward A. Ott, the retiring pastor, seems to indicate that he is giving up the ministry. We trust that he will yet find that, as his education was for the ministry, he will yet be turned back to a calling that is higher than any other and in which we believe Brother Ott could yet make himself very useful.

—We make two requests of our readers: Please address all communications that are not strictly personal, but are intended for The Christian-Evangelist to "The Editor" and not to individuals; and secondly, when you desire to call our attention to something in a newspaper mark the news item or paragraph distinctly. We simply have not time to wade through column after column of local papers. A still better plan would be to make a clipping from the paper and send it to us in an envelope. By following these suggestions communications can be handled much more expeditiously.

—Louis S. Cupp, late of Platte City, Mo., has purchased a home in Kansas City and writes The Christian-Evangelist that "the latch string is out." His first month's work for the Hyde Park Church has resulted in 17 additions, and the brethren are now planning for a great thank-offering for their church extension loan. The debt on the building is about $6,000 and their aim will be to lift this as soon as possible.

Dr. Errett Gates paid a visit to The Christian-Evangelist office on his return from Kansas City. He reports that the $30,000, which he has been seeking to raise, has almost been realized. Only $1,900 are still lacking to secure the pledge of $15,000, which Brother R. A. Long made. This fund is to be used for endowment, and it is hoped that some individual will put up the building that will be needed for our divinity school in Chicago.

—An all-day anniversary meeting has just been held by the church at Albion, Ill., for which C. C. Garrigues ministers. Nearly $1,900 was raised during the past year, over $580 being for improvements, and more than $230 going to missionary causes. The membership is 258, with a net gain of 18. Brother Garrigues has begun his second year, with an increase in salary. An evangelistic meeting is planned to begin early in December.

—The Foreign Society is preparing to hold a series of rallies in Southern Indiana, Southern Illinois, Tennessee and Kentucky during the month of December. Further announcements will be made next week. The whole months of January and February will be occupied with rallies in different parts of the country. A rally may be the equal of a national convention in point of interest and enthusiasm. Those who can do so should make it a point to attend and assist.

—Jackson, Ky., has not had the best of reputation, but it is improving, according to W. J. Dodge, who writes us that a new, commodious, substantial Christian church building is nearing completion, and when the financial strain is over the prospects for a good work will be greatly multiplied. Those willing to aid in this needy mission field can send their cheque to Brother Dodge, or O. H. Pollard, or to the Jackson Deposit Bank.

—Among the visitors at The Christian-Evanglist office during the past week were F. M. Rains, Dr. W. T. Moore, J. G. McNutt, of Newman, Ill.; I. H. Fuller, of La Monte, Mo.; T. N. Kincaid, of Hot Springs, Ark.; J. G. Lewis, of Taylorsville, Ill.; E. J. Fenstermacher, of Clintonville, Ky.; T. N. Myers, of Lexington, Ky.; W. C. Perigo, late of New Hartford, Ill., and W. W. Wharton, of Winchester, Ill. The two latter brethren are open for meetings or another pastorate. We were delighted to greet these brethren.

—Bro. O. L. Lyon, whose sermon we recently published, giving the reasons for his change of church affiliations, has received and accepted a unanimous call from the church at Newman, Ill., where he begins his labors January 1. He writes: "I am quite happy in my new relations. I have enjoyed a freedom and a fellowship almost unknown to me before. I only desire to be used for the advancement of the Master's kingdom. I wish The Christian-Evangelist great success. Every week for three years I have read it with much pleas- and profit."

—The Foreign Society has issued an edition of Dr. Rijnhart's book, entitled, "With the Tibetans, in Tent and Temple." President McGarvey states that no missionary document that he has ever read has stirred him as this book has stirred him. Sir William Muir, then the principal of Edinboro University, issued a pamphlet about this book when it first appeared, calling attention to its merits and urging people to buy and read it. The first edition of this book cost $1.50. The special edition is sold for 50 cents and the postage, which amounts to 12 cents. Orders may be sent with the cash to F. M. Rains, Box 884, Cincinnati, Ohio.

—Excavations have been begun for a new church building at Armington, Ill. It is to cost $10,000. L. E. Chase, the minister, writes that it is a time of great rejoicing, as the work has been hindered for years for lack of room. He speaks very highly of his membership, and the brethren taking a joyful part in all the missionary offerings. The church was never more prosperous than at present. They have just enjoyed a week of Bible study under the direction of Knox P. Taylor, the state Bible school evangelist.

—We have received notice of the marriage of M. A. Hart, pastor of our church at Fulton, Mo., and Miss Nell Barker, of Rockland, Me. Brother Hart is one of the Christian-Evangelist Special party to the coast and we wondered why some of the young ladies of that party did not capture him, for he seemed to us worth making a captive. The explanation has now come to hand. Brother Hart was already captured, and we rejoice that so promising a young man has found a woman who seems peculiarly fitted to be a helpmeet in his work. His bride was one of the faculty of William Woods College.

—Adam K. Adcock has closed his work at Jackson, O., and has entered upon the pastorate at Tiffin, O. Brother Adcock is a Tennessean by birth and was educated in that state, though he subsequently studied at Kentucky University and at Kimberlin. Most of his ministerial life, however, has been spent in Ohio. His ministry at Jackson extended over two years, and judging by the splendid reception given him and his wife and the kind things said of them on their farewell, Brother Adcock has made a deep impression on the church members and the citizens. He himself writes: "They sent me away with more faith in the human race and more confidence in myself, and yet with an humble spirit. I love those to whom I have ministered by God's blessing. May we meet in His presence! Our new field at Tiffin is promising and we look forward to lots of hard work and success."

—Mrs. Howard T. Cree, of Augusta, Ga., writes: "I must tell you how much I enjoy the Easy Chair. I read your paper eagerly each week. This fall, when we came home from our summer's vacation, it was a great pleasure to read of the trip of the 'Special' to California and it was somewhat of a compensation for being deprived of going. Mr. Cree and I felt almost like we had been with you."

—We have received the second copy of "The Berean Helper," published monthly at Oenaville, Texas, by Thomas J. Easterwood. It is a small four-page paper; price, 25c a year. Its special object is to encourage Bible study. The object is a worthy one. Brother Easterwood's brethren should help him to secure a printing office where the paper could be better printed, and the editor should give some plan of Bible study, and suggest some books that would help his readers in the work. We wish him success in the worthy undertaking.

—Horace Siberell writes that John S. Zeran, who has until recently been engaged in business, has felt a call to go into the more active service of the ministry in which he will be assisted by the musical ability of his wife. They already have a number of calls for meetings and with their ability and the experience they have already had in religious work they should prove valuable servants in the ministry of the Lord. Brother Zeran may be addressed at Farmington, Mo.

—R. S. Smedley, of Geary, Okla., dedicated the Fairview church at Sand Creek, Grant county, and raised all the indebtedness, so that the loan will now be returned to the Church Extension Board. Brother Smedley, who has been a living-link evangelist under the Home Board, has resigned that position and will now preach half time for Hitchcock and build churches and hold meetings the rest of the time. He solicits correspondence which may be addressed to him at Geary.

—"The New Church Messenger" reports the coming into the fellowship of the New Jerusalem Church from the Methodist Episcopal Church, of Professor Eben Fish and wife, of Lakewood, O. In his letter giving reasons for his step, Professor Fish gives, among others, the fact that the discipline practically declares for infallibility, in providing that no articles of religion or rules of doctrine "contrary to our present existing and established standards of doctrines" shall be passed by the general conference.

—The University of Missouri has arranged for a series of Sunday evening sermons to be delivered this winter in the university auditorium by some twenty prominent ministers of various churches. The importance of having a strong church and preacher in university towns was one of the points urged in the conference at Urbana, reported in a recent issue. We are glad that at Columbia we have this. The membership of the church there, as reported by Brother Winders in our evangelistic columns, is now one thousand. In this connection it may be of interest if we state that Dr. Jones, now acting president of the state university, and himself a Presbyterian, has just been urging the meeting of the synod of that body to devise some method by which the three hundred Presbyterian students at the university can be brought under the influence of the church. It is being suggested that the Presbyterians of the state erect a guild house near the university.

From 1611 to 1901

For nearly 300 years the Bible was not re-translated. The language of the 1611 or "King James" edition had all these years remained unchanged while the English language itself changed so much that at least twenty-five different dictionaries were necessary.

For these reasons

THE AMERICAN STANDARD

Revised

Bible

is welcomed by all English-speaking people. It gives the Scriptures in plain modern English, easily understood by every reader. Bible scholars worked 29 years to produce it.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c. to [illegible], according to size and binding. We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, **with the name of your bookseller,** will get you this booklet.

THOMAS NELSON & SONS
37 Y East 18th Street, New York

New Church for St. Louis.

The dedication of the chapel of the Union Avenue Church, St. Louis, took place last Lord's day. F. M. Rains preached an admirable sermon in the morning, and then proceeded to raise pledges and gifts to free the property of the debt of $6,000, and at the same time secure enough money to warrant the congregation in going forward with the completion of the main auditorium. There was a fine Sunday school rally prior to the morning service. The total cost of the contemplated building will perhaps be over $70,000, but it is not expected that more than $60,000 will immediately be put into the plant, as the erection of the steeple and some other details can be completed at a later date. Many of the brethren who had made pledges covering a period of five years when the chapel was begun extended their pledges from two to five years longer and other new pledges were taken, payable over a period of five years. After some four or five thousand dollars had been added at the dedicatory exercises in the afternoon to the promises made in the morning, the amount totalled up $34,000, and the officers feel now that they can go ahead in the erection of what promises to be one of the most complete and handsome church edifices in the west. A union communion service was held prior to the dedication, Dr. W. T. Moore, of Columbia, Mo., offering the dedicatory prayer, and S. R. Maxwell and Dr. J. H. Garrison returning thanks for the emblems. In the evening the pastor, Dr. J. M. Philputt preached, his theme being "The Right Putting of Emphasis." Special music was rendered at all the services, and the day was a very joyful one to the members of this congregation and their friends. It should be noted that there were no very large individual contributions, the largest, we believe, being $3,000, while quite a number of children contributed pledges of $25.

* *

A Visit to Drury.

The editor of The Christian-Evangelist had the pleasure last week of accompanying a large party of the trustees and friends of Drury College from this city to Springfield, Mo., on the occasion of the installation of their new president, Dr. J. Edward Kirbye, D. D. It was a great occasion. There was an imposing procession made up of the faculty of the college, the board of trustees, visiting delegates from other colleges, local ministers and other friends of the institution, across the campus from Fairbanks Hall to Stone Chapel, where the installation exercises were held. An able address was delivered in the forenoon by Rev. Stephen M. Newman, D. D., pastor of the First Congregational Church, Washington, D. C. Greetings were extended in a very happy manner by Rev. Frank E. Jenkins, D. D., Atlanta Theological Seminary; Rev. Wm. M. Jones, Ph. D., Hyde Park Church, St. Louis, representing the churches of Missouri; Chancellor W. S. Chaplin, LL. D., of Washington University. Professor Edward M. Shepard, dean of Drury College, presiding. In the afternoon other greetings were extended by J. T. Woodruff in behalf of the city of Springfield, and by Mr. Alfred Page in behalf of the alumni; R. B. Howland, representing the students, and Professor A. P. Hall, representing the faculty. President-elect Dr. Kirbye then delivered a very strong inaugural address on "Democracy and the College." Both the speaker and the speech were received with great enthusiasm by the large audience. The presiding officer, Professor F. A. Hall, of Washington University, then in behalf of the trustees made a brief address and turned over the charter and key of the institution of the newly elected president and introduced him to the audience as the duly installed president of Drury.

Our Congregationalist brethren, under whose supervision Drury has been established and is being conducted, have borne a leading part in Christian education in this country. From the landing of the Mayflower to the present time they have been zealous advocates of education, and of that kind of education which makes for Christian character. They manifest a most commendable interest in their institutions of learning. It is not every religious body that could have gathered a whole car-load of busy men to go across the state to attend the inauguration of a college president, and by their presence encourage the school in its work. It has been a most fortunate thing for the great region of the southwest that Drury College was planted at the time and place that it was, for throughout all this region it is exercising a most beneficent influence, and we trust it is at the beginning of a new era of development under the young and able president. The institution is decidedly Christian in tone and non-sectarian in spirit.

* *

A Red Letter Day.

Monday, November 6, was a red letter day with the Christian ministers of St. Louis. The Christian Publishing Company, at their own expense, have fitted up a beautiful and commodious room in their new building especially for the ministers' meetings. We occupied it for the first time on the above date. Dr. Garrison, in a few chosen words, presented the room, completely furnished, lighted and heated. The rising expression of appreciation which followed was something more than a formal vote of thanks. But more surprises were to follow. After the morning program, which included an able and interesting paper from Bro. J. S. Hughes, of Chicago, we were invited downstairs to a beautiful banquet prepared by the young ladies of the Christian-Evangelist staff. Eighteen hungry ministers never spent a busier hour. Every soul was satisfied. Impromptu toasts followed, closing with a few forceful words from Dr. Garrison on the place of emphasis in the work of the minister today—the deepening of the spiritual life and the recognition and understanding of the importance and work of the Holy Spirit. We sang "Blest Be the Tie That Binds," and all felt the occasion marked an epoch in the history of our work in this city—the passing of isolation, every fellow for himself, and the dawn of the new and better day of mutual sympathy and coöperation in the great problems that confront us. James M. Philputt,

President St. Louis Ministerial Association.

The Pittsburg Campaign.

Special to The Christian-Evangelist.

Pittsburg, Pa., Nov. 13.—Reports to date, with several incomplete and others missing, show the following additions to the churches: Allegheny, First, 141; Observatory Hill, 10; Shady Avenue, 26; Bellevue, 23; Braddock, 7; Carnegie, 11; Grafton, 3; Homestead, 67; McKee's Rocks, 61; Belmar, 48; Central, 48; East End, 12; Fourth Church, 16; Herron Hill, 8; Knoxville, 36; Squirrel Hill, 20; Turtle Creek, 16; Wilkinsburg, 42; Connellsville, 70; Charleroi, 14; Washington, First, 61; Washington, Second, 4; Duquesne, 4; Cannonsburg, 4; Pittsburg, First 23. Total, 774. W. A. Warren, Secretary.

Dedication at Athens, West Virginia.

It was my privilege to dedicate the new and beautiful house of worship at Athens, W. Va. We raised money to provide for all the indebtedness against it. Athens is the seat of the West Virginia Normal College. It was a great pleasure to form the acquaintance of the president and many members of the faculty. The cause of primitive Christianity is making very satisfactory advancement in that part of West Virginia. L. L. Carpenter.

Wabash, Ind.

Dedication at Sherman, Texas.

The new building of the Central Christion Church, Sherman, Texas, was opened to the public October 22, 1905. R. R. Hamlin, pastor of First Christian Church, Fort Worth, preached the opening sermon, and Leonard Dougherty, of Louisville, Ky., had charge of the music.

Actual work was begun on the building last January. It is built of buff-colored brick. The appointments of the house are modern in every way.

The membership of the congregation is 400. The pastors preceding the present one were Harry Hamilton, B. F. Wilson and J. W. Holsapple. The plans for the new building were adopted, and the subscriptions taken in the pastorate of J. W. Holsapple, who was with the church about five years. The present pastor, J. H. Fuller, came in March, 1904. Evangelists Hamlin and Dougherty are remaining with the church for a few weeks in a meeting. All indications point to a great success. Harmony, fellowship and spirituality are the factors making the outlook so rich and fine.

A Profitable Debate.

A very unique entertainment was provided at the Compton Heights Christian Church, St. Louis, on November 3, in the form of a missionary debate. The members of the Intermediate Society of Christian Endeavor challenged those of the Senior organization, and their arguments were presented and sustained in such a manner as to win the decision in their favor two to one. **The question as discussed was, "Resolved,** That, at the present time, the foreign mission field needs our help more than the home field," the Intermediates taking the affirmative, and the Seniors the negative.

Both phases were well presented, neither side denying the need of work in its opponent's field, but each contending for immediate help. Two of the strongest arguments given by the negatives were, "The light that shines brightest at home shines farthest abroad," and "Save America for the world's sake;" and two arguments as given in rebuttal were, "People are dying unsaved in America, *not* for lack of churches, but in spite of them," and "Save the *world* for Christ's sake." Besides the oral presentation of their theme, the Intermediates made charts, placards and mottoes, and had these, together with a map of the world showing comparative religions and heathendom, hung in very conspicuous places. The Juniors added much to the pleasure of the occasion by singing "We for Christ and Christ for All," and Harold West recited most beautifully the story of "The Two Mitts."

Altogether it was a very instructive and profitable evening and one that may be suggestive to other organizations. The preparation for such an intelligent presentation of these great topics must help to extend Christ's kingdom both at home and abroad.

That Free Gift.

We are glad to learn that a number of our readers are availing themselves of our offer of volumes of the New Christian Quarterly for 1895 and 1896 as a free gift, on the following conditions:

Any one sending us a new subscriber to The Christian-Evangelist *at the regular price of $1.50, or who renews his own subscription for the year at the same price, will be entitled to either one of these volumes, the price of which is $2.00.*

Anyone sending us two new subscribers and $3.00, or renewing his own subscription for a year and sending us one new subscriber, and $3.00, will be entitled to both volumes.

As to the contents of these volumes see our issue of October 19. The gift is absolutely free, as the paper is put at the regular price. These valuable volumes should be exhausted at once.

Ministerial Exchange.

The church at Rockport, Mo., is in need of a good, active pastor. Moderate salary. Address, F. A. Sizemore, Rockport.

E. B. Barnes, of Noblesville, Ind., has open dates for December and February. He would be glad to hear from churches desiring meetings in those months. E. E. Nelms, singing evangelist, has an open date for December. He may be addressed at Casey, Ill.

Lawrence Wright, evangelist, Des Moines, Iowa, who has done evangelistic work exclusively for fifteen years, can be had for meetings. His brother, Edward, who has been his singer for years, has decided to enter upon the work of pastor. This caused the cancelation of their dates arranged far ahead. Here is a valuable man. Put him to work.

J. L. McDonald, Snow Hill, Md., a man of ability and ripe experience, can be had for a pastorate or for meetings.

Miss Edna Kendall, 3807 Lake avenue, Chicago, Ill., desires work as singing evangelist. Her record is good as a gospel singer.

D. R. Francis and wife, Sullivan, Ind., will enter the evangelistic field about January 1. Brother Francis is an usually gifted speaker, and he and Sister Francis sing gospel solos with unusual power. You will make no mistake to call them to your assistance.

The church at Grand Junction, Col., would be glad to hear from any good strong man who is looking for a new field, as we are without a preacher. Write F. C. Johnson, church clerk.

Wanted—Superintendent of Bible schools in Oklahoma. Applicants should state what preparations they have made for such work, and what experience they have had. Some one is wanted who will take the field with a view to devoting a number of years, in organizing and building up the work. Address, Dick T. Morgan, president Territorial Board, Woodland, Okla.

WEEKLY GIVING CALENDAR SYSTEM

For Church Collections.

This is certainly the best method ever invented for managing church finances.

C. R Albee, Treas. Christian Church, Jefferson, Ia.

A decided success, we have used this system for two years and offerings have increased more than fifty per cent. F. E. Mallory,

Minister Third Christian Church, Topeka, Kan.

Hundreds of churches have doubled their offerings by the use of our attractive Calendar System of Finance. Samples mailed on receipt of your request.

C. C. PURINTON, Publisher, Boone, Iowa.

Mention the paper.

N. Rollo Davis desires to correspond with churches near St. Joseph, Mo., that want a pastor for part, or full time, for 1906. He may be addressed at 211 North Twenty-first street, St. Joseph.

B. E. Youtz and son, R. O. Youtz, are open for meetings after January 1, 1906. Terms reasonable. Song books furnished free. Address 1222 Twenty-eighth street, Des Moines, Iowa.

Wanted: To correspond with a Brother who can lead congregational singing and would like to locate in a mild climate. Address J. T. Boone, pastor First Christian Church, Jacksonville, Fla

The Christian Church of Atoka, I. T., is at present without a pastor. The congregation owns a good house, well furnished, out of debt; can pay reasonable salary. A great field for work; town growing rapidly and substantially. Address L. Langford, Atoka, I. T.

Miss Gertrude Maxwell will re-enter the evangelistic field as chorus leader and soloist. I commend her to pastors holding their own meetings. Address her at Kokomo, Ind. J. H. MacNeill.

W. W. Wharton is open for meetings, or a regular pastorate. He may be addresed at Winchester, Ill.

W. C. Perigo may be engaged for evangelistic meetings, or as pastor. Address him at New Hartford, Ill.

Another Call to Texas.

During the past few months I have issued a request that all persons in every congregation of Disciples in Texas furnish me with a complete list of their church membership, etc. This is a very important matter and I hope some brother or sister in each of our congregations will at once volunteer to look after this work. Just write me a card saying you will do the work and a supply of blanks will be sent. So far as possible, I would like for these reports to be made up to January 1, 1906, and mailed to me immediately thereafter. May I not have a ready response to this request from all over the state? Clement Few.

State Statistician.

Changes.

Gregg, Samuel—Farlin, to Jefferson, Iowa.
Holmes, E. H.—Whitesboro, Texas, to Artesia, New Mexico.
Hardin, J. H.—Richmond, to 921 Prospect street, Kansas City, Mo.
Macy, F. D—Spencer, to 1507 Twenty-seventh street, Des Moines, Iowa.
Slater, William B.—Lancaster, to Greenwich, Ohio.
Wise, G. W.—Monroe, to Leesville, La.

* *

SEND FOR OUR HOLIDAY CATALOG.
Christian Publishing Company,
St. Louis.

NEWS FROM MANY FIELDS

North Carolina.

Last Lord's day morning we had one added by letter, the first since my work began here. At night I preached a special sermon to young men, and nearly every seat in the audience room was filled. I will continue a series to young women next Lord's day evening; a sermon later to children and others.

The preachers have a union meeting at the Y. M. C. A. There were ten present last Monday. They received me very cordially, and elected me a member of the association. There is a devotional spirit; each meeting is opened with a hymn, scripture reading and prayer. On Lord's day at 4 P. M., there was an anniversary service at the city hospital. Most of the preachers participated, the writer being called upon to make one of the addresses.

Salem is an old town, and the seat of a Moravian academy. Some of the buildings are more than one hundred years old. Bishop Rondthaler, who came here from Philadelphia 28 years ago, was for years the principal. He still does some teaching. He is prominent in all good works in the Twin Cities. Winston is the newer part, and the business section.

President Roosevelt was given a great reception at the state fair at Raleigh. He was to have been entertained by Governor Glenn, but the death of the governor's brother, who was also his private secretary, caused a change in the program. The governor's home is in Winston, on the same street and about a square from my church.

From my former field I learn of the successful dedication of the church at Waynesboro, Pa., by B. L. Smith, on Oct. 8th. Pledges for the full indebtedness, $825, were secured. They have not yet secured a preacher. Brother Smith writes: "I think the Waynesboro church building is one of the prettiest buildings I have seen in many a day's travel."

J. A. Hopkins.

Winston-Salem, N. C.

* * *

Kentucky.

A number of revivals are now in progress throughout the state. The gospel is being favorably heard, and many souls are turning to Christ.

Evangelist James Samll, with W. E. M. Hackleman as leader of song, is in the midst of a splendid meeting with the Broadway Church, Lexington. At this writing there have been about sixty additions.——H. D. C.Machlachlan, of Shelbyville, is assisting H. H. Lloyd in a meeting with the church at Lagrange.——C. J. Armstrong, of Winchester, is assisting in the meetings now in progress in Greater Pittsburg.

W. H. Allen has resigned at the Chestnut Street Church, Lexington, to accept a call to the Jackson Street Church, Muncie, Ind., and expects to begin work in his new field about December 1. We are indeed sorry to see him leave Lexington, where he has done such good work. He is one of our most useful men.

The Central Church, Lexington, has just been handsomely frescoed. While the church was closed for these repairs, the congregation held regular services in the Y. M. C. A. building. This congregation is prospering greatly under the faithful ministry of I. J. Spencer.

S. Boyd White has resigned at Falmouth and is already at work in his new field at Mt. Healthy, Ohio. We regret to see him leave "Ole Kaintuck."

Joseph Severance, of Georgetown, has just closed a good meeting with the church at Willard, Carter county.——The meeting at the Clifton Church, Louisville, under the leadership of C. B. Newnan, of Indianapolis, closed with sixteen additions. Thad S. Tinsley is the faithful pastor of this congregation.——D. F. Stafford, of the Third Church, Louisville, has just closed an excellent meeting at Tyrone, Anderson county.——J. A. Holton is in a meeting with "home forces" at St. Mathews, near Louisville.——The meeting at North Pleasureville, in which the minister, George C. Waggoner, was assisted by Evangelist Simpson Ely, closed with 48 additions, 20 baptisms.——J. Murray Taylor, recenty of Washington, D. C., has just closed a successful meeting with the church at Stamping Ground, Scott county, which resulted in 42 additions, 22 by baptism.

The church here at Midway has just been newly frescoed, painted, etc., and now presents quite an attractive appearance. We were all greatly rejoiced at having 11 accessions at our regular services on last Sunday. Eight of these were by confession and baptism. George W. Kemper.

Midway, Ky.

* * *

Nebraska.

It is a sad duty we have to chronicle the death of Bro. A. A. Adams' wife. No details have reached this office. Brother Adams will have the deep sympathy of all his brethren.

The following record of the work at Peru, under the leadership of J. D. Forsyth, for the first four weeks, speaks well: Twelve added by letter, four by baptism and one confessor to be baptized. Brother Forsyth is taking a good place in the religious life of the town. He began a meeting with the church on the 29th.

The secretary has visited Broken Bow, where the church is not in the best of condition, though it is not especially suffering from its experience with its last preacher. They need a good, safe man to stay with them for a term of years.

It ought to be said that Bro. L. F. Harman, who has been preaching for them for the last half year, after his work with the church ended, took up and organized an independent movement, which he does not call a church, though he has recently established a Sunday school in connection with it. He lectures each Sunday evening, and is reported to have very "broad" views concerning the divinity of Christ and is very "liberal" in his expositions of the scriptures. No reflecton has been made upon his personal character. It seems to be one of those cases in which a man finds himself out of harmony with the views held by the religious people with whom he is identified. In the case of Brother Harman, he has been with us but a few months, coming to us from the Methodists last winter. It seems too bad that a capable man should turn from the bread of the word to take up with the husks of the philosophers of the day.

H. T. Sutton, head of the School of Eloquence at Cotner University, is the nominee of the Prohibitionists for regent of the State University. Brother Sutton is not only a man of sterling character, but is eminently qualified to fill the postiion, if elected. If more men like him could be put into public places of trust, the world would be better.

J. A. Beattie is supplying regularly at Ulysses now.

Chancellor Aylesworth preached for the new congregation at Vesta on October 29.

The first response to the state missionary apportionment letter came from the Ladies' Aid Society at Nehawka. This was immediately followed by the Bible school at Waco. This is taken as a sign that the offering is not only going to be a good one, but that it is coming early. This is as it should be, as the treasury is empty, and the bills for October quarterage, as well as the fall printing, are unpaid. This is the time of year when a dry treasury is apt to occur, and also when the socicty necessarily has to have considerable expense. We hope that these considerations will move the churches to promptness.

This paper may reach some scattered Disciples in the state. If so, would it not be good for such to have a part in this great work by sending in a personal offering. There are members who are well able to put $100 each into this work. Name your own field if you choose, but give to the work of helping our helpless brethren in a manner befitting your abilities. Let us pray that the offering may be large

W. A. Baldwin.

1529 S. Eighteenth Street, Lincoln, Neb.

* * *

Illinois C. W. B. M.

Illinois began the national year October 1, 1905, with 178 auxiliaries, 4,024 members and 1,638 subscribers to "The Tidings." During the year 12 auxiliaries were organized, and three reorganized, and but one disbanded.

Illinois was apportioned $10,000 for the year, and raised $11,072.42, thus exceeding her apportionment by $1,072.42. Much institute work has been done and interest along all lines has been on the increase. The past year has been the best in the history of the Illinois work. C. C. Smith spent 10 weeks in the state, raising in cash and pledges about $1,100. W. J. Burner attended several of our district conventions and created much interest in South America.

Illinois special work for this year is the raising of $3,600 to be used in supporting Mrs. Bertha Lohr in India, Miss Bertha Westrup in Mexico, and Mrs. Burner in South America, and to help Chicago city missions. Last year 99 auxiliaries in Illinois observed C. W. B. M. day, raising $78.92. This year every auxiliary ought to observe the day. All C. W. B. M. day offerings can not be applied on Illinois special work. A letter concerning the day and a copy of the November "Tidings" have been sent to every preacher in the state, and the state officers are counting on a hearty response.

Lura V. Thompson, State Secretary.

Carthage, Ill.

* * *

PIMPLES AND BLACKHEADS
Speedily Removed by Baths with Cuticura Soap and Gentle Applications of Cuticura.

Gently smear the face with Cuticura Ointment, the great skin cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and bathe freely for some minutes. Repeat morning and evening At other times use Cuticura Soap for bathing the face as often as agreeable.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country ,and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

CATARACTS AND CROSS EYES

Robt. McLaren, Ludington, Mich., was crosseyed and nearly blinded with cataracts. In a recent letter he expresses his enthusiastic gratitude for his eyes have been cured without the knife and with absolutely no pain or inconvenience. Let me send you his letter. At your own home the

Madison Absorption Method

will do the same for you if your eyes are in any way troubling you. If you see spots or strings, beware of delay, for delay means blindness. Cross eyes straightened without the knife by a new method which never fails. Write for my latest book on the eye which will be sent FREE. A postal will do--Write today.

P. C. MADISON, M. D., Suite 280, 80 Dearborn St. CHICAGO

C. W. B. M. In Missouri.

We are sorry to report that Mrs. A. M. Fullen, has met with a painful accident, which necessitated her cutting short the route she was making among the auxiliaries in the southwest part of the state. She fell and broke her arm and collar bone, and was obliged to return to her home in Gravette, Ark. Our prayers are with our afflicted sister.

In one C. W. B. M. letter, the writer stated that Mr. B. H. Gleaver, was president of the Ralls county co-operation; this was a mistake. He is the live secretary of that county.

Every auxiliary should be making preparations to observe C. W. B. M. day. Ask your pastor to preach even a better sermon than last year. A most delightful exercise, by Mrs. Jessie Brown Pounds, has been prepared and will be sent in any number to the auxiliaries by Mrs. Helen E. Moses. It provides for several taking part on that day. We highly recommend a sharing of the time with the pastor, for those who can, and let his sermon use a short time and let others come in with some of the beautiful and inspiring selections of this ready-prepared program. The most important thing is a thorough preparation on the part of the auxiliary. Every cent of money raised that day may go to pay your special apportionment for the state.

New auxiliaries are reported at Foster, with Mrs. Emma Cathers, Mrs. Lura Bowman and Miss Emma Goodenough, as officers; also at Clark with Miss Sallie Robinson, Mrs. Geo. Hulen and Miss Dora March as officers. Rothville has organized itself, with Mrs. C. D. Stratton as secretary, president and treasurer not reported. That is the way to do my sisters, send for literature and get to work.

St. Louis. Mrs. L. G. Bantz.

* *

Greater New York.

The New York brethren are looking forward with pleasure to seeing and hearing several of our leading preachers during the Inter-Church Conference on Federation.

The 56th Street Church is a church so officered and membered that they go right ahead with their work although without a pastor. They have a Chinese school which is doing splendid work. About thirty are in attendance. Two have already made the good confession. The Sunday school under the leadership of J. H. Banton, is making progress. Brother Banton is a lawyer who combines an active church life with his legal profession. The church is in great need of such men. Recently Geo. L. Snively, of St. Louis, preached for them two Sundays on his way to and from the New England Convention. G. L. Garvin also preached two Sundays. October 12, A. E. [illegible] Nankin, China, spoke to them morning and evening. October 15, C. C. Morrison, of Springfield, Ill., preached for them.

J. P. Lichtenberger and the 119th Street Church are working in preparation for a meeting with Chas. R. Scoville in January. They are conducting personal worker classes and devoting the Wednesday evening services to planning, praying and preparing.

S. T. Willis, at the 169th Street Church, recently preached his sixteenth anniverary sermon. They hope soon to complete their new house of worship, which will be a splendid monument to the membership and pastor.

Herbert Yeuell has arrived to take charge of his work in Brooklyn and began by a revival meeting for W. G. Oram, at the Third Church.

The Disciples of Christ have six resident pastors in New York, six promising churches and about fifteen hundred members. There are as many more Disciples (?) living in the city, but not connected with any of our churches. If friends know of such, or pastors know of members moving to the city, it would be of great service to send their names and addresses to one of the New York pastors or to J. P. Lichtenberger, president of the Disciples Union of New York, 41 West 119th street.

There are fourteen ministers of the Christian Church in New York now, eight of whom are taking more or less work at Union Theological Seminary. Those at the seminary are R. W. Gentry, of Sedalia, Mo., who was J. M. Rudy's assistant for some time; P. A. Parsons, who is well-known in Northeast Missouri, where he preached while attending school at Canton; M. L. Bates, pastor at East Orange, N. J.; Charles Foster and A. J. Wilson, two Kimberly Heights boys, formerly from England, who have been holding down the whole state of Vermont for some time as pastors; J. L. Garvin, from Ohio, who, by the way, is rejoicing in the advent of a new girl at his house; and A. E. Cory, here on leave of absence from his work in China.

*

Ohio.

This is Wednesday morning November 8, in the year of grace 1905. It is the "day after." There was an election in Ohio yesterday. As a certain Dutchman said, it was a "landscape-slide." Bossism and the machine have gone down. The church of Ohio was on trial. Now it is triumphant. The liquor interests openly endorsed Mr. Herrick and saloon keepers were solicited all over the state for campaign funds. There is no end to the surprises. It is not a Democratic victory nor a Republican defeat. It is a triumph of righteousness against the saloon and machine politics. We are feeling pretty good, thank you.

F. M. Fields has closed a very successful year at Geneva, with 82 additions and the Sunday school has increased 40 per cent. The Christian Endeavor took two banners at a recent county convention. The meeting house has been overhauled and a manse for the dominie provided. Good for Fields and Geneva.

Geo. Darsie began a meeting at High Street, Akron, Sunday Nov. 12, with W. E. M. Hackleman as leader of song.

The meeting at Canton goes on gloriously with 374 added at this date. This is a great victory and will place "our synagogue" at the head in that city. The Canton church will have a big job of assimilation but we shall expect them to be equal to it.

Two meetings begin in Lake Co., Nov. 19. J. J. Tisdall, at Perry, with the Saxons as singers and C. A. Freer, at Painesville, with Miss Ida Mae Hanna, as soloist. The outlook for good meetings is hopeful.

E. P. Wise has resigned at Cedar Ave., Cleveland, and will go Jan. 1 to the church at East Liverpool. Brother Wise is a good man, full of faith and the Holy Spirit and will do good wherever he goes.

W. G. Walters, who was at Fostoria two years ago has been called from Blue Field,

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

BEST HYMNS, NO. 3

Month's trial free. Returnable at our expense.
180 songs. Manilla cover, 10c. Limp cloth, 15c. Full cloth, 20c. Evangelical Pub. Co., Lakeside Bldg., Chicago

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Wealth in the Inland Empire

Business opportunities in new and growing towns. Wonderful agricultural wealth in the great irrigated districts. F. Walden of Zillah, Wash., cleared $10 000 net in one year from 80 acres. Others are making like profits. Schools, churches, rural delivery, rural telephone lines—a good land to live in and a climate second to none. Adjacent to Spokane and the great Puget Sound cities—ample markets for all time.

Ask D. B. Gardner, D. P. A., 210 Commercial Bldg., St. Louis, or C. W. Mott, General Emigration Agent, St. Paul, Minn., for information about the great irrigated districts of Eastern Washington.

Northern
Pacific
Railway

A. M. CLELAND
General Passenger Agent
St. Paul, Minn.

W. Va., to Ashland, Ohio. He will find a good church at Ashland and we welcome him back to Ohio.

The offerings for state missions began Sunday, Nov. 5. We are making Lake Co., a living-link in the Ohio society this fall. There are five churches in the county but three of them are not very strong, If you have not made an offering for state missions do so before the month is up.

Ira H. Dusfee, held a very successful meeting at Centerburg, where L. G. Walker is bishop. He is now in a meeting at Lynchburg with Brother Pierce. The later reports of the Ohio election indicate that the state Democratic ticket is elected and the next legislature will be Democratic. The Democrats have therefore, a great opportunity and responsibility. C. A. Freer.

Painesville, Ohio.

* *

Indian Territory.

October 19 we organized a congregation at Wewoka, the capital of the Seminole nation. We also organized a Sunday school and Ladies' Aid.

Sunday, October 15 was spent with the church at Chickasha. Large audiences were present morning and evening, and a pledge of $50 was secured for the support of our work the coming year.

I visited Calvin on October 20, and found a small number, whom we hope to make the nucleus of a well organized church in the near future.

We have just dedicated the new church at Roff. Bro. E. S. Allhands and this little band of the faithful have won a victory during the past year, not only in erecting a $2,500 building, but in winning souls by the score, indeed by the hundred during the time.

Monday following the dedication at Roff, we began a meeting for some brethren at Stonewall. We fully expect to organize at Stonewall.

We recently arranged with F. H. Groom to hold a meeting at Haileyville, and with J. S. Hawkins, of Prior Creek, to hold one at Haskell. On account of serious sickness of both Brother Groom and his family, he has had to give up the Haileyville meeting. Brother Hawkins is at this writing in the Haskell meeting.

D. M. Harris, of Wagoner, writes encouragingly of the work at Wagoner. Randolph Cook is in a meeting at Tulsa. I. C. Mullins is also in a meeting at Hartshorn.

R. E. Campbell will shortly begin a meeting with home forces at Holdenville; George H. Farley at Muskogee, and J. T. Hawkins at South McAlester will do likewise.

Charles Musselman has accepted the work at Ada. Frank Brain, of Wilburton is in Chicago for a short stay.

During the coming missionary year, beginning with November 1, all our missionary interests are going to receive greater emphasis than ever before, beginning, of course, with Indian Territory missions—first "in Jerusalem" then "in Judea." It would do my heart good, would do all of us good if a liberal offering could be sent during the coming year to each and all of our missionary boards. But the following four should be considered above all others, for the reason that they are doing more than all others to build up the cause in this new and needy field. First in importance is the "Indian Territory Missionary Co-operation." Every member, every church in this Territory, should make his most liberal missionary offering during the year to this co-operation. Every church in the Territory should during the coming year, make a liberal, the next most liberal offering to General Home Missions, remitting to Benj. L. Smith, Cincinnati, O. The Territory receives most substantial financial assistance from the general home board and has for several years. Hence, we should remember to make an offering to Home missions the first Lord's day in May. To neglect such an offering is to be ungrateful.

Not a church in the Indian Territory should ever neglect to take the annual offering for Church Extension. About one-half of our churches in the Territory have been aided out of this fund.

At present scarcely a house of worship is built in the Indian Territory that is not aided by this noble fund. But for it, we would be handicapped and embarrassed beyond description in this new and needy field, where money brings fifteen and fifty per cent interest, and the people are nearly all of moderate means, not to say poor. Send this offering to G. W. Muckley, Water Works Building, Kansas, City Mo.

As our churches are yet young and small, not many of them can be prevailed to have more than our Children's Day offering during the year. In this case the exercise should be Boys' and Girls' Rally Day. Send to Benj. L. Smith, Cincinnati, Ohio, for free literature. The collection should also be sent to him. He will divide it equally between Indian Territory missions and general Home Missions.

S. R. Hawkins, Cor. Sec.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists.

Take Hall's Family Pills for constipation.

EASIEST BIBLE READING

CHRISTIAN WORKER'S BIBLE

By means of red lines under the wording and along the margin, Dr J. L. Hurlbut has tied together in one harmonious whole, each important topic. In Long Primer Type. Three Thousand Selected Texts are very carefully arranged on this plan, the thread of red ink running through all the books of the Bible, connecting each sacred passage with the others on that topic

NOT FOR MINISTERS

alone, but for all workers, the Bible school teacher finding it indispensable; the leader of the prayer-meeting finding just what is wanted; the personal worker can use it to good advantage.

FOR A CHRISTMAS PRESENT

there is nothing better nor nicer, nor more acceptable.

No. 47690.	French Morocco, divinity circuit, round corners, red under gold edges, extra grained lining. Has references only	$2.00
No. 47695.	Same as No. 47690, but has silk headband and marker, is silk sewed	3.10
No. 49670.	Same as No. 47690, but has in addition to references, the International Combination Concordance and Teachers' Helps	2.80
No. 49675.	Same as No. 49670, with silk headband and marker, and is silk sewed	3.30

Index is 35 cents additional.

Christian Publishing Company, 2712 Pine St., St. Louis, Mo.

MUSIC FOR CHRISTMAS

Santa Claus' Victory

New Cantata. Gabriel. Fine. 30 cents.

The Christmas Star

New Concert Exercise. Fillmore. Beautiful. 5 cents.

Bargain Sale. Five samples of good Christmas Concert Exercises mailed for 12 cents in stamps.

Christmas Catalogue of everything, including solos, duets, trios, quartets, anthems, and bargain offers mailed free.

FILLMORE MUSIC HOUSE
528 Elm Street. Cincinnati, O.
41-43 Bible House, New York

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

HOME DEPARTMENT
—AND—
CRADLE ROLL SUPPLIES

Buttons, Cards, Booklets, and everything else that is helpful in a Sunday-school.

Christian Publishing Co., St. Louis, Mo.

AULT & WIBORG

COMPANY

Manufacturers of Printing Inks.

CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink

SUBSCRIBERS' WANTS

ARCHITECTS—Chapman and Chapman, **Architects**, Canton, Ohio. Correspondence solicited.

LUMBER YARD —Paying business, in growing town for sale to a brother cheap. W. B. Morris, 404 Locust Street, Vincennes, Ind.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

WANTED—Investors to take stock in bank established. Will bring large returns on money invested. Guaranteed safe. Address Banker, care Christian-Evangelist, St. Louis.

GULF COAST 10 acre fruit home for sale. Rare bargain. Want to introduce my pear and apple blight cure. Might trade for blighted orchard Write for full particulars. A. V. Callahan, Point Clear, Ala.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

500 HOMES FREE and 20 acres good land, is paying 12 per cent now, endorsed by the best people, a Christian enterprise, for our people. Are you interested? A 2c stamp will get Booklet, full information. C. H. McMullan, Greenville, Ala.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to The Christian-Evangelist.

Canton, O., Nov. 12.—Forty to-day; four hundred and seventy-eight to date; continuing.—Welsheimer and Kendall.

Special to The Christian-Evangelist.

New Castle Pa., Nov. 12.—The revival with Crayton S. Brooks and De Loss Smith, is growing in interest; 14 added to-day, 52 in all.—W. L. Fisher, pastor.

Special to The Christian-Evangelist.

Pittsburg, Pa., Nov. 12.—Twenty-six added First church (Wallace Tharp, pastor) to-day; 141 to date; 128 in eight days; one minister among them, this being the fourth minister reached this year.—Chas. Reign Scoville.

Special to The Christian-Evangelist.

Lexington, Ky., Nov. 13.—Twenty added yesterday; 168 in 21 days. Broadway church never had such a meeting nor did it ever have such crowds. James Small is a marvel of physical energy and delightful tact; Hackleman is pleasing everybody. We continue.—Mark Collis, minister.

Special to The Christian-Evangelist.

Charleroi, Pa., Nov. 13.—Clarence Mitchell is with us in our simultaneous revival. The whole town is stirred. Many were turned away at Sunday's services; 35 additions to date, 23 baptized; hundreds signed a petition against the action of the Charleroi school board who have refused to have the Lord's prayer and sacred songs in the public schools.—H. G. Connelly, minister.

ARKANSAS.

Hope, Nov. 7.—Two confessions Wednesday evening, three Nov. 5; 14 addiions at regular services in three weeks.—Percy G. Cross.

Uniontown, Nov. 6.—Four additions by confession during the meeting held by J. T. Jones.—Comstock Bros.

Marshall, Nov. 1.—A meeting of two weeks has just closed at this place, conducted by R. O. Rogers, evangelist of the Christian Church, 12 accessions to the church—one reclaimed, one from the Baptist church and one from the Methodist church. The church has been strengthened, the people educated, and we feel that Brother Rogers' stay among us has indeed been a blessing.—Miss Pattie Withers.

CALIFORNIA.

Pasadena, Oct. 29.—Some results of the special rally effort: 20 added by letter and statement, making 36 since the effort began, seven by baptism; 125 pledges to church support; Sunday school attendance 347; offering, $160. Every department of the church shows the effects of increased interest. The regular pastor, Frank M. Dowling, suggests as a watchword, "The new church building started within a year."—Sumner T. Martin.

COLORADO.

Trinidad, Nov. 7.—One confession October 29 another November 5. Eighty-three additions at Raton, N. M., where Stivers and Givens are in meeting,—David C. Peters, minister.

DISTRICT OF COLUMBIA.

Washington, Nov. 7.—Present at ministers' meeting: J. E. Stuart, F. D. Power, Walter F. Smith, W. T. Laprade and the writer. Reports: Vienna, Va. (W. T. Laprade), two by letter; 34th street (Claude C. Jones) one confession; Whitney Avenue (Walter F. Smith), two confessions; Vermont avenue (F. D. Power), two by letter and one by baptism. Total, eight—four by letter and four by confession and baptism.—Claude C. Jones, secretary.

INDIANA.

Terre Haute, Nov. 5.—One addition to the College Ave. Church from the Methodist Church. This makes us fifty-one this year, a gain of about 75 per cent in our membership.—Leonard V. Barbre.

Poseyville, Nov 8.—Richard S. Martin and family closed a very successful meeting Nov. 2 with 33 accessions.—E. S. Lawrence.

INDIAN TERRITORY.

Tulsa, Nov. 6.—Two additions November 1.—Randolph Cook.

ILLINOIS.

Toluca, Nov. 6.—Two added yesterday.—S. P. Telford, pastor.

Fairfield, Nov. 10.—One addition last Sunday from M. E. church. We begin a meeting with G. W. Thompson as soon as the Pittsburg campaign closes.—Allen. T. Shaw.

Bement, Nov. 13.—Eleven added here yesterday; eighteen in four days.—J. Bennett, evangelist.

Decator, Nov. 10.—There were four added at Peru November 5; one by baptism and three from other religious bodies. The outlook is bright for the First church.—J. L. Thompson.

Pleasant Plains, Nov. 6.—Nine additions the last two Sundays by confession.—J. H. Henderson

Clinton, Nov. 10.—Began a meeting Oct. 29 with the First Christian Church. Seven additions. E. A. Gilliland is the pastor, Chas. H. DeVoe and H. K. Shields.

IOWA.

Fairfield, Nov. 13.—The Hamilton-Easton meeting starts with fine interest. Fifteen made the good confession and one restored yesterday.—H. C. Littleton, minister.

JAPAN.

Tokyo, Oct 24.—Baptized one man October 15 and one October 22—both college men. Audiences quite good. More interest in Christianity than before the war.—W. D. Cunningham.

KANSAS.

Halstead.—Closed a short meeting with eight added. Ninety per cent of the people are church members.—E. W. Brickert and wife.

Chanute, Nov. 6.—Four confessions last night, and one from the Baptists. One confession and baptism Nov. 3.—G. W. Kitchen.

Buffalo, Nov. 6.—I just closed a short meeting at West Buffalo, with 14 confessions.—Gilbert Park.

Arkansas City.—J. M. Lowe, of Galesburg, Ill., began a meeting October 29, but on account of diphtheria had to close at the end of the first week. Eight added.—C. C. Peck.

Winfield, Nov. 9.—We have 88 additions to date. We expect to close the meeting to-night. I go at once to begin a meeting in Beloit.—H. H. Northcutt.

Council Grove, Nov. 9.—The Updike-Webb meeting closed with 15 accessions, making 54 in all—41 baptisms, six by letter, seven reclaimed. Two came from Presbyterians, four from Methodists, and two from Anti's.—John Wesley.

Burlington, Nov. 6.—I closed a four weeks' meeting at Pleasant Hill, (P. O. Burlington,) with 27 additions; am now in a meeting at Strawn, with bright prospects for success. Allie P. Sherman, pastor at Hartford, is singing for us this week.—A. B. Moore, pastor, Victor L. Goodrich, evangelist.

Humbolt.—R. H. Tanksley has had 52 additions in his pastorate during the present year.

Belleville, Nov. 6.—Evangelist Clara H. Hazelrigg, of Topeka, held a meeting. There were 27 confessions and eight received by statement, and $375 were raised on church indebtedness; good feeling among the members and renewed zeal. We start the year free from debt.—R. C. Harding, minister.

KENTUCKY.

Henderson, Nov. 9.—I preached 18 nights at Backett; 42 additions.—Wm. A. Ward.

Mayfield, Nov. 9.—Our meeting closed with 60 additions; 31 baptisms, five restored, 24 by letter and from other bodies. Eld. W. J. Hudspeth, south Kentucky, evangelist, assisted.—Roger L. Clark.

Cropper, Nov. 3.—J. L. Greenwell, of West Point, Miss., is now with us in a meeting; 15 additions to date.—John M. Alexander.

Augusta, Nov. 6.—I began a meeting yesterday with L. N. Early. We hope for a good meeting.—C. H. DeVoe, evangelist.

Owensboro, Nov. 9.—Our meeting, lasting two weeks, closed Nov. 5 with 51 additions, 36 baptisms, two from the Catholics, four from the Baptists, two from the Methodists, and the rest by letter and statement. This was one of the 12 simultaneous meetings conducted in the city. Brother Hudson was the evangelist. The music was in charge of LeRoy St. John, of Terre Haute, Ind.—R. H. Crossfield.

LOUISIANA.

Jennings, Nov. 6.—My wife and I are in a meeting with H. M. Polsgroni; meeting seven days old, with twenty-two accessions.—John A. Stevens, cor. sec.

MISSOURI.

Eldon, Nov. 10.—Our Etterville meeting five days old with 10 additions. It is being held under the auspices of the Missionary Board of the State. There is no church of any kind in the town. We hope to be able to organize at the close of the meeting.—S. J. Vance.

Hunnewell, Nov. 7.—A meeting of 19 days resulted in 34 additions—24 confessions, 3 by letter, 6 by statement and 1 reclaimed. The church reorganized by choosing 3 elders and 8 deacons; also reorganized a Christian Endeavor society of 41 members. R. B. Havener did the preaching.—F. D. Bezona, minister.

Buckner, Nov. 8.—Closed a three weeks' meeting with nine accessions—seven by confession and baptism and two by statement. Dr. W. H. Embry, of Rosedale, Kan., is the beloved pastor of this congregation.—L. B. Coggins, evangelist.

Plattsburg, Nov. 1.—Secretary G. L. Snively as preacher, and J. W. Bailey, pastor at Frankford, as singer, assisted me in a two weeks' meeting. Baptisms 35, by letter two. I wish space permitted me to speak of these two helpers as my heart prompts; not in eulogy but genuine commendation. We "also thank God and take courage." Though the meeting was short in duration, it will prove long in enduring power for good.—J. O. Pinkerton.

Frankford, Nov. 5.—Our four weeks' meeting closed Oct. 29, with 31 additions—25 confessions, 6 by letter, and the church strengthened. J. M. Elam, of Carthage, Ill., was the evangelist, and J. M. Bailey, the pastor, led the singing.—Wm. E. Jones, elder.

Canton, Nov. 12.—Fifteen additions at morning services, others at night, also baptism in Mississippi. Additions or baptisms every Sunday that I have been here, over two months, often also at prayer meeting.—Albert Buxton.

Kansas City, Nov. 5.—H. G. Bennett, of Jefferson City, is in a meeting with us fourteen nights; 28 additions. Interest growing.—Arthur Stout.

Centralia, Nov. 6.—Our meeting closed last week with 56 additions. R. E. L. Prenty, of Brookfield, assisted us.—E. M. Smith.

Norborne, Nov. 7.—In a two weeks' meeting here with home forces we have had 12 additions—8 by baptism and 4 by letter and statement.—C. C. Taylor.

St. Louis, Nov. 6.—One addition at Hallsville yesterday.—W. H. Kern.

West Plains, Nov. 10.—Our meeting conducted by B. E. Youtz, Des Moines, Iowa, is 16 days old with 17 accessions—one by statement, 16 confessions. Interest growing.—L. Z. Burr, minister.

Kansas City, Nov. 7.—The Scoville-Smith meetings a glorious success. Large audiences throughout the meeting.—There were 297 accessions.—George H. Combs.

Kirksville, Nov. 9.—I just closed a two weeks' meeting at Brashear, with 7 additions—4 from the Methodist and three confessons. F. M. O'Neal, of Springfield, had charge of the music.—J. L. Hollowell.

Bolivar, Nov. 5.—I closed a meeting Nov. 5, with 7 added—5 by letters and 2 confessions. The weather was unfavorable. The church has extended me a unamious call for 1906.—J. H. Jones.

Fayette, Nov. 13.—John L. Brandt, of St. Louis, closed an 11 days' meeting with the Fayette church, on Oct. 27. The congregation was greatly edified. There were 11 accessions. Nov. 12 the congregation employed R. B. Helser, the present minister, for another year, with increased salary. The work is progressing.

Thayer, Nov. 10.—Just closed a 12 days' meeting here with 24 additions—18 baptisms, two reclaimed and four otherwise. I preach at Washington, Ind., Nov. 12.—E. E. Davidson, evangelist.

Trenton, Nov. 8.—We closed a 25 days' meeting, Oct. 25, which resulted in 90 additions to the church. W. E. Harlow did the preaching and R. C. Harlow led the song services. We have ministered to this church 11 months. During that time there have been 115 additions to the church; $3,500 paid on the church debt; an auxiliary to the C. W. B. M. organized, which now has a membership of 40; the Y. P. S. C. E. has increased its membership 300 per cent.; a Junior Endeavor has been organized and now has a membership of 50. We are hopeful for better work the coming year.—S. J. White, minister.

St. Louis, Nov. 13.—We have had five additions at Tuxedo this month—three by confession and baptism and two by letter—J. A. Bennett.

St. Louis, Nov. 13—I visited Moscow Mills last Wednesday and took ten confessions. Five were baptized in the river near by. There was also one added by commendation. The others will be baptized on a future visit.—G. A. Hoffmann.

Butler, Nov. 9.—I closed two weeks' meeting with home forces at Elizabeth chapel, with twelve additions. The meeting was interrupted by bad weather. Work in fine shape.—H. W. Hunter, pastor.

Windsor, Nov. 9.—I just closed a meeting at Hunnewell, with thirty-four additions—twenty-four by primary obedience, one reclaimed and nine by letter or statement. We organized a Christian Endeavor Society. Brother Bezoni is the pastor. This is the third meeting in Shelby county, with sixty-eight added.—R. B. Havener.

Kansas City, Nov. 13.—Two more additions at Louisburg—one confession, one by letter. Both the churches at Louisburg and at West Line have called me by unanimous consent to continue with them through next year. Our work is very prosperous at both places.—Clyde Lee Fife.

Richards, Nov. 6.—Two confessions at Brother Sterling's regular appointment.—O. L. Fonts.

Mt. Grove, Nov. 6.—Sam I. Smith, of Greenfield, closed a two weeks' meeting at Willow Springs with five additions: one reclaimed, two by letter, two by statement. I preached at Mt. View, Oct. 29; three additions: two by statement, one by confession. —E. W. Yocum.

Weaubleau, Nov. 10.—J. D. Babb and myself closed a 12 days' meeting at Hermitage, the county seat of Hickory county. There were four added—three baptisms and one by statement. Also a mission band of 30 children was organized. Sister Ross Coon is superintendent. Also a Ladies' Aid of 17 members was organized. This church was organized in March and they will be able to employ a preacher one-fourth time next year. J. D. Babb is now in a meeting at Aldrich. This is another houseless little band of Disciples. I was at Calhoun and preached two sermons this week. They are wanting a preacher next year. I may preach for them.—S. E. Hendrickson.

A MOST USEFUL HYMN BOOK

DEVOTIONAL SONGS

By three famous composers,
Doane, Kirkpatrick & Main,

One-half new songs that will never grow old.
One-half old songs that will always be new.

256 pages, cloth, $25 per 100; 30c. each by mail.

A returnable copy for examination will be mailed upon request.

Published by the publishers of the famous Gospel Hymns.

THE BIGLOW & MAIN CO., New York or Chicago.

NEBRASKA.

Lexington, Nov. 8.—We closed at Longmont, Cal., November 1, with thirty added —thirteen baptisms. We began at Lexington, Neb., November 5, with good audiences; interest already excellent; one addition by letter last night. D. B. Titus is the pastor. Our song leader is Mrs. Ernest Hannel, of Ulysses.—Joel Brown, evangelist.

NEW MEXICO.

Roswell, Nov. 6—We had five additions yesterday; thirty-seven since September 1; 160 since I came to Roswell. We have begun to plan for a great revival for next April, with R. A. Omer as evangelist.—C. C. Hill.

OKLAHOMA.

Norman, Nov. 5.—The work of the Master is moving forward under the leadership of R. E. McCoskle, our new pastor. Three confessions lately and twelve accessions by letters and statement. We are planning for an evangelistic campaign in the near future. J. C. Powell.

Hinton, Nov. 6.—A. C. Laymon, of Mound City, Kans., closed a two week's meeting last night, with eleven additions—six by baptism, The weather was unfavorable, but the cause is greatly strengthened and the congregation put in good working order. Brother Lamon has been engaged as our pastor. J. V. Updike will hold us a meeting in December.—H. Caldwell.

OREGON.

Eugene, Nov. 1.—Four additions at Dallas in the last two weeks—two confessions, one reclaimed and one from the Methodists. —G. L. Lobdel, minister.

PENNSYLVANIA.

Elwood City, Nov. 6.—Our meetings are growing and the interest manifested is good. One confession and baptism. The weather has been unfavorable.—Fred H. Schultz, minister.

Uniontown, Nov. 5.—Two baptisms, and one letter from another communion:—J. Walter Carpenter, minister.

TENNESSEE.

Memphis, Nov. 9.—We have just closed one of the greatest meetings we have ever had at the Mississippi avenue church. Austin P. Finley, of Lexington, Ky., was the evangelist. Our meeting began October 15, and closed November 8 and resulted in 47 accessions: 23 by primary obedience, 6 from the denominations and 18 to take membership. Our meeting may be characterized from beginning to end by the word *Fidelity*, both on the part of the church and the evangelist. The meeting should have continued longer, but Brother Finley's time was limited and he closed here to begin a meeting with Bro. J. E. Gorsuch and the Third church in this city.—Louis D. Riddell, pastor.

Jellico, Oct. 28.—My October report will show four points visited, one preacher located, one baptized, one Sunday school organized, one prayer meeting organized. Visited Williamsburg, Ky., and they are stirred up to secure a preacher; preached at Halsey, Ky., went to La Fallette, found six brethren and promised to hold them a meeting, beginning Oct. 28. Contract is let here for a $5,500 brick building, to be completed by Jan 15. All departments prospering.—Wren J. Grinstead.

TEXAS.

Sherman, Nov. 4.—We are having a great meeting in our new building. October 22 was opening day, Hamlin, of Ft. Worth, and Daugherty, of Louisville, Ky., are the evangelists. Thus far in all ways, there have been 78 additions to the congregation. We will continue a week or two longer.—J. H. Fuller.

Garrison on the Holy Spirit.

(Continued from Page 1487.)

Holy Spirit and his work in our salvation is virtually solved.

Another vital distinction made by the author, and one generally overlooked by the religious world is this:

"When the Spirit should come, his relation to the world would not be the same as his relation to the disciples, but he had a mission to both."

No man can ever have an adequate Scriptural view of the Holy Spirit in his activities in human redemption who fails to make that distinction. The author then argues that the work of the Holy Spirit in relation to the world is to convict and to convert sinners, and this he does by bringing the gospel of Jesus Christ to bear upon their minds and hearts, and this, again, is done, not by the *Word alone,* as is strangely advocated by some of our flippant scribes and professional debaters, to the great discredit of this reformation, but by various other consistent and co-operative methods. We here let the author speak for himself:

"In how many ways the Spirit of God may bring the truth to bear on human souls for their conversion we do not know, for we have not learned all the ways of the Spirit. We know that the silent, outraying light of a pure Christian life is, as Christ taught, a mighty constraining influence to lead others to glorify our Father who is in heaven. We know, too, that God uses the events of his providence and the experiences of human life to win men to faith and obedience, by preparing their hearts for the acceptance of the gospel. Nor should any of these instrumentalities be separated from the agency of that Spirit who breathes where he listeth in divine eagerness to infuse life into the barren souls of men."

Alexander Campbell, in discussing this feature of Christianity uses such expressions as the following to convey his idea of the active co-operation of the Holy Spirit with the Word of truth in the conversion of sinners: "The ministry of men," "the ministry of angels," "special providences," "suggestions," "impressions," "direct communication of original ideas," "bringing things to remembrance long since forgotten," "bringing men's minds to consider these matters," "removing difficulties," etc.

Mr. Garrison's position on this subject is in line with the teachings of our fathers and of the New Testament as we have read them, and any adverse criticism to his position will come from men clearly out of harmony with the true spirit and genius of our movement for the restoration of the Christianity of Christ and his apostles.

In chapter IV is considered the "Relation of the Holy Spirit to Christians." Here Brother Garrison is in his happiest mood. Both from a rational and Scriptural point of view, and with a most graceful literary style his theme is introduced, discussed and dismissed with remarkable perspicuity, brevity and completeness. His views on this topic and the topics of the remaining eight chapters of the book—"Blessings of the Holy Spirit," "Jesus and the Holy Spirit," "Significance of Pentecost," "Symbols and Metaphors of the Holy Spirit," "Spiritual Gifts," "Perfecting Holiness," "Christian Union and the Holy Spirit," "Perpetuity of the Spirit's Guidance"—are in accord with the general teaching of all Christian writers whose views are of any value in the world of religious thought. But, of the many volumes we have read on the subject of the Holy Spirit, we have found nothing equal to this little book for clear, concise, discriminating and sane treatment of its theme. Our only objection to the book is its brevity. The work ought to be revised at an early day, and enlarged to double its present size.

Liberty, Mo.

Midweek Prayer Meeting.

By W. F Richardson.

November 22, 1905.

HOW TO GET GOOD OUT OF THE BIBLE. —Psalm 119:11, 97-104; Matt. 4:4, 7, 10; 2 Tim. 2:14-17.

1. By Study. There is honey in the flower, but the bee must seek for it, and extract it, or it can never feed his hunger. The word of God is full of sweetness and strength, but it cannot feed the soul that knows nothing of it. If we search the Scriptures, we shall find in them the sweetness of the honeycomb and the strength of bread (Ps. 19:7-11). Our faith will be established in the Lord, as was that of the Bereans, when they searched the Scriptures (Acts 17:11, 12). We find the way of life eternal, because we find in the Scriptures him in whom God has given to men that life (John 5:39; 20:30, 31). We are fitted for service, because only through familiarity with the Scriptures can we become skillful workmen, handling aright the work of God, which is the sword of the Spirit (2 Tim. 2:15; Eph. 6:14-17).

2. By Meditation. "Thy word have I laid up in my heart, that I may not sin against thee," says the psalmist (Psalms 119: 11, 97-104; 1:1, 2). When the citadel of the heart is occupied by the words of God, they are soldiers for defense against the enemy. Jesus answered every assault of the adversary with "It is written" (Matt, 4:1-11). Into the truth-filled spirit Satan seeks in vain to inject infidelity or lust. Were we more familiar with our Bibles we should not so often fall under the stress of temptation. The "Quiet Hour" of Christian Endeavor has given strength to many a young heart which otherwise would have found itself weak in the presence of trial. Meditation on the Word of God makes the life fruitful. It is "like a tree planted by the rivers of waters, that bringeth forth its fruit in its season." As the body must not only eat food, but assimilate it through digestion, so the soul must not only receive truth through study or hearing, but assimilate it through meditation and prayer (1 Tim. 4:15). "I have more understanding than all my teachers, for thy testimonies are my meditation," says the Psalmist. Wisdom, security and strength come from this communion with God through his Word.

3. By Obedience. "He that heareth these sayings of mine, and doeth them," says Jesus, is the wise and saved man (Matt. 7:24, 25). To know the will of God and not do it, is practical infidelity, and the world and the church are full of such (Luke 6:46; Titus 1:16). The tree of divine knowledge yields its ripened fruit only to him who gathers it by his own faithful keeping of the divine precepts. He only can be truly happy who does what he knows to be right. "If ye know these things, happy are ye if ye do them" (John 13:17). This, too, is the way of wisdom, for he only grows in knowledge who likewise grows in grace, through obedience to the will of God (2 Pet. 3:18). A great preacher left to us a sermon of wonderful power on "Obedience the organ of spiritual knowledge," based upon the words of Christ in John 7:17. If we must know in order to do, it is equally true that we must do in order to know. Obey what you know of God's will, and your knowledge will be increased thereby. Like the body without the spirit, like faith without works, so knowledge without obedience is dead, being alone. Study, meditate, obey, are the three steps to a wise, happy, useful and triumphant life.

Sunday-School.

November 26, 1905.

ABSTINENCE FOR THE SAKE OF OTHERS. - 1 Cor. 10:23-33.

(Temperance Lesson.)

The fundamental reason for temperance in eating or drinking or any other indulgence is a very practical one. It is that intemperance is injurious. However it may be with some of the other obligations of morality, we have to do here with an obligation which rests wholly and directly upon consequences. It is the law of nature, as it is the law of God, that unrestrained indulgence brings disorder, weakness, pain. This is the law of temperance that is written in the nervous system as clearly as in a book and as indelibly as if it were carved on tables of stone.

If man's obligations, therefore, were only to himself, to get the most out of life, to conserve the powers of mind and body, to escape needless pain, to gain the maximum of pleasure, to attain the highest perfection of individual manhood—if that were all, the matter of temperance would be relatively easy. One might do what he pleased, indulge as he pleased, if only he would stop short of injuring himself. As regards those matters which we more commonly think of in connection with temperance, it would reduce itself largely to a question of physiology.

But the case is not so simple. No man liveth to himself. One has a duty not only to his own body and brain, but to his neighbor. "Am I my brother's keeper?" Certainly. Otherwise there could be no society, but only warring individual units of humanity. The rule of consequences still holds, only it must receive a wider application. One must consider not only the consequences for himself but the consequences which will follow, even indirectly for others.

This is the teaching of Paul in this celebrated passage where he speaks of eating meats sacrificed to idols. The danger here was not of physical harm but of spiritual injury through entanglement again in the practices of idolatry. In Corinth, a city of many cults and many shrines, it was customary for meats which had been offered as sacrifices on pagan altars to find their way again into the markets, and in the popular thought those who bought and ate them were deemed in some sense participants in the sacrifice. But in buying meat in open market, or in eating at the house of a heathen friend, one could not be sure, without raising special inquiry, whether a particular portion of meat had been offered to an idol or not. The question which the Corinthian church asked Paul to answer was: Is it wrong to eat much meat?

Paul's answer was twofold. First, for those who are strong enough in the faith to understand that an idol is a mere figment of the imagination, there can be no evil result from eating; therefore it is not wrong to eat, so far as a man's duty to himself is concerned. But second, since some are weak and apt to be led back into heathen ways by misunderstanding this act, the rule of temperance and the law of love would forbid the eating whenever it might influence another to do what, for him, would be sinful

Note two things about this law of temperance or self-restraint, first as to what it is not, and second as to what it is. It *is not* a prohibition against doing what others would criticise. It is no counsel of cowardice to keep one away from all doubtful things. Still less is it an injunction to refrain from acts which others will seize on as an excuse (not a true reason, but only an excuse) for their own intemperate or evil acts. It *is* a law of love to hold one back from any act or indulgence which is apt to become a real motive or cause of wrong-doing by others.

SUNDAY SCHOOL WORKERS

WILL FIND

The BIBLICAL WORLD

for December especially useful. It will contain the following articles on The Life of Christ, the subject for study during the coming year:

Editorial:	*Why Do We Study the Life of Jesus?*
Hoben.	*The Land of Jesus* (illustrated).
Nash:	*Jesus and Current Judaism.*
Bailey:	*John the Baptist.*
Votaw:	*Chronology of the Ministry of Jesus.*
Adeney:	*Jesus' Thought About Himself.*
Mathews:	*The Imitation of Jesus.*
Gates:	*The Use of the Laboratory Method in Teaching the Life of Christ.*
Merrill:	*How Shall We Teach the Infancy Stories?*
Baldwin:	*How I Propose to Teach My Class in* 1906.
Forbes:	*How I Propose to Teach My Class in* 1906.
Forbush:	*How I Propose to Teach My Class in* 1906.
Hodge:	*Service of Worship in the Sunday School.*
	Best Books on the Life of Jesus.

IT WILL PROVE

HELPFUL TO MINISTERS

BY REASON OF ITS ARTICLES DEALING WITH THEIR SPECIAL WORK AND PROBLEMS

Subscription Price $2.00 a Year.

Trial Subscription: Three Months for 25 cents

Address Department 13

The University of Chicago Press

CHICAGO AND NEW YORK

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., **says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.**

The Henderson Route

"BUSY MAN'S LINE"

BETWEEN

St. Louis and Louisville

TWO TRAINS DAILY

Lv. St. Louis	8.12 am	8.45 pm
Ar. Louisville	7.25 pm	7.15 am

Free Reclining Chair Cars, Pullman Sleepers and Parlor Cars.

In your travels Eastward, don't forget to ask the Ticket Agents for through tickets via **"The Henderson Route."**

W. C. LINDSAY, G. A.
206 N. Broadway, ST. LOUIS, MO.

F. G. CUNNINGHAM, T. P. A.,
ST. LOUIS, MO.

Christian Endeavor.

By H. A. Denton.

November 26, 1905.

GOD'S WONDERFUL WORKS.

Psalms 4:1-11.

(Thanksgiving Service.)

For the Leader.

Another one of our anniversaries has come. We have many days dear to our hearts. There are days that are not known beyond the limits of the one family, but they are dear to those who make up that family. Do you remember some day in your family? It may be a day of marriage. It may be a day of death. It may be a day of calamity. It is a day, nevertheless, which you will never forget. When it returns there is some way in your family of observing that day.

Nations, like people, are born. Days make up the onward march of kingdoms as they do the decline of families. Who can ever forget our day of national independence? Not one. But there is another day in the calendar of our nation. It has to do with thoughts as holy as politics. Yea, it has to do with the thoughts that are fundamental in every nation and in every family. This thought is religion. It is our relation to God. It is his bounty in his dealings with his peoples. This day is Thanksgiving Day. It stands for belief in God. It stands for trust in him. It stands against materialism. It stands against all that would rob us of the fullness and riches of spiritual treasure that has come down to us from the sturdy past of our history.

It is this we come to study and to discuss to-night.

Let each one show by his response his blessings from the heavenly Father.

For the Members.

1. True thankfulness is connected with a true conception of God as the father of us all and as the one ruler and supreme being of the universe. Had not our pilgrim fathers been a devout and a believing people, the day of thanksgiving could never have had the historic beginning with us that it has had. It was the faith in them that saw in the wonderful deliverance the hand of God. It was their faith and trust that turned them back to give thanks unto God. Faith in God is at the very root of all the greatness of our institutions. We are a Christian nation. We are a trusting people. Our thankfulness, our devotion, our faith wells up in us and must burst forth in the glad acclaims of a national day.

2. If we have rejoiced in a study of the results of faith in God in a whole nation such as ours, how also should we profit by a study in contrast as found in the barrenness of unbelief and infidelity. First, there is no one to whom we can go when there is no faith in God. Sorrow must be alone. Calamity has no one back of it overruling its issues for good. Death comes with a cold hand. There is nothing but a stolid and icy submission. We plod on through the weary days. Things come; things go. What does it matter? There is nothing personal, warm, living in the whole thing. There is a certain gloom overspreading all things. Sweet affection can not bud and blossom in this marsh land of the soul. Benevolence is poor and thin. No one to give; no one to thank. No one to love; no one to ask. No Father; no praise of the son. No divine providence; no thankfulness in the human heart. To say all that can be said, that is a cold, lean life.

3. There is a hymn which has in it the thought of counting one's blessings. Suppose we try to-night to count our many blessings. Shall we have time? Can the sands of the sea be numbered? Theoretically this can be done; practically, never. So our many blessings pile up before us as we begin to count them until the night comes on before we have made an end of counting. Another day dawns. It is long gone, and still the work is not over. So will it ever be. There is no end to the blessings and mercy of God toward us and upon us. Praise the Lord. Let all the earth sing his praises. He is God. He has redeemed us. He has liberated us from sin. Do we not remember that day? Yes, how well do we recall it. He has saved us from temptation. Can we not call up that day? And can we not remember the many times he has saved us from ruin? Do we not dwell to-day upon how wonderfully we have been blessed in purse and store and heart beyond our merits? If, then, the day seems dark brighten it up with the return of thanksgiving.

Quiet Hour Thought.

DAILY READINGS.

Does thanksgiving to God fill the place in my life that it should?

M.	"Praise is comely."	Ps. 33:1-22.
T.	God's dealing with nations.	Ps. 81:1-15.
W.	His works in nature.	Ps. 95:1-11.
T.	His works in grace.	Ps. 98:1-9.
F.	Redemption.	Luke 1:67-79.
S.	God's work completed	Rev. 5:9-13.
S.	Topic—God's wonderful works. (Thanksgiving service.)	Ps. 40:1-11

* * *

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

For Over 60 Years

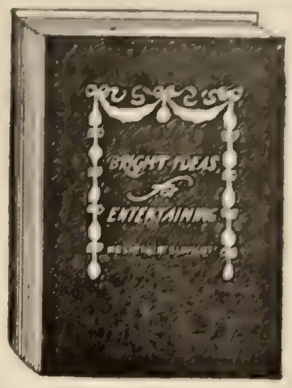
Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

Bright Ideas for Entertaining

By MRS. HERBERT B. LINSCOTT.

16mo, neatly and substantially bound with decorative cover. Price, 50 cents



Contains about two hundred forms of amusements or entertainment for social gatherings of all kinds: large or small parties, clubs, sociables, church entertainments, etc; with special suggestions for birthdays, wedding anniversaries, Hallowe'en, All Fools' Day, Christmas Day, New Years' Eve, Washington's Birthday, Fourth of July, Easter and all conceivable occasions.

CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

"It is the best collection of the kind I have ever seen." —*John Wanamaker.*

Go Southwest Now!

and see for yourself the opportunities for making money—for home building in Oklahoma, Indian Territory and Texas.

Prospects were never brighter—the crops are fine and show plainly the possibilities of the Southwest for you. There is an actual need of more hands to develop the country. In the Southwest are vast areas of unimproved land not yet producing the crops of which it is capable. Practically the same thing is true of the towns. Few lines of business are adequately represented. There are openings of all sorts for the *right men. Are you one?*

An Exceptional Offer

To enable you to see the Southwest, its advantages and opportunities, the M. K. & T. R'y will, on November 7th and 21st, December 5th and 19th, sell round trip tickets to all points Southwest at *less than one fare rates.* Tickets permit of stop-over going and returning and are good twenty-one days from date of sale.

Write to-day for particulars and ask for our paper "The Coming Country."

S. G. LANGSTON
General Immigration Agent
ST. LOUIS, MO.

THE MKT MISSOURI, KANSAS & TEXAS RY

Current Literature.

Stork's Nest, by J. Breckenridge Ellis, illustrated by Elizabeth Ingham, New York. Moffat, Yard & Company, 1905. Price, $1.00.

This is the latest work from the pen of our well-known correspondent and conductor of the children's department of The Christian-Evangelist, and founder of the Advance Society. "Stork's Nest" is likely to prove the most popular of all the stories which the author has written. The scene is laid in northern Missouri, in the Grand River country. While the date of the story is not fixed, the conditions described point to an early period in the settlement of that region. It is a love story, of course, but in connection with it the author manifests real genius in depicting a number of different characters which stand out with great distinctness. The interest of the reader will be divided between his admiration for Benton Cabot and Emma Garrett, the hero and heroine, and his contempt and dislike for "Bije Stork" and "Si Stork," and pity for poor "Jim Whitlick," the orphan boy who was "bound out." There is a very interesting ghost story which figures largely in the narrative, and this, with a case of mysterious burglary, will not fail to excite the interest of the readers. It is scarcely necessary to say that the book is clean and helpful in its teaching, emphasizing the things which make for manhood and womanhood, and depicting in their native ugliness the vices of covetousness and dishonesty. The story soon gains a fast hold on the reader and he does not wish to tarry very long between chapters, until he has finished the book. A warning to all misers is given in a single sentence describing the death of one of the men who figure in the story: "But the money Si wouldn't let go of when a-livin', wouldn't let go o' him when dyin'!" The ambition of Emma "to be a Person," will appeal to the ambition of all young people who have a desire to make something of themselves. We hope our young author will work his Missouri field still further and that he may reap the fame and profit which his genius and character deserve.

❖

Nature Cure, or Home Treatment Without Medicine, by Wilhelmine H. Kuepper, Nature Cure physician. The John C. Winston Co., Philadelphia, Chicago, Toronto. 1905.

There is a widespread interest just now in what might be called natural methods of curing and preventing sickness, such as pure air, water, sunbath exercise and proper diet. These things are all emphasized in this volume, which will prove suggestive and helpful, no doubt, to those who read and follow its suggestions. The work is illustrated, showing how to take exercise, how to meet certain emergencies from accidents, and how to treat children, and most of the ordinary ailments of life. A large number of hygienic cooking recipes in the latter part of the book will commend it to housekeepers.

❖

The Modern Jewish Idea of Jesus, by Prof. Clyde W. Votaw, Ph. D., printed at the University Press of Chicago.

This is the publication in pamphlet form of the article which appeared in the Biblical World in August last, based on the new Jewish Encyclopedia which is being published by the Funk & Wagnalls Company, New York. This work is supposed to be a monument of Jewish erudition, and aims to give "a complete record of the Jewish people from the earliest times until the present." Of course the most interesting thing about the work to Christians would be the attitude which these modern Jewish scholars take toward Jesus and of Christianity. This view is clearly set forth in the pamphlet before us, with a few, brief, cogent statements by the author, pointing out the inadequacy and inconsistency of these views. The hopeful feature about this attitude of the Jews, is that Jesus is no longer regarded as an impostor, but as a good Jew, honoring the law, but not transcending the elements of the Judaism of the first century. This is probably the first step toward the true appreciation of the place of Jesus as a religious teacher. Those interested in that question will find an informing and accurate statement of the present situation in this pamphlet.

❖

The Sacrifice of Madaline, or From Earth to Heaven by a Skyrocket, by P. W. Walthall, Covington, Ind. Price, 20 cents per copy.

Minna Madaline Marie Ashley, a beautiful and consecrated young woman in her twentieth year was instantly killed by a skyrocket. This little volume is a loving tribute by the author to her beautiful young life and character. It is handsomely printed on fine paper and illustrated. Many copies of the little book have been sold to admiring friends. There are still other copies on hand for sale. Her life and the sudden manner of her taking away must have profoundly impressed the community, and, through this little book, she, being dead, will continue to speak.

❖ ❖

MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

CAMPBELL—TODD.—In St. Joseph, Mo., Oct. 25, 1905, Mr. Harley Campbell, of Stewartsville, Mo., and Miss Mary Todd, of Dearborn, Mo., N. Rollo Davis, officiating.

HART—BARKER.—On Oct. 25, 1905, Miss Nellie Barker, ot Rockland, Me., to Madison A. Hart, of Fulton, Mo. Miss Barker was one of the faculty of William Woods college of Fulton. She is a woman of strong mentality, refined, cultured, magnetic. Mr. Hart is minister of the church at Fulton, Mo. The wedding occurred in the home of Miss Anna Goff, of Lexington, Ky., an intimate friend of the bride. The ceremony was performed by Joseph W. Hagin, of Covington, Ky., who was for four years an intimate friend and roommate of Mr. Hart while they were both students in Kentucky University.

RAINS—McMURRAY.—At the Church of Christ Beloit, Kan., at 6 p. m., on October 19, 1905, J. E. Rains, pastor of the Christian church, Downs, Kan., and Miss Jessie L. McMurray, of Mt. Sterling, Ill., Elder H. F. Ritz officiating.

❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BAYS.

The world to-day mourns the loss of a grand and noble man. Davis H. Bays, born Mar. 5, 1839, departed this life Oct. 24, 1905 at the home of a daughter, Mrs. James Lang, Persia, Ia. Married to Mrs. J. Shearer, 1861, who died Mar. 23, 1884. He afterwards married Mrs. J. Brown, in 1890, who patiently and devotedly cared for him during his prolonged illness. As a minister of the Gospel, his activity and ingenuousness could not be excelled. His motto was "Prepare to meet thy God." He was conscious till the end came, and as he "walked through the valley of the shadow of death," his Saviour leading the way, truly could he repeat the well-chosen text, 2 Tim. 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith," etc., etc. For the sorrowing heart-broken wife, children and friends, our prayers go up in tender sympathy, and may they ever remember that "Earth has no sorrows that heaven cannot heal."

ENNISON.

James Ash Ennison died at his home, four miles south of Wellington, Mo., at 10:45 o'clock Saturday morning Sept. 2, 1905, aged 81 years, seven months and 18 days. He was a son of Benjamin and Katherine Briscoe Ennison and was born in Scott county, Ky., Jan 15, 1824, and came to Missouri in 1850, settling on the farm on which he died. He was a Christian 65 or more years. He leaves a wife, one daughter, Mrs. Fannie Bumgarner, of Odessa, Mo., one son, W. B. Ennison, of Wellington, Mo., and one sister, Mrs. Martha McHatton. His eldest daughter, Mrs. Katherine Ragland, of Denver, Col., died four days after her father and was brought back to the Ennison home and buried one week after her father. Both were buried on Lord's day eve and services were conducted at the by home Bro. Frank Allen, our minister in Odessa. Martha A. McHatton.

HIGGINS.

It is with keen sorrow that I am compelled to report the departure of Wm. A. Higgins, of Cleveland, Ohio. He was a loyal member of the Euclid avenue church; a helper in every good word and work. He showed his deep love for the cause by making a bequest to the American Christian Missionary Society. He was a brother of Mrs Jabez Hall and Mrs. Benj. L. Smith. He was an officer in the Union army; a true man. His friends all loved to speak of his very sweet, happy disposition, his friendliness and his constant spirit of helpfulness. He seemed to have no deeper pleasure than to confer some pleasure, some favor, upon others. On Oct. 13, 1905, he was called home. Those who remain cherish the memory of a true Christian man, loveable, pure in heart and life, who loved God and little children. He was buried at the old home in Wheeling, W, Va. Benj. L. Smith.

MUNKRES.

John Munkres, son of Brother and Sister Benjamin Munkres, of Savanah, Mo.. was born Oct. 7, 1886, and died Oct. 30, 1905. He was a noble Christian young man and died in the full hope of immortality. N. Rollo Davis.

St. Joseph, Mo.

UNKEFER.

Mrs. Charity Keith Unkefer was born in August, 1838 and died in the same month 1905, aged 67 years. She was a good, Christian mother, a faithful friend, and for 50 years a devoted member of the church. For ten years she was a faithful friend to church and pastor at Cedar avenue, Cleveland. Her character was above reproach. She appreciated all things beautiful and good. She loved Christ and his church and plead for a deeper spiritual life in the church. Funeral services at her late residence, 45 Lodge avenue, Cleveland. O. E. P. Wise.

❖ ❖

DEGREE COURSES AT HOME,

or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

We manufacture CHURCH and SCHOOL Furniture, Assembly and Opera Chairs, Office and Library Furniture.

E. H. STAFFORD MFG. CO., Chicago, Ill.

BURN AIR-IT'S CHEAP NO STOVE LIKE IT!

Consumes 895 Barrels of Air to 1 gallon of Kerosene. Penny fuel, burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. Grand cooker, baker, quick work, cool kitchens. 13000 Harrison Wickless, Valveless Oil-Gas and Air Burners sold 1 month. AGENTS WANTED—$40 Weekly. GREATEST MONEY MAKER. Guaranteed, all sizes, sent anywhere, $3 up. Write, FREE proposition, 30 day trial offer. Address only mfgrs. World Mfg. Co., 5909 World B'ld'g, Cincinnati, O.

AT A BARGAIN!

One New Reed Organ

First-Class Make. Fully Warranted.

W. D. CREE,
2712 Pine Street, St. Louis, Mo.

Family Circle

Life's Voyage.

Life is a sea, and our lives are boats
That move forward from day to day,
And never are two, by any chance,
Built exactly the self-same way.
They differ in form and size and strength,
Some are shallow, and some are deep;
Yet all may reach the same harbor at last
If steadily onward they keep
Advancing.

We are children now, and we skim along
With the sails of Hope widespread,
And we shun the channels of Toil and Care,
And choose that of Pleasure instead.
The skies are bright and our hearts are gay,
And the breeze is fresh and sweet;
We wish that childhood and youth were o'er,
And the future we bravely meet,
Sailing.

But alas! there are storms, and our hopes are lost,
And the masts are lone and bare;
The winds blow fierce and drive our boat
To the dreaded channel of Care.
And backward we cast a wistful glance,
For we long for our youth once more,
With its quiet waters and clear blue sky,
And we sigh as we bend to the oar,
Rowing.

And now comes Age, and our bark floats on,
For the driving storms are past;
The waves are calm and the winds are still
And the harbor we see at last.
No longer the sun casts its fiery heat
On our heads now growing gray,
But sheds its soft radiance over the hill
As we go, with the dying day,
Drifting.

We reach the harbor for which we longed
When our eyes were growing dim;
We let fall the anchor at God's command,
Leave our boat to be with Him;
For when we wearily crossed the bar
Death brought us a sweet release.
In our Father's home, with our voyage o'er
Forever we'll dwell in peace.
Rejoicing.

—*Susan E. Abbey, in "Chicago Daily Sun."*

* * *

Blush Roses.

Miss Rebecca Brackett wore steel-bowed glasses because she was near-sighted, and gold-bowed ones would have seemed an extravagance, and did her hair up in a tight little knob because it could be done quickly so, and there was nobody to tell her that it was unbecoming. And she walked very fast and straight when she went on errands, and nobody stopped her for a chat, because she looked as if she would resent such an interruption. To most people she was either forbidding or uninteresting. But most people had not seen her in her garden.

Passing Miss Rebecca's story-and-a-half house, spick and span in its coat of white paint, you never would have suspected the presence of that garden; for in front was only a narrow, grass-covered embankment with a small flowering quince on one side of the front door, and on the other an aged syringa-bush. But, once behind the house, something from the country seemed to have slipped into the midst of this New England city. Apple-trees and pear-trees dappled the grass with their shadows, grape-vines clambered lovingly over unsightly wall or shed, and a line of phlox marched beside the one garden path. In a corner where most of the day the sunlight fell full and warm was a clump of rose-bushes—blush rose-bushes—that had bloomed for forty years or more. Miss Rebecca's father and mother had set them out and tended them in their lifetime, and now Miss Rebecca pruned and watched over them. Each year they filled the air with their fragrance, and in due season were gathered by Miss Rebecca and were borne proudly to her church vestry, to be used as decoration for its June festival. It was her one vanity—to sit primly by and feel that on the many tables, with their spotless tablecloths and shining silver, there were no other flowers so beautiful as hers.

To this end she weeded and watered and fought bugs and blight, and, reckless of twinges in her back, coaxed the bushes with beguiling touch to do their utmost. And for one day, when the tender pink of her flowers shone out from bowl and vase, she bore an exultant spirit, a thrilling sense of public importance.

It was nearing the time now of this annual rose-gathering delight, and Miss Rebecca, at work in her front yard, felt her mind concerned with the number of basketfuls she would have. The season had been one most friendly to roses. Never had there been more buds; never had the bushes been more vigorous or free from blemish. She paused a moment while she allowed anticipation to have its way with her. Into the pause there came the sound of the gate latch being lifted. She turned toward the noise and saw a scantily clad figure wedging through the partly opened gate.

Now Miss Rebecca was not used to having small figures, scantily clad or otherwise, open her gates unbidden. She had waged a sharp but dicisive war against that very thing many years before, and the fame of it had not wholly died out. All newcomers on the street were cautioned against letting their children ask her for flowers or fruit. The children who disregarded warnings climbed over the back fence at night, and all the next day lived in terror of Miss Rebecca's avenging presence.

Miss Rebecca straightened up, scowled over her glasses, and groped round in her mind for the old phrase she had been accustomed to find effective on such occasions. It was "Run away, little boy," uttered in so severe a tone that seldom was anything else necessary. But the phrase had lain unused for a long time, and it failed, in this instance to respond before the little boy had wholly wriggled himself in and was standing beside her. He was quite dirty as to his hands and face, and very untidy as to his attire; but he smiled happily.

"You's got nice flowers," he said, pointing to the quince bush. "I like nice flowers."

Miss Rebecca relaxed her frown in pure amazement. "Little boys musn't come into people's yards without being asked," she heard herself say. "Don't you know that?"

The smile wavered uncertainly on the round face. "I likes nice flowers." There was a pause, then the smile shone out again brilliantly. "You give little boy a nice flower?"

Miss Rebecca tried to summon some other arrangement of words that should express severity, but failed. Here was something that didn't fear her. She moved toward the syringa-bush.

"Well," she said, "I'll give you one piece and then you must go right away."

She broke off a large spray and held it out to him. He took it in one chubby hand, but the other he reached up to her.

"Phank you," he gurgled. "I like to kiss you."

If the house had stood on end or the syringa-bush gone walking down the street, Miss Rebecca could hardly have been more astounded. A child wanted to kiss her! It was the first time in all her life that such a thing had happened; but she dropped her sickle, and, stooping awkwardly, offered her cheek to be hugged against a very wet kiss.

"Vat's a bear hug. Now I go home, but I come again."

He trundled off, and Miss Rebecca, still in a daze went slowly on with her work.

The birds sang blithely from the elms, the soft wind dallied with the grass, the bumblebees buzzed about the flowers. It was a very lovely day, thought Miss Rebecca.

By degrees she got back to her normal state of mind; and, when she went in to get her solitary dinner, she could say, with something of self-disdain, "What nonsense!"

But the next morning she was out in her yard long before her usual time, digging up dandelion roots that had grown there in security for many years. As she worked, she listened, and at first there came a sound—the gate latch clicked.

Miss Rebecca looked up. There stood the small boy, and with him another small boy. They both came in, boy number two hanging back and looking ready to run. That was the old-remembered attitude of children. It was what Miss Rebecca was accustomed to, but somehow it gave her a pang to see it. Would boy number one be affected by it? Apparently not; for he came straight on, dragging his companion after.

"This little boy likes nice flowers, too," he

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

announced. "We's come for some."

Without a word Miss Rebecca went to her syringa-bush and stripped off an armful of blossoms for each. And of her own accord she knelt for the kiss.

"What is your name?" she remembered to call as they went out of the yard.

"Tommy," said boy number one, and "Jimmy," said boy number two.

The new day saw pretty much the same scene in Miss Rebecca's door-yard, and the next, and the next and the next, only with each new day the procession, headed by Tommy, was larger than the day before. Miss Rebecca gave and gave and gave. She finished the syringas and plundered the quince bush, until one morning she woke to the fact that the blossoms were almost gone. Another visit and she would have given her last spray, even of buds. And then the click of the gate under Tommy's fingers would sound no more.

The day suddenly seemed less bright, and the air grew heavy. She should miss Tommy.

Then she thought of her roses. They were blooming, now, in all their beauty. But her roses were for the church festival. It was impossible to think of their going elsewhere. No Tommy could not have her roses.

She gave the last of the quince blossoms to the outstretched hands, and worked the rest of the day with dull persistence. It was the last she should see of Tommy, she was sure of that. Still, when the morning came again, she took her sickle and made a pretence of cutting the grass. She trimmed the edges to the smallest spear of green, and let no dandelion or plantain leaf escape her; but no Tommy came.

So it went on for two long mornings.

On the second day Miss Rebecca put on her second best hat and dress and stood irresolutely at her front door. She would go and see the committee about her roses; perhaps she would go round by way of those back streets. She could just as well as not, and she hadn't been round that way for ages. There was no knowing what changes had taken place.

She peered over her glasses in the direction of the back streets, and her heart gave a thud; for there, trudging toward her, alone, almost at her gate, was Tommy.

"Ain't you got just one more nice flower?" he greeted her. "I's come for one more."

Miss Rebecca sat down abruptly on the top step.

"Tommy," she commanded, "come here."

Tommy marched up to her.

"You can go off and get all the other little boys you can find, and the little girls, and come back here quick, and there'll be some nice flowers: do you understand, dear, —all the nice flowers you can carry?"

What did one day of glory and self-importance matter! Tommy had come for some more flowers, and there were the roses. She would beg some for the festival, or buy some, or get them somehow; but Tommy should have hers.

She waited at the side gate for the small rabble that gathered at Tommy's summons, and, when they came, led them into the guarded region. And, while they rifled her bushes and climbed her trees and trampled her grass, she sat blissfully by watching the havoc. The angles softened in her face, and years faded from her eyes. And, when the laden and stumbling children went out, she drew Tommy to her side. She held him tight, while she said boldly, as one who might have known children all her life: "There'll be apples and pears and grapes by and by. You'll come and get them, won't you?"

"Yes," said Tommy serenely, "I'll come, and bring all the boys and girls." Then he smudged a kiss on the side of Miss Rebecca's nose and trudged off.

A belated sense of humor awakened in Miss Rebecca's breast.

"I shouldn't wonder," she sighed, "if the next thing I'd be putting up a sign, 'Wanted —boys to climb over my back fence and help themselves to grapes.'"—*H. G. Duryee in Outlook.*

RELIGIOUS EDUCATION

This is the heading of an article which appeared in *The Independent* of May 4, 1905. Preparatory to reviewing some of the books comprising our Constructive Bible Studies, the writer says:

> **"The pressing need of improvement and reform in religious education is felt widely. The advance in psychology, which has led to the adoption of new principles of teaching in all secular branches, and the progress of biblical science, which has revolutionized the attitude of well-informed people toward the Bible, have compelled dissatisfaction with the methods of instruction based on different views of the Bible and outworn principles of education. Sunday-school workers, teachers of the Bible in schools, and thoughtful parents have all felt the need of new methods and new helps, and it may be said that no problems connected with the religious life are more pressing, and in no field does improvement promise more certain and beneficent results."**

We believe we have made a real contribution in the attempt to solve this problem in our

CONSTRUCTIVE BIBLE STUDIES

WE CAN SUPPLY THE FOLLOWING BOOKS:

For the Kindergarten Division

One Year of Sunday-School Lessons. By Florence U. Palmer. Postpaid $1.00.

For the Elementary Division

BEGINNING GRADE (AGES 6–8)

Manual for Teachers, with lessons, music and manual work. By Georgia L. Chamberlin and Mary Root Kern. (Ready Jan. 1, 1906.)

ADVANCED GRADE (AGES 9 TO 11)

An Introduction to the Bible for Teachers of Children. By Georgia L. Chamberlin. Postpaid, $1.00.

For the Secondary Division

BEGINNING GRADE (AGES 12–13)

Studies in the Gospel According to Mark. By Ernest DeWitt Burton. Postpaid, $1.00.

INTERMEDIATE GRADE (AGES 14–15)

Samuel. By Herbert L. Willett. (Ready for use in the autumn.)

ADVANCED GRADE (AGES 16–17)

The Life of Christ. By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.00.

For the Adult Division

The Priestly Element in the Old Testament. By William R. Harper. Postpaid, $1.00.

The Prophetic Element in the Old Testament. By William R. Harper. Postpaid, $1.00.

A Short Introduction to the Gospels. By Ernest DeWitt Burton. Postpaid, $1.00.

A Handbook of the Life of the Apostle Paul. By Ernest DeWitt Burton. Paper. Postpaid, 54 cents.

For the Home Division and Private Circles

The Foreshadowings of the Christ. By William R. Harper. Paper, 50 cents.

The Life of the Christ. By Ernest DeWitt Burton. Paper, 50 cents.

The Social and Ethical Teaching of Jesus. By Shailer Mathews. Paper, 50 cents.

The Founding of the Christian Church. By Ernest DeWitt Burton. Paper, 50 cents.

The Work of the Old Testament Sages. By William R. Harper. Paper, 50 cents.

The Work of the Old Testament Priests. By William R. Harper. Paper, 50 cents.

HELPS FOR SUPERINTENDENTS AND TEACHERS

Principles and Ideals for the Sunday School. By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.11.

An Outline of a Bible School Curriculum. By George W. Pease. Postpaid, $1.63.

A pamphlet on the Graded Curriculum as applied to Sunday School work will be sent free on request

ADDRESS DEPARTMENT 13

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO and 156 Fifth Avenue NEW YORK

✻ ✻

Roosevelt's Way.

George Bird Grinnell, author and friend of President Roosevelt, writes in the November Country Calendar:

"Mr. Roosevelt once started on a hunting trip in Western Montana with an old fellow as a helper who from the start treated him as an absolute 'pilgrim.' The hired man did absolutely no work and spent most of his time in bed. On this trip, which was one of the most successful that Mr. Roosevelt ever made, and during which, if I recollect aright, he got his first buffalo, his first cougar and his first moose, he helped to pack the horses, brought the wood, carried the water, cooked the food, looked after the stock, and generally did any work that was undone. He was up before light in the morning, cooked his own breakfast, started out on his hunt and made his kill if he could; came back to camp, got a packhorse, took it out and packed in the spoils. In other words, in his hunting he possesses that adaptability to circumstances which we are likely to think is a purely American characteristic.

"A man of that kind naturally cannot be held down and is bound to be successful in hunting, as in other things."

✻ ✻

Sports and Games in City Parks.

Even more remarkable than the growth of popular interest in sports in the larger parks has been the development in the last three or four years of scientifically arranged and conducted playgrounds for the poor children of the tenement house neighborhoods in certain of the smaller parks of the city. Here the municipality fosters games and sports of various kinds by providing not only the grounds, with suitable fixtures and equipment, but also the individual implements necessary, such as balls of all kinds, bats, dumb-bells, Indian clubs, and even tennis racquets; and, furthermore, it employs a corps of instructors to teach the children how to play the various games and how to get the most good out of their exercises.

These playgrounds are doing a splendid work in giving these poor children good physical constitutions and training, in reclaiming them from the evil street influences, in breaking up the fighting "gang" idea, and in starting them on the road to good American citizenship. So thoroughly convinced of this is the city government that the administration recently appropriated $1,300,000 for additional small playgrounds and athletic fields.—From "The Playground City," by G. W. Harris, in the "American Monthly Review of Reviews" for November.

❖ ❖

The Bishop and the Waffles.

It would indeed be a queer bishop who could not tell a good story on himself. The late Bishop Dudley, of Kentucky, was wont to relate with much relish an interesting experience which he once had in connection with waffles.

At a fine old Virginia homestead where he was a frequent guest the waffles were always remarkably good.

One morning, as breakfast drew near an end, the tidy little linencoated black boy who served at table approached Bishop Dudley and asked in a low voice:

"Bishop, won't y' have 'n'er waffle?"

"Yes," said the genial bishop, "I believe I will."

"Dey ain' no mo,'" then said the nice little black boy.

"Well," exclaimed the surprised reverend gentleman, "if there aren't any more waffles, what made you ask me if I wanted another one?"

"Bishop," explained the little black boy, "you's done et ten a'ready, an' I t'ought y' woudn' want no mo.'"—Lippincott's.

❖ ❖

The souls of little children are marvelously delicate and tender things, and keep forever the shadow that first falls on them, and that is a mother's or, at best, a woman's. There never was a great man who had not a great mother—it is hardly an exaggeration. The first six years of our life make us: all that is added after is vewoudn't want no mo'."—*Lippincott's.*

CHEAP CHRISTMAS READING FOR GIFT PURPOSES

The Franklin Series of Biography

In Handsome Uniform Cloth Binding

A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops with illustrations

Biography is the most universally pleasant, the most universally profitable of all Reading. Biography is the only true history.—CARLYLE.

—— HERE THEY ARE ——

Splendid Books at the Very Low Price

—OF—

ONE DOLLAR, Postpaid

Boone, Daniel, Life of	By Cecil B. Hartley
Carson, Kit, Life of	By Charles Burdett
Crockett, David, Life of	An Autobiography
Franklin, Benjamin, Life of	An Autobiography
Henry, Patrick, Life of	By William Wirt
Jones, John Paul, Life of	By James Otis
Lincoln, Abraham, Life of	By Henry Ketcham
Mary, Queen of Scots, Life of	By P. C. Headley
Nelson, Admiral Horatio, Life of	By Robert Southey
Peter the Great, Life of	By John Barrow

These Prices are Guaranteed only While this Advertisement Appears.

CHRISTIAN PUBLISHING COMPANY, = = ST. LOUIS.

Song Books

...FOR...

The Church, Sunday-School

...AND...

Endeavor Societies.

GLORIA IN EXCELSIS, The New Church Hymnal.

GOSPEL CALL, Published in Combined Edition, and Part One and Part Two.

CHRISTIAN HYMNAL Revised

GOSPEL MELODIES.

POPULAR HYMNS No. 2.

LIVING PRAISE.

SILVER AND GOLD.

PRAISES TO THE PRINCE.

CHRISTIAN SUNDAY-SCHOOL HYMNAL, Shape Note Edition Only.

Write us the kind of Song Book you are needing and we will take pleasure in giving you full particulars concerning our Music Books.

Christian Publishing Co., St. Louis, Mo.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

Pipe Organs

——ST. LOUIS, MO.——

Best of References. Correspondence Solicited.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Special Homeseekers

EXCURSIONS

VIA

Louisville & Nashville R. R

TO POINTS IN

ALABAMA, GEORGIA,
MISSISSIPPI, FLORIDA,
NORTH AND SOUTH CAROLINA,
VIRGINIA, KENTUCKY,
TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. E. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago.
F. D. Bush D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, K

FRISCO

What's Your Winter Crop?

In Winter **your** farm is dead. The longer the winter, the more time you lose. You must feed the stock; you must keep the fires burning.

Wouldn't you rather have a **good** farm in the **Southwest,** where there is a short winter, or no winter at all?

The land there ought to be worth more than that in the North—it is worth more—but just now you can buy 100 acres there for the price of 10 acres where you are. Don't you think it a good investment?

Write for copies of our illustrated books on Oklahoma and Texas. They are free.

A. HILTON, General Passenger Agent, 950 Frisco Bldg., St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

SIXTH AFTERNOON.

Mace had hardly finished her offer of friendship to Arthur, when her family came up. They were sorry to have suspected Arthur of stealing the watch, and their remorse swept away from their minds and from his heart, the last feather of the white cock. The little musician was reinstated in the good graces of all. Indeed, he had risen several notches through their misunderstanding.

"But you know, Mr. Acre," said Mrs. Geraldine Woodney, appealing to the blacksmith, "that nobody could be expected to look for the watch in the coffee-mill."

"I am sure it would not have occurred to me to look there," Worth assured her.

"It was this way," Mrs. Geraldine continued; "I was in the heat of beginning my novel, and I was finding room on the table for my manuscript. We had just scoured the coffee-mill, and it stood on the table with the watch beside it. I remember thinking what a good place it would be to get the watch out of my way. I put it in the little drawer, and then forgot all about it. To-day Luther ground the coffee for us, and when I poured the coffee into the coffee-pot, I poured out the watch also."

"It has kept time ever since," said Mr. Woodney proudly; "it has not been out of order for about three years. Arthur, are you ready to go with me on that Sunday business I spoke of? We'll leave Luther with the women folk; it's only once a week they get a chance at him."

Arthur, gratified by the thought that he could be of service, took the blind man's arm.

"Take care of him," called out old Mrs. Woodney.

"I will," answered Arthur and Mr. Woodney at the same time, each thinking himself addressed. Worth Acre, who had that happy faculty which amounts almost to genius, of knowing when to go away, soon left the family group. Luther, his sister, mother and grandmother remained among the church ruins, talking over old times and building air-castles.

"Which way shall I lead you?" Arthur asked when he was outside the yard.

Mr. Woodney answered in a low voice, "Hush! to the saloon. I knew all the family would object, so we've run off."

Arthur, greatly astonished, ventured no question, and they passed the entire length of the village without conversation. "Here we are," Arthur said at last.

"Describe the situation," Mr. Woodney said in a low voice.

"The Hoogans live in the rooms back of the saloon," Arthur communicated. "Mr. Hoogan is sitting out by the side door in his shirt-sleeves, smoking a pipe and reading a paper. Mrs. Hoogan is on the doorstep with her baby, around at the side. I don't see any of the other children."

"Take me around to the side yard'" said the other."

"Well, how are you, Mr. Woodney!" said Mr. Hoogan in a hearty voice; "come right here and take this seat. Me and my wife are glad to have your company, if the saloon *is* closed up on Sunday. Of course, you understand we can't deal out drinks on Sunday. It's against the law, and I'm a friend to the law."

"I'm pleased to know it'" said Mr. Woodney. "Mrs. Hoogan, how is the baby?"

"Awful bad, Mr. Woodney," answered the mother sincerely. "It's the crossest thing that ever came into our family. It cries from morning till night, and the reason it ain't at it now, is because it's resting up to keep us walking the floor later on."

"Poor thing," said Mr. Woodney compassionately. "Something is wrong you may be sure."

"Yes, we'll all sign our names to that proposition," remarked the saloon-keeper dryly.

"It will outgrow it when its older," said the visitor. "My son Luther had the colic for six months. He'll outgrow it."

"May be so," said the mother. "I only hope we'll be alive when the day comes. How is your grass getting on?"

"We have a fine start, Mrs. Hoogan, and we owe much of it to you. I have come this afternoon on business, Mr. Hoogan, thinking I'd find you at leisure."

"Sorry," returned the saloon-keeper, "but can't do business on Sunday. If you want to talk about taking ice I'll be around early in the morning—say half-past four."

"No, I came on the Lord's business, Mr. Hoogan, and what is so fit for that as the Lord's day?"

Mr. Hoogan, whose tones had been cheerful and friendly to this point, suddenly looked very serious. He answered shortly, "I don't know, sir, as the Lord's business and Mr. Hoogan's business has much in common."

Mr. Woodney resumed cheerfully, "I am determined to have that church rebuilt, and in spite of many obstacles which have been thrown in my way, I believe I shall succeed. People are always better than the world thinks—even better than they know, themselves. I've made my appeal here and there, and some money is already in sight."

"Oh!" said Mr. Hoogan, evidently relieved, "if it's the question of building a church, you can count me in for something. I'm always ready to contribute to anything to help the village, and I'd help with a church or distillery—or anything to bring people here. I'm not a church-member, but my wife is. You can't expect me to give very much, because my wife belongs to a denomination that's pretty lonesome in these parts. Little as the village is, there are seven denominations, and the country folks about here belong to one or the other of 'em. But my wife, she's got a denomination that nobody in the country belongs to but her."

"Yes, sir," spoke up Mrs. Hoogan, with manifest pride, "nobody belongs to my church this side of the Missouri river, I do think!"

"My wife," resumed the saloon-keeper, "has her religion all to herself, you might say. She can't go in with nobody else. She baptizes and communes and joins and perseveres in a different way from any person in this section. But—how much have they been giving to your scheme?"

"I've had three offers of a hundred dollars each."

"Oh, I'll give two hundred dollars, and maybe more," said Mr. Hoogan, "I'm liberal."

"There is another matter, sir," said Mr. Woodney earnestly. "I have come to appeal to you to close up your saloon."

"I thought so!" exclaimed the other scowling.

"I wish to bring to your heart the young men who come here to fasten upon themselves the habit of drinking—young men who will one day be heads of families, and who on account of the liquor you sell, will not be

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis, Mo.
Mention this paper.

COTTON BELT ROUTE

Good Time To Go Southwest

The Cotton Belt Route offers extremely low rates Southwest—less than one-way fare for the round trip—on
November 7 and 21
December 5 and 19

Southeast Missouri, Arkansas, Louisiana, Texas. A country that offers many opportunities to the homeseeker and investor—cheap land, $5 per acre up; grows a variety of crops—corn, cotton, small grains, grasses, fruits and vegetables. Fine climate, mild, open winters, good water. A chance to get a home of your own.

Write for map, descriptive literature and rates to any point.

E. W. LaBEAUME, G. P. & T. A.,
Cotton Belt Route. ST. LOUIS, MO.

A NEW BOOK

That is a satisfaction to us as its publishers and that will charm and help you as a reader

"The Victory of Faith"

Containing in its 268 pages, enclosed in its handsome binding, a choice selection of

TWENTY SERMONS and ADDRESSES
—By—
E. L. POWELL, Pastor First Christian Church,
Louisville, Ky.

Brother Powell's reputation as a thoughtful and popular speaker and writer is well sustained by this book which is offered

At the Popular Price of One Dollar, Postpaid.

CHRISTIAN PUBLISHING COMPANY, - - - - ST. LOUIS.

able to support those families. And not only *young* men—men who have children depending upon them for bread, and wives who have taken a name that you are helping to soil with disgrace. Will you not think of your own children, who may one day die drunkards through your business?"

"Never you mind about my children," retorted the other, "I'll take care of my children, and 'tend to my own business, and you may do the same!"

"But this is my business," said Mr. Woodney, "and your children are as much on my conscience as any other young people. I want to bless their lives as well as the lives of the community, by persuading you to stop selling whisky. And I know if I can succeed in my attempt, I will be blessing your own life, which cannot be true and good while you are making your neighbors untrue and bad."

"See here, Mr. Woodney, I never drink, myself; I let everybody else do as they please. It's not your affair. If a fellow wants to make a fool of himself, it's his right. This is my business, to sell liquor, but what becomes of the stuff after it is sold is not my business.

"Mr. Hoogan, I can't see your face, but I feel from the tone of you voice—not from the tone you are using now, but the one you used to have for me—I feel that you are a kind-hearted man. I don't believe its your wish to curse the lives of all who come into contact with you. I don't believe you want to be a poisonous influence to your fellowmen. It's just come about, somehow, that you sell liquor, and you don't think much of its effect upon others."

"It's come about this way," said Mr. Hoogan, his voice suddenly growing gentler, for in truth, there was such a light on the blind face, and such a ring of earnest appeal in the blind man's voice, that the saloon-keeper found his anger gone. "I had to make a living for the old woman, and I just took up this business because it made the money. There's no question of it sir; it makes the money."

"But I do wish you made it another way," spoke up Mrs. Hoogan, "just as I often tell you, Mike."

"Oh, yes," retorted Mr. Hoogan, "you'd like for me to sell ladies' hats and feathers. Now, Mr. Woodney, it's just this way; you've spoken to me like a neighbor, and the same to you. As I never drink a drop, this business ain't hurting me, but it is feeding my family. It's a sure business, and I'm afraid if I went into something else, I'd fail. I don't mind to tell you that there's some things about my work that I don't like, and wish wasn't. But it pays, and its not hard work. I don't want to work myself to skin and bones, and all the time not knowing if both ends were going to meet. In my business there is lots of ease and leisure and money. And if I didn't run the saloon somebody else would."

"But Mr. Hoogan, don't you know money is the least reward life has to offer?"

"Well—no, Mr. Woodney, to be frank with you, I don't know it. Money is what *I* want, anyhow."

"Surely, it makes you unhappy at times to think where your money comes from, and what is left in its place," said Mr Woodney gently. "Your business pays from a money point of view, but you'd be much happier to make less in some other calling."

"That's what I tell him!" exclaimed Mrs. Hoogan.

"You find me some other business," said the saloon-keeper, "something that will pay, and I'll not run this saloon another hour. But I'm not going to have my family thrown on the world for no sentiment that was ever preached."

"Mr. Hoogan," said Mr. Woodney rising, "I will try to find you another business, and one that will pay."

Mr. Hoogan, considerably astonished, inquired, "You ain't in no paying business yourself, are you, sir?"

"Oh, no," said Mr. Woodney, cheerfully. "I never did make any business pay that I was in. But I'll try to find something for you to do, Mr. Hoogan' and I believe the Lord will direct me to it. Mrs. Hoogan, will you help me with your earnest prayers?"

"I will!" exclaimed the other, her voice trembling.

"It don't seem reasonable," remarked Mr. Hoogan, "that you'll find something for me when you haven't for yourself. But I will say that you're my kind of a man, Mr. Woodney, and I'll always be glad to see you."

They shook hands warmly, and Arthur led his blind friend away. "Now, we'll go back to the church ruins," said Mr. Woodney. "I know Luther and the women folks are building air-castles, and need our help."

(TO BE CONTINUED.)

THE BEST OF BOOKS

FREE TO OUR OLD SUBSCRIBERS

Any old subscriber to THE CHRISTIAN-EVANGELIST can have any one of this list of books by paying for his subscription one year in advance and sending us one new subscriber at the regular rate of $1.50. This offer is good during the month of November only.

Life of Knowles Shaw. Wm. Baxter.	$ .75	D. B. Ray's "Textbook on Campbellism" Exposed. G. R. Hand	1.00
The Temptation of Christ. J. B. Briney	.75	The Baptismal Controversy. Jonas Hartzel	1.00
Know Thyself. T. F. Campbell	1.00	Ecclesiastical Tradition. B. A. Hinsdale	.75
Queen Esther. M. M. Davis	.75	Soul Winning. E. H. Kellar	.75
Elijah. M. M. Davis	.75	Types and Metaphors of the Bible. J. W. Monser	.75
Edna Carlisle, or Flossie's Violet. L. Doyle	.75	My Life is an Open Book. Chaplain G. G. Mullins	.75
Rum, Ruin and the Remedy. D. R. Dungan	1.00	The Life of Jesus. D. F. Piper	1.00
King Saul. J. Breckenridge Ellis	1.00	Leaves from Missionary Fields. N. M. Ragland	1.00
Walks About Jerusalem. Isaac Errett	1.00	Trible's Sermons. J. M. Trible	1.00
Talks to Bereans. Isaac Errett	1.00	Moral Evil. L. B. Wilkes	.75
Wheeling Through Europe. W. E. Garrison	1.00		

If you wish to take advantage of this splendid offer, you must write at once, as the offer is good during November only. Should you wish more than one book from the above list, send us a new subscriber for each book you wish in addition to your renewal.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine St., St. Louis, Mo

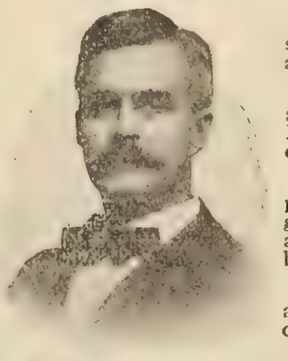
❁ ❁

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

HOME LIFE

First the strenuous life; then the simple life; and now, supreme of all, the home life.



"As bright as the sunshine, as lively as a hornet's nest."

"As fascinating as a novel, as alive as humor and pathos can make it."

"Glum and grumpy people will feel like going out of business after reading this book."

"Tears, laughter, and wisdom in every chapter."

Husband, Wife, and Home By Charles Frederic Goss

Author of "The Redemption of David Corson," etc.

Its blessed common sense is more valuable than radium to bring and keep sunshine in the home.

Price, $1.00, net, per copy. For sale by all booksellers, or sent, post free, by the

Christian Publishing Co., St. Louis, Mo.

In the Heart of NEW YORK CITY

Passengers ticketed via B. & O. S-W. to New York are now landed at "New West-23d Street Terminal"—most convenient Station in New York City; located in the heart of the Shopping, Hotel and Theatre District. In addition to electric cars, an Electric Cab and Carriage Service has been established, and popular prices prevail. Stop-overs are allowed at Washington, Baltimore and Philadelphia.

For full particulars, call on your nearest Ticket Agent or address

F. D. GILDERSLEEVE,
Ass't General Passenger Agent,
ST. LOUIS, MO

Christian Publishing Company
2712 Pine St.

J. H. Garrison, - - - - President
W. W. Dowling, - - - Vice-President
W. D. Cree, - - Sec'y and Adv. Manager
R. P. Crow, - - Treas. and Bus. Manager
G. A. Hoffmann, - General Superintendent

BUSINESS NOTES.

—There seems to be no end to the demand for "The Holy Spirit," by J. H. Garrison, and "Victory of Faith," by E. L. Powell. And at $1.00 each, postpaid, it is not surprising.

—Books for Christmas presents make gifts which are appreciated the year round, but a good book given on that happy day tells for time and eternity. We carry them in all prices from "ten cents to $10."

—Our new and reduced price list of Sunschool supplies is now ready, and will go to all requesting the same, clearly showing that we are leaders in prices as well as in quality, for this company always takes a pride in having the very best at the very lowest price.

—Many are taking advantage of our offer to put the name of any one on any one dollar book of our own publication or any Bible, providing the order comes in by or before December 1. One friend ordered six dollar books under this offer, another three, and many one or two.

—Send for an illustrated circular describing our handsome Cradle Roll Certificates—Primary, Junior and Intermediate Diplomas. These are of the very highest type of the printer's art, and at 36 cents, plus postage, or 42 cents prepaid, they are by far the cheapest and best on the market.

—We thank our friends for so patiently bearing with us in our anxious state when we were out of two or three of the Bethany books at once, but the rush was so "fast and furious" that we were out before knowing it, and we have had so many calls that it was with difficulty that we could get ahead at all; but now that we are "out of the woods," we hope to remain so for the remainder of the season.

—The "Gloria in Excelsis," in both the complete and the abridged forms, is in active demand and we are now on the fourth edition of this excellent church hymnal. The edition in boards, abridged, sells for $5.00 per dozen, or 40 cents each by the 100, not prepaid. The abridged in cloth sells for $6.50 per dozen, or 50 cents each by the 100, not prepaid. The complete book is not in boards, but in cloth, and sells for $9.50 per dozen, or $75 per 100, not prepaid.

—"The Disciples of Christ," by Errett Gates, is for busy readers and is not to take the place of the more pretentious books along historical lines. It is a popular edition of the "History of the Disciples of Christ" and as such we can very fully commend it to our readers and will promptly forward a copy to any, postpaid, at $1, the popular price.

—We wish our friends could see the many pretty Christmas cards; also, the Christmas Holly private postal cards, running in price from 1 cent to 10 cents each; also, our pretty stock of Christmas tree ornaments, including artificial snow, which sets off the tree beautifully. The same are fully described in our "holiday catalogue," which we hope to have ready by or before the middle of this month.

—Geo. B. Townsend, Troy, N. Y., orders another shipment of the Normal Instructor No. 2, "The Christ." He seems to lead the brotherhood in the size of his class. This is the booklet for you to use for a systematic study of the life of Christ in connection with the Bible school lessons for 1906, as the entire year is given up to the life of Jesus. The price is 15 cents single, postpaid, or $1.50 per dozen, prepaid.

—We have a remarkable Bible offer; the more so, as it is so near "Christmas." A fine morocco bound, leather lined to the edge, silk sewed Bible (publisher's price, $4.50) for $2.50. And we will put any name in gold on the front cover. The publishers have dropped this style, hence made us the offer, which we accepted. These books are also linen paper. Such a bargain was never put on the market before, and though we have a large stock, they will go rapidly at such a price.

—In the matter of song books, we are still "in the lead," and we mean to continue so. "Praises to the Prince," "Popular Hymns" No. 2; "Silver and Gold," "Living Praise," "The Gospel Calls," one or two, or combined, are what easily hold us at the front. These are bound in limp, boards and cloth, save "The Gospel Call," one or two, which are not in cloth, and "The Gospel Call" combined is not in the limp cloth. All save "The Gospel Call," combined, sell at $15 per 100 in limp, or $20 per 100 in boards, or $25 per 100 in cloth, excepting "The Gospel Call," combined, which sells at $40 per 100 in boards and $50 per 100 in cloth. Fifty or more at the 100 rate.

·DR·
PRICE'S
cream
BAKING POWDER

Indispensable in making finest breads, biscuit and cakes. The greatest culinary help of modern times. Young housekeepers find the beginning of their success in cookery in its employment.

PRICE BAKING POWDER CO.
CHICAGO.

NOTE.—Imitation baking powders are lower in price, but they are mostly made from alum and are injurious to health when taken in food.

Our Holiday Books

Birds and Animals; or Child's Natural History.
Lives of Our Presidents.
Thrilling Stories by Sea and Land.
Recitations for Young Speakers; or Popular Program.
Games, Puzzles, Charades, and Other Home Amusements.
Trip Around the World with Captain Parker.
Wonderful Fairy Stories for Children.
The Sweetest Story Ever Told.

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each
Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.
Young People's Life of Christ
Little Men and Women; or Boys and Girls of Many Lands.
Sunday School Speaker and Entertainer.
Wild Animals of the Jungle and Forest.
The American Speaker.
Wild Life Among the Red Men.
Stories About Famous Men and Women of Our Great Country.

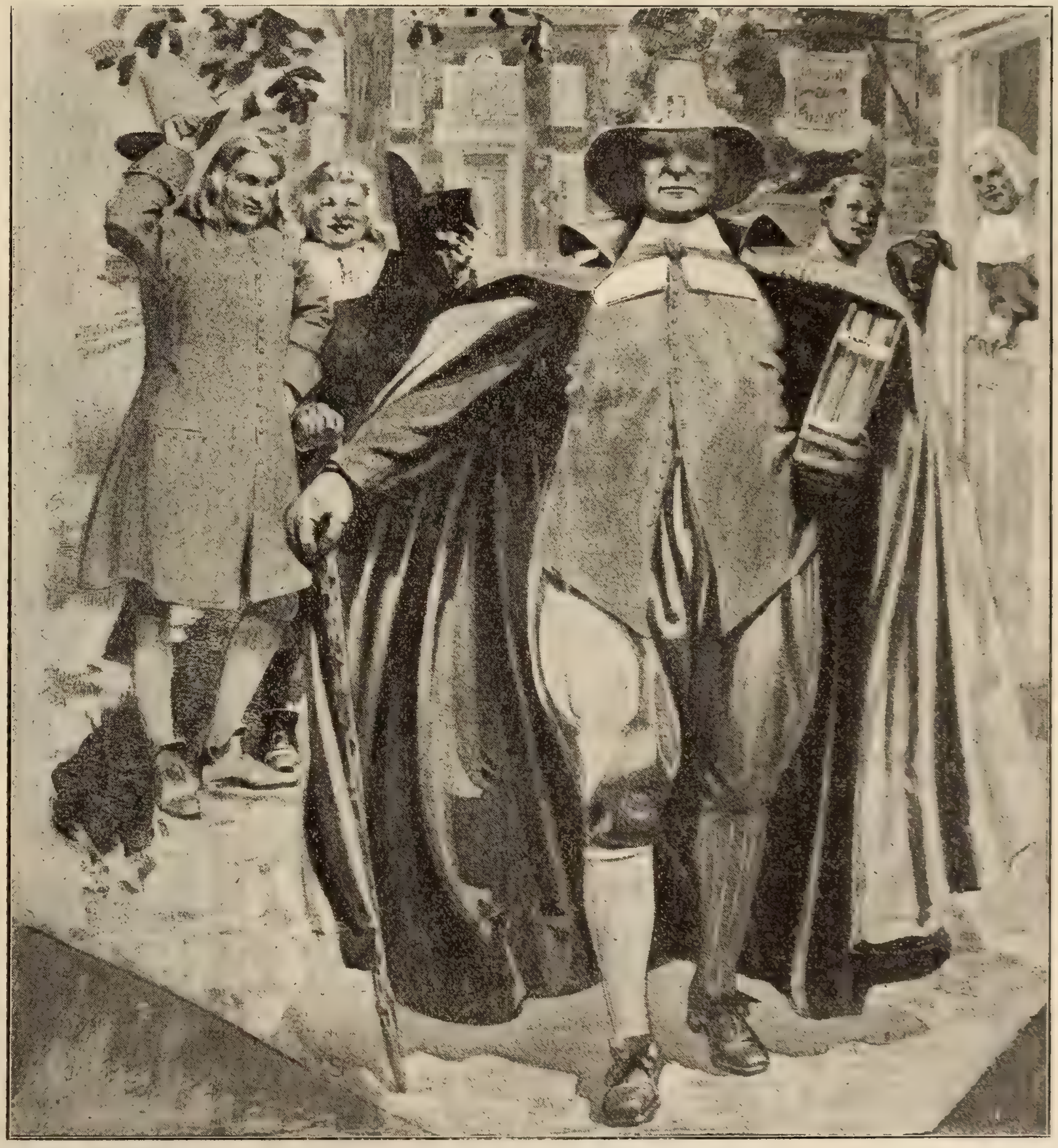
List price, $1.00 **Our price, 50 cents,** postpaid
Send for descriptive circular.
CHRISTIAN PUBLISHING CO, - - 2712 Pine St., ST. LOUIS, MO.

THANKSGIVING

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol XLII. No. 47. November 23, 1905. $1.50 A Year



CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
  Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
  The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
  For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
  Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
  And the song of victory.

J. H. GARRISON.

CONTENTS.

Current Events........................1511
Editorial—
Reasons for Thanksgiving..........1513
"Christians or Campbellites?"......1513
Notes and Comments..............1514
Editor's Easy Chair...............1515
Contributed Articles—
Taking the Gospel on Wheels........1516
Learning Contentment. Geo. L. Snively........................1518
As Seen from the Dome. F. D. Power 1519
Chairmen and Officers of Interchurch Conference on Federation........1520
Is Unbelief Dying? William Durban.............................1521
Current Literature....................1522
Our Budget.........................1525
News from Many Fields 1527
Evangelistic.........................1530
Sunday School......................1532
Midweek Prayer Meeting 1532
Christian Endeavor.... 1533
People's Forum.......................1534
Family Circle........................1536
With the Children...................1539

"THE ONLY WAY."

ST. LOUIS to CHICAGO.

4—PERFECT TRAINS—4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, ASST. GEN'L PASS. AGENT, ST. LOUIS, MO.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

J. BRECKENRIDGE ELLIS'

BOOKS

KING SAUL

A history of Saul from the time he started to find his father's beasts until his death on Gilboa. - - -

281 Pages. Cloth.

$1.00, Postpaid.

IN THE
DAYS OF JEHU

The story is so well told that it is really fascinating. It expresses important truths by historic examples. -

189 Pages Cloth.

75 cents, Postpaid.

SHEM

The scene of the story is in Judea, six centuries before the birth of Christ. The tale is a strong one with action on every page. - - - -

298 Pages. Paper.

50 cents, Postpaid.

ADNAH

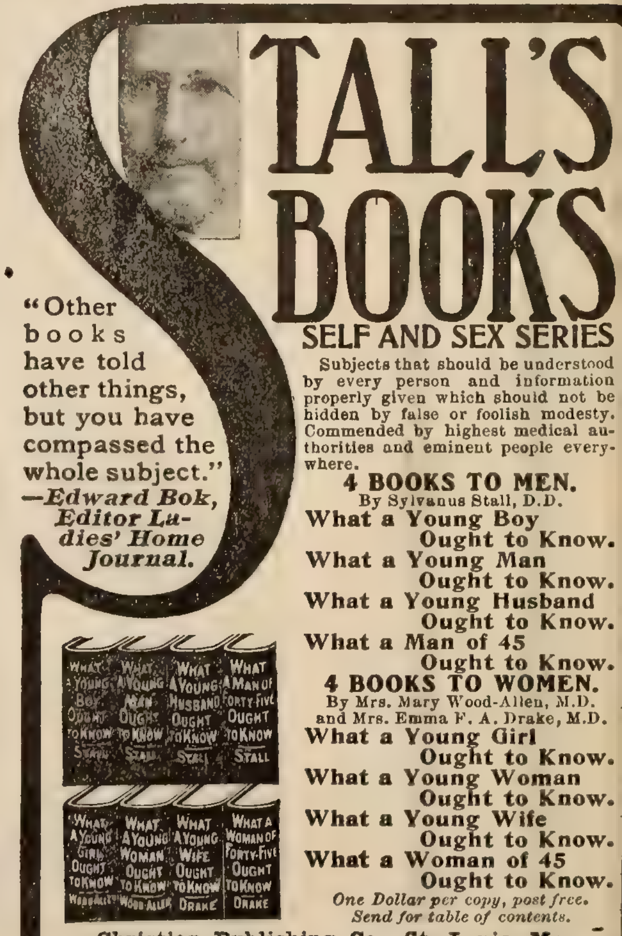
Another very interesting historical novel concerning the times of Christ, written in a most interesting manner.

308 Pages. Cloth.

$1.00, Postpaid.

Christian Publishing Co.,

ST. LOUIS.



WHAT A YOUNG BOY OUGHT TO KNOW STALL
WHAT A YOUNG MAN OUGHT TO KNOW STALL
WHAT A YOUNG HUSBAND OUGHT TO KNOW STALL
WHAT A MAN OF FORTY-FIVE OUGHT TO KNOW STALL
WHAT A YOUNG GIRL OUGHT TO KNOW WOOD-ALLEN
WHAT A YOUNG WOMAN OUGHT TO KNOW WOOD-ALLEN
WHAT A YOUNG WIFE OUGHT TO KNOW DRAKE
WHAT A WOMAN OF FORTY-FIVE OUGHT TO KNOW DRAKE

STALL'S BOOKS

SELF AND SEX SERIES

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty. Commended by highest medical authorities and eminent people everywhere.

4 BOOKS TO MEN.
By Sylvanus Stall, D.D.

What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of 45 Ought to Know.

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.

What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of 45 Ought to Know.

One Dollar per copy, post free.
Send for table of contents.

Christian Publishing Co., St. Louis, Mo.

Caution.—Don't be deceived by those imitating our advertisements.

A Complete Line of

BAPTISMAL SUITS

Guaranteed Best Quality.

Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis. Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. November 23, 1905 No 47

Current Events.

The Statehood Question.

The sentiment in favor of statehood for Oklahoma and Indian Territory is steadily growing and, in spite of the wise conservatism which now prevails in regard to the admission of new communities to the privileges of statehood, it cannot much longer be withheld. It is hard to find a public man who is willing soberly to declare that they are not ready for it. The two hindrances have been, first, the divided opinions as to joint or separate statehood for the two territories, and, second, the feeling that New Mexico and Arizona must receive the same treatment as Oklahoma and Indian Territory. The first point is a somewhat delicate one, and the local champions of single and separate statehood respectively, throw themselves so passionately into the argument that outsiders may feel it safer to avoid committing themselves on either side of the issue. Perhaps that is one reason why it is taking so long a time to get the matter decided by Congress. As to the other point, there is no just reason why Oklahoma should wait on New Mexico and Arizona. The latter territories, vast in extent, rich in resources and crowded with interest as they are, still lack the essential pre-requisites for statehood. It is no argument to say that either of them is more worthy of it than Nevada. That is true, but the statehood of Nevada is one of the standing jokes on our federal government. As compared with Nevada's 50,000 population (enough to make a New England mill town), New Mexico has a population of 250,000 (enough to make a middle-western city of the third class). Half of New Mexico's quarter of a million are Mexicans who neither speak our language nor have any more touch with our institutions than if they lived south of the Rio Grande; several thousand others are Indians—good industrious Pueblo Indians, but allied rather to Mexican than to American civilization. The Americans of New Mexico and Arizona are generally of an admirable type, well worthy of the privileges of statehood, the very stuff out of which strong states are made; not border ruffians, but the strong sons of the east who are conquering new conditions in the west. They are the right sort, but there are not enough of them. They are on the right road, but they have not yet arrived.

As bearing on the relative desirability of single and separate statehood for these two pairs of territories, it is worth remembering that when Texas was admitted it was given the privilege of dividing into four states. But Texas preferred to remain one, wisely believing that the advantage of size and strength was worth more than the privilege of electing and supporting six extra senators, three extra legislatures and three additional sets of state officers. The maximum of good government with the smallest possible number of officials and the minimum of politics, is an ideal worth keeping in mind.

* * *

Rate Regulation First.

Events indicate the President's firm determination to make railroad rate regulation the paramount issue in the approaching session of Congress. Last week a delegation of shoe and leather men called at the White House to present the arguments in favor of the free entry of hides and a reduction of the duty on leather. It was a fine chance for the President to make a statement on the subject of tariff reform and it was universally expected that he would embrace the opportunity. But he did not. He avoided committing himself on the question of tariff revision and talked about the regulation of railroad rates.

Another group of White House visitors was a delegation of railroad employes who came to present a protest against rate regulation on the ground that any general reduction of receipts will lead to a cutting of wages rather than of dividends, and that the employes will suffer more than the stockholders. The President's answer to this was: First, the employes are to be commended for their appreciation of the great economic truth that the interests of the employes and those of the wage earners are so united that any injury to one is an injury to the other; second, rate regulation does not necessarily mean a lowering of freight rates, for it may, in many cases, mean a raising of rates by the elimination of rebates to large shippers, and in any case its prime object is the equalization of rates; third, the administration's attitude toward corporations is not one of hostility, even when it is forced to attack some of their practices, but of impartial justice to all alike, and that the complete application of this policy to railroads and all other corporations, compelling them to perform their duties and compelling others to yield them their rights, will in the end issue in the best results for the wage earners.

* * *

Russia.

No signs of order have yet appeared in the Russian chaos. The revolutionary strike, which was supposed to be at an end, has broken out afresh, threateningly but not altogether successfully thus far. The beginning of a Russian winter is an inauspicious time for the beginning of a strike, and the strikers feel that they are at a disadvantage. They may be able to stand against any scheme of repression which can be executed by the Russian army, itself saturated and honeycombed with revolutionary sentiment, but the generals and the forces which drove Napoleon out of Russia are still active and efficient, as unsympathetic toward domestic sedition as toward foreign invaders, and an army of strikers would be their easiest prey.

The announcement of the Czar's intention to give a large part of the crown lands to the peasants ought to arouse real enthusiasm. It costs the Czar more than the grant of the franchise, for it makes an actual hole in his revenues. Of the area of European Russia and Poland, four hundred million acres belong to the Czar, the imperial family and the state. The policy has not been to throw the public lands open to entry, as our government has done, but to rent this vast acreage to tenant farmers, most of whom had very small tracts. The result was, an enormous revenue to the Czar and the grand dukes, and a peasantry groaning under the burden of rent in addition to the other quite sufficient difficulties of life. When the serfs were freed by Alexander II in 1861, they were given the privilege of buying land on long-deferred payments. The present plan apparently is the even more generous one of giving the land outright to the tenants, thus transforming them at once into landlords. It is a wise and necessary move. Economic liberation must go hand in hand with the growth of political liberty in Russia—as elsewhere. A man must eat as well as vote.

Count Witte says that Poland will not be given an autonomous government, as Finland will. To make this concession in Poland, it is pointed out, would be to invite the building up of the Polish nation again and its almost certain ultimate separation from the empire.

* * *

The Price of Diamonds.

The announcement of another five per cent increase in the price of diamonds will strike no terror to the hearts of most of us, not even when it comes just as winter is setting in. Sometimes, of course, one is subjected to a certain moral pressure which practically forces him into the position of the purchaser of a diamond, but in general the rising price of diamonds adds nothing to the burdens of the poor. If it were not for this fortunate fact, one might get up a good deal of indignation over the unnecessarily high price of diamonds. There is probably no article of commerce the price of which is fixed more arbitrarily or with less reference to the real facts of supply and demand. The production of diamonds is hedged about with great secrecy, every process of mining, transportation and cutting being hedged about with all possible safeguards to prevent the public from finding out the quantity of the product. As ninety-eight per cent of the world's diamonds come from the South African mines, which are controlled practically by one syndicate, this policy of concealment is not so difficult as it would otherwise be. There is, nevertheless, very good and substantial reason to believe two things: First, that the quantity of diamonds mined is only a small per cent of the possible output of the mines; second, that the quantity put on the market is only a small per cent of the amount mined. The truth is that the actual production of diamonds is very largely in excess of the demand *at present prices*, while the possible production is tremendously in excess of the demand. The output is artificially limited to keep up the price. There are unquestionably vast quantities of diamonds stored away in vaults, kept out of the market for fear of causing a slump. Sometimes it happens (or is said to happen) that a collector of rare books, finding a book of which only two copies exist, will acquire both and destroy one, thus leaving the other unique and more than doubling its value. On the same principle, one-tenth of the world's diamonds may be worth more in the market than ten-tenths would be. So the nine-tenths (or some other large fraction) are locked up or purposely left undug, and every man who buys a diamond pays not only for the one he gets, but for a number of others which are held in reserve to keep the prices up.

⁂

The Insurance Investigation.

The insurance investigation is losing the first thrill of novelty, but the interest in it during the past week was kept keen by the presence upon the witness stand of James Hazen Hyde, E. H. Harriman, Ex-Gov. Odell, and Senator Depew. Hyde's testimony involved Odell in serious charges, in particular that as governor he had threatened proceedings against the Mercantile Trust Company, through which one of the Equitable's unsuccessful deals was carried on and in which Odell was a participant, and that he had dropped the matter and left his threats unfulfilled upon receipt of a cheque for $75,000, which represented the amount of his personal loss in the transaction. Odell denies all the essential points in this narrative, asserts that his private interests had nothing to do with his action in the case and that he dropped the proceedings against the Mercantile Trust Company upon the advice of Attorney Jerome. Mr. Hyde and Mr. Harriman also handed to each other mutual accusations and mutual denials. Hyde represents his colleagues as having been suspiciously anxious to get him out of the way, persumably because his sturdy virtue and exhaustive acquaintance with the details of the business made him an impediment to their nefarious schemes. He did not exactly say this, but clearly that is the way he feels about it. He suggests that the plan to get him appointed Ambassador to Paris originated in their eagerness to have him away from New York. Doubtless the now famous dinner to Jules Cambon, French Ambassador to the United States had something to do with this. Senator Depew's testimony touched on the question of campaign contributions by insurance companies. He had honestly believed, he said, that such contributions were made in the interest of the policyholders but the wide and unfavorable publicity which these contributions had lately received altered the case and he no longer considered them advantageous to the company or its policyholders. Senator Depew's theory, then, is that the giving of campaign contributions is a good thing to do but a bad thing to get caught at. This evidently was the theory of the company, for it seems that the knowledge of the facts about the campaign contributions was confined to the smallest possible number of persons. Depew himself, a director and legal counsel of the company at a salary of $20,000 since 1888, knew of the contributions only vaguely and by hearsay and was not informed as to the amount, disposition or even the existence of the legislative fund. Did ever individual or corporation succeed more completely in keeping its right hand uninformed as to the transactions of its left?

⁂

Lawson's Libel Suits.

The long-expected has happened and an action for criminal libel has been begun against Thomas W. Lawson. The charge is preferred by Charles W. Barron, of Boston, who owns and operates a bureau for the distribution of financial news. Mr. Lawson said some things about Mr. Barron in a recent article in "Everybody's." Following that, Mr Barron said some things about Mr. Lawson in the market reports issued by his bureau and on the basis of that Mr. Lawson has brought a counter-action for criminal libel against Mr. Barron. Mr. Lawson has been arrested, technically, and is now out on $3,000 bail awaiting trial.

But frenzied finance is not the only thing that is getting shaken up. "Collier's Weekly," emulating "Everybody's" as a publisher of hidden scandals, is printing a series of articles on the abuses of college athletics and another series on patent medicines. Both are explicit and detailed accounts, with names, dates and places. We hear plenty about the physical dangers of college athletics, especially football. They are small in comparison with the moral dangers which surround the game, particularly the temptation to disguise professionalism under the pretense of amateurism. This is the topic treated in the articles referred to. The war on patent medicines also goes bravely on. If there are not damage suits from some of the proprietors, it will be a confession. But even confession could scarcely add to the certainty that many of the widely advertised nostrums are frauds.

⁂

International Education.

In the old days of medieval education, the seeker after learning migrated from one university to another, from one country to another, recognizing the international fellowship of letters and eager to get all that all countries could give him. Something of the same spirit survives in the practice of American students going to the German universities for graduate work, but it is not quite the same, for the migration is almost all one way. The Kaiser, who is really a man of very large ideas, has been interested in an attempt to make the academic bond between Germany and America closer and more truly mutual. The arrangement for an exchange of professors between Harvard and the University of Berlin is an outgrowth of this. It is now announced that James Speyer, of New York, has endowed the "Theodore Roosevelt Professorship of American History and Institutions in the University of Berlin," the fund to be held by Columbia University and administered by it in co operation with the Kaiser and the Prussian Ministry of Education. In return for this, the German government is to establish at Columbia University a chair of German History and Institutions. Professor John W. Burgess will be the first incumbent of the Roosevelt Professorship.

⁂

The Greek Church and the Crisis.

W. T. Stead appeals to Christendom on behalf of the Czar. Mr. Stead is a well-known Russophile, and he believes the Czar to be profoundly religious and upborne at the present time by a sense of consecration to his people's good. But those who have watched the course of events in Russia during the present Czar's reign must be aware that, if he has not been actually under the dominance of the Procurator-General of the Orthodox Church, he at least has not had the courage to oppose him. It is not a question of the Czar's goodness, but, rather, of his weakness. The Russian masses are religious, in the outward ceremonies at least, and it is certain that they would never have tolerated the terrible massacres that have been killing off a people alien in race and in religion were it not that the head of the Russian church gave no edict against such a monstrous iniquity. It is a good thing for Russia that Pobiedonostseff has resigned, for, while there have been horrible massacres of the Jews within the past few weeks, these have been incidental to the general uprising of the nation and the result of years of ill-feeling. Under the newly appointed Procurator-General of the Holy Synod instructions have already gone forth to the clergy to stop, in Christ's name and for his gospel's sake, the terrible wave of persecution. It is toward Witte, rather than the Czar, that the Jews must look for safety. With the church upholding the Russian leader's hands we have not a question that he will, just as soon as the government can control the situation, put a stop to these massacres.

⁂

President Roosevelt has appointed Thursday, Nov. 30, as Thanksgiving day.

⁂

William, of Germany, has ordered that all his chauffeurs must be total abstainers, and yet we have heard of him praising beer!

⁂

Two determined judges in Denver have just enforced the laws against gambling. It can be done when Christians are in earnest.

⁂

Agnosticism, says a London paper, may do much for the liberation of man's reason, but it has not the knack of producing Barnardos and Booths.

Reasons for Thanksgiving.

Among the many things for which Christian people may well give thanks at this Thanksgiving season, are the evidences of the progress of the kingdom of God. It would be discouraging, indeed, if, with all the time and labor expended by the church, there were no signs of improvement. But such is not the case. On the contrary, recent events have furnished the most satisfactory proofs that there is a rising tide of moral and religious sentiment that promises enduring results. We mention only a few of the more significant:

1. Recent exposures of corruption in the management of many of the great business corporations show that there is a rising standard of ethics in this country, which will make it impossible for these business methods to be continued. The same sentiment that has led to the exposure of these wrongs will be certain to prevent them in the future. It is certainly a matter of thanksgiving that light has been turned on these dark and devious ways, and that its revelations have awakened a sense of shame and moral indignation on the part of honest people, who are demanding a thorough investigation and condign punishment for wrongdoers.

2. The November elections have given fresh proof of the capacity of the American people for self-government. The fact that the people turned away from their party banners to oust political bosses and to rebuke corrupt political methods, has sent a thrill of joy to the hearts of honest people everywhere. There is an increasing number of voters in this country who will not stultify their conscience to vote the regular ticket, and they hold the balance of power. That fact was never quite so evident as it was made by the recent elections. Henceforth parties will look more carefully into the character of the men they nominate for public office.

3. But not only in the business world and in politics do we see these signs of advancement. In the religious world the signs are no less conspicuous and encouraging. Never was the tide of evangelistic zeal so high in the church universal; nor was the work ever conducted on so intelligent lines since the first century. In our own churches and in others the evangelistic ardor is growing, and many hitherto nonactive members are being enlisted as soul winners. Combination of effort in simultaneous revival services is becoming a characteristic feature of our modern evangelistic work. The ideal before the churches is to get each individual member to bring his own personality and personal efforts to bear in winning others to Christ. This means evangelism on a scale hitherto unknown to the modern church. It means much for the spiritual life of the church, too, for the church that devotes itself to the saving of men from the dominion of sin is bound to keep in close touch with Christ, and that is the very secret of spiritual growth.

Finally, the tide of union sentiment is steadily rising. The most conspicuous example of this fact is the great Interchurch Conference in New York City, in the midst of whose proceedings these lines are penned. The religious bodies here represented number eighteen million Protestants. What a mighty army for God, if they can but unite in pushing forward the interests of the kingdom of God! And they can and will unite in certain lines of work; and to perfect arrangements for such co-operation is the object of this great assembly. It would cheer the soul of any of our members who have been advocates of Christian union, through evil as well as through good report, to hear the ringing speeches made in this conference in favor of the speedy fulfillment of Christ's prayer for unity. A minister of another body said to us today: "Why, this conference is right in your line, isn't it?" Of course it is right in our line. And scores of our people are here participating in and enjoying this blessed manifestation of Christian fellowship and unity. We do not expect to see the oneness for which Jesus prayed realized in this conference, but we do believe that such a union will be greatly hastened by this great gathering. We are getting such a taste of "how good and how pleasant it is for brethren to dwell together in unity" that we shall never again be satisfied to limit our labors and sympathies by denominational lines.

These are blessings to be profoundly thankful for. They claim precedence over full barns and material prosperity. They show that God is moving upon the hearts of his people, and is about to carry out some imminent advance movement in his kingdom. Let us give thanks to God for all his gracious gifts and lend ourselves readily to him to further his divine purposes in the world.

"Christians or Campbellites?"

"The Baltimore and Richmond Christian Advocate" of October 12, contains an article which harks back in its spirit and sentiment to what one would have expected to find a quarter of a century or more ago. It has the appearance of a gross anachronism to-day. After referring to the report that "Rev. E. Cookman Baker, pastor of the Independent Methodist Episcopal Church at Brooklyn, Anne Arundel County, Maryland, had gone over to what is known as the Christian Church, carrying his congregation with him, and ignoring his former baptism by sprinkling," the article proceeds to make several statements which indicate the lack of proper information and not a too charitable spirit. We notice a few of these.

> "It is said that the congregation decided to change the name of their church to that of Christian, believing it to be the only name a church should have. If this implies that all other churches that do not bear this specific name are not Christian it is a most uncharitable reflection upon other denominational bodies."

So it would be; but what excuse is there for any one not knowing that the name does *not* imply any such thing, but that it only implies that those wearing that and other New Testament names prefer them, as being more scriptural, more catholic, and forming no obstacle to union?

> "While the Christian Church claims that it has no creed but the Bible, and disavows all formulations of faith, yet Alexander Campbell defined his belief in eight distinct articles which his followers adopt as the basis of their organization."

This statement is wholly incorrect. We do not even know to what "eight distinct articles" this writer refers. The distinct creed which the body referred to acknowledges, is the old confession of faith made by Simon Peter, "Thou art the Christ, the Son of the living God!" This divine creed, with the New Testament as the rule of faith and practice, constitutes the basis of their fellowship. A simple fact like that ought to be known by a contributor to a religious journal, and there is nothing to be gained by the misstatement of facts.

Again, referring to the plea of the Disciples of Christ, that there should be no divisions among Christians, this writer says:

> "This theory may seem to be very beautiful, but it makes no allowance for an honest difference of opinion among Christian people upon certain points of doctrine and polity, which will naturally express and embody itself in separate organizations."

This is another capital mistake. The New Testament idea of union, as presented by the Disciples of Christ, *does* make allowance for "honest difference of opinion." There is "one faith," but there are many opinions, and Christians are to be united in their faith, with charity for their differences of opinion. It is not at all necessary that this "honest difference of opinion" should "embody itself in separate organizations." That is just where the mistake has been made. This "honest difference of opinion" existed in apostolic times, but it did not "naturally express itself in separate organizations." There is no more reason why it should so express itself today than in the first century. What a misconception our writer has of Christian union when he thinks of it as possible only "when all Christians shall see eye to eye upon every punctilio of belief"! That never has been and never will be and is not at all essential to Christian union where love is the dominating factor.

When our critic says "the Christian Church has given a very poor illustration of the consistency of its views in this particular by itself adding another to the many sects of Christendom," he is perhaps wholly innocent of any knowledge of the fact that the separate position of the people whom he criticizes was thrust upon them by the intolerance of the ecclesiastical bodies of the times and was not a matter of their choice. No doubt they have "given a very poor illustration" of the plea which they make for Christian unity and the restoration of New Testament Christianity. This is because they are human. It does not follow, however, that their aim and plea are not divine.

The whole question resolves itself, after all, into this: "Is it the right and privilege of Christians today to stand upon the broad New Testament platform of Christianity, wearing Christ's name and seeking to be governed by his will, with minds and hearts open to all truth? Or must they attach themselves to some religious party, assume a party name, and make for themselves a denominational creed, and strive to build up a sect? This latter view seems to be the ideal of our contemporary, but the former is the ideal which the people known as Disciples of Christ, or Christians, have set before them.

Notes and Comments.

As all of our local churches have been asked to form local chapters, or leagues, to act in concert with our National Christian Business Men's Association, the question has come to us, "What can the local chapter accomplish for the local congregation?" The question is well worth raising and answering. We have more than once expressed our conviction that the national organization of the men in our churches is one of the most important movements which has taken place in our history. It differs from the other organizations, such as the Foreign Society, the Home Society, C. W. B. M., Church Extension, National Benevolent Association, Ministerial Relief, and the Education Society, in this: That while each one of these has its special field of work, this organization of our Christian business men stands behind every one of these national organizations, and is in harmonious relation with each of them. Its purpose is to mobilize—to use a military phrase—the business men in all our local congregations for active service in the Lord's work. It is designed to stimulate liberality toward all our general enterprises, on the part of these men.

* * *

Now, what the National Association of Business Men is to the church at large, the local league is to the local congregation. Its legitimate work will be to call into active service, in one way or another, every able-bodied man in the church. It will see that these men understand the nature and needs of our various general enterprises, as well as the local needs of the congregation, and will seek to enlist their active support in behalf of all these enterprises. It is a well-known fact that the very members who are most zealous in the work of the local church are those who must be depended upon for the support of our state, national and world-wide enterprises. In enlisting the men of the church in the active support of the local congregation, therefore, the local chapters will be serving the interest of the church at large.

* * *

Political parties have learned better than the church the value of organization in order to reach the individual members of their party and to secure their votes in any given election. The church is beginning to learn that it needs to carry its organization down to the local congregation in order to reach all the individual members and enlist them in active service for the Master. This it can do by ascertaining what the particular ability of each member is, and by assigning him some work which will develop his spiritual life, and bring him into active co-operation with the work of the local church, and, through that, with the work of the brotherhood at large. This is the meaning and intent of the latest of our organizations—the National Association of the Business Men of our churches—an organization that has in it "the promise and potency" of a great advance movement in all our general and co-operative work, as well as in congregational efficiency.

* * *

In this connection, the following editorial from "The Standard," of Chicago, is illuminating:

"One of the significant and hopeful signs of the times is the awakening of some at least of our Baptist laymen to a sense of their obligation and privilege. At many of the state conventions there was noticeable an increased attendance of representatives of the pew. Laymen were elected as presiding officers of state organizations. At several conventions important papers were read by competent speakers not ministers, while elsewhere separate meetings were held, in which important phases of work were discussed and the practical, common sense views of men of affairs were brought to the solution of denominational problems. We are not among those shortsighted people who are continually sneering at the business capacity of ministers. We believe that if it were not for the fact that ministers, as a rule, are good executives and administrators, many of our churches would be in financial and spiritual bankruptcy. But the conduct of the Lord's business demands all the ability and help and foresight which the churches possess, and, therefore, the assistance of the laymen, not only in the conduct of the affairs of the local church, but in the broader sphere of state and national organizations of the denomination, is something greatly to be desired."

* * *

"Ministers should not engage in politics." The poor pastors! But the politician's usual plaint is that the parson deals too much in "other-worldliness." When "the party" gets a smashing blow, however, as a result of a moral upheaval, some sensitive souls declare that ministers must not "talk politics."

* * *

In view of the discussion aroused by the ruling out of the Unitarians from the Federation Conference and the rather supercilious comments of some of the ministers of that body, the following quotation from Sir Leslie Stephen, a Unitarian, is pertinent:

"Many people draw the inference that it does not much matter which set of words we use; best, they think, use those which give the least shock to the vulgar. Against that doctrine I have tried to protest, in the interests of what I take to be honesty to ourselves and to others. But, at any rate, I confess that it appears to me to be a mere misnomer to call this body of doctrine Christian. And, therefore, I should be inclined to extend Strauss' answer to cover a still larger area. No! I should reply, we are not Christians."

* * *

Other people have their troubles too. We have nearly ceased from being worried by the "organ question" and such useless discussions, and we pray that we may be delivered from the "Amen Quarrel." Over in England such a disturbance has been raised over the singing of the word "amen" at the end of hymns that one of the papers describes it as "distressful enough and somewhat bewildering." A brother raises the point of its legality and demands to know whether the people are bound to "submit to the dictation of a form of service and to practices to which they object." It has been quaintly said of the Devil that he was the first person to be puffed up with pride. There are weak consciences, shocked at trifles, for which we can make allowances but oftentimes a protest is nothing more than an arrogant pride or a childish scruple which a man owes it to himself and to the church to get rid of.

* * *

Neither of the writers in "The Review of Reviews" for November, who deal with the early origins of the federation idea, goes far enough back. Mr. Campbell Morgan, for instance, was quite a young and unknown preacher when the seeds of this movement were being scattered among British denominationalists. Mr. Morgan has but a brief reference to the Grindelwald conference, and gives the chief credit for the idea to Dr. Guinness Rogers, who merely focalized a sentiment that had long been growing, and which was very largely the outcome, so far as human agencies are concerned, of the work done by the evangelists of our own Foreign Missionary Society, and which was unified in some articles in the "Christian Commonwealth" under the title of "A Working Basis." It was one of these articles which caused many good brethren on this side of the water to feel that the editor of that journal had departed from the faith. Dr. Guinness Rogers, Dr. Henry Lunn, Dean Farrar and many other prominent leaders in English church life were readers of those articles and participated in the discussion following their appearance. The outcome was the conference at Grindelwald, in Switzerland, where the possibilities of Christian union were discussed over the tea cups, as well as in set papers.

* * *

"The greatest of all missionaries to the heathen may prove to be the evangelist who never leaves his native land," says William Dawson. A converted America means nothing less than a converted world. State and city evangelization is one of the problems before the Disciples of Christ. We have the men and the plea. Shall we have the money needed? The true crux of the missionary problem today is the condition of the life and thought of our churches.

Editor's Easy Chair.

Our readers know that the Easy Chair is now on the eastern seaboard, in the metropolis of the new world, contributing its mite toward healing the hurt of the churches. It is a privilege which no true man will underestimate to mingle with the representative men of the great religious bodies, to see them, hear them, shake hands with them, feel the touch of their spirit, and compare views with them on the great questions of the times. And when one can do this, holding up his head and feeling that his own religious body has won the respect of all others, and, while loving the noble spirits of all names and creeds, and learning from them, yet thanking God for his own heritage of freedom and truth, such a fellowship is a continuous delight. Not a man we have met in attendance upon this great conference has once asked what the people with whom we are connected believe and stand for. They are the leading men of their respective bodies, and they *know* who we are and what we are pleading for. They know what we are doing for missions at home and abroad, and are especially impressed with our evangelistic zeal and success. How different is all this from what it was a quarter of a century ago! One reason for this is, we are doing vastly more for missions than we used to do, and the other reason is, we are not standing aloof, any more, from these great co-operative movements. If any other reason were needed, it may be found in the fact that we have passed through the belligerent period of our beginning, when we had to fight for the right to be, and have entered upon the constructive era in which we are cultivating fraternal relations with others, who also are seeking to build here on earth the kingdom of heaven.

* * *

And yet there remain a few belated souls among us who favor the policy of aloofness, and who glory in their "splendid isolation" from the great union movements of our time. Having all the truth they feel any need of, and fearing contamination by coming in contact with mere "sectarians," these modern Pharisees wrap their robe of self-complacency about them, and—plead for union! As if Jesus had said to his disciples, "Ye are the salt of the earth, and you must be careful not to mingle with others, lest ye lose your saltness! Ye also are the light of the world, and you must preserve that light by putting it under a bushel, lest it shine out in the darkness, and the darkness should not comprehend it!" It was something very different Jesus said, and it was something quite opposite to that which he did. He dined with Pharisees, but he sat also at the table of sinners and tax gatherers. When his disciples wanted to have a monopoly of casting out demons, and forbade a certain one doing that work in Christ's name, "because he followed not with us," Jesus rebuked their narrowness, saying, "Forbid him not." What if the man were not quite "orthodox" in his views or methods; if he were actually casting out demons in the name of Jesus, that was the kind of work Jesus was doing. Why stop him? Would not Jesus be in a great gathering like this, where earnest, consecrated men are trying to find a way of closer co-operation for casting out the demons of our modern society, in his name? Would he stop any church that was really converting people from lives of sin to lives of righteousness, because of some irregularity in its name, creed or form of government? They who think so have not learned the spirit of Jesus. Disciples of Jesus ought to cultivate the breadth of spirit which characterized their Master.

* * *

And yet let no one suppose that the Easy Chair favors that flabby sort of religious convictions which makes one equally at home anywhere, and not really at home anywhere. On the contrary, we have scant respect for the religion of any one who does not believe some things profoundly, and hold on to them loyally and consistently. It is this depth of religious convictions and fidelity to them that make men truly great and useful in the world. Let us believe in the principles we stand for, and advocate them on all proper occasions. If one only half believes them, he can only be half as useful as he otherwise would be, and often he is a positive stumbling block. The "Easy Chair" is easy, because its occupant believes with all the power of his intellect and of his affections in the principles and truths for which the people stand with whom he is associated. Otherwise it would be an uneasy chair, and would soon be a vacant one! And never does he realize the strength of his convictions in this respect so much as when he is in one of these great interdenominational gatherings. The very fact that the great leaders of the religious world can love and respect him while holding these convictions and stating them with all frankness, makes him love them for their breadth of fellowship and Christian spirit. It is a great mistake to suppose that a man must compromise his convictions to be acceptable in a meeting like this. On the contrary, such a man would forfeit the respect of such a body made up of such large-minded men. God forbid that we who plead for New Testament Christianity and are designated by Christ's name, should be less catholic in spirit and less Christlike in the breadth of our views and sympathies than others "who follow not with us"!

* * *

These paragraphs are written in the hurly-burly of the conference. There are from four to six addresses at each session, and three sessions a day. Besides this, there is committee work, which some of us have to do, and this leaves little time for writing, and no time for sightseeing. We have never heard a series of abler addresses than those thus far delivered in this conference. There are princely men here who would adorn the United States Senate Chamber, whose talents are devoted to Christ's service. Episcopalians, Methodists, Presbyterians, Baptists, Dutch Reformed, Lutherans, Congregationalists, Moravians, United Brethren in Christ, and so on to the end of the list, all speak in the same tongue the wonderful works of God, and exalt the name of Jesus Christ. The book which contains these addresses will be the best commentary on the unity which already exists. But this unity is the sure prophecy of a still more perfect union that is yet to be. Meanwhile let us thank God for what we already have, and make the most of it. This is what we are seeking to do. We are glad to see a large number of our preachers here, and every man of them is enthusiastic over the outlook. F. D. Power said: "Alexander Campbell would have traveled a thousand miles to attend such a convention as this." We shall tell our readers more about it all next week. We shall return via Pittsburg and preach for the brethren in one of their great down-town meetings in their evangelistic campaign, the fame of which has reached this conference, and is spoken of with admiration. God is doing great things for us these days, whereof we are glad.

OUR THANKS THIS YEAR.

BY WILLIAM WINSTON WHARTON.

Glad harps have played and hearts have hymned
The whole year through;
We have wrought with plow and sickle,
Thou with sun and dew;
'Til our granaries are bursting
And we're rich in "the accurst thing,"
So, we offer Thee the firstling—
More we can not do.

Yet not for grain and garlands green,
We tune our lyres;
Nor citadels, nor power, nor place,
Nor worthy sires;
But for the fairer fashioning,
Whereby we sing the songs we sing—
Our souls' sincerest offering,
Our deep desires.

We thank Thee for Thine Image, Lord—
The Spirit's seal;
In blood embossed at wondrous cost—
Thy last appeal;
And for life's real achieving,
For fragile Faith's believing,
Hope, sorrow's sweet relieving,
And soulful Zeal.

For these, dear Father Heart, we hymn
Thanksgiving themes;
Proclaim new notes and melodies
And visioned dreams;
Mix with the music of the spheres
And sing Thy love throughout the years,
'Til earth's autumnal hour appears,
And Death redeems.

Taking the Gospel on Wheels

There rolled into St. Louis one day last week "The Gospel Wagon of an aged couple on a long journey." That it attracted the curious gaze of the onlookers goes without saying, for on the one hand it recalled memories of the "prairie schooners" that made the long trip across the plains before there were railroads, while the peculiar combination of "Gospel" and "potato peelers" would be enough to arouse the wonder of the man on the street.

It is a remarkable journey that John W. Harrison and his wife have just made and the readers of The Christian-Evangelist will, we are sure, want to know something about the people who have made their home in a wagon traveling from New York to Atlanta, Ga., and back to New York and then from New York to St. Louis, with California as a probable goal; so when Mr. and Mrs. Harrison walked into the office of The Christian-Evangelist we, of course, interviewed him for the benefit of our readers. Brother Harrison has been known to the Editor and the assistant editor for many years. He has given much time and spent much money for our restoration plea and in his old age we bespeak for him and his wife a very kindly reception wherever they may go. He has two reasons for making his home in a wagon. It is, he says, "his palace on wheels," in which he and his helpmeet cook and eat and sleep, and from which he preaches as he has opportunity in the course of his journey across the country, and secondly, he undertook the journey for his health's sake. The wagon is cozily and conveniently arranged, but as the weather is now getting unsettled and too cold both for outdoor meetings and for comfort in travel of this kind, Brother Harrison would like to locate in a neighborhood where he could serve one or more churches without any other cost than the mere living expenses of himself and wife.

Our first questions brought out some of the life-history of one who has been prominently identified with our cause in England. "When and where were you born?" we asked, and the reply was:

"In Liverpool, England, seventy years ago next July. I was just a working man's son. I played truant from school a good deal. I served my time as a blacksmith. At nineteen years of age I left my father's house for the first time and went to Melbourne, Australia. I had the gold fever. When I got there I went up to the gold fields and roamed about a good deal. I took a little—but very little—taking up gold wasn't to my taste. It took too much working in water. Returning to Melbourne, I took a job as blacksmith at Enoch Chambers' forge. I worked for him seven years."

"What were your religious affiliations?"

"When I returned to Melbourne I lodged with some Liverpool people, and they were Church of England people, and I was supposed to be a Church of England man, having been born in England. I went to the same English church with them, paid 30 shillings ($7.50) per quarter for my pew rent, and paid my regular contribution every Sunday; went morning and evening. I was a life-teetotaler, having been educated in temperance principles, and I took a very active part in the temperance work in Melbourne. The temperance society had occasion to set a watch on a number of saloons there, and another teetotal brother and myself were appointed to watch a certain low-grade saloon Saturday night. While watching it I saw in the saloon, playing billiards, two of the deacons of the church where I paid 30 shillings a quarter for my sitting. When I saw that (those men, mind you, handed the emblems around), I didn't go to church for many months after. It so disgusted me to see those men there that I drifted into a species of infidelity for a couple of years."

"But how came you to be associated with the Disciples of Christ?"

"H. S. Earle came to Melbourne. My shop-mate told me about him, and I went to listen to him. The first time I heard him I said, 'That is what I want.' He was holding evangelistic services in St. George's Hall, and he was preaching. The church we attended then was a despised little band of ten or fifteen members, called "Service's Mob.' I have stood on the market place and seen this Service get his hat blocked and get a black eye, and I simply stood and laughed at it, because he was very extreme in his teaching. I never thought at that time that I would become one of them. And when Earle became preacher there he had to disassociate himself from these people. The following Sunday night I took my wife, whom I had married in Melbourne. She was from London. And we continued to go. Earle intimated in his addresses that if any one would like a conversation with him, it would be a sufficient indication if they would remain seated at the dismissal. So we retained our seats about the third night that we heard him, I think. I looked up Scriptures, you know, that he quoted, and I said to my wife, 'That is all right.' Then he visited us several times at our house, and then we saw our way clear to immersion. At this time the church was meeting in the Temperance Hall. So we were both immersed by Brother Earle. The first Sunday morning after I was received into the church Earle came to me and asked me to put people into seats, and he put me to work, and I have been working ever since. I stopped in Melbourne about nine and a half years; then returned to Liverpool and put in my letter with the Liverpool church—the 'Old Brethren.' Then I commenced in the crockery business on £20 ($100), and in nine years from that time I had the largest retail crockery business in Liverpool."

"Were the old English and Australian brethren alike in their views?"

"At that time great differences, as I understand, had not appeared. They were not exactly the same kind of folk in their belief, but the questions about organs, etc., had not risen in Melbourne, though these questions had occurred in Liverpool. There was a greater amount of liberality under Earle, in Melbourne, than there was in the Liverpool church. Now, I was the first to start the building funds to build the property in Thirlmere road and Windsor street, belonging to the 'Old Brethren.'"

"How came you, then, to break from these 'Old Brethren'?"

"On one ocasion I took a Methodist friend with me to our morning service, and, in my innocence, I thought I was doing a good work, because I felt I was going to get a Methodist to come right over to us, but, to my disgust and surprise and mortification, when the emblems of the Lord's supper were passed, they took them out of my hand and passed them around back of my friend to the next neighbor! I felt my hair like so many wires coming through my scalp. Then, when the collection box came around they did the same thing. They wouldn't allow him either to partake of the communion service or contribute to the funds. Well, sir, that disgusted me. Very shortly afterwards, Brother Earle came to Liverpool and I heard he was at Lawrence's Hotel; I don't know whether he knew I was in Liverpool or not. I went down to the hotel to see him, and insisted on him and his family coming to my house. They stayed with me two weeks, and I tried to prevail on him to start a cause in Liverpool, and I promised him all the help I could give him. He told me that he had consulted with a medical man, and his ailments necessitated his going to a milder climate, and he went to Southampton. At this time I heard of an American preaching in Chester, and after breaking bread with the 'Old Brethren' on the Lord's day morning in Liverpool, my daughter and I ate a hasty dinner, took the ferryboat across to Eastham, and walked to Chester, a distance of about ten miles. I introduced myself to Brother Todd, and found he was preaching just what I wanted. I invited him to my house, and he came on a good many occasions. Then I heard of W. T. Moore, at Southport, and I went up to see him. Of course, Brother Coop knew me well, because I often used to go up to Southport. And so I became acquainted with Brother Moore. He was preaching at Cambridge Hall, Southport, the first time I saw him. He came to my house, and we talked about starting a movement in Liverpool in St. James' Hall. We were glad to have the Moore family with us, and I was happy. I was maid-of-all-work to the movement; had to look after the collection, keep the door, keep the rowdies out, put the people in their seats, etc. They were glorious meetings! It was at these meetings, under the leadership of Dr. Moore, that James Small, Matthew Small and a lot of others got a little light through their skulls! Then we took the Alwyn Hall. Dr. Moore conducted these meetings, after the services in St. James' Hall. Then Dr. Moore left to go to London. One night, after we closed our shop on Saturday, we went to London, and got to Dr. Moore's house about five in the morning. So I was maid-of-all-work in the first meeting in Kensington Town Hall, London, at that time. Then I fixed my horse in a phaeton, and drove to Southampton, so that my traveling by wagon is not a new experience. Newington conducted the services in Alwyn Hall after Dr. Moore left, and the Foreign Christian Missionary Board sent their cheques to me to pay him his salary, which I did, and then sent them receipts. He continued until Brother Todd, of Chester, came. I bought, at the solicitation of Joe Coop, the land upon which the Parliament Street Church is built, for about $5,500. I started the building fund. I saw the cause firmly established."

"How came you to locate in this country?"

"I had so many Americans come to my house that I got infatuated with America, and came to this country. I located in Florida first, and there we all had the malarial fever; then from there we went to Atlanta, Ga., and I was appointed superintendent of the Sunday school in the Hunter Street Church. While there, I was ill, and was ordered by the doctor to go back to Liverpool, and went back an emaciated old man. I was ill for three months after arriving in Liverpool. I stayed in Liverpool about three years, and then returned to America. I landed in New York with nine shillings ($2.25) in my pocket. I left my wife and family in Liverpool with $25, which was all I had. I landed in New York in August, and by February 22 I had saved money enough to bring them from Liverpool to Philadelphia. We went from Philadelphia to Chicago, where we resided for 12 years, subsequently going to Newark, N. J., where my health broke down while I was manager of a factory."

"That was the beginning of your gospel wagon, was it not?"

"Yes, I was recommended an outdoor life, and, at my wife's suggestion, we built a wagon, and on October 19, 1903, said good-by to our children and started on a trip through New Jersey, Pennsylvania, Maryland, Delaware, Virginia, North Carolina, South Carolina and Georgia. When we reached Atlanta, Ga., the mayor, E. P. Howell, one of the richest men in that city, entertained us. He is a member of our church. Then we returned through Tennessee, into Kentucky. We spent a week in Lexington with Brother McGarvey, coming through Ohio, and on home, having been gone a year and three weeks. I returned home as strong and vigorous as a young fellow of 25 years of age, which I am at the present time. After remaining with our family from October 12 to April 24, we couldn't resist the temptation of a second journey, and this time we started from New York, with the intention of going to California, reaching St. Louis and the office of The Christian-Evangelist November 14."

"How have you occupied yourself on the journey?"

"I have preached and held services not less than one hundred and fifty times, in churches and chapels and houses and in the open air, on this trip. We have taken up no collections, for we pay our own way as we go along. We depend entirely upon our own energy and our own work to pay our expenses, though in a few cases persons of various denominations have sent us little presents of preserved fruits, edibles, etc., and the Central Church, of Columbus, O., gave us a surprise by sending a number of pound packages of foodstuffs to our wagon on the morning we left that city. We have had no trouble of any kind, and have been interfered with by no one."

GOSPEL WAGON
AGED COUPLE ON A LONG JOURNEY
NEW YORK TO ATLANTA GA. BACK TO SAN FRANCISCO
POTATO PEELERS 10c

"How have the preachers treated you?"

"Some of our preachers have been extremely kind to us. We have used the trip as a volunteer evangelistic journey. I open my meetings by giving a few selections of music on the graphophone. After the graphophone, I give a short account of our travels and introduce the potato peeler, which we make. We give as our authority the fact that Paul was a tent maker, and labored with his hands to minister to his own necessities, and so we do with our own little article. Then we sell what we can of those goods, asking the crowd to remain. After doing my business, I then preach to the people. I get an extremely good hearing. I have never been once interrupted through wickedness or malice. People have asked questions, but always good naturedly, and my experience is that the people, if they can be got at, are ready and anxious for our plea. I believe that this method is not only a valuable one for reaching people, but we reach people who can not be reached in any other way. Give me the zeal of the Salvation Army—their self-devotion and self-denial—with our plea, and we will carry the world for Christ within a short time. I consider our brethren are committing a crime in depending upon pulpit oratory alone to reach the people. You have to carry the gospel to them. Every church ought to have an organized outside band for outside work. We have ladies' aid societies in the churches, but we have few churches where there is a men's society. Some of our preachers come along and tell me I am a crank. And I thank God that Paul was a 'crank,' and Christ was a 'crank,' in preaching to the woman at the well; and I love the same kind of work."

"What has been the effect of your trip on yourself?"

"Didn't you see me at dinner table today? I don't want a better life than this. If I had to give up my wagon I would do so with great regret. What I most want to impress on my brethren is this: I am not carried away with the enthusiasm of this little journey. I have been speaking in the open air for years. We need to be discreet in our open air work and not talk travels too much, because if we do we will damage the cause of Christ."

Brother and Sister Harrison are what their own countrymen would call "a jolly old couple." They preach the gospel of optimism, a gospel much needed and all the more acceptable when it comes from age that has experienced trial. A man and woman who will sell potato peelers in order to preach the gospel are living examples to some of us.

❖ ❖

Amateur Reform.

The mission workers on the East Side frequently see the humorous as well as the sadder side of life. A man prominent in reform work recounts the experience of a certain young woman, new to the task, who set about posting herself as to conditions in a neighborhood near Avenue A.

The ambitious missionary had entered the house of an Irish woman, and had made some preliminary inquiries, when she was suddenly interrupted by the woman, who said,

"Say, youse is fresh at dis business, ain't youse?"

The amateur in mission work blushingly admitted such to be the case, adding, "I have never visited you before, Mrs. Muldoon."

"Thin," explained the Irish woman, "I tell ye what to do. Ye sit down in that chair there, ye read me a short psalm, ye gives me fifty cints, an' thin ye goes."—*Harper's Weekly.*

Learning Contentment

A THANKSGIVING SENTIMENT

By Geo. L. Snively

Contentment was the first virtue Satan wrested from the human heart. Since that evil day history and romance record little else than attempts by men and nations to regain that of which they were despoiled in Eden.

Abel dashed dew from young pastures to find it at early altars; Jacob thought it the birthright; Alexander would circumscribe it with universal empire and discern it in the tribute of mighty kings; the rabbis sought it at the feet of sages; the Argonauts sailed afar to find it the sequel of fabled adventure; Solomon, finding it neither in wisdom, wealth nor fame, vainly sought it in voluptuous revels; Crœsus believed it to lurk in an abundance of the things Thrift might lay at the feet of Avarice; Ponce de Leon believed it laved in the fount of perpetual youth; Epicureans vainly would possess it through satiety, and the Stoic by the atrophy of all desire. Sailors sought it beyond strange seas, miners in the gleam of gems, chemists in retorts, philosophers in caves, our forefathers in the temple of liberty, reformers in new creeds and simpler faiths.

For it, men have offered all—merchants, their goods; dogmatists, their theories; kings, their thrones; but it eludes them. Bacchus has not distilled it into the flowing bowl, nor Mammon made gold its talisman, nor Mars plaited it into the victor's wreath, nor Mercury made it part of oratory's spell. It is not the flower of power, the luster of wealth, the sheen of glory, nor poverty's balm.

Yet it is the guest of some rare hearts, not a chested treasure the world has vainly sought, but a beautiful grace that is to faith, hope, and love as benediction to availing prayer.

Hear, ye heartsick, wailing, "All is vanity," the thrilling words of martyred Paul: "I have learned in whatsoever state I am, therewith to be content." Nor is this blissful state attainable on apostolic heights alone, for there is Scriptural admonition for us to be content. Nor do we need more than we now possess, for it continues—"with such things as ye have."

No scrutiny of the life of Paul can be too painstaking if only it reveal to us the secret of his contentment amidst homelessness and cruel persecutions. Our search is quickly rewarded, for in three confessionals he makes known to us contentment's way.

Writing to the Corinthians, money-mad and mart-hunting, he declared he has nothing, yet possesseth all things. Since the flower is contentment, let us study the root of this new economy. He owns nothing. Things committed to his care are not his, but God's. Thus the oppressive responsibilities of ownership press not upon him, though he forfeits naught of the privileges and opportunities of control.

But he also is God's, and assured of care divine. For what he is to have he trusts the inviolable promises, and all anxiety is assuaged. And all that others seem to have is also God's, and to them, as a child of God, he has better title than earthly deeds convey. He knows that from his Father's unwasting fullness, all will come to him that is best.

How this view of earthly chattels changes our relation to them!

My friend has a vast estate rolling back from the river to the mountain. How delectable and enviable! But fences and drains must be repaired, houses erected, wastes stopped, boundaries determined, taxes paid, titles defended, tenants satisfied. It is called his farm, but I enjoy its flashing streams, flower-spangled pastures, the blue haze of its hills and all the varied witchery of its landscapes with a zest unknown to my care-burdened friend.

My neighbor is a mighty merchant. He gathers tapestries, curios and the peculiar treasures of east and west into his store house, and then, with extreme kindness, skillfully selects the best and arranges them in the display window to delight my eye; and each time I pass the scene has changed. If fire destroys this store of mine, I have only to claim my interest in the one across the way to be rich as before. This is real ownership; moth can not corrupt nor thieves break through and steal its wealth. The contentment it brings is well expressed in Mackay's song:

"Cleon hath a million acres—ne'er a one have I;
Cleon dwelleth in a palace—in a cottage I;
Cleon hath a dozen fortunes—not a penny I;
But the poorer of the twain is Cleon, and not I.

"Cleon, true, possesseth acres, but the landscape I;
Half the charm to me it yieldeth, money cannot buy.
Cleon harbors sloth and dullness—quickening vigor I.
He in velvet; I in fustian—richer man am I.

"Cleon is a slave to grandeur—free as thought am I;
Cleon fees a score of doctors—need of none have I.
Wealth surrounded, care environed, Cleon fears to die,
Death may come, he'll find me ready—happier man am I.

"Cleon sees no charm in nature—in a daisy I;
Cleon hears no anthem ringing in the sea and sky,
Nature sings to me forever—earnest listener, I;
State for state with all attendants, who would change? Not I."

Another element of the Pauline philosophy of contentment is his appraisal of himself as a bond servant of Christ's. This rendered him immune from all ambition's pangs, for he sought not his own, but another's, glory. As sonship placed the burden for what he had on the Father, so servitude made the Master responsible for where he was.

Whether his servants are in foundation, wall or turret of the temple of Christianity, they account it equal honor, if only they well support the weight upon them and murmur not. Whether guarding the frontier, in the trenches or chieftains' council, consecrated soldiers of the Cross reckon only whether they are where the Captain would have them, and whether they are fighting well the good fight of faith; knowing well that as his share is that goeth down to the battle, so shall his be that tarrieth by the stuff, and that awards go not to rank, but fidelity in the day of battle. Take from the heart all of self-seeking's varied stings, and we are entering well into the contentment that is the daily portion of the sons of God, who recognize that they have also been bought with a price.

The completion of his triumph over the atheistic demon of discontent came with his vision of the eschatologies: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give to me at that day, and not only to me, but also to all them that have loved his appearing." We are on a pilgrimage intended to show us the rigors of a life away from God. If the traveler, homesick and weary, has but enough to carry him to his journey's end, he asks no more. Soon, very soon, we, too, shall all reach home. Sonship, servitude, and the home vision are ours, and also our victory over Goliath discontent.

"Wherefore, we faint not; but though our outward man is decaying, yet our inward

PASSING OF PORRIDGE.

Makes way for the Better Food of a Better Day.

"Porridge is no longer used for breakfast in my home," writes a loyal Britain from Huntsville, Ont. This was an admission of no small significance to one 'brought up' on the time-honored stand-by.

"One month ago," she continues, "I bought a package of Grape-Nuts food for my husband, who had been an invalid for over a year. He had passed through a severe attack of pneumonia and la grippe combined, and was left in a very bad condition when they passed away.

"I tried everything for his benefit, but nothing seemed to do him any good. Month followed month and he still remained as weak as ever. I was almost discouraged about him when I got the Grape-Nuts, but the result has compensated me for my anxiety.

"In the one month that he has eaten Grape-Nuts he has gained 10 pounds in weight, his strength is rapidly returning to him, and he feels like a new man. Now we all eat Grape-Nuts food, and are the better for it. Our little five-year-old boy, who used to suffer from pains in the stomach after eating the old-fashioned porridge, has no more trouble since he began to use Grape-Nuts, and I have no more doctor's bills to pay for him.

"We use Grape-Nuts with only sweet cream, and find it the most tasty dish in our bill of fare.

"Last Monday I ate four teaspoonfuls of Grape-Nuts and cream for breakfast, nothing else, then set to work and got my morning's work done by nine o'clock, and felt less tired, much stronger, than if I had made my breakfast on meat, potatoes, etc., as I used to. I wouldn't be without Grape-Nuts in the house for any money." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

man is renewed day by day. For our light affliction, which is for a moment, worketh for us, more and more exceedingly, an eternal weight of glory; while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."

If amidst Thanksgiving homecoming and going, the feasting and social cheer, the counting of blessings and their higher appreciation, the giving of thanks to God and thanksgiving to his poor, we catch the spirt of Pauline contentment, the day will have been among the holy ones of our calendar, and prove worthy its historic and sacred associations.

St. Louis, Mo.

As Seen From the Dome

By F. D. Power

It may seem absurd to speak of the utility of drunkenness. People who never get drunk—temperance advocates who oppose the manufacture, sale and consumption of liquor, imagine there is nothing to say on the other side of the question. A pamphlet was recently published in this city, and sent to me, entitled "A Defense of the Liquor Traffic," in which the writer says: "In the interest of justice, religion and progress; in defense of a legalized business; inasmuch as the Bible places strong drink among the useful creatures of God," and because in a long life he has seen "as good Christians in the traffic as out of it," he undertakes its defense. He laments, in a most pathetic way, the untold misery heaped upon the country through the professional agitator, predicts teachers of temperance will bring on a fraternal war in this land, very tearfully and distressfully bemoans the unsexing of women in this business and quotes Paul against them that "it is a shame for them to speak in public," denounces prohibition as the very anti-Christ of this era, pictures in very touching way the drunkard as pleading with his wife and mother to call in the aid of Congress to enable him to stop drinking, and declares he would not give a fig for virtue which is the fruit of prohibition, and that moral is no less repulsive than physical slavery!

Think of it! And you have been accumstomed to suppose nothing could be said in favor of drunkenness. The trouble with you is, you don't read the other side. You think it has no defense. You are like the old Vermont farmer, who came home drunk over night, and found himself full of an irresistible desire to get more drunk, and so he brought out the wagon to drive over to town for more whisky. As about to put on the finishing touches in harnessing his beast, he said to himself· "This horse is got horns," and bringing out the lantern, found he had harnessed the cow! The thing has horns: it can defend itself.

Why not speak of the utility of drunkenness? Since all the world knows drunkenness is the direct, legitimate, inevitable and universally expected result of the liquor traffic; since the liquor business, to which all this drunkenness is to be referred, is supported, sanctioned and sanctified by law, and since law and its administration are supposed to have for their end the good of the people, it certainly ought not to be such a monstrous conceit to believe there must be a certain utility in drunkenness. In fact, looking at the vastness of the liquor business, the power it wields in the state, and how strongly it is cherished by statesmen of high claims to intelligence and patriotism, and how the leaders in the army are laboring to restore Uncle Sam's lager beer saloon, we should, in all reason, conclude the utility of drunkenness is great and of vast benefit to society. Is not this a government of the people, by the people, and for the people? Is not the people's good the law of political action and the quintessence of political creeds? Are not political parties moved only by purest motives of virtue and benevolence toward the nation and all classes and conditions of men? And would men so persistently and devoutly encourage this vast sway of drunkenness, whereby 100,000 voters go down to the grave yearly, by steadfast legalized support to its unquestioned cause, were there not some great utility, individually and nationally, in drunkenness? Wherein, then, does this utility consist? Not long ago a writer in a London magazine, discussing this subject, argued that man, like other animals, has a tendency to multiply more rapidly than the means of supporting his increased numbers can be multiplied; that, as among the lower animals, this excessive burdensome number must be killed off in some way; that by this over-multiplication a struggle for existence is superinduced in consequence of which inferior and unsuitable individuals are weeded out and the survival of the fittest necessarily follows; that heretofore this struggle was waged and ended in behalf of those whose brutal or physical energies best enabled them to contend with the physical difficulties of their surroundings, the strongest and most violent human animal was then the fittest and survived accordingly; that the business of our better society now is to kill off, or, euphemistically, "eliminate," the coarser, more brutal or purely animal specimens of humanity, and leave the field to the more intelligent, refined and altogether distinctive human specimens better fitted to rule the world.

Now, we have not been accustomed to think all who fall into the liquor habit are brutal and animal. Bright intellects and noble hearts and lofty specimens of humanity are often brought under the curse. The terrible effects are seen in the men and women created in God's image and capable of nobler development of character, hurled from their high throne and made beastly by the poison of body, mind and soul; and that not alone to those who come under its baneful sway is alcoholism demoralizing and destructive, but to society, families, communities, generations yet unborn.

Some are disposed to think cigarette-smoking young men are of the spider-legged, Grecian-bent, peak-headed class, who wear a single eye-glass and draw inspiration from the head of a stick, and have an "Aw! Aw! Aw!" "Don't cher know?" in their utterances, and to congratulate themselves that the coffin-nail habit will weed out the undesirable class. If that were so, there would be some compensation for the abominable odors that rise from these gutter-made nuisances; but the trouble is, thousands of young men and boys, whose heads are better shaped than these fraudulent exhibitions of alleged humanity, are brought under this habit, and damaged in body and mind.

So of strong drink. If it carried off only the coarser natures there might be something in the argument for the utility of drunkenness, but the premises are unsound. Then, how would this Satanic system of self-elimination work upon the men who make and sell the rum? Is it necessary and fit that they should survive? If the business of self-immolation worked well, would it not begin with the specimens of humanity who are so brutal as to traffic in the

⁂

SOUND SLEEP

Can Easily Be Secured.

"Up to 2 years ago," a woman writes, "I was in the habit of using both tea and coffee regularly.

"I found that my health was beginning to fail, strange nervous attacks would come suddenly upon me, making me tremble so excessively that I could not do my work while they lasted; my sleep left me and I passed long nights in restless discomfort. I was filled with a nervous dread as to the future.

"A friend suggested that possibly tea and coffee were to blame, and I decided to give them up, and in casting about for a hot table beverage, which I felt was an absolute necessity, I was led by good fortune to try Postum Food Coffee. For more than a year I have used it three times a day and expect, so much good has it done me, to continue its use during the rest of my life.

"Soon after beginning the use of Postum, I found, to my surprise, that, instead of tossing on a sleepless bed through the long, dreary night, I dropped into a sound, dreamless sleep the moment my head touched the pillow. Then I suddenly realized that all my nervousness had left me, and my appetite, which had fallen off before, had all at once been restored so that I ate my food with a keen relish.

"All the nervous dread has gone. I walk a mile and a half each way to my work every day, and enjoy it. I find an interest in everything that goes on about me that makes life a pleasure. All this I owe to leaving off tea and coffee and the use of Postum, for I have taken no medicine." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

souls of their fellows? Would the liquor men consent to such a plea as a basis of their business and feel themselves general benefactors of human society and government because engaged in such a work?

Well, if this be not the good of drunkenness, what is? If this grim and terrible argument for its utility be not well taken, where shall we find the reason for the liquor crime? Why do the drunkard-makers do their work? Is it merely for the sake of personal liberty? Then, why grant to some the personal liberty to rob multitudes of their freedom? Is it for the sake of the financial advantages of the liquor traffic to the state? What of the tens and scores of millions which the liquor business entails upon the state for every million of revenue thus secured?

What is the utility of drunkenness? What is the moral and material excellence of the liquor business? What is the red, ripe, perfect fruit of this tree? What is the compensation for the army of drunkards, loss of respectability and property, health, happiness, liberty, souls; the poverty, misery and shame brought upon families and society; the crimes, expenses of jails and penitentiaries and asylums; the vices, iniquities, disasters, hatched out by this egg of all crime? Is it possible the liquor traffic is licensed by society for the relief pointed out by our social philosopher, namely, the elimination of the coarser elements? Then, what does society do but legalize murder? What, pray, is the advantage of the saloon? What is the utility of drunkenness? What is the fruit of this Upas tree? Experience points with infallible testimony.

The Pittsburg Campaign.

Special to The Christian-Evangelist.

Pittsburg, Pa., Nov. 20.—Steps are being taken for building immediately at Crafton. The membership at Belmar has been doubled. Leading denominational preachers are speaking at the noon meetings. Union comunion services will be held next Sunday.

Additions reported: Allegheny, First, 201; Shady Avenue, 51; Observatory Hill, 16; Bellevue, 42; Braddock, 12; Beaver Falls, 10; Carnegie, 15; Charleroi, 63; Connellsville, 100; Crafton, 4; Duquesne, 12; Homestead, 80; McKees Rocks, 79; Meadville, 15; New Castle, First, 92; New Castle, Central, 42; Erie, 3; Ellwood City, 3; Pittsburg, First, 139; Pittsburg, Fourth, 29; Pittsburg, Central, 74; Pittsburg, East End, 12; Knoxville, 45; Belmar, 65; Herron Hill, 16; Squirrel Hill, 34; Somerset, 30; Turtle Creek, 19; Washington, First, 85; Washington, Second, 13; Wilkinsburg, 51; Taylorstown, 2; total, 1,358.

INTERCHURCH CONFERENCE ON FEDERATION
WM. HAYES WARD D.D. LL.D., PROGRAMME COM.
E. B. SANFORD D.D. SECRETARY.
WM. T. DEMAREST, PUBLICATION COM.
P.S. JOHST.
E. S. TIPPLE D.D. HOSPITALITY COM.
W. H. ROBERTS, D.D. LL.D., CHAIRMAN EXECUTIVE COMMITTEE.
WALLACE MAC MULLEN D.D. PULPIT SUPPLY COM.
KERR BOYCE TUPPER D.D. RECEPTION COM.
JOHN B. DEVINS D.D. PRESS COMMITTEE.
M. E. DWIGHT D.D. MEETINGS COM.
FRANK M. NORTH D.D. VICE CHAIRMAN.
J. CLEVELAND CADY LL.D. MUSIC COM.
EXECUTIVE OFFICERS AND CHAIRMEN

Is Unbelief Dying?

By William Durban

I have, for some time, been led to think that there never was, since the very beginning of Christianity, so much and such wonderful encouragement for the advocates of true religion as in these days. Not long ago I wrote a description of the lifelong efforts of Haeckel, the arch-priest of the modern school of German rationalism. This founder of the fantastic system of atheistic thought, called Monism, is still lecturing and writing at the University of Jena. He has been severely taken to task by some of the ablest of his Teutonic contemporaries. His elaborate attempt to prove that this universe has managed to manufacture itself out of some extraordinary commodity called Urstoff, has bewildered many weak minds into belief in his unbelief. This Urstoff has greatly tried and tormented Haeckel and his followers. They can neither get hold of any specimen of it, nor imagine what it would be like if they did. Haeckel used to call it Bathybius, which, of course, means "deep life." Now this Bathybius was imagined to be an oozy, wriggling, restless, slimy substance down in the deepest and darkest recesses of the ocean. This appalling sort of marine protoplasm was imagined to be a juice of life. So Haeckel had discovered in the ocean the secret of creation, and his disciples were delighted, and their minds reveled in this slimy Bathybius. But, after all, Haeckel had only evolved it out of the mysterious depths of the ocean of his own imagination, and it has not gone entirely out of fashion in the circles of unbelief.

TWO MIGHTY BOOKS.

On my reading desk lie two extraordinary volumes, just issued from the press. One is entitled "Supernatural Religion, an Inquiry into the Reality of Divine Revelation." This is a new and cheap edition of a work of 936 pages, which was issued in very expensive form over ten years ago, and had a wide circulation, creating a great sensation, because of its elaborate and smart attack on orthodox and evangelical belief. Its re-issue at a low price is a sign that there is still some courage left in the Jericho of Skepticism. But what this amounts to I will try presently to show. The other new volume is a fresh work from the pen of W. H. Mallock one of the most gifted and famous of English critics, and is entitled "The Reconstruction of Belief." (Harpers, 302 pages. Price, $1.75 net.) It is a magnificent production, and though it has just appeared, it has at once attracted the attention of the reviewers. It is a volume of apologetics. Mr. Mallock is universally acknowledged to be one of the most brilliant men of letters and clearest thinkers of our time. The value of his new book is that it strives to answer in a philosophic manner certain questions which most perplex all devout minds.

THREE GREAT INITIAL DIFFICULTIES.

Mr. Mallock looks in the face certain crucial problems, which are immediately encountered directly we begin to contemplate the great "Riddle of the Universe," to use the phrase which furnishes for Haeckel the title of his greatest book. The first question is, How can we feel certain of the existence of God, in face of a positive science which sees no trace of God in this our world, and which rigidly eliminates the supernatural from its explanation of organic and inorganic life? The second question is, If the existence of God, and of a righteous, all-powerful and all-good God, be proved, how can the existence of evil be reconciled with it, seeing that evil is the opposite of good, and that the same God who made good must also have made evil? And the third question is, In a world which appears to be one of cause and effect, where each act depends upon the past and influences the future, how can man be a free agent, and how can he possess liberty of choice to sin or do right? These three difficulties have faced every thoughtful soul at some stage or other of life. If they can be solved, religion, as a dogmatic verity, rests on a secure basis. If they are incapable of solution, then religion must disappear, to give way to the "nightmare of materialism."

THE VICTORY OF CHRISTIAN PHILOSOPHY.

Now, Mr. Mallock triumphs all along the line. This masterly new book smites skepticism with blows that resound from every page. But Darwin and Spencer suffer as mercilessly as does Haeckel. Mr. Mallock quickly proves from Haeckel and Spencer that they are compelled to admit the existence of some power which they do not call God, but which is no other than God, in order to explain the universe. Mallock made the rationalists look utterly foolish, by meeting them on their own ground and demonstrating from their own writings that they absurdly contradict their own most vaunted theories. The conclusions at which these so-called scientists have arrived are ghastly, hideous, infernal, to speak the plain truth. For instance, the contention of such thinkers, determined to hurl God out of the universe, is that the latter is a vast machine, moving mechanically, each part interacting with some other part, like the wheels of a watch, the present movement remorselessly producing the future, as the past has produced the present. "Now, deny that this train of machinery has been set in motion by some intelligence," says an able critic in the columns of one of the London daily papers, "and what is there left to man? All morality vanishes; for machines can not be moral. All the higher pleasures of life disappear. Darwin admitted that, with his progress in the faculty of exact research, he lost the power of enjoying music." I entirely agree with this critic in the "Daily Mail." And I rejoice to note that in the daily papers in England there is less and less manifestation of sympathy with rationalists, and more and more with faith and its exponents. Mr. Mallock's book is being warmly received by the press.

WHAT IS CHANCE?

The gospel of chance is being boldly challenged. Mr. Mallock wants to know after all what is this dark thing denoted chance? Chance did this, and chance did that. It is curious, indeed, that if nothing made everything, yet chance meddled everywhere. Who, then, is this chance? Why does not Haeckel say? Why can nobody introduce us to the agent who did such wonderful things? If chance set evolution going, as we are so often told, then chance must be worth getting acquainted with. I should myself be grateful for some kind of introduction, for I am myself under a deep debt of gratitude for evolving me. I have had a very happy life. If chance arranged it for me, I should be most pleased to learn something definite about my marvelous benefactor. But Mallock says that when these men declare that chance is the author of cosmos, this is only equivalent to saying that some unknown cause brought things about; then I lose respect for men who avoid philosophically honest language. They should not hide and disguise their meaning under a shuffling vocabulary.

I turn to the other book, "Supernatural Religion." It is a big thing. And it is ably written, anonymously. But why is it reissued? I can not imagine. It is a vain attack on the miraculous element in Christianity. But it would be miracle on the side of unbelief if this book, though is has had a great vogue, could eliminate the conviction of the supernatural from the mind of the age. Man is himself a supernatural creature, with

A SOUL ABOVE THE MATERIAL

sphere which he for a time inhabits. And men by millions come deeply into the conviction that they are in some way related to immortality. Haeckel and Spencer would send us crawling in the dust, but the vast majority of men and women, including even multitudes who are not actively spiritual, refuse to be led recklessly into the mud and mire of the borders of the dead sea of negation. I predict that for one person who may be drawn to read "Supernatural Religion," the infidel book, hundreds will be induced to study the splendid vindication of Christianity by Mr. Mallock. Skepticism in Britain is now in a very bad way. Its lecture halls are closed. Its papers are poor rags. Its exponents have entirely lost popularity. And our difficulty is not with any active hostility, but with dull indifference and the absorbing nature of the cares of life.

* * *

SAMPLES MAILED FREE.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarette. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga.

Current Literature.

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

Torrey and Alexander: The Story of a World-Wide Revival, by George T. B. Davis. Fleming H. Revell Co. 256 pages. $1.00 net.

Since the days of the wonderful meetings of Moody and Sankey there has been nothing exactly akin to the evangelistic campaign that has been carried on by Evangelist R. A. Torrey and Charles M. Alexander, the singer. Mr. Davis has accompanied the evangelists in their recent tours through England and Wales, and this book is a record, in part, of that campaign, but it embraces also the wider field which the evangelists have covered. The writer is enthusiastic, and, possessing something of the newspaper man's point of view, he is able to set out the more striking incidents of what every one must regard as a very wonderful religious awakening. The book is well illustrated with photographs of the evangelists and incidents, places and men associated with the revival. It would do any evangelist or religious worker good to read it.

⁂

The Inner Chamber of the Inner Life, by Rev. Andrew Murray, D. D. Fleming H. Revell Co. 170 pages. 75 cents net.

Andrew Murray has won an established place as a devotional writer. He loves the Book, and the purpose of this volume is to restore in the life of the believer the inner chamber to the place which Christ meant it to have.

⁂

Applied Theology, by Rev. F. C. Monfort, D. D. Monfort & Co., Cincinnati. 234 pages. $1.00.

The author is well known as the editor of one of the leading Presbyterian religious journals. He is a graceful writer and has a very bright and fresh way of putting things. His subject being applied theology will not tempt one to take issue with some of the author's extremely conservative views. On many of the themes to which he directs attention he writes in the terms that one would expect a Presbyterian divine to use, yet, despite the fact that he is true to his up-bringing, we are glad to note that there is a breadth of vision in some of the chapters that is very encouraging and that will lead, we are sure, to practical results.

⁂

Primary Facts in Religious Thought, by Alfred Wesley Wishart. University of Chicago Press. 128 pages. 75 cents net.

These seven short essays are intended to state in a simple and practical manner the essential principles of religion, and to clear it from the confusion arising from theological changes and historical criticism. Dr. Wishart was formerly Fellow in church history in the University of Chicago, and his view point is the modern one we would expect to find from that association. He starts with the conception of religion as a universal, inevitable human experience; distinguishes it from other things with which it has been confused—as morality and theology; shows its intimate connection with the life of society and suggests how its essence may be kept in spite of changing views on minor points. The following quotation shows the practical aim of the author: "This is the real message of Christianity to mankind. The universal religious life reaches its supreme expression in human lives transfigured by this self-surrender to Christ. The Bible, the Christian Church, and all the forms and ceremonies of the Christian religion, are simply means to an end, and that end is—Christlikeness."

⁂

The Passion for Souls, by J. H. Jowett, M. A. Fleming H. Revell Co. 127 pages. 50 cents net.

The subject is one akin to the author's heart. Brilliant as he is in intellect, eloquent as he is in speech, the one thing that distinguishes the successor of Dr. Dale in Birmingham's pulpit is the passion for souls. These seven short discourses are full of meat and illumination.

⁂

Bee's Flower Children, by Frances B. Callaway. American Tract Society. Price $1.00.

The author of this story has passed into the great beyond, but she has left a fragrance behind her that will never pass away. She was a lover of flowers, and, having met with an accident to her spine when a little girl, she gave her heart to the works of benevolence as she grew to be able to do this through her literary work. She was the originator of the Loyal Temperance Legion Flower Mission, and it is on this work that this book is founded. The names are fictitious, but most of the characters and scenes are true to life. The manuscript was finished just before the brief illness which ended fatally for the writer. It is a beautiful story, as well as an interesting one, not only to young people, but to grown-ups as well.

⁂

Life More Abundant, by Henry Wood. Lee & Shepard, Boston. Price, $1.20 net.

This work aims, by application of modern thought to scripture truth, to "brighten and deepen" and establish more surely faith in the Bible. By displacing a false literalism and inerrancy which destroy "its harmony, beauty and unity," the writer hopes to recover these, and also to preserve "all that is intrinsic in the Written Word." Life more abundant is the world's need. The teachings of the Bible, and particularly of Jesus, "were living principles and morally contagious." These, when "brought into close contact with the human soul," by a vital interpretation, "kindle an inner spirit and life." The watchword is development. Revelation is progressive. Evolution, properly understood, is the handmaid of religion. There are some excellent chapters in this book, while some seem to savor of special pleading. To the conservative it should prove stimulating; to the less conservative quite acceptable.

⁂

Boys Who Became Famous Men, by Harriet Pearl Skinner. Little, Brown & Co., Boston. 221 pages. Price, $1.25. 12mo.

This book presents incidents in the childhood of eight celebrated men—poets, artists and musicians—that are woven into stories interesting for the story's sake. The boy who reads these chapters will follow them with all the interest he would fiction, while he will glean many biographical facts at the same time about such men as Handel, Coleridge, Gainsborough, etc. The book is illustrated.

⁂

Deerfoot in the Forest by Edward S. Ellis. The John C. Winston Co., Philadelphia. 366 pages. Price, $1.00.

This is the first of a series of books by a well-known writer of fiction, the aim of the author and publishers evidently being to issue something like the famous series of Fenimore Cooper. This book is one that will delight the boys, though it is entirely free from unhealthful sensationalism. From its title it may be surmised that it deals with Indian life. Deerfoot is a Christian Indian, who saves the lives of two boys who had gone on a hunting expedition, not knowing of an Indian uprising.

⁂

The Immanence of God, By Borden P. Bowne. Houghton, Mifflin & Co., Boston. 16mo. Price, $1 00 net.

This new work by Professor Bowne, of Boston University, is an effort to disillusionize two classes of persons: first, those who, through false conceptions of science and philosophy, regard nature as self-sufficient, mechanical and undivine; and, second, those who from the religious point of view, over-emphasize the unnaturalness of the divine. He gives us a more divine natural, and a more natural divine. His thesis is that the whole cosmic movement depends upon, and is the orderly expression of, the divine will and purpose. His is a popular treatment in clearest expression of a present-day problem in philosophy and religion.

⁂

In the Secret of His Presence, by Rev. G. H. Knight. A. C. Armstrong & Son, New York. 12mo. Price, $1.25.

This book aims "to set forth the sacred privilege of secret fellowship with God, and to urge the need of making that intercourse with him more frequent and prolonged." The stress of modern life and the tendency to over-socialize religion, render imperative "the quiet hour." The life and teachings of Jesus also emphasize the need and show the possibilities of this more intimate communion. "Alone with God" exalts our vision, produces humility, lays bare the soul, gives relief and rest to the troubled heart, renews strength, supplies courage, intensifies aspiration, expels selfishness, and yields the joy of perfect self-surrender. The conditions of this fellowship upon which these and other results depend are clearly presented. This book is calculated to stimulate and deepen the religious life.

⁂

Heart's Desire, by Emerson Hough. The McMillan Company. 367 pages. Price, $1.50.

This story is the outcome of a number of stories that have appeared from time to time in the magazines about a little frontier town called Heart's Desire. So successful were they that Mr. Hough was persuaded to weave them into a continuous story. The result is a delightful book, sunny, and as full of *abandon* as is the southwest itself. It is certain the discerning reader will come to the conclusion that the author is picturing some of his own experiences. Whether or no, he can draw what he has seen in other men's experiences, for Heart's Desire, though it be not located on the map under that name, is surely a real place, and while the instinct of the story-teller is seen in these pages, there is also in them the real life of the west. Here we see what a miracle can be wrought in a vacant Eden, the incomplete Paradise, of a frontier town, when a woman from the old settlements is introduced. The story is one that appeals to men and women alike, and it will hold their interest until after the last page has been read.

⁂

Yolanda, by Charles Major. The McMillan Company. 407 pages. Price, $1.50.

The author of "Dorothy Vernon of Haddon Hall" and "When Knighthood Was in Flower," has created in his latest book a character that has much of witchery in it. The story deals with the fortunes of the young Count of Hapsburg, who leaves his craggy dominions to see the world, and, perchance, win the famous Princess of Burgundy, whose father, Duke Charles, had sought his hand in marriage for his daughter, and then spurned him How the young count goes forth incognito and encounters a beautiful girl, who is known to him as Yolanda, for whom he would give up all thoughts of the greatest princess in Europe, we must leave the story to tell. The style of the book is an improvement on any that Mr. Major has hitherto written. The interest is well maintained and there is just enough of the swash-buckling element in it to make the hero manly without discounting the dignity of the romance. Yolanda is a delightful young lady, and the story about her will attract a large class of readers.

❁

SIDNEY: HER SUMMER ON THE ST. LAWRENCE, by Anna Chapin Ray. Little, Brown & Co., Boston. 332 pages. Price, $1.50.

Miss Ray has achieved decided success in what are known as the "Teddy" stories, which have delighted many thousands of readers. This new story, intended for girls and boys, takes up a new scene and an entirely new set of characters. The heroine is true, helpful and earnest and this description of her summer home on the St. Lawrence, with her cousin and their friends, is one that will delight the young people.

❁

UNDER THE LILACS, by Louisa M. Alcott. Little, Brown & Co. 302 pages. Price, $2.00.

A story by the author of "Little Women" needs no commendation, yet that is a part of the function of the reviewer, and we must say that "Under the Lilacs" is a book that will appeal to all young folks and many grown-ups. It is put out in a handsome edition, beautifully illustrated with eight original full-page pictures by Alice Barber Stephens, who has shown such wonderful ability in delineating other characters of Miss Alcott's creation.

❁

MAGAZINES.

REVIEW OF REVIEWS.—The most prominent topics of discussion in the November issue of this indispensable periodical are the independent tendency in American politics, as illustrated in Mr. Jerome's fight for election in New York, and in other local campaigns; the question of insurance management; a very interesting article by Mr. W. T. Stead, who has followed the movements of Russian thought and action with great interest for many years, on the first parliament of that awakening nation; contributions made by Jews to our national life (an extract from this article appeared in our columns last week); the present condition of rural Ireland, and what is of especial interest just now, the movement for church federation in America and England.

❁

THE WORLD OF TODAY.—With the November issue this monthly concludes its ninth volume. It has come to occupy a place of its own, and the distinctive Christian tone that characterizes it raises it to a plane above the ordinary magazines dealing with secular affairs. Of the special articles in this month's number, one by Lewis Gaston Leary, entitled "The Glory of All Lands," picturing both by word and illustration the beauties of Palestine, is worthy of particular note. "Reforming Athletics," by the editor, as well as an editorial on "Thanksgiving: Is it Hypocrisy?" are needed words just now. Chicago's traction question, of course, appeals to a smaller constituency than some other articles, though it is of vital interest to the people who live in the Windy City. There are many other articles of interest and value.

❁

THE CRITIC.—One could almost wish that such a magazine as 'The Critic" would not lend its pages to advertising a man who, it declares, "does his own booming." Mr. Bernard Shaw has had all the advertising, surely, that even his eccentric genius deserves. It is merely spoiling worse a man who is badly spoiled, but, in this month's "Critic" Mr. Strachey writes upon the popularity of Mr. Shaw, and seems to find a reason for this in the hypocrisy of a large class of English people and the effort to be "superior" of the American. We have every belief that the day will come when it can be said by every man what Mr. Anthony Comstock said to a "Times" reporter: "Shaw? I never heard of him in my life; never saw one of his books, so he can't be much!" "The Critic," however, is a most useful periodical, and, indeed, almost indispensable to one who would keep up with the best in the world of books. One of the features of this number is an interesting article on "New Orleans in Fiction."

CONSTRUCTIVE BIBLE STUDIES

A SERIES OF TEXTBOOKS FOR

THE GRADED SUNDAY SCHOOL

CURRICULUM FOR 1905-6

For the Kindergarten Division

One Year of Sunday-School Lessons. By Florence U. Palmer. Postpaid $1.00.

For the Elementary Division

BEGINNING GRADE (AGES 6-8)

Manual for Teachers, with Lessons, music and manual work. By Georgia L. Chamberlin and Mary Root Kern. (Ready Jan. 1, 1906.)

ADVANCED GRADE (AGES 9 TO 11)

An Introduction to the Bible for Teachers of Children. By Georgia L. Chamberlin. Postpaid, $1.00.

For the Secondary Division

BEGINNING GRADE (AGES 12-13)

Studies in the Gospel According to Mark. By Ernest DeWitt Burton. Postpaid, $1.00.

INTERMEDIATE GRADE (AGES 14-15)

Samuel. By Herbert L. Willett. (Ready for use in the autumn.)

ADVANCED GRADE (AGES 16 TO 17)

The Life of Christ By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.00.

For the Adult Division

The Priestly Element in the Old Testament. By William R. Harper. Postpaid, $1.00.

The Prophetic Element in the Old Testament. By William R. Harper. Postpaid, $1.00.

A Short Introduction to the Gospels. By Ernest DeWitt Burton. Postpaid, $1.00.

A Handbook of the Life of the Apostle Paul. By Ernest DeWitt Burton. Paper. Postpaid, 54 cents.

For the Home Division and Private Circles

The Foreshadowings of the Christ. By William R. Harper. Paper, 50 cents.

The Life of the Christ. By Ernest DeWitt Burton. Paper, 50 cents.

The Social and Ethical Teaching of Jesus By Shailer Mathews. Paper, 50 cents.

The Founding of the Christian Church. By Ernest DeWitt Burton. Paper, 50 cents.

The Work of the Old Testament Sages. By Wiliam R. Harper. Paper, 50 cents.

The Work of the Old Testament Priests. By William R. Harper. Paper, 50 cents.

HELPS FOR SUPERINTENDENTS AND TEACHERS

Principles and Ideals for the Sunday-School. By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.11.

An Outline of a Bible School Curriculum. By George W. Pease. Postpaid, $1.63.

A pamphlet on the Graded Curriculum as applied to Sunday-School work will be sent free on request

ADDRESS DEPARTMENT 13

The University of Chicago Press

Chicago, and
156 Fifth Ave., New York

"A MERRY CHRISTMAS"

Is Pleasantly Remembered When Some Good Book Comes With It.

Books by J. H. Garrison:

The Holy Spirit, 211 pages, cloth	$1.00
Alone With God, 244 pages, cloth	.75
Heavenward Way, 100 pages, cloth	.75
Half Hour Studies at the Cross	.75
The three above for	2.00
The Old Faith Re-stated, 500 pages, cloth	2.00
The Reformation of the 19th Century	2.00
Helps to Faith, 245 pages, cloth	1.00
A Modern Plea for Ancient Truths	.35

Books by W. W. Dowling:

The Bible Hand-book, fine, cloth, 312 pages	$1.00
The Lesson Commentary for 1906, just the thing for a Teacher or other Bible School Worker	1.00
The Christian Psalter, full of fine responsive readings and a very acceptable gift to the congregation	.50
The Lesson Helper for 1906, a gift to an Intermediate Teacher	.35
The Lesson Mentor, for Junior Teachers	.25
The Lesson Primer, for Primary Teachers	.20
The Guide Book Manual on Sunday School Organization, for your Superintendent.	$ .25
The Helping Hand for Y. P. S. C. E.	.25
The Normal Instructor, in 7 parts, all needed by Bible Readers, Teachers, etc., each part	.15

Books by B. W. Johnson:

The People's New Testament, with Notes, in 2 vols., making one remember you for life	$4.00
Young Folks in Bible Lands	1.00
A Vision of the Ages, on Revelation	1.00
Commentary on John	1.00

Books by W. T. Moore:

Man Preparing for Other Worlds, a book for thought	2.00
Fundamental Error of Christendom	1.00
The Living Pulpit of the Christian Church	2.00

Books by E. L. Powell:

Savonarola, Sunday Evening Lectures, cloth	1.00
Victory of Faith	1.00

Any Name in Gold FREE on any $1.00 Book Ordered Before December 1, 1905.

CHRISTIAN PUBLISHING CO.

2712 Pine Street St. Louis, Mo.

1906
SELF-PRONOUNCING
LESSON
COMMENTARY
J. M. COON

POCKET COMMENTARY FOR 1906 on **SUNDAY SCHOOL LESSONS** by **REV. J. M. COON.** All the Lessons for 1906 in **self-pronouncing** form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of **CHRISTIAN ENDEAVOR SOCIETY**, with Pledge, Benediction. 128 pages, **Pocket Size.** Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, prepaid. Stamps taken. **Agents Wanted.** **GEO. W. NOBLE, Lakeside Bldg. Chicago**

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

Our Budget.

—The Lord's day before Thanksgiving is designated by the American Christian Missionary Society as Rally Day in all our Sunday schools, when an offering is to be taken for the purpose of advancing our work in the home land. Let every Sunday school fall in line.

The Editor-in-chief, who has been attending the great Federation Conference in New York, will stop in Pittsburg on his return, and probably preach there today. The Centennial Committee has been called to meet in Pittsburg, to settle some things that were left undetermined at the meeting in Cincinnati last week.

—A great meeting is being held at Canton, O.

—Just as we go to press we have received the following telegram from the Editor in New York: "We are having a great conference." In a personal note to his assistant, written about midnight on November 16, Dr. Garrison says: "We have had a busy day. A day of great speeches. My session was a glorious one; the best line of speeches, my own excepted, I almost ever heard."

—In this issue we present pictures of some of the chairmen and officers of the federation conference. In our next issue, in which we hope to present the cause of the Christian Woman's Board of Missions, we expect to give also some report of what was said and done in this great conference and picture some of the leaders among the churches outside of our own brotherhood, who took part in it.

—An item of great interest to many of our readers is the information that the twentieth anniversary of the pastorate of H. O. Breeden, of the Central Church, Des Moines, will be celebrated on December 1. Former pastors and evangelists, as well as members and friends, are invited to be present or to send a word of greeting. Frank A. Rice is chairman of the committee on invitation.

—E. H. Kellar is building up a new work at Los Angeles, Cal.

—W. S. Willis has resigned at Ironton, O.

—A new church is being planned at Kirksville, Tex.

—W. A. Fite has accepted a call to the church at Windsor, Mo.

—Macon, Mo., will have I. T. LeBaron, of Milton, Ia., for pastor.

—H. R. Trickett, of Macon, Mo., will take the work at Monroe City.

—Our new building at Jacksonville, Ill., will be dedicated about March 1.

—The church at Wolcott, Ind., has secured L. W. Sexton as minister.

—J. J. Taylor was ill much of the time during the meeting at Ludlow, Ky.

—The corner stone for a new church building at Utica, O., has been laid.

—The churches at Maysville and Hazel Green, Ky., are without preachers.

—C. Monroe will begin a meeting at Bingham, Ill., on Thanksgiving day.

—Charles R. L. Vawter has accepted a call to Shelby, O., and is now at work.

—The church at Ashland, Ky., under W. S. Gamboe, is doing successful work.

—Our church at Newport News, Va., will be ministered to by D. S. Henkle, of Harrisburg.

—Clarence H. Poage is now working with the churches at Radford and East Radford, Va.

—John Giddens has resigned at Gravett, Ark., and Pape, Mo., and is working half time for the church at Eldorado Springs, Mo., which is his home town.

—Edward O. Sharpe has taken the pastorate at Winchester, Ill., succeeding W. W. Wharton.

—S. P. Telford has been asked to remain the third year at Toluca, Ill., with increase of salary.

—Marshall G. Long has begun his work at Warsaw, Ind., where he feels the outlook is bright.

—J. A. Shoptaugh writes that his church at Peublo, Col., was to burn a $400 note last Lord's day.

—C. D. Haskell has entered upon the pastorate at Williamsville, Ill., having left Ft. Madison, Ia.

—S. W. Crutcher, after three years of labor at Lamar, Mo., is expecting to seek another field for 1906.

—The brethren who organized about a year ago at Iron Hill, Ky., are now building a new house of worship.

—The church at Columbus, O., has more than $30,000 in bank, and is now seeking a location for a new building.

—Otto Shirley has accepted a call to Burrton, Kan., where he will begin December 1 with encouraging prospects.

—John T. Brown reports that the prospect in New Zealand that "no license" will carry in the next elections is very good.

—Evangelist Scrimsher reports that in visiting ten churches he found no one at six or seven of them who could offer public prayer.

—J. W. Marshall will hold an evangelistic meeting following the dedication of the new building at Marion, O., about January 1.

—J. T. Lockhart paid THE CHRISTIAN-EVANGELIST a visit while passing through St. Louis, after a successful meeting at Tyler, Texas.

—W. M. Baker, minister of our church at Meridian, Miss., reports that they have just raised $207.50 for the National Benevolent Association.

—The Indian Territorial Christian Ministerial Association will meet at Roth, December 5-7. All preachers of the territory are asked to be present.

—A little chapel will soon be built at Lawnsdale, a suburb of Knoxville, Tenn. Brother Myhr will hold a meeting for this mission at an early date.

—J. T. H. Stewart, who recently had a serious accident, hopes to be ready shortly for evangelistic work. His address is 123 Sycamore street, Washington C. H., Ohio.

—For a distance of about two hundred miles in a beautiful valley of Montana, A. C. Downing, at Kalispell, and C. W. Martz, at Spring Creek, are the only preachers.

—L. C. Howe is delivering a series of Sunday evening addresses on "Studies in Old Testament Characters and Events." The prospects at Newcastle, Ind., are very good.

—The auxiliary of the Central Church, Lexington, Ky., I. J. Spencer, minister, has become a living link in the C. W. B. M., and will support Miss Ada Boyd, Bilaspur, India.

—A beautiful little building has been dedicated as a church home for the brethren at Dufur, Ore. P. P. Underwood has served there for more than seven years, and to him much credit is due.

—The church at Bethany, Mo., takes its missionary offering in good time. For state work it gave $153.50. Last Sunday it took a good collection for the C. W. B. M. It is about to begin a series of evangelistic services, with R. H. Fife leading. Oren Orahood is the minister.

—B. H. Melton has just entered upon his fourth year at the Marshall Street Church, Richmond, Va., which is enjoying a period of unusual prosperity. Over two hundred have been added, for the most part at regular services, during his ministry.

—A new building at Jellico., Tenn., will be finished by spring. Wren J. Grinstead, the pastor, has just visited a neighboring town—LaFollette—and after four nights' service in the Congregational church, a Christian church was organized, with ten members, and there is prospect of a building in the near future.

—We hear excellent reports of the work at North Side Church, Kansas City, Kan., where C. P. Smith has been in charge for the past four years. Beginning with a small membership, without a dollar in property, there are now enrolled nearly four hundred, and $10,000 have just been expended on a fine stone basement, in which the congregation will worship until it is able to put on the superstructure. Brother Smith is the oldest Protestant minister, in point of service, in the city. Eight preachers hold membership in his congregation, and Brother Smith has the good will and cordial support of all of them.

—B. F. Cato will soon enter upon his third year as minister of the Central Christian Church at New Albany, Ind. The work he is doing there is the most delightful in which he has ever engaged.

—We regret to hear of the death of W. G. Walker, of Bluefield, W. Va., who died of typhoid fever. Brother Van Voorhis, of Toledo, O., conducted the funeral. There will be given in another column some particulars.

—The Auxiliary and Mission Band of the Christian Church, of Paris, Ky., of which Carey E. Morgan is minister, have become a living link in the C. W. B. M., and will support Miss Nora Collins, Bayamon, Porto Rico.

—The students of the Disciples' Divinity House, Chicago, have contributed about $60 toward the furnishing of the dining room of the new dormitory of the Hazel Green (Ky.) Academy of the Christian Woman's Board of Missions.

—J. G. Creason commends very highly a lecture on "Wonderland," delivered at her home town, Lathrop, Mo., by Miss Mildred Doherty, a graduate of Christian College, Columbia, who has made special preparation by extensive reading and travel.

—J. B. Lockhart is preaching a series of Sunday evening sermons at Unionville, Mo. They are, in order, "Civic Righteousness"; "The Card Table in the Home"; "The Modern Dance"; "Parental Authority." They have elicited many favorable comments.

—Roger H. Fife, of Kansas City, is to begin a meeting with Oren Orahood at Bethany, Mo., November 26. Brother Fife has been engaged in the Pittsburg campaign since concluding his meeting at Little Rock, Ark. He has open dates for February and March, 1906.

—The Christian Woman's Board of Missions is arranging to purchase an additional one-half city block on Isaac Garza and Roble streets, Monterey, Mexico. This will furnish a fine location for the enlargement of the rapidly growing work in Monterey.

—Sidney E. Fisher, of Champaign, Ill., adopted the plan of sending out a circular letter, in view of the stormy Sunday on state mission day, to all who did not participate in the offering. He reports that

A Christian
—OR—
Church Member--Which?
Thousands of copies have been sold at 50c each
Reduced now to 25 cents, Postpaid.
Every church member ought to read this book.
Ministers, doctors and lawyers give testimony regarding its great value. GET A COPY AT ONCE.
Dr. JNO. G. M. LUTTENBERGER,
5104 Morgan St., St. Louis.

the idea of a living link has proven popular with his congregation.

—Joseph Gaylor writes that the Dade county, Mo., convention was a very enthusiastic meeting. One hundred and fifty dollars were pledged for county work, and the board was instructed to employ an evangelist. Lawrence county is ready to employ a man, and Newton county has one now in the field.

—We regret to hear from such secretaries as have reported to us that the state mission offerings have been very much below expectations. In many places the weather on state mission day was not favorable to a full attendance. The importance of this offering ought to insure every church's having a part in it, even though it cannot give a large collection.

—A. L. Ferguson sends us an interesting communication from La Junta, Col., where he recently went from Macon, Ill. He finds the brethren there a noble band, with fine opportunities, but he also has found quite a number of Disciples who have not put their letters into the church, some of them living in tents. He would be glad if anybody going there for health's sake would communicate with him. There are nine churches there, and a ministerial alliance has recently been formed. Brother Stivers, who lately relinquished his pastorate, has just closed a very successful meeting at Raton, N. M.

—George Darsie is beginning his ministry for the First Church at Akron, O., with a protracted meeting. He is doing the preaching and is being assisted by Leonard Daugherty. W. E. M. Hackleman had been engaged to lead the music but the prolongation of the meeting with the Broadway Church, Lexington, Ky., has prevented Brother Hackleman from assisting Brother Darsie. This Akron church has a membership of nearly a thousand and a Sunday school attendance of some 600. It supports three foreign missionaries and two home missionaries, and is interested in all our organized work. It has a men's monthly meeting, the membership of this organization being 125. In view of the revival Brother Darsie has published a little leaflet in which our plea is succinctly set forth.

—F. F. Grim, formerly one of the editors of "The Christian Century," has been for the past year in Texas whither he went for his health. He is now located at Leaday, Coleman county, and is engaged in an effort to promote the religious education and social welfare of that neighborhood by adapting the methods of the institutional church and social settlement to a rural community. A Christian settlement is being organized on a large ranch. Brother Grim is to read a paper at the Texas Christian lectureship, and he has chosen for this theme the important subject, "What Shall Be the Place of the Disciples of Christ in the Next Great Awakening?" We feel sure he will give us something to think about.

Cancer of the Breast Cured Ten Years Ago.

West Bridgewater, Mass., Dec. 28, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

Dear Doctor—It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth which had for six years been preying on my system. When I commenced your treatment on June 6th, the hard bunch on my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December the 6th, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words can not express my gratitude, but I will, whenever and wherever I may, proclaim the good news. Truly and gratefully yours,

MRS. NANCY F. BILLINGS.

Free books on cancer will be sent to those interested. Address the Home Office. DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

—Claris Yeuell, who has recently taken charge of the work at the Christian Tabernacle, Randall street, Baltimore, reports that the congregation there is threatened with the foreclosure of the mortgage held against the building, and must find help before December 1. The resources of the membership, he says, are exhausted, and he pleads with the brotherhood to come to the rescue.

—B. W. Huntsman, who has been on a visit to Australia, is preparing to return to this country to take up his former work at Adrian, Mich. The church there is being cared for until his arrival by Bro. F. Cook. Brother Huntsman has had a delightful time visiting his relations. It was his privilege to be one of the speakers at the annual convention of the South Australian churches, held in Adelaide.

—Percy G. Cross writes of the work at Hope, Ark., stating that while they are not having a "revival" in the common acceptance of that term, at every meeting those present are there to do God's will; therefore results come. From his description one would suppose that a big protracted meeting was in progress. This, he declares, is due to the fact that "the people are thinking upon eternal life.'

—Earle M. Todd has been called to the church at North Tonawanda, N. Y., and has accepted. This church, from which Bro. W. C. Hull recently resigned, will, we are sure, prove a fine field for a man of Brother Todd's qualities It is spiritual, alive, missionary, expectant, and perfectly harmonious. From what we know of Brother Todd we are sure that the brethren have secured a man of high ideals and good equipment to lead them forward.

Dedications.

Ladonia, Texas.

On November 12, I assisted the brethren at Ladonia, Tex., in the dedication of their new home—a thing of beauty. The cost of the house and furniture was $12,500. The $3,000 debt was all raised. At night, C. M. Schoonover, of Gainesville, preached a fine sermon. The minister, A. C. Parks, is well beloved and doing a great work.

CHALMERS MCPHERSON.

Waxahachie, Tex.

North Platte, Nebraska.

November 12 was a red letter day for the little band of 35 Disciples at North Platte, Neb. Their beautiful house of worship was formally opened and dedicated. A debt of $1,500 was more than provided for. Frequently $15,000 or $20,000 are raised at a dedication service that do not begin to represent the liberality or sacrifice that these brethren made. L. L. CARPENTER.

Wabash, Ind.

Foreign Society Rallies.

The Foreign Society is arranging for a series of rallies, to be held in the month of December. January and February will be given up to rallies also. The rallies in December will be at the following places:

Indiana: Greencastle, Dec. 4; Bedford, Dec. 5; Vincennes, Dec. 6; Terre Haute, Dec. 19; Crawfordsville, Dec. 20; Columbus, Dec. 21.

Illinois: Centralia, Dec. 7; Du Quoin, Dec. 8.

Tennessee: Memphis, Dec. 11; Paris, Dec. 12; Clarksville, Dec. 13; Nashville, Dec. 14.

Kentucky: Princeton, Dec. 15; Henderson, Dec. 18.

The president of the society and Secretary Corey will attend these rallies. All the churches within reach of these places will be invited to send representatives. All the preachers will be asked to assist. A rally is a national convention in miniature. The exercises may be of as high an order. Those who can not go far from home will have the privilege of attending these rallies at their own doors.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

A Bad Day in Kansas.

State mission day was a stormy one. It has now been ten days since the first Sunday and only 22 churches have remitted. Last year 25 remitted during the first two days after state day. The future of our work for the year depends upon this offering. The state board is helpless as matters now stand. The state convention said, "Enlarge the work," and yet it now seems that the churches are saying, by their meager contributions, "Retrench."

We have gone to considerable expense to advertise the "day," and to get the importance of the state work before the brotherhood. We plead with you, brethren, do your duty during November.

Topeka, Nov. 15. W. S. LOWE.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Western Washington Organized.

The Western Washington Missionary Society was organized at the convention held in Tacoma October 25, 26. About sixty Disciples from outside the city were present. The following officers were chosen: President, F. Walden, Seattle; first vice-president, W. A. Moore, Tacoma; second vice-president, C. H. Hilton, Ellensburg; third vice-president, A. D. Skaggs, Vancouver; secretary, O. W. McGaughey, Everett; corresponding secretary, R. E. Dunlap, Seattle; treasurer, N. E. Harmon, Chehalis. The next convention is to meet in Seattle in June.

The Home Missionary Society has already appropriated $400 toward the employment of an evangelist, and steps are being taken to employ a strong man to give all his time to this field. W. A. Moore.

Tacoma, Wash.

Changes.

Butler, Thomas D.—Austin, Chicago, to 164 North Van Buren street, Batavia, Ill.

Hodkinson, T. R.—Sloan Ia., to Palmyra, Ill.

Martin, Sumner T.—650 North Fair Oaks avenue, to 623 North Marengo avenue, Pasadena, Cal.

Mullady, John—McMecham, W. Va., to Rural Free Delivery 2, Claysville, Pa.

Pier, Lewis A.—Santa Clara, Cal., to Kailua, Hawaii, care Kona Orphanage, North Kona.

Sharpe, Edward O.—Carlinville, to Winchester, Ill.

Stevens, R. E.—Lakewood to Shiloh, O.

Todd, E. A.—Kansas City, Mo., to 167 Paynes avenue, North Tonawanda, N. Y.

Thompson, J. L.—Peru, Ind., to 210 South Main street, Decatur, Ill.

Ministerial Exchange.

H. H. Saunders, evangelist, can arrange for meetings, beginning with February, 1906. Address him at Noblesville, Ind.

L. D. Sprague can be secured as chorus leader and soloist at the close of the Kansas City campaign. Address him at California, Mo.

Wanted: A preacher to take charge of four churches near Owensboro, Ky., on the Louisville, Henderson and St. Louis Railroad. Fine opening for the right man. Salary, $600-$700. Send references and a stamped envelope for reply. Address R. H. Crossfield, Owensboro, Ky.

Charles W. Mahin, evangelist, has an open date for a meeting in January, 1906; can furnish best of recommendations; also singer, if desired. Address him at Angola, Ind.

F. M. O'Neal and wife wish engagements as song leaders in meetings during January and February. Address F. M. O'Neal, 842 West Florida street, Springfield, Mo.

Andrew P. Johnson desires to correspond with some church in the north or west. He has had 11 years' experience in pastoral and evangelical work. His address is Jackson Building, Nashville, Tenn.

Some Recent Comments on "The Holy Spirit."

I have just read the book at one sitting. I have read selections and single chapters from it before. To say that I enjoyed this morning's reading is to put it mildly. It is as fascinating as a romance, and I wish every member of the church would read it. * * * I wish I could have read such a book 25 years ago. It would have saved me from many mistakes. F. N. Calvin.

It will do a good deal toward deepening the spiritual life of the brotherhood. The theme has not been emphasized sufficiently among us, I fear; perhaps, because we preachers thought we did not know enough about it. I think, however, that the vital point in our ministry and in the work of the church is a recognition of the ministry of the Holy Spirit in our individual lives and the work of the kingdom of God. W. A. Fite.

We will do well to place this book among our religious neighbors. * * * No one can fail to recognize the strength of thought, the reverent spirit and the well-balanced judgment that pervades its every page. T. Henry Blenus.

YOUR EYES CAN BE CURED

Henry Lemoin, Fire Marshal, Grand Rapids, Mich., writes: "I want to express our gratitude of your wonderful success in treating the eyes of our daughter. You have left nothing undone to contribute to her happiness, contentment and complete restoration of her eyesight." At your own home, the

Madison Absorption Method

will do the same for you if your eyes are in any way troubling you. If you see spots or strings, **beware of delay**, for **delay means blindness.** Cross eyes straightened without the knife by a new method which never fails.

Write for my 80 page book on the eye which will be sent FREE. A postal will do—Write today.

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO

BEST HYMNS, NO. 3

Month's trial free. Returnable at our expense.

180 songs. Manilla cover, 10c. Limp cloth, 15c. Full cloth 20c. Evangelical Pub. Co., 20 Lakeside Bldg., Chicago.

SUBSCRIBERS' WANTS

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

LUMBER YARD.—Paying business, in growing town for sale to a brother cheap. W. B. Morris, 404 Locust Street, Vincennes, Ind.

WANTED—Party to take interest in established general mercantile business, also one for lumber and hardware. Bank of Paoli, Ind. Ter.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

WANTED—Investors to take stock in bank established. Will bring large returns on money invested. Guaranteed safe. Address Banker, care Christian-Evangelist, St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

DRUGGIST'S OPPORTUNITY.—We want a good live druggist to come here; have a nice building, clean stock. Will sell to the right party. The field is large and no competition 10 miles south, 10 miles west, 14 north and 5 east. 300 inhabitants; good country. Address Box 16, Cates, Ind.

As old as Adam. As new as Christ.
U may have it, at a very small price.

The Devil's Church

THE BOOK OF THE DAY

GOD-WORSHIP vs. MAN-WORSHIP

True Religion expounded; False Religions revealed in their true light. The Sin of Secrecy. 300 pages, 5x8 inches, well bound.

BY MAIL ONLY. NO AGENTS.

Paper Covers, .. 25 cents (postage 7 cents).
Cloth Covers, ...50 cents (postage 9 cents).

W. A. DOWNER, Publisher,
GLASSBORO, NEW JERSEY.

BEST

FOR ALL DEPARTMENTS OF CHURCH WORK
THE NEW EDITION OF
Church Hymns
and Gospel Songs

By the authors of the famous GOSPEL HYMNS,
Sankey, McGranahan & Stebbins.
Round or Shaped Notes, 25c. each, 30c. by mail
THE BIGLOW & MAIN CO., New York and Chicago.
Returnable Samples mailed to "earnest inquirers."

Our Holiday Books

Birds and Animals; or Child's Natural History.

Lives of Our Presidents.

Thrilling Stories by Sea and Land.

Recitations for Young Speakers; or Popular Program.

Games, Puzzles, Charades, and Other Home Amusements.

Trip Around the World with Captain Parker.

Wonderful Fairy Stories for Children.

The Sweetest Story Ever Told.

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each

Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.

Young People's Life of Christ.

Little Men and Women; or Boys and Girls of Many Lands.

Sunday School Speaker and Entertainer.

Wild Animals of the Jungle and Forest.

The American Speaker.

Wild Life Among the Red Men.

Stories About Famous Men and Women of Our Great Country.

List price, $1.00 **Our price, 50 cents,** postpaid

Send for descriptive circular.

CHRISTIAN PUBLISHING CO., - - 2712 Pine St., ST. LOUIS, MO

NEWS FROM MANY FIELDS

Southwest Missouri Notes.

The recent county convention in Lawrence county, held at Mt. Vernon, will mark a new era for the work in that part of our district. Horace Pearce, of that place, is the president for the coming year.——Joseph Gaylor, the district evangelist, is making the work of county conventions hum. In many counties enough money is being raised to sustain county evangelists.——S. W. Crutcher, the veteran, is doing a good work at Lamar. His hatred of the liquor business is deep grained and will be lifelong.——New pastors in these parts are as follows: W. E. Reavis, Webb City; Brother Sims, Carthage; F. F. Walters, Neosho; George L. Prewitt, Aurora. Welcome, brethren.

J. W. Baker, of South Joplin, has just closed a fine meeting at Duenweg, eight miles east of this city. That church is just a year old, yet they have a fine new building.

The writer was with Bro. D. W. Moore and the South Street Church, Springfield, for 11 days, with 9 added, making 37 additions from the time the union meetings started there some weeks ago. That is a splendid church, and Brother Moore is very much in the hearts of the people. Brother Moore comes with us today for a meeting in this, the First, Joplin. We started with great audiences yesterday, and 11 added. One main object with us this time is the spiritual culture of the hundreds received here the last two years. W. F. TURNER.

Joplin, Mo., Nov. 13.

* *

Illinois.

The little town of Woodhull, some twenty miles south of Rock Island, was the boyhood home of Oliver W. Stewart, ex-chairman of the national executive committee of the Prohibition party. The place is still pointed out where, my guide said, he used to come over to the lyceum exercises and down their best orators. The Christian Church was ready, at the proper time, to teach him the gospel, and so encourage him as to turn him into the ministry of the gospel and to be the leading advocate of his day in the temperance cause. Every Woodhull citizen seems proud of Oliver. Out from this church, never large or strong, came also the Roach boys. A. C. practically founded the churches at Wyoming and at Kewanee, and has held several successful pastorates in the state. His brother is a Christian business man of Kewanee and greatly aids the church. Mr. Hiller, a lawyer of no small ability, received his early training in this church. F. M. Burgess, whom the C. W. B. M. has recently made principal of the Southern Christian Institute at Edwards, Miss., grew up in the Woodhull church. Bro. T. J. Mansfield, a former trustee of Abingdon College, was the church's leading spirit. Since his removal and the death and removal of several other leaders, there is but little left to continue the very fruitful work of the past.

At Cambridge, also, the cause has been almost destroyed by removals and death. It was here that Bro. Fred E. Hagan, now our missionary in Tokio, Japan, obeyed the gospel. Here, also, Mrs. R. F. Thrapp, the pastor's talented wife, of Jacksonville, Ill., was raised. Both these and those mentioned of Woodhull, were all educated in Eureka College, in whose noble and useful lives the college greatly rejoices.

At Erie, the little church has faithfully labored for half a century. Sister C. C. Babcock has preached here about twelve years at different times. She is very highly respected for her work's sake. The church numbers about fifty members, with as many in the Sunday school, and about twelve in the Endeavor Society. Removals and the shadow of death have somewhat discouraged some of the faithful, but if the right minister can be secured, there is no apparent reason why the church can not be made strong in Erie. The building has been made almost new and modern recently, and nearly all indebtedness is paid.

At Tampico, also in Whiteside county, a church was organized about five years ago. They erected an elegant church, on which is a small indebtedness. There are only about twenty-five members, but they have about fifty in the Sunday school. They are looking for a preacher to labor for them half time at least. They are a most deserving people and a bright future seems to be before them. S. V. Williams, their last minister, did them fine service, and is much loved.

The little church at Fulton has a pleasant little house, and paid for. The church is young, but fairly vigorous, and many are making liberal sacrifices. Victor Johnson, a young and competent minister, of Clinton, Ia., preaches part time at Fulton. The brethren of the First District deserve much credit for planting and fostering the work here and at Tampico and other places in the district.

The work at Savanna was planted through the influence of the same district board. H. E. Monser held a meeting and gathered together some forty souls, who are worshiping in a third-story hall. If the samples I met represent the whole there is a fine nucleus for a good church. A house is the great want, and already attention is given to supply it. Bro. N. H. Robertson is preaching most acceptably to the church, while taking some work in Chicago University. This church now is in that stage of trial and anxiety through which almost all churches have passed.

This is the special mission of the Christian Endeavor Societies of Illinois, and a place in which many will feel a just pride in the years to come. Every society in the state should make a liberal offering to this work. It would not be difficult by planning a little to do it. It is needy, worthy and pleads for the help.

Thomson, for more than five years, has been the home and field of work of C. C. Carpenter. He and his noble little wife have wrought a great change in the spirituality and public enterprise of the church. The house of worship has been thoroughly repaired, a parsonage provided and the membership enlarged. Happy and prosperous are the people who faithfully cooperate with a wise and spiritual leader through a long pastorate.

Coleta organized a church November, 1839, which has ever been steadfast and has enjoyed, through all these years, a quiet, substantial prosperity. It is a country church, in a village of 150 people, but six miles to the railroad, and whose members are nearly all on farms. C. W. Marlow and his devoted wife have been serving the church most acceptably for about four years. Scattered as the 100 members are, they maintain a Sunday school, enrolling about 75, an Endeavor Society of 15 and an enthusiastic C. W. B. M. of 22. Brethren, a few samples like this spoil the apology so often heard that such auxiliaries are impossible in country churches. I think it is still true that "All things are possible to him that believeth." The C. W. B. M. made the pastor's wife a life member last year.

We are glad that Missouri failed to capture M. H. Cannon, of Lincoln.——Northern Illinois is rejoicing in acquiring W. F. Shaw, of Charleston, for the North Side Church, Chicago.——The marriage of B. H. Sealock to Miss Irene Ridgely, of Eureka, puts a full team in the work at Polo.——We are sorry to lose A. L. Ferguson from our state.——R. E. Thomas, an excellent minister, can be secured by some church wanting a minister; address Tuscola.——M. D. Sharpless, of Blandinsville, is also thinking of change.——A splendid class of young preachers is in Eureka College this fall. Churches in reach can get excellent service. J. G. WAGGONER.

Eureka, Ill.

* *

Southern California.

H. Elliott Ward has been employed by the Highland Park Church to labor for a time. This is where his untiring services have been rewarded in the institution of a new congregation and the building of a house of worship.

F. M. Dowling has secured an orange ranch at Covina, and located there. The Ontario Church has induced him to act as their minister. The result is the congregation is already anxious for a larger house. Brother Dowling's health continues to improve.

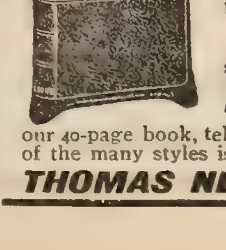
The church at Pasadena continues to be ably served by Sumner T. Martin. Recently he took time to enter Northern California, and hold a meeting at Napa, with good results.

Clark H. Marsh, of Illinois, has come to California to take work as a minister. He has supplied a number of pulpits, and will locate as pastor at Monrovia. The church at Monrovia is getting things in shape for a forward movement. They are just completing a very neat chapel, which will be dedicated some time in November.

A. K. Wright resigned some time ago, his work at Monrovia, and has been supplying pulpits under the direction of the evangelizing board. He is at present supplying at Bakersfield.

Things continue to move under Pastor

THE AMERICAN STANDARD
Revised Bible
is the Only Bible Used in The Bible Teachers' Training School (New York)



President W. W. White says: "We do this because we believe that it is the best English Version of the Bible published."

The American Standard is the Bible authorized by the American Committee of Revision after 29 years of continuous labor as the most perfect translation of the Bible ever produced, and gives the Scriptures in plain every-day English that everybody can understand.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c to $18.00, according to size and binding. ☞ We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, telling why the Bible was revised, how it was done, with sample pages, bindings, etc., of the many styles issued. Send your name on a postal card, **with the name of your bookseller.**

THOMAS NELSON & SONS, 37Y East 18th St., New York

[illegible] at San Bernardino. Their church has again been enlarged and in part newly furnished, and they are looking forward to a great meeting with Scoville and Smith in January. The Christian church in San Bernardino is the strongest congregation in the county. A new work is developing under Brother Wilhite at Rialto.

The church at Santa Paula has engaged J. P. Ralston as pastor. He and his wife have been enjoying a vacation in their old home in the mountains of Colorado.

A good man has recently gone home to his heavenly reward—Bro. A. H. Thomas, of Santa Ana, who, in the very truest sense has for years been a faithful elder in the Church of God, and who was also a member of the State Board of Evangelization.

Evangelist DeForest Austin and his singer, McVey, are expected in Southern California to conduct an evangelistic campaign under our sunny skies. They have a fine, large, new tent, and will be able to use it effectively in this splendid climate. Those desiring to use them may communicate with the secretary.

R. P. Shephard is president of the County Sunday School Union in Los Angeles county, and enjoys the reputation of being a well-informed Sunday school man, and also has the unique distinction of being called in from Pomona once a week to conduct a Sunday school teachers' union meeting, which is largely attended.

Singer J. Walter Wilson has decided to spend another season on the coast, and is ready to serve any church in his capacity as song leader for gospel meetings. His presence another year with us will continue to please our churches.

Clark H. Marsh has been assisting Carl L. Green in a meeting at Azusa.

The ministering of R. H. Bateman at Whittier continues to be greatly blessed. The congregation is growing and the church has been enlarged to nearly double its former seating capacity. It has also been refurnished. C. C. Chapman, of Fullerton, was master of ceremonies at the dedication.

J. F. Tout, of Ventura, has gone to the new country at Imperial, where he has assumed charge of the church.

J. R. Jolly, of Artesia, has been assisting the Hollywood church in a meeting. These special meetings have been under the direction of the young people of the congregation. Splendid results accompanied this work.

There are opportunities for good pastors to locate in Southern California just now. A number of pulpits are being temporarily supplied by Sunday preaching. These places can pay about $700 a year. This is only a modest living for a preacher and his wife. The secretary would be glad to correspond with any who may care to consider these fields. In writing please enclose stamp and credentials. Grant K. Lewis, Secretary.

Long Beach, Cal.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

* *

Kentucky Bible School Notes.

Rally Day for Home Missions: that is all that we know this month. We are endeavoring to reach every school in the state with a personal letter, bringing the workers into direct contact with each other concerning the mighty claims of this day.

Undoubtedly this is to be the largest observance of Rally Day that Kentucky has ever seen. We are expecting fully $2,000 on this day. All schools, strong and weak alike, are realizing that strength and inspiration come from caring for home missions. Many schools that can not give the full exercise, will at least take an offering, an intelligent offering, we call it.

Again, let us remind you that the offering must be sent promptly to Bro. B. L. Smith, Y. M. C. A. building, Cincinnati, O. He will return half of it to us, and this half will count on your apportionment for state Bible school work.

Louisville, Ky. Robert M. Hopkins.

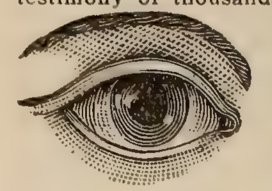
* *

North Carolina State Convention.

The convention of the North Carolina Christian Missionary Society met with the church at Lagrange, October 24-26. It was my first meeting with the brethren of the "Tar Heel" state, and I found them very cordial. The first day was C. W. B. M. day. About twenty auxiliaries were reported. The officers are: Mrs. J. B. Jones, president; Miss Kate Barnes, corresponding secretary; Mrs. H. Edmondson, recording secretary; Mrs. Calvin Woodward, treasurer, and three vice-presidents. Miss Alice Hines is state superintendent of the Young People's Department.

The president stated that reports of the year's work were very encouraging. Mrs. P. B. Hall read a paper on "The Universal Christ," and Mrs. H. H. Moore gave an address on "Mission Work Among Women." Mrs. Travis Hooker rendered some sweet solos, and Sister Ida Harrison, of Kentucky, gave at night an excellent address.

At night the convention moved to the Baptist meeting house, which is much larger than that of the Christian congregation, and the next day we moved to that house for the rest of the convention. This courtesy of the Baptist brethren was much appreciated.



Eye Glasses Not Necessary

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas have been sold, therefore it is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St., New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1920 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat, or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 203 N, 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

At the opening session of the North Carolina Christian Missionary Society, D. H. Petrie, minister at Lagrange, welcomed us. H. H. Moore, of Greenville, responded. E. A. Moye gave his address as president, and P. B. Hall, of Kinston, gave a thoughtful, well-prepared paper on "The Holy Spirit," which awakened an interesting discussion. He indicated three periods in the progress of the restoration movement. The first established doctrine; the second saved us from narrowness by organized missionary work; we are in the third, the emphasizing of the importance of the working and influence of the Holy Spirit.

I gave the address for the A. C. M. S. on "A Great Work," and in the afternoon A. B. Cunningham, of Washington, N. C.,

6000 Copies Praises to the Prince
In use in Pittsburg Campaign
This is the best up-to-date book on the market.
Four bindings. Send 25 cents for sample copy.

SPECIAL SONGS 192 Pages, by Gabriel, *revised and enlarged*, is our *new* book. Our lowest price is $14.00 per 100 copies.
SING HIS PRAISE 256 Pages. Our best seller to-day. Over 200,000 sold. Useful as a Church Hymnal.
OTHER BOOKS "Twentieth Century Songs," "Silver and Gold," "Gospel Call," Sacred Male Quartette Book, Concert Male Quartette Book, Anthem Books, etc.
COMMUNION SERVICES Both styles. Best of all on the market. Send for catalogue.
BAPTISMAL SUITS Two kinds, $12.50 and $7.00. Best Goodyear Rubber make.

HACKLEMAN MUSIC CO.
Majestic Bldg., Indianapolis, Ind.

Gloria in Excelsis
OUR NEW CHURCH HYMNAL
W. E. M. HACKLEMAN,
Editor-in-Chief
TWO EDITIONS.

Complete Edition—624 Pages, 814 Hymns and Songs.

Abridged Edition—400 Pages, 503 Hymns and Songs.

Responsive Readings by A. B. Philputt & D. R. Dungan, and Orders of Service by C. C. Rowlison **in both editions.**

This high-grade Hymnal is being adopted rapidly by the best churches—some taking the Complete, and others the Abridged Edition.

Send for sample pages and price lists to the owners,
Hackleman Music Co.

gave a strong paper on "The Model Church." He said: "It does not exist. While it is the aim of Disciples to restore the primitive church, they have failed in many respects. They have the only creed above criticism. The gospel alone must be our foundation."

Howard T. Cree gave an address on "Church Extension," making a strong plea for the sermon. At night, H. B. Atkins, of Richmond, Va., gave the address on "Foreign Missions." Thursday was largely given over to business. The corresponding secretary, J. B. Jones, made his report. Special effort was concentrated on Rocky Mount and Macclesfield, where new congregations were organized. About 1,000 members were added in all the state, and about $1,200 were raised for state work. R. A. Smith has been state evangelist.

Atlantic Christian College had a session. On motion of Pres. J. J. Harper, of the college, the trustees of the institution were authorized to issue bonds for a sum not exceeding $200,000, and the name was changed to Atlantic Christian College, Incorporated.

A. B. Cunningham made the address at night on "Christian Benevolence." The convention goes next year to Dunn. The officers, who were re-elected, are: E. A. Moye, president; C. W. Howard, vice-president; J. B. Jones, Wilson, N. C., corresponding secretary; L. O. Moseby, recording secretary, and H. E. Moseby, treasurer. The convention was a good one, and Brother Jones writes me they will do a large work this year. Most of the churches are in the eastern part of the state.

A district convention, planned to be held here October 27, 28, was not formally called to order, on account of lack of delegates, though some sessions were held, and the secretary, Brother Woolf, of Rural Hall, reported the churches in this section, and there are about eighteen. We hope to stir up this end of the state. About one hundred have been added at Spray by B. T. Bitting and J. R. Glenn. We can not secure Brother Yeuell for our meeting until May, 1906. We expect to have a short meeting this month. Four have been added here by letter in October, five, including the preacher, who brought his letter. We took an offering for church extension in September, and for state missions in October. The Sunday school will observe Boys' and Girls' Rally Day for America, as every live Sunday school should.

Lagrange is in a cotton section. A new sight to me was a mule, a cart, a bale of cotton, and a negro perched on it.

Well, the people here believe they have a great state. The president, on his tour, told us so. We believe it is so. We want to make it better. J. A. Hopkins.

Winston-Salem, N. C.

* * *

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists.

Take Hall's Family Pills for constipation.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers**, Notre Dame, Ind., for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neigaborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again.

MRS. M. SUMMERS. BOX 183. NOTRE DAME, IND., U. S. A.

Missouri State Mission Notes.

One of the darkest days in the history of Missouri missions was the first Lord's day in this month. We had been preparing for that day for four months; for two months the labor of preparation had been incessant. Then came that awful day, with its rain and storm and mud.

However, the gleams of light are coming from every part of the state. The faithful ministers are sending us word that they will take the offering at the first good day; some have already done so, and the reports, where the conditions were at all favorable, are very fine. It is such as these faithful ones that make successful mission work a possibility. We hope that every preacher in the state will remember that no other collection has the right of way until this one has been attended to.

Your secretary is confined for a few days with an attack of malarial fever. It is hard to be submissive and keep still just when the work needs us most.

T. A. Abbott, Cor. Sec.
311 Century Building, Kansas City, Mo.

* * *

C. W. B. M. in Missouri.

Mrs. Q. T. Hall, manager of First district, reports a new auxiliary of 30 members at Granville. The officers are Mrs. Rebecca Austin, Mrs. W. T. Gilmore, Mrs. James Evans and Mrs. Ed. Delaney.

Mrs. J. L. Moore reports new auxiliaries at Clark; officers, Miss Sallie Robertson, Mrs. George Hulen and Miss Dora Mare; also at Cairo; officers, Miss Etta Richmond, Miss Sophia Boucher, and Mrs. O. A. Wright. Both of these are in Randolph county. She organized, also, an auxiliary at Brunswick; officers, Mrs. Lou Plunkett, Mrs. Ella Merrill, Mrs. Alameda Williamson, and Mrs. George W. Cunningham.

A young ladies' mission circle has been organized at Memphis, with eight members; officers, Miss Mary Davis, Miss Myra Guinn, Miss Nellie Struble and Miss Dallie Pulliam.

We are happy to welcome all these into our state family of workers and pray that we may help them as much as they will help us.

Are you preparing for C. W. B. M. day? The exercises sent out by the national secretary are splendid. Send for envelopes to receive the offering. The pictorial sketch is very good and will arrest the attention of many. The membership cards will probably find members who hesitate to speak when the appeal for new members is made. Make December 3 a great day.

Mrs. L. G. Bantz.

* * *

Baby's Food

can always be uniform if you use Borden's Eagle Brand Condensed Milk. The original. Especially prepared as an infant food. Send for Baby's Diary, a valuable booklet for mothers. 108 Hudson Street, New York.

HOLIDAY BOOKS

Send for our Christmas Catalogue describing choice books at lowest prices.

THE PILGRIM PRESS
175 Wabash Ave. Chicago

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2305 CHERRY ST., KANSAS CITY, MO.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to The Christian-Evangelist.

Washington, Pa., Nov. 20.—A great meeting at the First Church; immense audiences; eighty-five additions in the three weeks. We continue; O. P. Spiegel, Birmingham, Ala., evangelist.—E. A. Cole, pastor.

Special to The Christian-Evangelist.

Charleroi, Pa., Nov 20.—Sixty-three additions in the meeting with Clarence Mitchell—46 baptisms; 22 in the last two days. This is the largest number of additions in any one meeting ever secured by any church in the town.—H. G. Connell, minister.

Special to The Christian-Evangelist.

Pittsburg, Pa., Nov. 19.—At the First Christian Church, Allegheny, twenty-two added today. We crossed the two hundred mark. We continue. Chas. R. Scoville is the evangelist. We look for a great victory.—Wallace Tharp.

Special to The Christian-Evangelist.

New Castle, Pa., Nov. 20.—Crayton S. Brooks and De Loss Smith are preaching and singing to packed houses and hundreds are turned away. Ten added Sunday, 13 Saturday night; total, 92. Close next Sunday.—W. L. Fisher.

Special to The Christian-Evangelist.

Canton, O., Nov. 19.—Twenty additions today; five hundred and twenty-six to date. We are continuing; there are great crowds.—Welshimer and Kendall.

Special to The Christian-Evangelist.

Lexington, Ky., Nov. 20.—Eighteen yesterday; 226 in twenty-nine days. Good work has been done by professors and students of the Bible College. Mark Collis has the church aroused to soul-winning. Bishop Burton is doing all he can to keep Episcopalians from baptism. In three hours of discussion with the evangelists in private, however, he admitted that there were no Scriptural examples or precepts for infant baptism. Continuing.—James Small.

ALABAMA.

Mobile, Nov. 13.—One accession by confession on Nov. 5; 2 by confession and 2 by letter on Nov. 12.—James H. Robinson.

ARKANSAS.

Hope, Nov. 13.—The Wednesday night meeting was a blessed one. Sixty present. Five additions—4 confessions (one from the Methodists), one reclaimed. Four confessions yesterday. Much interest aroused.—Percy G. Cross.

COLORADO.

Pueblo, Nov. 16.—One baptism last night, and 1 confession; will baptize again next Sunday.—J. A. Shoptaugh.

ILLINOIS.

Pekin, Nov. 13.—A three and a half weeks' meeting with the Bethel Church, near Emden, Ill., closed Nov. 1, with 3 additions, by baptism and otherwise. Two baptisms at Pekin recently, not reported.—J. A. Barnett.

Carbondale.—A meeting is in progress with the "Martin family" in charge. Thirty-five have already been added. The university, the high school and the Y. M. C. A. have each given the Martin family special invitations and great crowds. A. M. Growden is happy over the present and prospective gain.

Farmer City, Nov. 7.—Two confessions last Lord's day, making 5 since last report. Two by letter, one reclaimed.—A. Immanuel Zeller.

Clinton, Nov. 16.—Meeting two weeks old; 10 additions. E. A. Gilliland, minister, H. K. Shields, singing evangelist.—Edw. Allyn.

Mt. Auburn, Nov. 16.—My next meeting will be at Oswego, Kan. I begin there Dec. 3. My time is all taken till Feb 1, 1906.—V. E. Ridenour, singer.

Sterling, Nov. 13.—Two additions yesterday—one by statement, one from the Congregationalists.—J. W. Johnson.

New Douglas, Nov. 17.—Closed a short meeting, with 3 confessions.—C. Monroe.

Ludlow, Nov. 16.—One confession and baptism since last report. Our offering for state missions was $11; last year it was only $1.—Lew D. Hill, minister.

Springerton, Nov. 19.—Meeting 12 days old; 10 baptisms; great interest, good congregation. Increased offering for state missions.—W. S. Mesnard.

INDIANA.

Warsaw, Nov. 13.—Two added by letter yesterday.—Marshall G. Long, minister.

Portland, Nov. 14.—We began a meeting with home forces Nov. 12; 8 additions; fine interest, and audiences increasing each evening.—C. H. Trout.

Plainfield, Nov. 17.—Closed a short meeting here, resulting in 9 additions, 8 being confessions.—I. N. Grisso.

INDIAN TERRITORY.

Tulsa, Nov. 13.—One addition at prayer meeting last week, and 2 more yesterday.—Randolph Cook.

IOWA.

Fairfield, Nov. 13.—Meetings opened Sunday. Sixteen additions during the day. Deep interest. House crowded. Hamilton and Easton evangelists.—H. C. Littleton, pastor.

Iowa City, Nov. 16.—We have had 5 additions recently; students in the university.—Percy Leach.

Marshalltown.—The church of Christ at Marshalltown has closed one of the greatest meetings of its history, resulting in 17 additions—9 by obedience and 8 by letter or statement. E. Van Horn served as evangelist. The number of accessions by no means registers the power and effect of the work. Our membership has been aroused to greater effort, and we are expecting great after-results from the meeting.—C. B. Van Law, chairman church board.

Des Moines, Nov 11.—At Grant Park Church during September one addition from the Methodists. On the first Sunday in October we began a successful meeting with J. M. Hoffman as evangelist. There were eleven additions—three from the M. E.'s, one from the Christian Connection, one by statement and the remainder by confession and baptism. Over six hundred dollars was raised during the meeting for seating and improvements. We had nearly one hundred dollars on hand in the bank. The C. E. society had undertaken to put in the furnace. This they have already let the contract for and work will be begun on it at once. The contract for the seats was let this week. We feel greatly encouraged with the work. When I took the work there one year ago the first of last February, Grant Park was a mission church. The following September it assumed all its financial obligations, and on the first anniversary of our ministry it was cleared of all indebtedness. All this notwithstanding I, as the minister, have been carrying full work as a student in Drake University since before beginning the work there. Bro. B. R. Astley, one of our members, recently started a Sunday school at Avon, a little town about four miles south of the city, conducting it in the afternoon. Later he began to try to preach to them each alternate Sunday night. The people soon began to confess Christ. The interest grew into a meeting and his last report was twenty-one baptized, three reclaimed and more confessions. We have no church at this place. His meeting continues. This meeting promises to build up a church and develop a preacher.—R. Tibbs Maxey, minister.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

KANSAS.

Carneiro, Nov. 13.—We commenced our revival yesterday; good interest.—Geo. M. Reed, evangelist.

North Topeka, Nov. 14.—Two accessions by statement. All lines of work have taken on new life since our meeting. The attendance at all the services has increased very perceptibly.—F. H. Bentley, pastor.

Moundridge, Nov. 13.—Three additions at Burrton yesterday.—Otto Shirley.

Cherryvale, Nov. 13.—There were 8 accessions at Arkansas City. C. A. Shive is the much loved pastor. I am now in a meeting at Cherryvale.—J. M. Lowe.

Pleasanton, Nov. 17.—I began a meeting with R. A. Odenweller, pastor, Nov. 11; 9 added to date. All departments of the work are in fine condition. The meeting continues.—O. A. Ishmael.

Kansas City, Nov. 13.—Yesterday was another great day with the North Side Church. Our pastor, Bro. C. P. Smith, preached, and there were 10 valuable accessions to the church—Methodists, Presbyterians and Episcopalians each contributed 1; 5 were received by statement; 1 was reclaimed, and 1, a man of fifty years, made the good confession, making a total of 25 since our meeting opened two weeks ago. The majority of these are men and women, heads of families, who will be of great strength to the church. L. L. Carpenter, who has been assisting in the meeting, and who was called to western Nebraska to dedicate a house of worship, returned today, and will preach each evening during the present week.—J. T. M.

Winfield.—The Northcutt-Bentley meeting of 27 days has closed. It was the greatest meeting the church has experienced in years. Fourteen months were spent in planning and preparing for it. Ninety-seven were added—51 being by confession and baptism, 23 restored, 12 by letter, 7 from Methodist Episcopal, 4 from Baptist churches. The Winfield church is in better shape than for many years, and a new house of worship is a possibility in the next year or two.—Albert Nichols.

Burlington, Nov. 16.—I have just closed a short meeting with W. I. Thomas. There were 6 additions, 5 being by primary obedience. The church has changed preachers too often here, and as a consequence it is not in the best condition. Brother Thomas has been here but a short time, but is already accomplishing much. I sing at Vinton, Ia., beginning Nov. 26.—Charles E. McVay, song evangelist.

KENTUCKY.

Latonia.—Sixteen additions in first four days of our meeting.—H. C. Runyan.

Elmville, Nov. 13.—The 2 weeks' meeting

20,000 CHURCHES
(OUR experience is at your service.)
Lighted by the FRINK System of Patent Reflectors. Send dimensions for Estimate. OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil.
I. P. FRINK, 551 Pearl St., NEW YORK.

at Oakland Church closed last night with 19 additions—12 by baptism, 4 reclaimed and 3 from the Baptists. Our pastor, H. B. Gwinn did the preaching. Brother Gwinn's wife conducted the song service. This meeting has greatly benefited the church.—S. O. Wigginton.

Clintonville.—E. J. Willis, Carlisle, assisted in a two weeks' meeting; excellent influences; 2 reclaimed.—E. J. Fenstermacher.

MISSOURI.

Windsor, Nov. 13.—Four additions yesterday.—W. A. Fife.

Kansas City, Nov. 14.—Brother McLellan and I are in a good meeting at the First Church, with Brother Richardson; 48 added to date.—L. D. Sprague..

Verona, Nov. 15.—We began a meeting a few days ago. One addition to date.—J. P. Haner.

Higdon, Nov. 13.—One addition at White Water yesterday.—I. B. Dodson.

Kansas City, Nov. 14.—We closed a three weeks' meeting at the Forrest Avenue Church on Sunday evening, with 21 additions—11 by confession, 8 by letter, 1 from the Congregationalists and 1 from the Methodists. Our meeting was held by home forces and resulted in great good to the church. We raised $800 at our Sunday morning service, to be applied on the church debt. The brethren are encouraged, and the church seems to be entering on a new era of growth and prosperity.—H. M. Barnett.

Kansas City, Nov. 14.—In our city campaign for Christ I held a three weeks' meeting with home forces at Budd Park Church. Closed Nov. 12 with 24 additions. Have had 29 in all since taking the work here, Sept. 1.—B. L. Wray, pastor.

Sturgis, Nov. 15.—J. D. Greer, of Laddonia, is with me in a good meeting; 10 confessions in 8 days.—W. D. McCulley. pastor.

Grant City, Nov. 13.—One confession and two baptized last night. Raised three times as much for Missouri missions as in preceding years.—W. L. Harris, minister.

St. Louis, Nov. 16.—Recent brief meeting, S. R. Maxwel, city evangelist, preaching. Eleven additions—7 by baptism, 4 by statement. Five additions since the meeting—2 by baptism, 3 by statement.—G. E. Ireland.

Carrollton, Nov. 15.—We closed a meeting at Milan, Nov. 12. Seven added—5 by confession, 1 reclaimed and 1 by letter. J. W. Jennings led the song service. We are now in a meeting at Linneus. Miss Lula Gilliland is leading our song service. We hope for a good meeting.—J. J. Limerick.

Gallatin, Nov. 16.—R. A. Omer and G. A. Butler have been in a meeting 11 days, with 19 additions. Great audiences. We continue.—C. W. Comstock.

Buffalo, Nov. 13.—Our work is moving along well in our new field. We have the building of a parsonage on hand which will soon be completed. We have organized a prayer meeting and ladies' aid society, both of which are doing a good work.—J. Q. Biggs.

Holden, Nov. 15.—W. A. Fite, of Windsor, assisted me in a meeting. We closed Nov. 12 with 15 added, 11 by confession. The weather was unfavorable.—Geo. E. Dew.

Joplin, Nov. 16.—I began a meeting at Duenweg (an agricultural and mining town six miles east of here) Oct. 23, preached over two Lord's days, closing Nov. 10. Weather was very bad. Had 30 additions—18 confessions, 4 from the denominations, and 8 reclaimed. This church is only one year old; it has an excellent new house of worship worth $2,000 and a splendid working congregation of 109 members. At the close of the meeting we burned every obligation against the property except a $500 note to Church Extension, which is fully provided for and will all be paid within a year. Simpson Ely will preach for them half time next year.—J. W. Baker.

Brunswick, Nov. 18.—We have been in a meeting at Orrick, assisted by W. J. De Lane, which resulted in 24 additions—23 confessions, 1 by statement. I preach at Orrick one Sunday each month.—E. G. Merrill.

West Plains, Nov. 16.—Meeting closed Nov. 15—2 by confession 2 by letter. Five last report—4 baptisms, 1 from the Baptists, 4 by statement. Two household baptisms. L. Z. Burr is leading the forces onward to greater things.—B. E. Youtz, evangelist.

New London, Nov. 17.—I closed a two weeks' meeting at Mt. Zion Nov. 14 with 10 additions—9 baptisms and 1 by letter. C. A. Baird is pastor.—E. M. Richmond.

Barry, Nov. 17.—I am in a meeting with Robert C. Davis, of Kansas City. The meeting is 12 days old with 10 confessions. We continue. My next meeting will be with J. D. Greer, at Laddonia.—Simpson Ely.

Poplar Bluff.—I spent Nov. 12 with the congregation. Two added.—E. J. Fenstermacher.

Mexico, Nov. 17.—Twenty days; 50 added. Meeting continues. Kokendoffer minister and Fenstermacher evangelist.

Dayton, Nov. 15.—I closed a meeting of eight days tonight with 18 additions, 9 by baptism.—R. A. Thompson.

Chillicothe, Nov. 13.—Our meeting closed last night. Brother Wagner, pastor at Shelbyville, led our singing. We had seventeen additions. The attendance was uniformly large, but the large ingathering of last May caused us not to expect many additions this time. The church is at peace and at work.—James Norvel Crutcher.

Gallatin, Nov. 16.—I am now in the second week of meeting; 20 additions to date. C. M. Comstock is the minister. Church is in fine working order.—Omer and Butler, evangelists.

NEBRASKA.

Clay Center, Nov. 14.—I closed my meeting at Aurora, where Bro. E. von Forell ministers, Nov. 12, with 34 additions; 12 last day. Nearly all these were adults. Brother Forell came to Aurora five years ago and found a discouraged band of 55 members, and has labored and sacrificed, until today there is a membership of over 200 active Christians.—A. G. Smith.

OHIO.

Akron, Nov. 13.—Revival services began yesterday at the First Church. There were 9 additions—6 by confession and 3 by letter. The outlook is favorable. Geo. Darsie will do the preaching and Leonard Daugherty will have charge of the music.—William Spanton.

Athens, Nov. 13.—During October, 15 were added to the church. There were 326 present at the Sunday school rally yesterday and $22.26 collection. Professor Trendley and Miss Faris, both of the college faculty, are most helpful in the work. Miss Faris is superintendent of the primary department and had 126 present. We began our revival Sunday, with large audiences. —T. L. Lowe, minister.

Orrville, Nov. 17.—Closed a meeting at Blachleyville, Nov. 16, with 13 confessions. —A. E. Meyer, evangelist.

$4 a Day Sure Learn the art of [illegible] and get [illegible]. We furnish work in your locality and teach you free. One agent earned over $[illegible] in [illegible] months; another $[illegible] in [illegible] days; another $[illegible] in [illegible] days; another $[illegible] in a month. Many earn over $150 per month. Evenings and spare time will do for a start. HOLZAPFEL, Main St., Cleona, Pa.

MUSIC FOR CHRISTMAS

Santa Claus' Victory

New Cantata. Gabriel. Fine. 30 cents.

The Christmas Star

New Concert Exercise. Fillmore. Beautiful. 5 cents.

Bargain Sale. Five samples of good Christmas Concert Exercises mailed for 12 cents in stamps.

Christmas Catalogue of every thing, including solos, duets, trios, quartets, anthems, and bargain offers, mailed free.

FILLMORE MUSIC HOUSE

528 Elm Street, Cincinnati, O.
41-43 Bible House, New York

OKLAHOMA.

Chandler, Nov. 18.—Thirteen additions since last week's report. This makes 72 since April 1.—J. E. Dinger, minister.

Oklahoma City, Nov. 15.—Two additions last night; 10 last Sunday; 168 since I began here September 1, 1904.—Sherman B. Moore.

PENNSYLVANIA.

Ellwood City, Nov. 13.—Closed a good week's work, with the attendance increasing. Two additions by confession and baptism.—Ferd F. Schultz.

PRINCE EDWARD ISLAND.

Charlottetown, Nov. 12.—Two additions —one by confession and baptism and one by letter—at the Central Church.—Robert Pegrum, minister.

TENNESSEE.

Jellico, Nov. 13.—Five additions since last report—3 by letter and statement and 2 confessions. We begin a meeting with home forces Nov. 14.—Wren J. Grinstead, minister.

TEXAS.

Tyler.—Sixty-nine additions during my meeting here. Two additions at Jonesboro, Ark.—J. T. Lockhart.

WASHINGTON.

Pullman, Oct. 19.—There have been thirty additions since June—two by baptism, one from M. E. Church, and the remainder by letter. We are installing a steam heating plant at an expense of $1,250; also painting the new church. A. E. Corey, returned missionary from China, will begin a meeting with us about Nov. 15. We are in the midst of a still-hunt campaign to outlaw the saloon in December.—Ralph C. Sargent, pastor.

WEST VIRGINIA.

Parkersburg, Nov. 13.—Five confessions last night at our regular service; all adults but one. Herbert Yeuell will begin a month's services with us Nov. 22.—G. F. Assiter.

WISCONSIN.

Grand Rapids, Nov. 13.—Clinton R. Sealock is assisting as singer in our meeting with home forces. Six added yesterday; meetings continue.—Chas. W. Dean, minister.

XMAS GIFTS, 25c TO $10,000.00 Make selections from the largest assortment of the finest and best in America. *This you can do, and right in your own home.—How?* Fill in the attached coupon and mail it to us for our new 338-Page Catalogue Free With over 6,000 illustrations of diamonds, watches, gold and silver jewelry and novelties, silver, china and glass tablewares and toilet articles, leather goods, umbrellas, canes music boxes, clocks, and bric-a-brac, of things beautiful, useful and lasting, appropriate and desirable.

Name

Address

....C. E.

MERMOD, JACCARD & KING, JEWELRY CO. Broadway, Cor. Locust, St. Louis, Mo.

Sunday-School.

December 3, 1905.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.—Neh. 4:7-20.

We have already had the story of Nehemiah, at the Persian court, mourning over the disgrace and reproach which still lay upon Jerusalem in spite of the partial return from the captivity and the rebuilding of the temple; of his prayer of confession for his own sins and those of his people, that the cause of Israel's low estate might be removed; and of his petition to the king of Persia, whose cupbearer he was, that he might be allowed to lead an expedition with the avowed purpose of rebuilding the walls of Jerusalem. A few years before, a king of Persia had apparently feared that even the rebuilding of the temple might be a preparation for revolt, but now the reconstruction of even the wall and the stronghold is permitted and assisted (Neh. 2:8).

Nehemiah set out on his journey, in the year 445 B. C., with letters of introduction and commendation from the king and with a military escort. Either Nehemiah had not shared Ezra's shame in asking for an escort (compare Ezra 8:22), or the troops had been furnished without request. The city was duly reached. Conditions were found to be quite as bad as they had been represented. A tour of inspection made by night around the walls and battlements of the city, showed the utter helplessness of the place. The walls were fallen, the gates burned, the ways choked with debris. Nehemiah did not at once reveal his commission. When he had formed his own plans for the reconstruction, he laid the whole matter before the chief men, told them of his mission, that he was God-guided and king-sent to roll away the reproach of Jerusalem by rebuilding her walls, and called on them to support him in the work.

The response of the good people of Jerusalem in furtherance of the plan was not more prompt than the response of certain jealous and mischief-making fellows in opposition to it. Chief of them was Sanballat, the Horonite, of evil fame, whose name has passed into a synonym of meddlesome and malicious obstruction of good works. The work was thoroughly planned and each family or class was made responsible for a certain part of it. The apportionment is given in chapter 3.

The story of the building of the wall is a story of the overcoming of various sorts of opposition. There was first the opposition of mockery and contempt (2:19; 4:2, 3). Then the opposition of secret and of open violence and the threat of violence (4:7, 8). Then the opposition of treacherous and simulated friendship (6:2). Then the opposition of scandal and evil reports (6:10-13).

The faithfulness of the people in spite of these difficulties and their watchfulness against the enemy while carrying on the work are the chief themes of the lesson. There was the weapon in one hand and the tool in the other. There was industry and war. There was trust in God's protecting power and a keen readiness to protect self so far as possible. "We made our prayer to God and set a watch against them day and night"—an excellent text for a sermon or an exhortation on prayer and watchfulness. It suggests the wise and pious maxim: "Trust in God and keep your **powder dry.**"

And so, by faith and work and watching, the wall was built. It was finished in fifty-two days (6:15). The reproach of Jerusalem in the eyes of its pagan or half-pagan neighbors was removed. The special work for which Nehemiah had come was done. It remained to bring about a further restoration, and for that Ezra again comes into the foreground.

Midweek Prayer Meeting.

By W. F Richardson.

November 29, 1905.

THE GRACE OF RECEIVING.—Luke 17:12-19.

1. *The Conscious Need.* These ten men felt keenly their condition as lepers. They were outcasts from human society, shunned by their own families, and regarded as the objects of divine anger. Their malady was looked upon as incurable, unless by the direct act of God (2 Kings 5:7). They could not deceive themselves as to their condition, as do thousands of the victims of sin, whose spiritual uncleanness seems to them a matter of indifference. We need to thunder into the ears of the lost the words of the Holy Spirit. "The soul that sinneth, it shall die!" To make men realize their need of salvation is the first step in evangelism; and when they are ready to cry out, "What must we do to be saved?" it will be a simple thing to direct them in the way of life. See Acts 2:36-41.

2. *The Earnest Prayer.* "Jesus, Master, have mercy on us!" Doubtless these lepers had heard the story of the Savior's wonderful works, in healing those who came to him for help; and they were now emboldened to bring their wretched bodies to him, that he might give them relief. They make no plea of their own desert, but cast themselves upon his mercy. So may the sinner throw himself upon the love and compassion of the Lord Jesus Christ, who was known on earth as the friend of sinners. No plea of moral excellence will avail, for all have sinned, and come short of the glory of God (Rom. 3:9-12, 23). The gospel is for sinners, and our very need becomes an appeal to the heart of the Savior (Luke 5:30-32).

3. *The Gracious Answer.* "Go, shew yourselves unto the priests," said the Savior. They might have stopped to cavil at his words, for no leper was fit to present himself before the sanctuary until he was healed, and then he was to bring an offering and subject himself to the examination of the priest, and, after certain ceremonies of purification, be declared clean, and restored fully to the privileges of home and society (Lev. 14). Why should they start for the priest's inspection while the leprosy was still in their flesh? Could walking to Jerusalem cure them? So do men often stumble at the words of Jesus and his apostles, and hesitate to be baptized, because they can not see how that can bring them the salvation they seek. Yet his promise is specific, that the penitent believer shall find pardon in this act of obedience (Mark 16:15, 16; Acts 2:38; Acts 22:16). Naaman found it worth while to obey the command of the Lord, given through his prophet, and every soul that has taken Jesus at his word, and obeyed his command to be baptized, has gone on his way rejoicing.

4. *The One Grateful Heart.* The ten lepers obeyed the command of Jesus, and as they went on their way they were healed. But only one of them, and he a Samaritan, felt deeply enough his obligation to Jesus to turn back and thank him before pursuing his journey to Jerusalem. The great fact of his healing was accomplished by the word of Christ, and the formal showing of himself to the priest, for the ceremonies that would admit him again to the society of men, could well wait till he had poured out his heart to his deliverer. The other nine were so intent upon securing the coveted results of their healing in the legal certificate of the priest, that they hastened on, careless of thanking their deliverer. Are there not many who, in these days, are content with church membership, and the complacent satisfaction of knowing that they are enrolled upon its records and who rarely thank the Lord Jesus for his mercy and love that have secured their pardon, and his precious blood, that has washed their sins away? Salvation is to them a matter of security from evils which they have come to fear, rather than a craving of that full and wholesome life which the redeemed may share with the Son of God. When we realize the fullness of the divine purpose, to give us such abundant life as to make us partakers of the divine nature, then will we seek that close approach to the Lord Jesus Christ that will enable him to impart his blessed life to us. Only so can we learn truly the grace of receiving.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All The More.

You can not treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant, and will stand much abuse and ill-treatment before it "balks," but when it does, you had better go slow with it, and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water, and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach; in fact, you will forget all about having a stomach, just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way, because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much-needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine as of them. In fact, physicians are prescribing them all over the land, and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

BIBLE COLLEGE AT HOME.

If you cannot go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton Pres. Christian College, Oskaloosa, Iowa.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

December 3, 1905.

OUR ONE EXCUSE.—Rom. 14:1-12.

For the Leader.

This meeting might be called a pledge meeting. The thought is the keeping of the pledge, with the emphasis upon the one excuse, or, as it is better given in the pledge, "reason," if we do not do all the things promised in the pledge. This is the time for the consecration meeting. We, then, could not have a better topic for a consecration meeting than one that considers our solemn promise to walk before the Lord in an active Christian service. We are also judged by our fellows for the degree of faithfulness we show in keeping this promise. Sometimes this judgment is very harsh. That is, the judgment we pass upon others. Where could be found a more appropriate place for such a consideration as this than an Endeavor meeting? Then, there are two sides to this matter of passing judgment: We pass upon our fellows, but, in turn, they pass upon us. It might be well when we are passing upon some one else to stop long enough to think that some one else is passing upon us. It will at least incline us toward more charity.

For the Members.

1. It is a good rule to adopt—that one with which we are all familiar—that all the promises and commands of God are conditional. This holds good as a general rule. If our pledge had no conditions, it might be charged that it was not according to the divine plan, that it was contrary to our natures and abilities. It would make us promise without any condition to do many definite things without a single slip or omission. For even the gospel plan provides for mistakes, for slips, for occasional falling in the weakness of the flesh, in the instruction of Jesus to pray the Father in his name, and in the statement that we have in him an advocate with the Father. For what? To intercede for us when we go wrong.

2. Now the Endeavor pledge has one condition for us: "Unless hindered by some reason I can conscientiously give to my Lord and Master." This is all the condition. Is it enough? It would seem so, for a reason that one would be willing to take before the Savior must be sufficient to gain our consent. It is a proof of sincerity, if one who is trying to live a Christian life would say from his heart, "I am willing to take this before my Lord and Master." This is enough. Is it too much? There are those who seem to think the pledge exacts too much. They say it can not be kept, or that it is so close that it is not likely to be kept. To say this is to confuse one's ideal with the weakness of the flesh of the one who is trying to live up to it. When we cut garments we allow for the seams. If an ideal is something to be attained, it must be higher than the one adopting it. Else what point would there be to using it at all? Our excuse is not too much.

3. The one reason one can have, then, in the Endeavor Society for not taking part, or for not complying, upon some particular occasion, with some detail of the pledge, is to be one we could give to Jesus. That is the statement that takes the measure of the spiritual height of Christian Endeavor. It makes Jesus the model. It makes him the ideal. Could it do less and free itself from the criticism that it was not really a Christian Endeavor Society? If it were satisfied with less than Jesus as a model, then it would be less than a Christian endeavor that the society was making. Anything less is too little; anything more is too much. If we trust in Jesus, we must make him our model. If we take upon us his name, we must put him on in the fullness of his life. It is not a question whether we will be able at all times to keep the letter of this promise. But it is a question whether we are going to try. If I undertake less, my heart is divided. I am not, therefore, a consistent follower of Jesus. I must fail. If I undertake to follow him fully, and fail, he will forgive me, and will help me, and the true fellow Endeavorer will help me to get up and to do better the next time.

4. The one business of a Christian Endeavorer is to look well to his own ways. My time will be pretty well taken up if I give my attention to seeing that my ways are directed in all things by him. What sort of life am I in when I turn myself into a sentinel for God! Does he need my services? Can he not get on in the world without my criticisms of his children? Surely he can. The great thing for me to consider is with respect to my own steps. If I consider at all my brother's efforts at keeping his pledge, it must be in some official capacity in the society. When I do this, it will be as a member of the lookout committee, or as one of the prayer meeting committee. It will not be done as a critic. But it will be done as a tender ministry. The love of Jesus will be in my heart. It will be quite a different thing when I go about it in this way. Instead of being resented, it will be welcomed. Why should there ever be any question as to this? We can not be judges of one another. We are compassed about by limitations. We can not, or at least we do not, know for what reason one of our society should fail in some particular, and hence we can not become harsh judges. But let us be careful that we do not take up quarters behind this, and thus try to excuse a life that really does not aim at the highest.

Quiet Hour Thought.

Have I tried to so live in my society that my one excuse is the one that my pledge allows me?

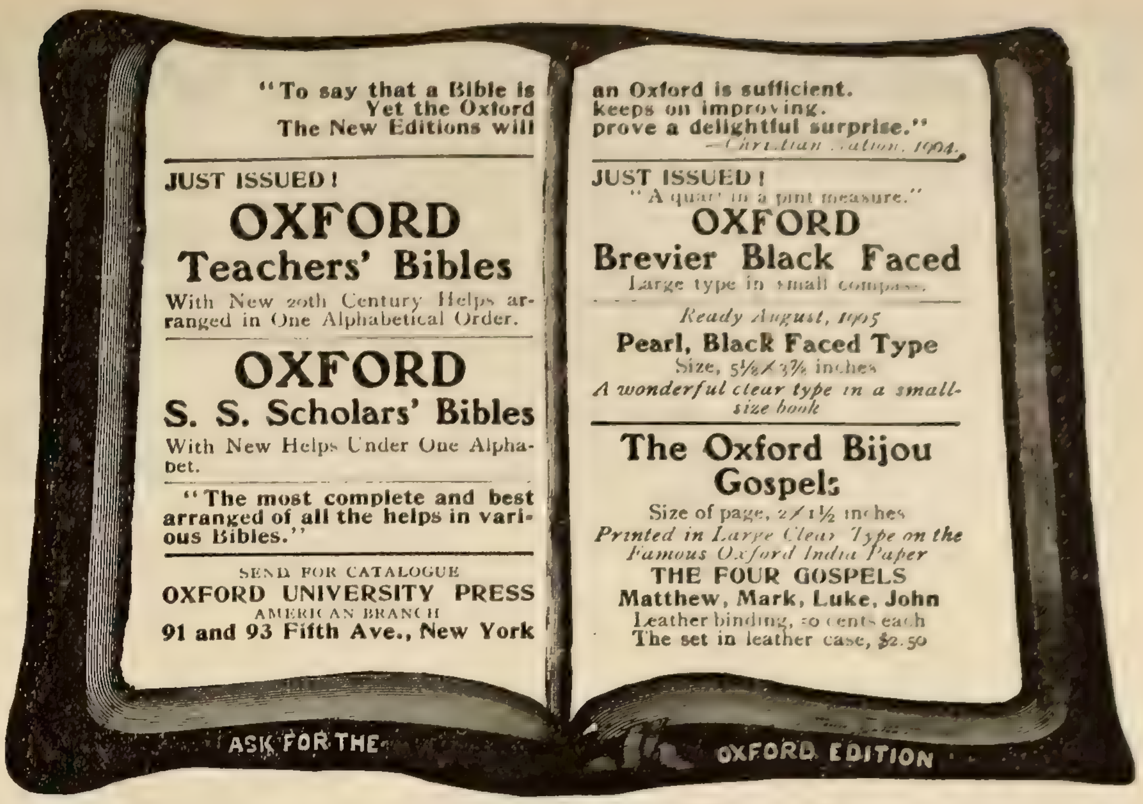
DAILY READINGS.

M.	"Reasonable service."	Rom. 12:1-10.
T.	"Accusing or excusing."	Rom. 2:11-16.
W.	Poor excuses.	Luke 14:16-24.
T.	"Without excuse."	Rom. 1:18-25.
F.	The speechless man.	Matt. 22:11-14.
S.	The willing mind.	2 Cor. 8:7-12.
S.	Topic—Our one excuse. (Consecration meeting.)	Rom. 14:1-12.

* * *

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.



"To say that a Bible is an Oxford is sufficient. Yet the Oxford keeps on improving. The New Editions will prove a delightful surprise."
—*Christian Nation, 1904.*

JUST ISSUED!

OXFORD Teachers' Bibles

With New 20th Century Helps arranged in One Alphabetical Order.

OXFORD S. S. Scholars' Bibles

With New Helps Under One Alphabet.

"The most complete and best arranged of all the helps in various Bibles."

SEND FOR CATALOGUE
OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
91 and 93 Fifth Ave., New York

JUST ISSUED!
"A quart in a pint measure."

OXFORD Brevier Black Faced

Large type in small compass.

Ready August, 1905

Pearl, Black Faced Type

Size, 5⅛×3¾ inches
A wonderful clear type in a small-size book

The Oxford Bijou Gospels

Size of page, 2×1½ inches
Printed in Large Clear Type on the Famous Oxford India Paper
THE FOUR GOSPELS
Matthew, Mark, Luke, John
Leather binding, 50 cents each
The set in leather case, $2.50

In the Heart of NEW YORK CITY

Passengers ticketed via B. & O. S-W. to New York are now landed at "New West-23d Street Terminal"—most convenient Station in New York City; located in the heart of the Shopping, Hotel and Theatre District. In addition to electric cars, an Electric Cab and Carriage Service has been established, and popular prices prevail. Stop-overs are allowed at Washington, Baltimore and Philadelphia.

For full particulars, call on your nearest Ticket Agent or address

F. D. GILDERSLEEVE,
Ass't General Passenger Agent,
ST. LOUIS, MO

Next Summer's Vacation

Should be the journey westward over the Northern Pacific Railway, through Yellowstone National Park by four-horse coach—a magnificent journey through a weird and marvelous land—thence through the great passes of the Rocky Mountains to the Puget Sound country. It is a scenic treat.

Northern Pacific train service is unexcelled. Excellent meals and **comfortable** coach equipment, attentive porters and all the conveniences. Rates are moderate. Liberal stop-overs. A card to D. B. Gardner, D. P. A., 210 Commercial Bldg., St. Louis, Mo., will bring information. Send six cents in stamps for "Wonderland 1905." It tells facts you should know.

Northern Pacific Railway

A. M. CLELAND
General Passenger Agent
St. Paul, Minn.

People's Forum.

Which of the Twain Was Justified?

To the Editor of THE CHRISTIAN-EVANGELIST:

Just last month at the Punxsutawney fair, in Pennsylvania, occurred a trifling incident worthy of publicity. A Catholic priest and a Protestant preacher, representative of the two conflicting cults of America, chanced to pass a prominent thoroughfare.

The representative of Protestantism noticed that the Roman prelate was puffing vigorously at a Perfecto. The preacher pharisaically was thanking God he was not as other men—superstitious, clerical and pleasure-loving—when, presto change, he saw himself a sinner and the Catholic a saint.

Wrapt in thought, the Protestant had passed by on the other side of a man who had fallen victim to that dreadful thief that robs us of usefulness, for he was shorn of both hands and feet.

Wrapt in smoke, the Catholic had seen the scene of suffering through the wreaths of his sweet incense. He stopped and helped the helpless beggar with his alms.

The Catholic became the "Good Samaritan," and the Protestant the "priest," in the nomenclature of our Lord's parable.

The Protestant was right in precept, but the Catholic was right in practice. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Is a perfect faith placed above a perfect charity? Is doctrine more divine than deeds?

Which of the twain was justified: The debating Protestant preacher or the deed-doing Catholic priest?

Big Run, Pa. GEORGE B. LAWS.

❖

From the Pew.

To the Editor of THE CHRISTIAN-EVANGELIST:

One of the strongest, if not the strongest, elements of our plea is its simplicity. The directness with which we go at religious matters has been the leading force in our appeal to men. We claim to keep clear of metaphysical floundering. Seldom do our most effective evangelists indulge in abstruse dissertations which render doubtful their meaning; yet here are Brother Garrison, the leading exponent of our plea in the Mississippi valley, and Brother McGarvey, president of the Bible College at Lexington, going at each other about the Holy Spirit. Both are right, doubtless, in their minds, but seriously brethren, what good does all this do the average churchgoer? Brother Garrison, with his paper, and Brother McGarvey, with his school, are seeking to inform and elevate the lives of the masses of our Christian people. It is all right, I suppose, for preachers and those who are so deeply immersed in spiritual cogitations that the world seems separate and apart from them; but our place is side by side with people, keeping step with them, and not off in metaphysical flounderings. Better keep the fodder down so the cattle (we of the pew) can reach it. Of all the preachers I ever heard discourse on this subject, no two of them reasoned alike or held the identical theory, so how are we of the pew to get settled down on the right conception of this perplexing feature of our religious faith? Keep on the shore of that plain, practical logic most calculated to induce men to live right, and to keep their human spirit right and do not wade out too much into this maelstrom of perplexing mysticism.

Life is too short to try to look over into the mysteries that God has not quite made plain, while there are so many, many obvious ways in which we can use our plea and the English language to induce men to live right and do right in this world.

If we improve all our opportunities along this line, we can rest in the assurance that our Maker will see that all is well with us, whatever vaporous theory we may hold about the Holy Spirit. R. J. TYDINGS.

Washington, D. C.

[We wish to say, concerning the foregoing, that there is no "metaphysical" issue between the Editor of this paper and Brother McGarvey. We can not stifle investigation on this subject by crying "metaphysics." The doctrine of the Holy Spirit is vital to our Christianity. To think of it and speak of it as involved in a cloud of mysticism, is doing grave injustice to the New Testament, if not grieving the Holy Spirit himself. There are phases of the question which are metaphysical, the discussion of which would be unprofitable, but we are not concerned with these. The duty and privilege of praying for the Holy Spirit is not a metaphysical duty or privilege. It is one of the most precious of all the blessings of the gospel. Our desk is piled up with letters commending our position and stating how fatal it would be to the Christian faith and hope of the writers if such an idea concerning the Holy Spirit as that we have recently antagonized, should prevail among us. We regret that our brother feels that it would be better to be still and noncommittal on a question so vital as this. We can assure him that a great majority of "the pew" do not agree with him in so thinking.—EDITOR.]

❖

The Symposium.

To the Editor of THE CHRISTIAN-EVANGELIST:

I have read with interest the Symposium on Evangelists which appeared in THE CHRISTIAN-EVANGELIST of November 2. I noted with pleasure that one vital point was guarded by some of the writers—notably Brothers Ott and Haley. The point I allude to is individual liberty. Paul says, (Gal. 1:15-17), "When it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia. . . . I was unknown by face to the churches of Judea . . . . they only heard say. He that once persecuted us now preacheth the faith of which he once made havoc." While the cases are not exactly parallel, the principle is the same. Every good man who is called of God to preach the gospel is as free to do so as Paul was and no local congregation nor other organization has a right or power to restrict such a man in the exercise of that freedom. If congregations and boards were infallible in all respects the case might be different; but those who know them best know that they fall very far short of being infallible in any respect. If Savonarola and Luther and Wesley and Campbell had been forced to secure the consent and endorsement of their churches before being allowed to deliver their messages to the world, where would the world be to-day? The man who has the message of heaven burning in his heart does not need to stop to confer with flesh and blood. His fitness is his best credential, and the only necessary one. Liberty is better than order. Order may be God's first law; but liberty is his final law. The world does not find its best men until its best men have first found themselves. This is equally true of the church. By independent effort Paul was forced to overcome the suspicions and the conservatism of the church and win its endorsement of his work as an evangelist. It is all right for boards to lend their endorsement to men who have demonstrated their fitness; but it is all wrong to hold that he should refrain from preaching till his fitness has been vouched for by some such board. A Baptist minister in Texas said, "I had rather have a fussing church than to part with the liberty that makes a fuss possible." So I had rather the churches would suffer from an unworthy evangelist now and then than to part with the individual liberty and independence that made a Paul and a Luther possible, and without which the growth of the Church would be practically arrested. Christian culture is the church's surest safeguard against unworthy men.

Cleburne, Texas. W. H. BAGBY.

❖ ❖

Free Trial

Instant Relief, and a Quick, Painless Cure by the Marvelous Pyramid Remedy.

A Trial Treatment, Just to Prove It, is Sent Free to Every One Who Sends Their Name and Address.

We are sending out thousands of treatments of Pyramid Pile Cure, absolutely free and at our own expense, to sufferers of piles, because we have such absolute confidence in it, and its past success has proven its wonderful virtues.

Pyramid Pile Cure gives instant relief, as a sample will show. It stops congestion, restores normal circulation, heals sores, ulcers and irritated spots with great rapidity, and cures the CAUSE of piles without fail, in every case.

No surgical operation is necessary for the cure of piles, because Pyramid Pile Cure will cure without cutting. An operation makes matters worse, hacking to pieces the delicate muscles which are relied upon for a satisfactory and permanent cure.

Pyramid Pile Cure is put up in the form of suppositories, easy to use, and applied directly to the affected parts.

It requires but a small amount of treatment, as a rule, to produce a cure, if directions are carefully followed.

After you have tried the trial treatment and found it satisfactory, as you will, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents. If your druggist hasn't it, send us the money and we will forward you the treatment.

Send your name and address for the treatment at once and we will send you same by return mail, in sealed plain wrapper, on receipt of your name and address. Pyramid Drug Co., 7604 Pyramid Building, Marshall, Mich.

BABY SLEEPS, MOTHER RESTS

After a Warm Bath with Cuticura Soap and a Single Application of Cuticura

Ointment, the great Skin Cure, and purest and sweetest of emollients. This treatment means instant relief, refreshing sleep and speedy cure for skin-tortured, disfigured, itching and burning babies, and rest for tired, fretted mothers, in the severest forms of skin and scalp humors, eczemas, rashes and chafings, with loss of hair, when all else fails.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

SUNDAY SCHOOL EQUIPMENT

All Departments of Sunday School Completely Furnished.
You can buy from us all Requisites of your School.

OUR POPULAR SERIES OF SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

The Bible Student.

A Lesson Magazine for the Advanced Classes containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Bible Lesson Picture Roll.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson; 13 leaves in a set.

Christian Picture Lesson Cards.

A reduced facsimile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully suppy themselves with the Lesson Books or Quarterlies.

Weekly.

The Little Ones.

This is a paper for the Primary Department, printed in colors, filled with Short Stories, Merry Jingles and Lesson Talks.

The Young Evangelist.

A paper for the boys and girls of the Intermediate Classes, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry, and Lesson Talks, profusely illustrated with fine pictures.

The Round Table.

An eight-page paper for the wide-awake Boys and Girls who have outgrown the ordinary child's paper, filled with Entertaining Stories, Familiar Talks on Interesting Themes, Sketches of Travel and a variety of subjects that thus far have delighted all classes of readers.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday School and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday School Lessons, and Endeavor Prayer Meeting Topics for each week, Outlines of Work, etc.

Samples of all the above sent on receipt of request.

BOOKS AND SUPPLIES FOR OFFICERS AND TEACHERS

Model Sunday School Record.
Each book contains blanks for two years' records.

Model Sunday School Treasurer's Book.
Good for three years.

Model Sunday School Class Book.
Good for one year.

Sunday-School Collection and Class Envelopes.

Call Bells.

Blackboards.

Sunday School and Class Buttons.

Home Department Requisites.

Cradle Roll Supplies.

Supplies for Sunday School Rally.

Maps.

Cards.

Bibles and Testaments.

Concert Exercises.

Perry Pictures, used with S. S. lessons.

LESSON COMMENTARY

ON THE

International Bible Lessons for 1906

BY W. W. DOWLING.

A Volume Issued Every Year Since 1886

ADAPTED for use by the Officers and Teachers and Advanced Pupils of the Sunday School.

THE LESSON ANALYSIS consists of Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with many Suggestions for Teachers and Pupils on Each Lesson.

THE TEXT is Printed in both the Common Version and in the Text Authorized by the American Revision Committee in Parallel Columns.

ITS ADVANTAGES.

It Declares the Whole Truth According to the Scripture.

It Contains Colored Maps Prepared with Special Care for This Book.

It Brings Out the Meaning of the Word in Plain and Simple Language.

It Gives Helpful Suggestions to Teachers on Each Lesson.

It Contains Selections from the Scholarship of the World's Commentators.

It Contains Blackboard Illustrations on Each Lesson.

It Contains Illustrations of many of the Prominent Places Mentioned in the Lessons.

It is the Cheapest Lesson Commentary Published Considering its Amount of Matter.

MUSIC BOOKS FOR USE IN THE SUNDAY SCHOOL

Living Praise.

Popular Hymns No. 2.

Praises to the Prince.

Gospel Call, Parts One and Two.

Silver and Gold.

HELPFUL BOOKS FOR SUNDAY SCHOOL WORKERS

GUIDE BOOK, W. W. Dowling	$ .25
BIBLE HAND BOOK, W. W. Dowling	1.00
THE FRONT LINE OF THE S. S. MOVEMENT, F. N. Peloubet	1.00
THE WAYS OF WORKING, A. F. Schauffler	1.00
S. S. PROBLEMS, Amos Wells	1.00
BLACKBOARD IN S. S., A. F. Schauffler	.75
BLACKBOARD FOR PRIMARY TEACHERS, Florence H. Darnell	.25
THE TEACHER, CHILD AND BOOK, A. F. Schauffler	1.00
BRIGHT IDEAS FOR ENTERTAINING, Mrs. H. B. Linscott	.50
S. S. SPEAKER AND ENTERTAINER	.50
HOW TO USE AND UNDERSTAND THE BIBLE, J. H. Bryan	.50
THE WHAT, WHY AND HOW OF S. S. WORK, J. H. Bryan	.50
KINDERGARTEN GEMS, Ida M. Jorgensen and Agnes F. Ketchum	1.00
KINDERGARTEN BIBLE STORIES, Laura Ellis Cragin	1.25
MODERN S. S. SUPERINTENDENT, Jno. R. Pepper	.10
HOW TO CONDUCT A SUNDAY SCHOOL. Marion Lawrence	1,25
MODERN METHODS IN SUNDAY SCHOOL WORK- Rev. Geo. W. Mead	1.50

BIBLE LESSON ANNUALS

Graded International Series. The most Complete and Thorough in Existence. The only Lesson Annuals published for use by our Brotherhood.

By W. W. DOWLING,
Editor of Our Young Folks.
Author of The Bible Hand Book, The Normal Instructor, The Guide Book, The Helping Hand.

The Lesson Primer.

A book of easy lessons for the Little Learners of the Primary Classes.

The Lesson Mentor.

An aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts, and Suggestions for Home Study and Work.

The Lesson Helper.

An aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biblical and Chronological Notes. Lesson Summary, Lesson Outline, Lesson Comments. Lesson Questions and Lesson Thoughts, with Practical Suggestions for Home Study and Work.

The Lesson Commentary.

A book for Advanced Pupils and Teachers, containing a careful analysis of each lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with Suggestions for Teachers and Pupils on each lesson.

CHRISTIAN PUBLISHING CO.,

2712 Pine Street ST. LOUIS, MO.

To A Superior Person.

You think it a sign of superior mind
  To pursue in a purposeful fashion
The cult that is higher than culture, refined
  Beyond admiration or passion.

In political things and religious you stand
  On a basis of negative vanity;
But your constant abuse of your own native land
  Does not prove that you love all humanity.

We know that our country has faults of her own,
  But why should they specially hurt you?
And why should you dwell on each blemish alone,
  And never acknowledge a virtue?

But though all our customs lie under your blame,
  That does not decide their removal;
I dare say the land will survive all the same,
  In spite of your stern disapproval.

There isn't a label of party or sect
  That really will suit your complexion,
For in every communion you're sure to detect
  Some feature that mars the connection.

You never will study the things that unite,
  But only the points of dispersion—
The single defect where a hundred are right
  Arouses your animadversion.

You say that the highest are ever alone,
  Like the peaks and the stars that are lonely,
We agree that the region you claim as your own
  Be not simply your own, but yours only.

—*Pall Mall Gazette.*

* *

A Revelation.

By Mrs. Harriet A. Cheever.

Mr. Remington always maintained that the Lord himself set before him certain pictures of the night, in order to impress him with a right idea concerning some things wherein he was forming false conclusions. The year had been a prosperous one. Business transactions, important, but uncertain as to their issue in January, had resulted toward the close of November as it had been greatly hoped they would. It had been proven that measures seemingly judicious, yet involving considerable risk and boldness of venture, were judicious, and the crucial point having been passed, future success could be warrantably expected. Older partners had listened to the methods recommended by the younger man; in matters wherein both wisdom and foresight were needed, his advice had been followed to the letter.

The sermon to which Mr. Remington listened on the Sunday before Thanksgiving day gave him great satisfaction. The proclamation had been read from the pulpit, and, being full of a spirit of sweet content, Mr. Remington had heard it with pleasure. Then followed the text, "And men will praise thee when thou doest well by thyself."

The discourse that followed was an excellent one, no doubt; yet one listener failed to notice or to grasp some of its more salient points. Probably his mind wandered, for afterward, in attempting to repeat parts of it to his wife, who was not able to accompany him to church, he was somewhat disconcerted at finding that what he most clearly remembered was simply the text. But after sitting dreamily by himself for a time in the evening, he said to his wife as she came into the room:

"Well, my dear, I certainly have done well by myself this year, and men also have praised me. Rawlins, with all his experience and acumen" (he was senior member of the firm), "says he can not be too grateful that we took up the Lenox contract I insisted, in the face of outspoken opposition, was going to be a great thing for us. As to that last contract I secured, after hundreds of miles of travel and by exhausting every jot of argument and persuasion of which I was capable, it assures a degree of prosperity for next year exceeding by thousands of dollars what we shall have realized this one. Yes, I gratefully acknowledge that I have really done well by myself during this good year!"

Mrs. Remington stirred uneasily. Some sense of unacknowledged obligation and of unwarrantable self-gratulation occurred to her, but she remembered that her husband had really made unremitting effort while bringing about the state of affairs so satisfactory to the entire firm. And then, he had just said that he acknowledged gratefully having been able to do well by himself. That must mean he was grateful to God. It would be too bad to interrupt his pleasant musings by any reminder he really did not need.

For some unaccountable reason, Mr. Remington appeared at the breakfast table on Monday morning with an air so different from that of the previous evening that his wife asked with some concern if he had caught her headache of the day before. But his prompt, cheerful denial reassured her.

"After all, he was simply quiet and thoughtful," she reflected, as he started for the train, and so the impression passed.

Yet, this had happened:

Somewhere in the night, after the evening of "pleasant musings," Mr. Remington suddenly found himself again urging adoption of the measures which had resulted in so much financial prosperity. He realized, as he had before, that very much of financial standing, home comfort and business reputation depended upon his ability to convince his older partners that the move would be a wise one. He was very sincerely certain that he was recommending what was to be for the profit of all concerned.

Suddenly he became aware that he was not alone. A strong and potent Presence was lending weight to his words; was suggesting the best things for him to say. Deriving support and fearlessness from this felt power, he soon convinced his friends that the contract should be made, and the matter reached a successful issue. In his dream he said to himself:

"It was God who helped and guided me then."

With the swift transition of a dream, he next was traveling on the wings of the wind, as it were, here and there, taking hurried railroad trips, intent only on securing that great contract which was to mean so much for this year and for years to come. No thought of risk or peril along the road occurred to him.

Suddenly, he seemed viewing the flying train from outside. At a sharp angle in the road there came an unexpected jolt. None but the Almighty and the engineer knew how frightfully near they came at that moment to being hurled from the high bridge over which they rolled into the river beneath. The merest accident saved them. That Presence again! The dreamer murmured a second time:

"It was God who guided and rescued us then."

No conscious fatigue accompanies the vagaries of a dream. It was with vigor unabated and great strength of will that the next instant Mr. Remington found himself again in the office of the copper kings, wherein the second contract must be agreed to and signed. All the anxiety that had really possessed him, all the strenuousness of endeavor that had been brought to bear when he had actually forced perseverance to bring success, were actuating him in this fancied situation. Then the unseen Spirit again became manifest, helping, strengthening, inspiring. The compact was sealed. The hard strain loosened. With a ponderous sigh the man involuntarily paid just tribute for the third time that night to a friendly compelling force. The words were strangely familiar:

"It was God who helped and guided me then."

He must have spoken aloud, for at the sound of his own voice he awoke.

Every detail of his dream was clearly before him. It was as simple and natural as could be; no shock, nothing to disturb or haunt him, yet—the man all at once opened wide his eyes and clinched his hands.

"What kind of a man am I?" he asked. "What must the Almighty think of me? Taking every particle of credit and honor to myself for the outcome and success of the year's endeavors; giving never a thought to the Kindly Light that surely led me on. Forgetting there was such a thing as risk or peril when dashing about, trusting to wheels and steam to carry me hither and yon on errands of importance and absorbing desire. Neglecting to recognize the help and guidance that has been vouchsafed every step of the way. Saying, in the thoughtless pride of my heart, 'Yes, I have done well by myself.'"

It argued well for the man's heart that the dream troubled him; that it was not thrust out of mind, but that he lay awake, pondering, confessing and resolving. No wonder he was quiet and thoughtful at breakfast in the morning.

When the quiet evening came again, he told his wife of the dream he dreamed. She made a brief confession. Speaking with great gentleness, she said:

"When you were talking last night, a

AT A BARGAIN!
One New Reed Organ
First-Class Make. Fully Warranted.
W. D. CREE,
2712 Pine Street, St. Louis, Mo.

Individual Communion Service
Made of several materials and in **many designs** including self-collecting tray
Send for full particulars and catalogue No. 27 Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. W[illegible] D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

passage of scripture kept coming into my mind I did not like to quote, 'Not by might, nor by power, but by my spirit, saith the Lord.'"

"But it didn't occur to me, wife, that God had a hand in all these everyday occurrences that we men have to be engaged in."

Mrs. Remington smiled. "I don't know why not," she said. "Another verse says: 'In all thy ways acknowledge him, and he shall direct thy paths.'"

Mr. Remington spoke slowly: "Well, I profess to be a Christian man, and as such should ask and expect the help of a divine spirit." He spoke with animation as he added:

"God sent that dream, and he sent it with a purpose. I shall attend his house on Thanksgiving day in a spirit of deep and sincere thankfulness. And no small cause for thanksgiving will be that he has kindly, gently, but effectually, opened my eyes to the fact that if men praise us when we do well by ourselves, there yet is no such thing as doing really well by ourselves unaided by his kind and watchful Presence."

Mrs. Remington was silent and thoughtful for a moment. Then she said, impressively:

"Don't you think, my dear, we ought to go farther than that, and resolve that as God is the giver of everything we have, a certain portion shall henceforth be returned to him through charity and such avenues as are employed for the upbuilding of his kingdom on the earth?"

"Yes, I think perhaps I ought, wife."

"You know, in scripture days," Mrs. Remington went on, "a tenth of the increase was dedicated to the Lord. What do you think of following the old rule?"

For a moment her husband did not reply. Then he said: "I scarcely like the idea of settling upon any specific amount in dealing with a subject where conscience should dictate terms. I shall give a tenth, at least, of this year's income back to God. Perhaps another year I would give more."

He paused a moment, then added:

"Let Christian men resolve to give their Lord what their consciences approve, and there would be no more such urgent pleas from missionaries and Christian workers as we must often listen to now. That dream shall work into my private accounts hereafter. It meant more than I recognized at first."

* *

"Keeping Up Appearances."

By Grace Boteler Sanders.

Since time immemorial it had been the custom of the Anderson family to meet at the old homestead on Thanksgiving day; but, as the children married one by one, leaving the vicinity, and death finally called the old folks home, the head of each new house revived the custom and visited with the children's children, as the feast of turkey appeared.

So rapidly had the family increased, and so elaborate was the menu, that each member, as it came his turn to entertain, groaned involuntarily at the labor Thanksgiving would bring.

On the day on which our story opens, Mrs. Lou Anderson, an energetic little body, was consulting anxiously with her husband on the much-mooted question.

"Lou," she broached the subject immediately after he had eaten the dainty supper which she had prepared, "do you know it's our turn to give the family dinner?"

Mr. Anderson frowned, but for a moment did not reply. Determination was written all over the face of his small wife, so the moment she asked the question visions of a much-needed overcoat, which had been flitting through his brain ever since the beginning of cold weather, faded regretfully away.

"I think you are scarcely equal to the task, my dear," he remarked, tenderly. "The impoverished condition of our bank account also makes it necessary for us to be careful. The rest of the family are wealthy. Every one tries to see who can get the finest dinner. We simply can't stand it this year, Edith."

The little woman's black eyes snapped.

"Lou Anderson, I've made up my mind to give that dinner, so you might just as well keep still! It's hard enough to see all the rest of the family have everything they want, while I do all my own work, besides sewing for other folks. We've been married thirteen years and going the rounds of Thanksgiving and Christmas dinners until we're indebted to them all a dozen times over. I'm tired of hearing people say, 'If I couldn't entertain, I'd just stay at home.' I work hard, Lou Anderson, without ever having one 50-cent piece for myself, and when I set my head—boo-hoo—on a Thanksgiving dinner, you've no right to deny me."

Mrs. Anderson buried her face in her blue gingham apron and, rocking back and forth, sobbed like a child. Her husband eyed her coolly as he lighted his pipe, and by the time the blue smoke rings were curling upward, Mrs. Anderson had ceased crying and was wiping her eyes slyly.

"It wouldn't cost more than $25, and the woman at the grocery would trust us. I know," seeing the shadow which passed over his face, "that you don't like to do a credit business, but it won't hurt us for once. We must keep up appearances, you know. Say, Lou, we have our own chickens; if we kill six, we won't need much meat. I can make the cakes and bread. Of course we must have oranges and candy and figs and dates for the children, too. I don't know; perhaps I could squeeze through on —let's say $15.

Mr. Anderson picked up his paper with a long sigh. "Well, do as you please about it," he said.

Having gained her point, Edith Anderson hurried to the kitchen and her busy brain kept time with the rattling dishes as she sang.

"I must clean house first," she thought to herself. "Beady and Jen have servants, but I don't want their house to look any better than mine. I'll wash the lace curtains tomorrow. Let's see, how many can I count on?

"There's Sue and John with their four children; George and Beady, four children—there'll be every bit of thirty-five. But I can manage that, all right.

"Lou, can you help me move the piano tomorrow?"

Mr. Anderson sighed again. "Say, Edith, it's four weeks till Thanksgiving," he growled, throwing down his paper. "Why, in the name of all that is wonderful, must we begin tearing up now?"

"Why, Lou, the house must be cleaned," cried his wife, reproachfully. It was ten o'clock when Mrs. Anderson crept to bed. Long after her husband was sleeping she kept turning over every detail, from furnishings to menu for the Thanksgiving dinner.

"I don't care," she whispered sleepily to herself, "we must keep up appearances. I'll get up early tomorrow."

But our plans do not always materialize. The sun, which she had hoped would shine brightly, sulked behind a somber cloud. The keen November winds whistled around the corners and whirled the hats of the passers down the street with every gust.

"I did hope it would be a pretty day. I hate to have my plans spoiled, but I'll invite as many as I can today," she mused, as she entered the car.

By night the nickels in the slender purse had dwindled alarmingly, and at five a tired little woman let herself in at the front door. She began preparations for supper in a half-hearted fashion.

"Ah, you're tired already!" called her husband, accusingly, as he entered the dining room. But Edith Anderson set her lips firmly, with a martyr's air.

"Well, the first step is taken, anyhow. The guests are all invited. What news today?"

"Nothing good. A cut of ten per cent in the factory."

The wife patted her husband's broad shoulder soothingly. "It won't be liable to catch us," she said. "If it comes to a pinch, I'll take in sewing enough to keep the table."

"Not yet." Mr. Anderson smiled proudly. Did ever one small body contain so much bottled up energy? Who was so saving, so bright as she? Well, Lou Anderson knew that, as a rule, he could trust his purse with her and every penny would be expended carefully. "We'll come out all right," he laughed.

The fall days passed quickly, fog and smoke, snow and ice followed each other in rapid succession. One dark morning Mrs. Anderson took the offending curtains from the windows, giving them a decided shake.

"Weather or no weather, I'll not wait any longer," she said. "Lou will be gone all day. I'll dry them in the house and no one will be the wiser."

Soon the small kitchen was filled with steam; the curtains emerged from their soapy bath snow-white, and were carefully rinsed and carried to the dining room, where, before the open grate, they were fastened to the stretchers.

"I must have the windows open," she added.

From the hot, steaming kitchen to where the November winds were chasing each other through the rooms, Edith Anderson hurried, perspiring, chilling, sneezing.

At four, she breathed a sigh of satisfaction. Seven pairs were finished. "That's better than leaving them dirty. Lou would take a fit if he knew I had the windows open, but it had to be done."

When morning came, with aching limbs and husky voice the culprit crept to the kitchen.

"I must—ahem—get breakfast, somehow," she groaned, holding her aching head with both hands. "The plum pudding must be made today. I will go on."

And so it was, until the day before Thanksgiving the family laundress appeared with her basket of neatly ironed clothes. She hesitated in the pleasant kitchen, watching the lady as she boiled, brewed and baked.

"I haven't anything for you this year, Lizzie," looking up from the dressing she was mixing. "Times are so hard that we

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

have only chicken ourselves this year."

The woman smiled wistfully. "Such a load of stuff," she said to herself as she hurried along in the gathering gloom. "And she didn't even pay. I think I'd settle with my laundress before I had a houseful of stylish company."

Edith Anderson felt some pricks of conscience, it is true, but she excused herself by muttering crossly:

"That's the way with some folks; if you give 'em an inch, they want a yard. As for the money, it's the first time she ever had to wait."

Thanksgiving day was cloudy and cold. At ten the guests began to arrive, and while Mrs. Anderson and her husband stewed over the stove, their guests dawdled over drawn work, discussing a choice bit of scandal, or the proper way of hair dressing.

But all things must come to an end. As the triumph of cookery was placed on the table, Edith Anderson saw her childhood's home. Then she had accompanied her gray-haired father to the village church, where every member gave thanks for the blessings they had received.

"I declare," she voiced her thoughts aloud, "it's a mockery the way people give thanks nowadays. I'll never do it again,"

Mr. Anderson thought of the expenses which the day brought. "Well, it will be done with, anyhow," he said.

Edith Anderson never knew how it occurred, but during the conversation of the afternoon, a storm arose and soon it was upon them. The enraged guests hurried from the house, vowing never to return, and amid the ruins of the dearly bought feast lay Edith Anderson, like a crushed lily.

Many days of sickness followed. November days dragged on toward the Christmastide, and still the relatives for whom she had almost given her life, remained away.

The husband said little of the bills unpaid and clothing needed. He knew the bitter lesson had been well learned and pitied the lonely little woman who called him to her on Christmas eve.

She had wrapped the little gifts which she prepared before the quarrel and bade him distribute them to their owners.

"I can't hold malice on Christmas day, Lou," she pleaded. "Ask the girls to forgive."

The shame-faced relatives crept back and the quarrel was forgotten

A twelvemonth rolled around, finding Edith Anderson and her husband in the church on Thanksgiving day. The months of sickness and debt were passed at last, but with the bitter memories lingers the never-to-be-forgotten lesson: There is a wrong way and a right way to celebrate Thanksgiving.

❁ ❁

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

LIVE BETTER! SAVE MORE!

After all, it is these two things for which all men are striving. It is the big idea that goes to bed with us all. Most men fail in both. Our plan is simple, safe and very restful. Cannot fail to bring both results. Write us for (free) booklet.

Penn Mutual Life Insurance Co.,
921 Chestnut St., Philadelphia.

LATEST BOOKS

THE HOLY SPIRIT. By J. H. Garrison	$1.00
THE VICTORY OF FAITH. By E. L. Powell	1.00
THE DISCIPLES OF CHRIST. By Errett Gates. A Popular History of the Disciples of Christ which should be in every library. Net	1.00
A WORLD WITHOUT A CHILD. By Coulson Kernahan. Net	.50
MOMENTS OF SILENCE. A Book of Daily Meditations. By Alexander Smellie. Net	1.00
THE ROCK-A-BY BOOK. Charming poems of Childhood. Net	.50
YET ANOTHER DAY. A Brief Prayer for Every Day in the Year. Leather. Net	.35
MISSIONS FROM THE MODERN VIEW. By Robt. A. Hume. Net	1.25
THE INNER CHAMBER OF THE INNER LIFE. By Andrew Murray. Net	.75
PATHS TO POWER. By Gunsaulus. Net	1.25
INTER-COMMUNION WITH GOD. By Talling. Net	1.00
SCRIPTURE SELECTIONS TO MEMORIZE. By Helen Miller Gould. A wall roll. Net	1.00
HOW TO CONDUCT A SUNDAY SCHOOL. By Marion Lawrance. Net	1.25
CHRISTIANITY AS TAUGHT BY CHRIST. Henry Stiles Bradley. Net	1.25
HOW TO PLAN A LESSON. By Marianna C. Brown. Net	.50
THE APOSTLE PETER. By W. H. Griffith Thomas. Net	1.25
THE MEN OF THE BIBLE BY THE MEN OF THE CENTURY. (Old price $17.) Now	6.00
THE YOUNG MAN AND THE WORLD By Senator A. J. Beveridge. Net	1.50
HUSBAND, WIFE AND HOME. By Chas. F. Goss. Net	1.00
YOUNG MEN WHO OVERCOME. By Robt. E. Speer. Net	1.00
THOUGHTS OF THE SPIRITUAL. By C. F. Goss. Net	1.00
JESUS OF NAZARETH, THE ANOINTED OF GOD. By P. Cook, M. A. Net	.75
STORY OF THE BAPTISTS. By H. C. Vedder. Popular history of the Baptist Church	1.00
WITH THE SORROWING. A Pastor's Hand-book. By F. W. Palmer. Net	.75
STUDY TO BE QUIET. By Edgar W. Work. Net	.50
THE DIRECTORY OF THE DEVOUT LIFE. By F. B. Meyer. Net	1.00
THE WORKING MAN AND THE CHURCH. Net	.35
THE CHRIST OF TO-DAY. WHAT? WHENCE? WHITHER? By G. Campbell Morgan. Net	.50
GOD'S WAY OUT. By Campbell. Net	.75
THE REDEEMED LIFE AFTER DEATH. By Chas. Cuthbert Hall. Net	.50
THE GROWING CHURCH. By McAfee. Net	.50
OUR LIFE AFTER DEATH. By Arthur Chambers. Net	1.00
THE GROWING CHRISTIAN. By McAfee	.50
THE GROWING PASTOR. By McAfee	.50
THE FRONT LINE OF SUNDAY SCHOOL PROGRESS. By F. N. Peloubet Net	1.00
SUNDAY SCHOOL PROBLEMS. By Amos R. Wells. Net	1.00
BRIGHT IDEAS FOR ENTERTAINING. Full of Pointed Suggestions. Net	.50
SCIENCE AND A FUTURE LIFE. By Jas. H. Hyslop, Columbia University. Net	1.50
THAT THEY ALL MAY BE ONE. By Amos R. Wells. Net	.75
THE CYCLOPEDIA OF PRACTICAL QUOTATIONS. By J. K. Hoyt. 1205 pages. Cloth	6.00
HISTORICAL LIGHTS. Compiled by Chas. E. Little. 964 pages. Cloth	5.00
BIBLICAL LIGHTS AND SIDE-LIGHTS. Compiled by C. E. Little. 638 pages. Cloth	4.00
THE LIBRARY OF RELIGIOUS POETRY. Edited by Philip Schaff. 1049 pages	6.00
FIFTEEN HUNDRED FACTS AND SIMILES. By J. F. D. Tinling, B. A. 471 pages	2.00
WINDOWS FOR SERMONS, the Art of Sermonic Illustration	1.20
A HAND-BOOK OF ILLUSTRATIONS. By Edward P. Thwing. Cloth	1.00

FREE—Any name in gold on any $1.00 book ordered before December 1.

Christian Publishing Co.,
2712 Pine street. ST. LOUIS, MO

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

SIXTH DAY DRAWING TO A CLOSE.

"Do hurry up!" called Mrs. Geraldine Woodney, as her husband appeared at the gate, his hand upon Arthur's arm; "we are building air castles."

"Of course you are, my dear," rejoined Mr. Woodney. "I was telling Arthur how you would be engaged." Mace and her brother sat in the window sill of the wall that had been left standing, while Mrs. Geraldine and her mother-in-law were seated upon stones facing them, with a semicircle of charred debris and broken bricks heaped at their backs. Arthur led Mr. Woodney to a seat near Mrs. Geraldine, then perched upon a broken beam, which ran out at right angles to the wall. Mace had on Luther's hat and looked like a different girl. Arthur was almost startled when he regarded her. He wondered how many Maces there were. Mace with the kitchen apron on, and sleeves rolled to the elbows, had seemed to him too useful a person to be very attractive. Mace, in the new white dress, had seemed distant, unfriendly and strangely pretty. Mace, with her brother's hat on, was still a mystery. He awaited developments. In the meantime he was noting the sparkle in her eye, the roguish smile at the corner of her mouth and the somewhat boyish way in which she swung her feet.

"We are high up in the air," said Mrs. Geraldine, "and you will have to climb up, Benjamin. The air castle is half finished."

"Let down the balloon," said Mr. Woodney.

"I will; it's this: my novel has been published and has sold like wildfire. I get 10 per cent royalty, and as there are 100,000 sold at a dollar and a half a copy, I have received exactly—how much is it, Luther?"

"Fifteen thousand dollars," said Luther, "and I don't think it's too high an estimate. *Lots* of novels reach a hundred thousand copies; and *all* the writers get 10 per cent; and that's *bound* to be $15,000!"

"Simple arithmetic," said Mace, swinging her feet and feeling in Luther's pockets to "see what he had."

"I've divided it all out," said Mrs. Geraldine, "but now that you and Arthur have come, there are six to hold equal shares. How much will be that be apiece?"

"Twenty-five hundred dollars," said Luther.

"It was $3,750 before father and Arthur came," said Mace, "and I don't want to give any of mine up just because they have come. I've already spent $3,000."

"Don't be selfish, Mace," said her mother, reprovingly. "We will begin all over."

"If we have only twenty-five hundred apiece," said old Mrs. Woodney, "I think we'd better not spend a cent, but put it out to interest."

"Oh, mother," expostulated Mrs. Geraldine, "you would even be practical with air castle money! Remember, all our property is not invested in air castles."

"Most of it is," said the other. "And I believe this thing of spending air castle money, which has gone on in the family ever since I can remember, has led to spending what might have been saved."

"If I had $2,500 to do what I wanted with," said Mr. Woodney, "I would buy some business—say the store here, or a share in a bank."

"Why, Benjamin!" exclaimed his wife, "I wouldn't think you'd want another store after almost giving away the one you had."

"I don't want it for myself; I'd put Mr. Hoogan in it. Then he'd give up the saloon, and be in a reputable business, and this county would be blessed by the removal of that blot on the village."

"That's just like father, to always think of the best thing to do," cried Mace; "but this time I mean to beat him, so I'll just build up this church again, with *my* money. There—it's all gone! Isn't the church beautiful? Listen to the bell, it is calling us to afternoon meeting!"

"No, we don't want to stay here," interposed Mrs. Geraldine. "This village is not large enough for us. We go to the city and take rooms in a fine hotel. We pass the winter season there, and see life in all its varied aspects. Then I write another book, all about it. I put the whole city in my book. It will be a very large book. We will go to Europe, too, and see where Dickens lived, and where Mary, Queen of Scots, was imprisoned, and where Alfred the Great watched the spider weave its web."

"So your money is gone," said her husband, with a sigh of regret. "But a trip like that was well worth it! Well, Luther, have you turned miser?"

"Oh, no," said Luther, with a start. "I was just thinking that if I had so much money, I would be in a situation—" he paused, and looked all about, and blushed.

"But you are already in a situation," returned Mace.

"I would be in a situation to marry!" Luther declared, firmly.

"Oh, Luther Woodney," cried Mace, while the others laughed, "would you pay $2,500 for a wife?" Mace was indignant, and, doubling up her fists, pushed Luther off the window sill.

"I don't care," said Luther, climbing back, "that is what I would be; I would be in a position to marry."

"Yes, and the girl who would marry you for $2,500—what kind of a girl would she be?" cried Mace. "Oh, Luther, to give all

Bright Ideas for Entertaining

By MRS. HERBERT B. LINSCOTT.

16mo, neatly and substantially bound with decorative cover. Price, 50 cents

BRIGHT IDEAS for ENTERTAINING

Contains about two hundred forms of amusements or entertainment for social gatherings of all kinds: large or small parties, clubs, sociables, church entertainments, etc.; with special suggestions for birthdays, wedding anniversaries, Hallowe'en, All Fools' Day, Christmas Day, New Years' Eve, Washington's Birthday, Fourth of July, Easter and all conceivable occasions.

CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

'It is the best collection of the kind I have ever seen." —*John Wanamaker.*

Gloria in Excelsis

The New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

Special Homeseekers
EXCURSIONS
VIA
Louisville & Nashville R. R
TO POINTS IN
ALABAMA, GEORGIA,
MISSISSIPPI, FLORIDA,
NORTH AND SOUTH CAROLINA,
VIRGINIA, KENTUCKY,
TENNESSEE, LOUISIANA,

October 7 and November 7 and 14

Less than One Fare for the Round Trip.

Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address

J. B. Davenport, D. P. A., St. Louis.
H. C. Bailey, N. W. P. A., Chicago.
F. D. Bush, D. P. A., - Cincinnati.
J. H. Milliken, D. P. A., Louisville.

C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

FRISCO

What's Your Winter Crop?

In Winter **your** farm is dead. The longer the winter, the more time you lose. You must feed the stock; you must keep the fires burning.

Wouldn't you rather have a **good** farm in the **Southwest,** where there is a short winter, or no winter at all?

The land there ought to be worth more than that in the North—it is worth more—but just now you can buy 100 acres there for the price of 10 acres where you are Don't you think it a good investment?

Write for copies of our illustrated books on Oklahoma and Texas. They are free.

A. HILTON, General Passenger Agent, 950 Frisco Bldg., St. Louis Mo.

True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food ; they do endanger the health. All physicians will tell you that alum in food is deleterious.

your money for a wife!"

"I wouldn't be buying a wife, and she wouldn't be marrying me for my money," said Luther, argumentatively, "but I'd be in a situation to marry."

"My son," said Mrs. Geraldine, "do you wish to marry?"

"How can I marry, mother, when I have nothing, and work as a farmhand?"

"But would you like to marry?" persisted his mother.

"I want to be in the situation," returned Luther; "in the situation to marry."

"My boy," said Mr. Woodney, gravely, "is there some lady who has led you to think you could be happier walking by her side, as I have walked so long beside your dear mother?"

"There isn't any lady," persisted Luther; "I don't care for anybody that way, and never did, but I'd like to be in the situation to marry if I had a mind to. I haven't a mind to, but if I had, I'd like to go and do it. My money will put me in that situation, and that's what I want it for; so I can marry if I want to."

"Still," said Mrs. Geraldine, with great relief, "you don't want to, my son, and I'm glad to know it!"

"I don't know whether I'd want to or not, if I was in the situation to do it," returned Luther, "and that's why I want to be in the situation."

"Arthur," said Mr. Woodney, giving his son up in his present state of inflexibility, "how will you spend your property?"

"I would take Anna Zuccarini from that New York milliner's store," said Arthur, clasping his hands, and gazing into the future, "and give her a little home where she would never have to work, but could sing every day. And I'd bring her father and mother back from Italy to live with her. And I would like to be there when they meet. It would be like heaven!"

"Would you want to stay with them," asked Mace, "and leave us?"

"We could all live in the same town," said Arthur.

"How old is Anna Zuccarini?" inquired Mace, with a sidelong glance at her brother. "Maybe Luther could marry her."

"It isn't any particular person," said Luther, "I just want to be in the situation."

"Children," said old Mrs. Woodney, rising, "we've stayed in the air castle so long that I'm catching cold. Tomorrow's September, and that means early dew. Now the book's sold and the money's all spent for other people; we are just where we were before, except that I've saved my share."

"Oh, grandmother, what will you do with it?" cried Mace, as they walked from the ruins.

"I don't know, but it shall be employed some way to build up the Woodney family," said the old lady. "People will find out if the Dobneys with *all* their money are worth as much as the poorest Woodney!"

"Who knows," murmured Mrs. Geraldine, "but my book will sell just as I have said, and we will spend our money just as we have planned!"

"But if you do," said her mother-in-law, "we will be just as poor as ever, for not a cent was spent to help *us*."

"We'll be mighty happy," answered Benjamin, "just as we've always been." Mrs. Woodney gave his arm a squeeze. Luther held out his hand to Mace, but she drew away. "I'm afraid of young men who are so anxious to be in a situation," she said, mockingly. They crossed the street and walked slowly homeward. "We'll go around to the barn first," said Luther, "and see if Bonaparte is doing all right! Then I'll have to start out for the Mancey farm, as it's a six-mile walk."

They went to the barn, and Arthur, who reached the door first, exclaimed, "There is no horse here!" Sure enough, the bed of hay was deserted. The frayed ends of some ropes swung from the beams.

"That beast was stronger than I thought!" cried Luther, in great admiration. "But perhaps he chewed the ropes in two."

"I wonder where he could have gone?" said his mother, looking helplessly at the vacant bed.

Luther shook his head. "I don't know," he said, cheerfully, "but we do know that wherever it is, it isn't far."

"We'll scatter in all directions," Mace suggested, "and beat up the game."

"Now, my advice," said old Mrs. Woodney, firmly, "is, to keep perfectly quiet and if that horse can drag itself away, let no one hinder. Let it escape."

"Let it escape!" cried Luther. "No, indeed, that is a present to father and Mace."

"Such is my advice," said the old lady, walking stiffly toward the house, followed by Mr. Woodney, "and I tell you plainly that if that horse was before my very eyes, I wouldn't tell a soul."

"Mother," said Mr. Woodney, in a low tone, "I am afraid you'll make Luther feel bad."

"I was speaking for the good of the family," said his mother, firmly, "and I shall always do so. Well! They have left open the parlor door! It should have been locked, and we've been gone at least an hour and a half. Who knows but the Tumbletons have rifled the house?" She hastened her steps, while her son followed cautiously. In the meantime Luther, Mace and Mrs. Geraldine were searching the alleys for Bonaparte. They were suddenly recalled to the cottage by a wild shriek from the front yard. They hastened back to find old Mrs. Woodney in the yard, wildly waving her apron.

"Mother, what *is* it?" shouted Mrs. Geraldine, as she began to run.

"The thing is in the house!" cried old Mrs. Woodney. "It is in the kitchen, working at that pump!"

"What thing?" demanded Luther.

"Your horse!" shouted his grandmother.

"It must not be in the house!" cried Mrs. Geraldine, increasing her speed. "It must be taken out, immediately."

Luther began to laugh as he rushed up. "Grandmother," he panted, "I thought you said you wouldn't tell us where he was if he was before your very face."

"He'll break everything in the room," exclaimed Mrs. Geraldine, reaching the front door, and looking in. "Mace, run for Mr. Acre!"

(TO BE CONTINUED.)

CHEAP CHRISTMAS READING FOR GIFT PURPOSES

The Franklin Series of Biography

In Handsome Uniform Cloth Binding

A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops with illustrations.

Biography is the most universally pleasant, the most universally profitable of all Reading. Biography is the only true history.—CARLYLE.

— HERE THEY ARE —

Splendid Books at the Very Low Price

—OF—

ONE DOLLAR, Postpaid

BOONE, DANIEL, LIFE OF	By Cecil B. Hartley
CARSON, KIT, LIFE OF	By Charles Burdett
CROCKETT, DAVID, LIFE OF	An Autobiography
FRANKLIN, BENJAMIN, LIFE OF	An Autobiography
HENRY, PATRICK, LIFE OF	By William Wirt
JONES, JOHN PAUL, LIFE OF	By James Otis
LINCOLN, ABRAHAM, LIFE OF	By Henry Ketcham
MARY, QUEEN OF SCOTS, LIFE OF	By P. C. Headley
NELSON, ADMIRAL HORATIO, LIFE OF	By Robert Southey
PETER THE GREAT, LIFE OF	By John Barrow

These Prices are Guaranteed only While this Advertisement Appears.

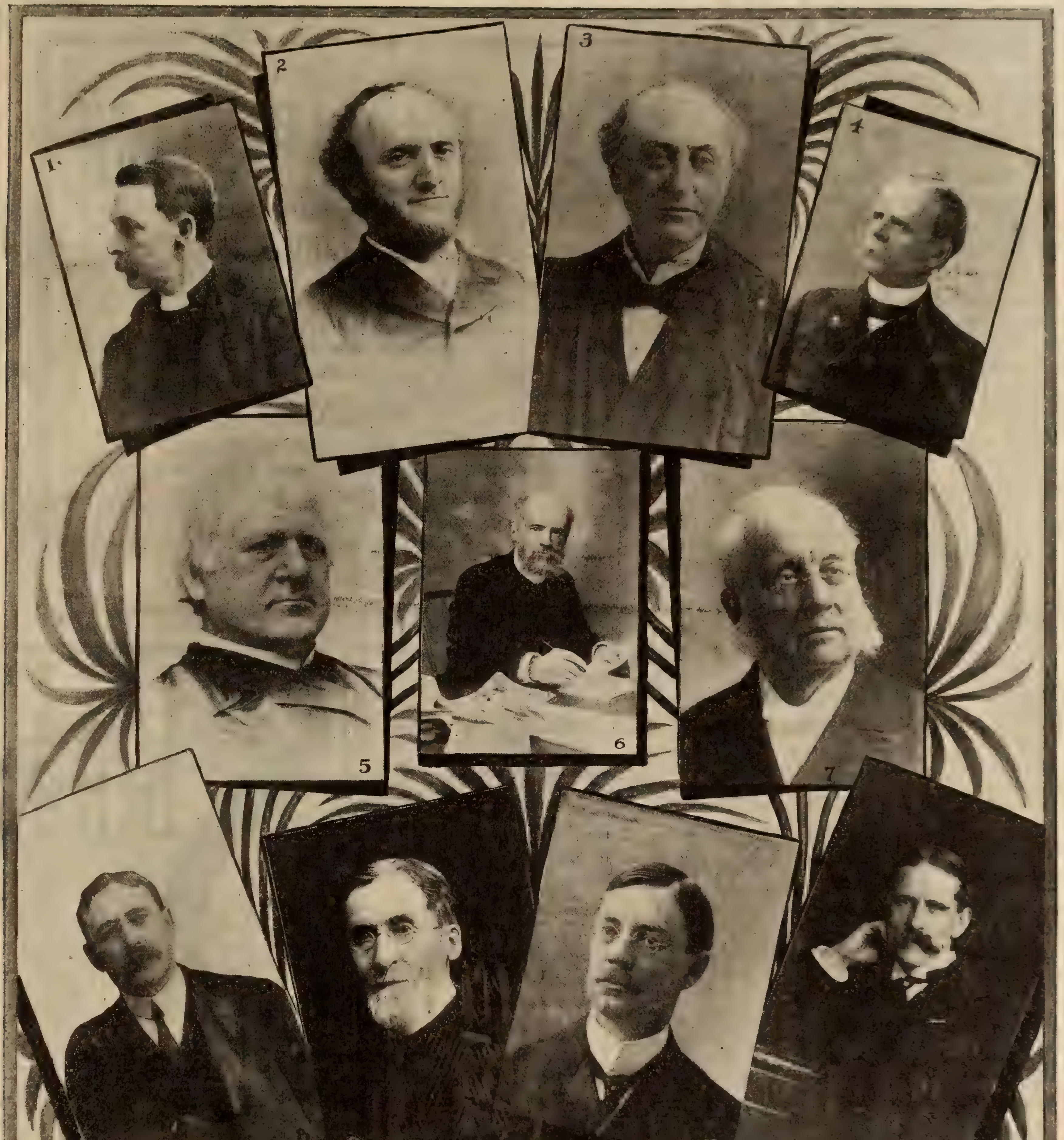
CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

C. W. B. M.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. November 30, 1905 No. 48



A FEW OF THE LEADERS OF RELIGIOUS THOUGHT AND ACTION REPRESENTING THE THIRTY RELIGIOUS ORGANIZATIONS IN THE FEDERATION CONFERENCE.

1. **Charles Cuthbert Hall, D. D.** 2. **Bishop Fowler.** 3. **Justice Brewer.** 4. **Amory H. Bradford, D. D.** 5. **Justice Harlan.** 6. **James M. Buckley, D. D.** 7. **Bishop Andrews.** 8. **J. Wilbur Chapman, D. D.** 9. **Bishop Thoburn.** 10. **President Henry C. King.** 11. **Henry Van Dyke, D. D.**

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; not by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Published by the Christian Publishing Company, 2712 Pine Street.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

Current Events....1543
Editorial—
A Step Toward Christian Unity....1545
Plan of Federation....1545
Conference Notes and Comments....1546
Current Religious Thought....1546
Editor's Easy Chair....1547
Contributed Articles—
The Faith and Works of Women. Walter Scott Priest....1548
Some Workers Among Alien Races.1549
The Work of the C. W. B. M. in the United States....1550
The Work Among the Negroes. C. C. Smith....1552
What We Have Done, and How We Did It. B. B. Tyler....1553
As Seen from the Dome. F. D. Power.1554
The Plan To Be Submitted to Thirty Religious Bodies....1555
Our Budget....1556
News from Many Fields....1560
Evangelistic....1562
Midweek Prayer Meeting....1564
Sunday School....1565
Christian Endeavor....1565
The People's Forum....1566
Obituaries....1566
Family Circle....1568
With the Children....1570

"THE ONLY WAY."
ST. LOUIS to CHICAGO.
4—PERFECT TRAINS—4
MORNING, NOON, NIGHT AND MIDNIGHT.
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to
D. BOWES, Asst. Gen'l Pass. Agent, St. Louis, Mo.

"FOLLOW THE FLAG."
WABASH
THE WABASH LINE
Operates Through Sleeping Cars Between
ST. LOUIS
AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,
AND BETWEEN
CHICAGO
AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.
DINING CAR SERVICE THE BEST
AND ALL EQUIPMENT MODERN.
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

J. BRECKENRIDGE ELLIS'
BOOKS

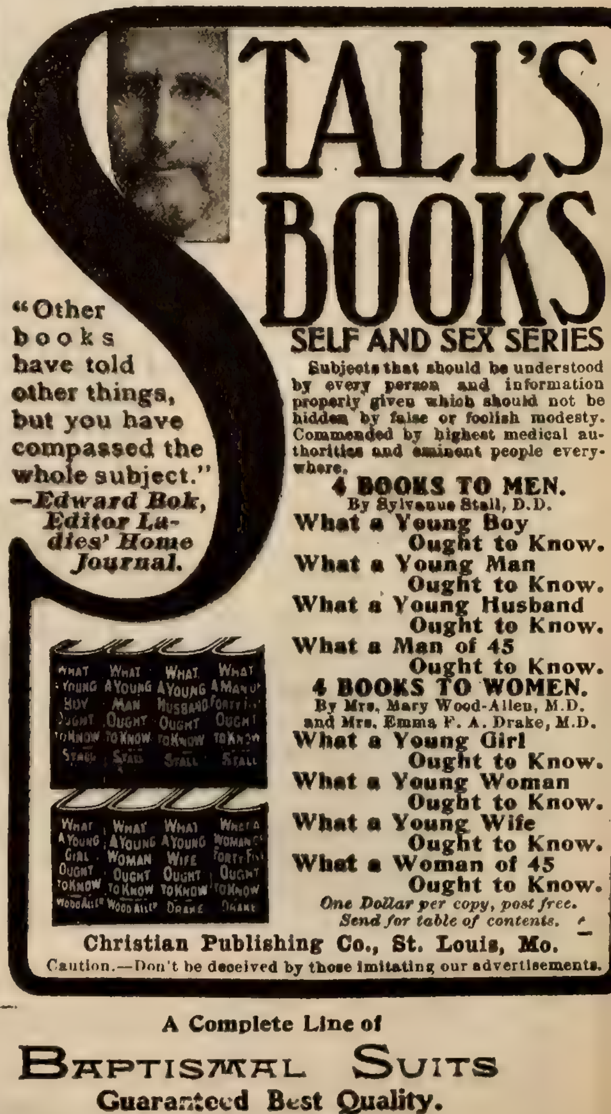
KING SAUL
A history of Saul from the time he started to find his father's beasts until his death on Gilboa.
281 Pages. Cloth.
$1.00, Postpaid.

IN THE
DAYS OF JEHU
The story is so well told that it is really fascinating. It expresses important truths by historic examples.
189 Pages Cloth.
75 cents, Postpaid.

SHEM
The scene of the story is in Judea, six centuries before the birth of Christ. The tale is a strong one with action on every page.
298 Pages. Paper.
50 cents, Postpaid.

ADNAH
Another very interesting historical novel concerning the times of Christ, written in a most interesting manner.
308 Pages. Cloth.
$1.00, Postpaid.

Christian Publishing Co.,
ST. LOUIS.


STALL'S
BOOKS
WHAT A YOUNG BOY OUGHT TO KNOW STALL
WHAT A YOUNG MAN OUGHT TO KNOW STALL
WHAT A YOUNG HUSBAND OUGHT TO KNOW STALL
WHAT A MAN OF FORTY FIVE OUGHT TO KNOW STALL
WHAT A YOUNG GIRL OUGHT TO KNOW WOOD ALLEN
WHAT A YOUNG WOMAN OUGHT TO KNOW WOOD ALLEN
WHAT A YOUNG WIFE OUGHT TO KNOW DRAKE
WHAT A WOMAN OF FORTY FIVE OUGHT TO KNOW DRAKE

SELF AND SEX SERIES
Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty. Commended by highest medical authorities and eminent people everywhere.

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

4 BOOKS TO MEN.
By Sylvanus Stall, D.D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of 45 Ought to Know.

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of 45 Ought to Know.

One Dollar per copy, post free.
Send for table of contents.
Christian Publishing Co., St. Louis, Mo.
Caution.—Don't be deceived by those imitating our advertisements.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. November 30, 1905 No. 48

Current Events.

The German Tariff.

The new German tariff, which will go into effect next March, is one of the factors to be taken into account by Congress in determining what measures to take in regard to the revision of our own tariff. Of course it would be far beneath our national dignity to be coerced into making tariff concessions, but perhaps we are not altogether above being influenced by existing facts. The recently adopted German tariff is constructed on the maximum and minimum principle. That is, it provides a complete double scale of tariff rates, the lower rate in each case to be allowed on imports coming from countries which offer corresponding concessions or with which Germany has a special commercial treaty, the higher rate to be enforced against all others. The American theory of the tariff has always been that, whether high or low, the same rate must always be collected upon the same class of goods regardless of the country from which they are imported. Unless a tariff treaty with Germany is entered into or some special concession granted, American goods sent to Germany will be compelled to pay the higher rate of duty. The German tariff was skillfully constructed to set before us this alternative. Shall we follow Germany in the adoption of a maximum and minimum tariff? The scheme has its advantages. It provides the basis for an easy and automatic system of reciprocity and thus tends toward a general lowering of rates. But the advocates of the sky-high tariff have a way of turning to account even such a proposition as this. They are prepared to insist that, if the maximum and minimum plan is adopted, the present rate shall be the minimum. Can it be possible that the long anticipated and long delayed tariff revision will issue in another revision upward?

* * *

A Republican Opinion.

Governor Cummins, of Iowa, originator of the "Iowa Idea" and exponent of tariff reform, especially the reduction or removal of the protective tariff on articles produced by trusts and monopolies, is being taken to task for the following statement: "The total life insurance grafts for all time have not been one-fifth of the annual amount of which the people have been despoiled by excessive tariff rates." The special indignation of the critics seems to rise from the fact that such an opinion should issue from one who claims to be a Republican and has borne office as the candidate of that party. Governor Cummins professes to be both a Republican and a protectionist. Why not? Does it seem inherently absurd that a Republican should think that his party has gone too far in any policy, or that a protectionist should think a given schedule unjustly high? A tariff schedule is always the result of compromise and adjustment. We know the processes by which schedules are shaped and how (not to mention lobbyists) Congress is full of members looking after the special interests of some particular group of constituents and demanding for their protection a high rate on some class of imports in exchange for their support of some other congressman's demand for a high rate for the protection of the interests of some particular group of *his* constituents. The tendency in such a case is always toward a rate too high for the common good. Is it treason to the party or to the principle of protection for one to say so? We should hope not. Governor Cummins' comparison is a very vivid one just at present. Whether the figures would bear out his statement of proportion between life insurance graft and tariff spoliation, it is not easy to say, especially since it is impossible to determine with mathematical accuracy just how much of the tariff does in any true sense represent spoliation. But we hope the time has not yet come when a man can be read out of his party for venturing to doubt the plenary inspiration and infallibility of the Dingley Tariff Law.

* * *

The Weakness of Wills.

An item in the daily papers of two or three weeks ago, deserves a comment even at this late date. It was to the effect that a flaw had been discovered in the will left by the late Edward M. Paxon, Chief Justice of the Pennsylvania Supreme Court, by which his bequest of $3,000,000 to found an agricultural school was rendered invalid. The obvious thought which occurs to laymen in the law is that if even a chief justice can not draw a will which will hold water and will secure the disposition of his estate as the testator desires and expects, the rest of us have a much smaller chance of being able to do so. The dispatch stated that the heirs would probably carry out the wish of the judge, in spite of the flaw in the will. That is slightly reassuring and speaks well for the heirs. And yet, those of us who wish to leave our millions, or our thousands or hundreds, for the endowment of educational or missionary or benevolent enterprises would prefer not to leave it to the discretion and generosity of our heirs to carry out these purposes or not as they see fit. This is not meant as cheap raillery against the law and its intricacies and technicalities, most of which are far more useful than the majority of us are ready to admit. But it serves to illustrate the wisdom of making one's benefactions before the day of one's death. The best of all ways to give money for any good cause is to give it outright and at once, so that it may at once begin its beneficent work. The next best way is an annuity gift, which has all the advantages of a bequest from the standpoint of the donor in leaving him in possession of the income, and has the additional very great advantage that it cannot be broken or revoked after the death of the donor. The third best way (best of all for the lawyers but third best for the giver and the receiver) is by bequest.

* * *

Hazing.

Again and again are right-minded young people and nearly all middle aged and old people disgusted with the reports of college hazing. Now it is an initiation, wherein a group of boys inflict indignities and even dangers upon one whom they have chosen as worthy of intimate friendship and whom they really like. They wish to prove his courage, they say, and while doing so they usually prove their own cowardice. The spectacle of a dozen fellows abusing (even playfully) one with his hands tied and his eyes blindfolded is not an exhibition of the mettle of the twelve however it may be of the one. Or again it is the hazing of Freshmen to punish them for the crime of being Freshmen. Sometimes it gets serious. Two or three cases are just now in the public mind. Usually it is only silly. But do we think it is a modern folly? It is not so. About the year 355 of our era, when Athens was still the world's intellectual center, there was in what we may call the University of Athens a student named Gregory Nazianzen, who afterward became bishop of Constantinople. Among his fellow students were young Prince Julian who became the apostate emperor of Rome, and one Basil who also became a bishop and a saint. Gregory has left some account of the college life of his time, including the practice of hazing. He says:

> "Whenever any newcomer arrives and falls into the hands of those who seize him, either by force or willingly, they observe this Attic law of combined jest and earnest. He is first conducted to the house of one of those who were the first to receive him, or of his friends, or kinsmen, or countrymen. He is next subjected to the raillery of any one who will, with the intention, I suppose, of checking the conceit of the newcomers and reducing them to subjection at once. The raillery is of a more insolent or argumentative kind, according to the boorishness or refinement of the railer, and the performance, which seems very fearful and brutal to those who do not know it, is to those who have experienced it very pleasant and humane, for its threats are feigned rather than real. Next he is conducted in procession through the market-place to the bath. When they have approached it, they shout and leap wildly, as if possessed, and

at the same time frighten the youth by furiously knocking at the doors. Then allowing him to enter, they now present him with his freedom and receive him after the bath as an equal, one of themselves. This they consider the most pleasant part of the ceremony, as being a speedy exchange and relief from annoyances."

And Gregory tells us that when Basil came to enter as a student, he persuaded the others to let him off from hazing and "to accord him greater honor than belongs to a Freshman's position." But of course the Freshmen of to day and to-morrow think it is all new and immensely clever.

❖

Marriage and Art.

The press reports that the president of the Academy of Fine Arts, at Paris, speaking recently to a group of promising young artists who had won the Prix de Roma, advised them never to marry. His argument was: "If you marry richly, you will be caught in the social whirl fatal to real and honest toil toward perfection. If poorly, you must paint for money, not for perfection, and your soul will wither under the blight of financial strain." In such a case one well might pray that he be given neither poverty nor riches. One has not quite exhausted the possibilities when one has mentioned marrying rich and marrying poor. Besides, the assumption that an artist's (or anybody's) financial and social status is to be determined solely by his marriage, is naive and unfounded. But supposing that the argument is sound and the advice wise, why should it apply only to artists? Why should the artists arrogate to themselves the distinction of being the only men for whom both poverty and riches lay snares? Is not the grinding poverty or the sordid spirit which leads a man to think only of his wages or his profits as fatal to perfection in any other sphere as in art? Can one teach, or preach, or practice law, or heal the sick, or sell life insurance, or raise corn, or play the man in any useful fashion if he thinks only and always of money? If the fact is more obvious in the case of artists, we should be thankful to them for reminding us that both the pursuit and the care of money are dangerous to those who are seeking the best things. One of the greatest services which art renders to life is that it helps to keep alive the spirit of joyous work, the quest of perfection without over-much care about the cash payment. Only it will not do to give the artists a monopoly on this spirit, any more than it will do to turn over religion to the priests and preachers. As to the argument from these data to the folly of marriage—that is another matter.

❖

A Sea-Level Canal.

The board of consulting engineers for the Panama canal has reported in favor of a sea level canal as opposed to one with locks. This, however, does not mean that the canal will be built that way. The board of consulting engineers is a body of thirteen eminent engineers, eight American and five foreign, whose duty it is to advise the Isthmian canal commission on technical points. The commission is not bound to accept their advice. This particular question, for example, can scarcely be settled on the basis of the purely professional advice of civil engineers. It has already been decided that both plans are feasible. It is not impossible to construct a canal with locks, and it is not impossible to construct one at sea-level throughout. The questions of relative difficulty, safety, expense, etc., can be determined by the engineers. They may even advise as to whether, in their judgment, the more expensive construction will be worth the difference in cost. But it is not for them to decide whether the additional expense is to be assumed. An architect may be quite sure that a brick house is more desirable than a frame house, even at the necessarily greater cost, but it is for the client to decide which he will have. In this case, the client, namely the government, may be inclined to hesitate before agreeing to furnish the additional sixty or eighty millions which a sea-level canal will cost. The chief engineer, Mr. Stevens, is reported as being decidedly opposed to the sea-level plan, on account of the cost and of the time that would be required for its construction. One item in the work is the excavation of a ledge of granite twelve miles long and forty feet deep. This alone, he estimates, would take sixteen years. It is noteworthy that five of the eight Americans among the consulting engineers opposed the sea-level plan. The majority in favor of it was composed of the five foreign members and three Americans who had already committed themselves on the subject.

❖

Trade-Marks.

With the growth of advertising, there has come a great increase in the value of trade-marks and in the necessity for giving them full legal protection as property. If a firm spends half a million dollars a year in advertising some one article, as many firms do, a large part of that expenditure represents the cost of hammering into the public mind one word or formula or symbol which stands for the advertised article. The money which might have been spent in building an enormous factory is spent in creating a nation-wide or world-wide acquaintance with a trade-mark. It is as much an investment in one case as in the other, and the result of the investment has as good a right to legal protection in one case as in the other. At the last session of Congress there was legislation on this subject, but not enough to satisfy the wishes of the owners of trade-marks and perhaps not enough to meet the requirements of complete justice. The matter will come up again before the coming Congress. It is especially desired that it be made possible to take criminal action against any one who fraudulently and intentionally makes use of another's trade-mark. At present a party so injured may secure an injunction to compel the offender to stop, and may collect damages by civil process, but one who is so inclined can safely steal his neighbor's trade-mark, get what temporary advantage he can out of it, and, when an injunction is issued, drop it to take up another or to change his field of labor. People of this class are often not financially responsible and damage suits against them are small satisfaction. If they could be treated as thieves (which they are) and dealt with accordingly by criminal process, it would be a much more effective protection against fraud.

❖

The Cost of Living.

We have been talking about the increased cost of living. Everybody realizes that the prices of commodities have risen. The Bureau of Labor has just issued a report, dealing with the retail prices of food from 1890 to 1904. During the last four years the increase in these prices has been especially great. Out of 30 principal articles enumerated, only four have decreased in price, while 26 were higher last year than the average for the decade 1890-1899. For example, bacon has increased over 37 per cent, and corn meal and potatoes over 21 per cent. For the United States, taken as a whole, the average cost of food per family in 1890 was $318.20. In 1896, the year of lowest prices, it fell to $296.76, and in 1904 it reached the highest point of the period, $347.10. This was $50.34, or 17 per cent greater than in 1896. In 1900 the average family expenditure for food was $318.20; in 1891, $322.55; in 1892, $316.65; in 1893, $324.41; in 1894, $309.81; in 1895, $303.91; in 1896, $296.76; in 1897, $299.24; in 1898, $306.70; in 1899, $309.19; in 1900, $314.16; in 1901, $326.90; in 1902, $344.61; in 1903, $342.75; in 1904, $347.10. Secretary Wilson is quoted as saying that "production of food supplies has been decidedly heavier this year." In consequence, he predicts lower prices during the coming winter for meats, poultry, dairy products and other table necessities.

❖

Sound Economy.

Some years ago the traffic in the city of London became so congested that it became necssary to cut, through a crowded portion, a new street. The property that had to be sacrificed for this undertaking was very valuable, being estimated at upwards of twenty-five millions of dollars. Among the buildings doomed were a number of "public houses" and others enjoying the privileges of liquor licenses. At once the question rose as to what should be done with these licenses, and the City Council decided to abandon them. In all, 51 saloons were affected. It was estimated that if the vacant sites of the houses, with the licenses attached, had been sold, the additional value, due to the existence of the licenses, would have amounted to about nine hundred thousand dollars. The council decided to sacrifice this amount of money rather than engage the city in complicity with the business of liquor selling. That this was sound political economy will hardly be questioned by those who are acquainted with the facts. As the liquor traffic is the greatest pauper-making business there is, and as London already has 100,000 men and women who are practically charges upon the public, for the city itself to debauch others of its inhabitants, and take from its treasury money to support them, would not be according to sound business sense. This action of the London City Council in considering the morals and souls of its citizens of more value than money derived from licenses is worthy the attention of every municipality.

A Step Toward Christian Unity.

History is not always repeating itself. It does something more than mark time. For awhile events may seem to have a circular movement, but in the fullness of time a step of real visible progress is made. It has been so in the movement for Christian union. For a long time the sentiment of union has been gaining power, and it has found expression on platforms, in resolutions and in newspaper articles. In later years it has found expression in tentative efforts toward practical co-operation in local communities and some states, and this culminating at last in a national federation movement. But there was nothing very decisive in all these attempts, as regards the co-operation of the religious bodies themselves, toward bringing about a closer unification in order to promote the kingdom of God. The time had come for a step forward.

This step was taken at the Interchurch Conference which concluded its sessions in New York City on Tuesday evening of last week. Composed of representatives from thirty religious bodies, representing eighteen million Christians, this conference adopted, with practical unanimity, a basis of federation to be submitted to the various Christian bodies represented in the conference for their approval. We publish this plan of federation elsewhere, and commend it to the study of our readers. We reserve comments on it for another place, and in this article would call attention to the characteristics of the conference itself—its spirit and some of its leading ideas

This great gathering of representative men from the Protestant bodies of this country was a unique event in the history of the world. We venture the prediction that it belongs to a class of events which require the perspective of history to reveal their true greatness. Its object was nothing less than an attempt, on the part of the Christian bodies represented, to find a way for the fulfillment, as far as possible at the present time, of the prayer of Jesus, our divine Lord, for the oneness of his followers. From beginning to end this was the keynote of the conference. In no convention, not even in any of our own which we have ever attended, was the prayer of Jesus for the unity of his disciples so often quoted and so fervently dwelt upon as expressing a desire for unity whose fulfillment was necessary to the conversion of the world. This fact in itself, when we consider the large number of religious bodies represented, is enough to make the heart of every Christian rejoice who believes in and is laboring for the unity of a divided church.

It scarcely needs to be said that in the judgment of a large majority of the speakers the union which Christ prayed for does not involve the dissolution of denominational organizations. Many of them took occasion to say that they did not believe that organic union was feasible, meaning by organic union the formation of one great ecclesiasticism embodying all Christendom. Of course, those of us who have been pleading for Christian unity for these many years do not believe in, or hope for, any such ecclesiasticism. What we mean by organic unity is an organism, not an organization. In other words, we mean such vital relation between Christ and his disciples as will involve the unity of his disciples. This does not mean uniformity of beliefs in doctrines, in forms of organization, or in modes of worship. It does involve, however, according to Paul, one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, and one God and Father of all. Organic unity of this kind involves the truth that a member of any one local church is, by virtue of that fact, eligible to membership in every other local church, and that there are no barriers to mutual fellowship and co-operation.

The distinctive forward step which has been taken by this conference is this: The several religious bodies, through their delegates or representatives, said, by the adoption of this basis, that they were ready and willing to subordinate their denominational peculiarities to the common and fundamental interests of the kingdom of God. They said to one another, by this act, "We will meet, not upon our differences, but upon the great vital truths which we hold in common, and co-operate, as far as possible, in promoting the moral and religious welfare of mankind. The things we hold in common are vastly more important than the things about which we differ, and while we do not see our way clear as yet, nor do we now feel it to be necessary, to abandon our local organizations, we do feel the time has come when we should manifest to the world our unity in the things which we hold in common and to make common cause against common foes." This is an immense gain. It is a long stride forward in the direction of Christian unity. None of us sees fully, perhaps, what will be the outcome, but we all feel sure that the Lord is leading us into greater brotherliness of feeling, into greater unity of faith, into a better understanding of each other, and a greater respect for each other, and hence, into a closer unity for the advancement of God's kingdom in the world.

The spirit of this meeting was most fraternal and Christian. The fellowship was delightful. There was a glow of brotherly love that seemed to pervade all hearts. Before this rising tide of unity, denominational divisions seemed to sink out of sight. At the close of an impressive session a prominent Methodist, at the head of one of the universities in the country, sitting just in front of us, turned toward us and said: "Would you love me any better if I were a member of your church?" He then added: "If my son were preparing for the ministry, I would just as soon he would enter the ministry among the Disciples of Christ as in my own church. This is what this conference has done for me!" Another of the great leaders of one of the religious bodies said, as we introduced him to some of our ministers: "I ought to be ashamed to confess it, perhaps, but I must say that your body has risen upon my horizon very largely since we began the preparation for this conference." This sort of feeling was mutual and very general. No one could hear the great addresses of the great men who spoke on that platform and feel the touch of their spirits, without having a greater respect for the religious bodies they represented. This mutual respect for each other, as every one must see, is a necessary condition of that closer unity which our Lord desired and prayed for.

But, with all this spirit of brotherliness and Christian love, and catholicity of spirit, there was a clear and frank recognition of existing differences without any diminution of respect and love because of such differences. In other words, liberty was just as much in evidence as unity. No unity was advocated at the expense of freedom of thought and expression. The union advocated was not one, as Bishop Vincent put it, "of judicious silence." Every man is to be permitted to utter the truth as God gives him to see the truth. We have reached a state of Christian manhood in which we can differ and be brothers.

It is scarcely necessary to say that the representatives from our own churches were delighted with the spirit and sentiment of the conference, and were of one mind, as far as we heard, as to the great door of opportunity opened for us as advocates of Christian unity, and of our duty to enter heartily into co-operation with our Christian brethren of other religious bodies in bringing about closer unity among the people of God. The religious body that stands aloof from this great movement of Protestantism toward unity would be certain to brand itself as a sect unmoved by the rising tide of union sentiment that is drawing Christian people into fraternity and co-operation. Every Protestant body in Christendom must go on record on its relation to this movement of the churches for the fulfillment of our Lord's prayer "that they all may be one."

* *

Plan of Federation.

In another place we print the plan of federation adopted by the Interchurch Conference in New York City last week, to be submitted to the representative gatherings of the various religious bodies for their approval. This plan or basis of federation is remarkable quite as much for what it omits as for what it contains. Notice the absence, for instance, of any formulated creed. "The essential oneness of the Christian churches of America," is not in any creedal statement, but "in Jesus Christ as their divine Lord and Savior." Notice, too, that it is to be a federation for the co-operation of "the churches of Christ in America." Notice, further, that the term "Christian bodies" takes the place of denominations. There is a coming back here to Scriptural terminology that is refreshing. The heart of this federation is to be found in the preamble which states the basis of unity, and in the objects it proposes to promote. No one among us, least of all, can find any objection either to this preamble, or to the five specified objects to which this federation looks. The remainder of the plan is details of organization, with the exception of articles four and five, which relate to the authority of the council and the representation of the various bodies in it. It will be seen, as a matter of course, that the Federal Council which it is proposed to form shall have no authority "to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

It is difficult to see how a simpler plan could be formed that would make an efficient organization. Nor could it be made broader without letting down the bars entirely and making no distinction between those who acknowledge the divinity and Lordship of Jesus Christ, and those who refuse such acknowledgment. We believe this basis of co-operation will serve the purpose of bringing the evangelical Protestant bodies into closer unity and into more efficient co-operation, leading to a better mutual understanding which will lead on ultimately to the more perfect union for which we and our fathers have been pleading for nearly a century. We can not doubt for a moment that God is in this movement, and that he is going to use it for the unity of his church, for the evangelization of the world, and for the glory of his blessed name. This being the case, it is of the very first importance that we, who represent the religious movement that has for its central purpose the unity of God's people, should give no lame, halting or hesitant endorsement to this movement, but enter into it heartily as being in the direct line, so far as it goes, to the object which we have in view. This should be done at the very first opportunity, as a notification to all the other Protestant bodies that we who have been leaders in the agitation of this question are also at the front when it comes to any practical plan of co-operation that will manifest more fully our unity to the world and will tend to the cultivation of a still more perfect union.

In an informal discussion among our own representatives, during the conference, one of our strong young men of the East, Brother Bates, expressed the situation in a very lucid way when he said that there were three steps to be taken in order to union among the various Protestant bodies. The first of these is comity, or the treatment of each other with mutual respect. The second step is federation, or working together according to some plan for the promotion of common ends. The third step is what we call organic union in which denominational lines shall be so far obliterated at least as to offer no obstruction to the fullest fellowship and co-operation among all the followers of Christ. We have passed the stage of comity and have now entered upon the period of co-operation, and this, it is hoped, will lead to a still completer union. It is impossible to reverse the order of these steps, or to omit any one of them. The chief obstacle, he said, in the way of present organic union between the Disciples of Christ and the Free Baptists is that we have been trying to pass at once from comity to organic unity without the intervening step of working together so far as possible, in order to understand each other.

In the light of these truths—and they seem to us to be self-evident truths—the folly of standing aloof from all co-operative movement until the religious world is ready for organic union is apparent. It is like trying to swim without going into the water—an experiment, we believe, that has never proved successful in a single instance. The significance of the adoption, by the Interchurch Conference, of this plan of federation is, that it means that the various Christian bodies mentioned are now ready for the second step, and in this we all should not only rejoice, but thank God and take courage for the unfinished work that lies before us.

* *

Conference Notes and Comments.

The hospitality of the New York churches in entertaining the delegates to the Interchurch Conference free of cost at the hotels, and in otherwise caring for them, could not be exceeded by any western or southern hospitality. Their liberality was on a scale commensurate with the greatness of the occasion and its deep significance. All honor to the enterprising business men of the churches whose liberal gifts made it possible for many delegates to be present at the Conference. The beautiful button in gold and blue, representing the right hand holding the seven stars, with which each delegate was decorated, is said to have cost $1,200, and to have been the gift of one man. These will be preserved, no doubt, as perpetual mementos of a historic meeting.

The following representatives from the Disciples of Christ, or the Christian churches, were present at the Conference, besides a few others whose names we do not recall: H. C. Kendrick, E. C. Sanderson, G. B. Townsend, E. J. Teagarden, Phil. Parsons, J. B. Lichtenberger, — Rowlinson, E. T. C. Bennett, S. J. Marshall, C. A. Young, S. F. Willis, A. E. Corey, T. E. Cramblet, W. D. Ryan, B. O. Aylesworth, M. L. Bates, J. M. Van Horn, F. D. Power, W. T. Moore, M. L. Streator, Robert Moffett, S. H. Bartlett, B. S. Ferrall, L. G. Batman, H. L. Willett, F. D. Kerschner, J. H. Garrison, M. E. Harlan, J. L. Garvin, Hill M. Bell, Robert Christie, S. H. Hunt, Dr. Eli H. Long, A. J. Wilson and Herbert Martin.

Dr. Roberts, permanent chairman of the Conference, made an admirable presiding officer, and the success of the Conference is largely due to his wisdom, and labor, aided most efficiently by Drs. Sanford, North and Ward. He told us one day he had formed an "organic unity" with the Disciples of Christ. On inquiring how that was, he replied, "My son has married one of your members—a Missouri girl, who is a reader and great admirer of your paper. You must meet her." And we did meet her and found her a most intelligent and zealous young woman from some of our best Missouri blood—the Caldwells, Robinsons and Foxes, of Paris.

We have made no attempt to follow the order of program, in reporting the Conference, as the speeches are all to be printed in a book and we hope to make extracts from them, from time to time, as opportunity may offer and occasion may demand. The publication of that volume will give a mighty impetus to the sentiment and conviction in favor of Christian union, and every one specially interested in that cause should procure a volume when the work is printed.

Editor's Easy Chair.

The Easy Chair has been on wheels for the last two weeks. It has traveled much, seen much, enjoyed much and learned much. It is always an interesting experience for a man of the West to visit the East. The change is sufficiently marked to make the trip restful, even though it be full of multitudinous duties. The scenery is different, there is a difference in climate, and people are sufficiently different for any observing man to know what section of the country he was in if he had no other means of locating his whereabouts. But the greatest difference one sees, as he goes East, is the larger number of people to the square acre or mile on the Eastern seaboard. There are crowds of people jostling each other everywhere. They crowd the hotels, throng the streets, and seem to fill to overflowing, the elevated, the subway and surface street car lines. For the most part they are a well-dressed and a well-behaved class of people, wonderfully intent upon going somewhere and doing something. When one of our Western secretaries tells of the territorial greatness of his field, and how many New England states it would have room for without being crowded, an Eastern secretary matches it by telling how many thousands and millions of people there are in his diocese; and if their accessibility by the gospel were equal to that of the people of the West, the argument would be irresistible. But the Westerner comes back with a plea for his territory because of the new and formative condition of things, where we have but to sow and reap, as against the stable and settled condition of things in the sturdy East. The final answer, however, is that we need churches East as well as West to bear testimony to our plea for the unity of the church on the New Testament foundation of faith in Christ and personal loyalty to him.

*

In speaking of the differences, however, between the East and the West, another fact which strikes the Westerner on his arrival in New York is, that he is among a foreign people. Everywhere he hears his mother tongue spoken with a foreign brogue, or else he hears men speaking in unknown tongues. Only about twenty per cent of the population of New York City is native born. There are thirty-five daily newspapers published in other tongues than the English. It is the meeting place of the nations. Very truly did Bishop Galloway, of the Methodist Episcopal Church South, in his eloquent address before the Conference, say that "the problem of the negro in the South sinks into insignificance in comparison with the stupendous problem of the foreign population in the cities of the North and East." It is in the presence of so great and serious a problem as that of foreign immigration that the federation of American churches appears to be so vastly important. If we do not stand together in the face of the manifold perils which threaten our Christianity and our Christian civilization, how can we hope to avert the dangers which threaten us? If Jesus Christ be the Savior, not of individuals alone, but of states and nations as well, it is infinitely important that those who hold to the Lordship and saving power of Jesus Christ, should combine their forces to spread his Gospel throughout our nation and the world. The problem of Tammany in New York City, finds its solution in the united and spiritually-quickened church to antagonize the evil forces which co-operate for the supremacy. And yet, in spite of Tammany and the foreign element, no American can fail to be proud of the magnificent metropolis of the New World. Its splendid palaces of trade, its beautiful thoroughfares and parks, its system of rapid communication, the great ocean steamers that land at its port, and the constant swarm of vessels, large and small, that throng the Hudson and East Rivers, the great hive of human industry, where Commerce has its seat and Capital its headquarters, make it a charming place for one to live who prefers the noise and bustle and activity of a great metropolis to the quieter and less strenuous life of the country or a smaller city.

⁂

It was the privilege of the Easy Chair Editor to preach twice upon the Lord's day during the Conference. In the morning we preached at the First Free Baptist Church, in Brooklyn, whose pastor, Dr. Lord, made a special request for us to do so, in view of the fact that a half dozen members of the committee of the Free Baptists to confer with a similar committee of the Disciples, would be present. The ministers received the sermon very cordially and seemed satisfied with its orthodoxy. While speaking of the Free Baptists we may say that we had the privilege of acting as proxy in the meeting of the committees in three of the four sessions which they held. The chief obstacle in the way of getting on very much, is the lack of acquaintanceship between the two bodies. The Eastern wing of the Free Baptists, especially, are conservative and know little of our preachers by actual contact with them. They have heard, however, that we unduly stress baptism and do not sufficiently emphasize the spiritual side of Christianity and they are, naturally, cautious about forming an alliance with people who they fear would be champions of the externals in religion, at the expense of its more vital part. An interchange of pulpits, of literature, and a mingling together in conventions, would do a great deal to relieve their minds of this impression, which was never true of the representative men of the body, and is less true today than it ever was in our history. Plans were agreed upon, however, for continuing the communication between the two committees, and it is to be hoped, without any hurry or undue anxiety on the subject, a mutual understanding may be reached. It was a great pleasure to speak for Brother Lichtenberger's congregation at Lenox Avenue & 119th Street, in the evening. There was a fine audience and a most cordial and brotherly response to the sermon and to the personal greetings which we bore from their former pastor, Dr. J. M. Philputt, to the congregation which he served so long. This church expects to have Brother Scoville in a meeting with them in February next. We also met with Brother Christie of the 56th Street Church, which is at present without a pastor, and Bro. S. T. Willis, of the 169th Street Church, and a number of young ministers who are taking special courses of study in Union Seminary and Columbia University. These New York churches have problems with which our churches in the West and middle West are wholly unacquainted.

⁂

Our trip East and return led us through our National Capital, and, of course, we paid our respects to Bishop Power, the man who tells our readers, weekly, how the world looks "As Seen from the Dome." It is always a pleasure in passing to run out to 1307 Wallach Place and see the quiet, unostentations home-life of the good bishop and his wife, and to sit at their table. This we did both going to and returning from New York. On our return trip we had the pleasure also, under the guidance of Brother and Sister Power, of participating in a turkey dinner at the 9th Street Church, where Bro. E. B. Bagby presides over the largest church, numerically, we now have in the capital. Brother Bagby, like Brother Power, has become a great power in Washington and has built up one of the strongest churches of the brotherhood. We also had time, before our train left, to visit a reception at the Vermont Avenue Christian Church, for which Brother Power has been the pastor for thirty years, where Brother Wilson, a rising young lawyer, and an efficient teacher in the Sunday school, was holding a class entertainment. Brother Power showed us through the splendid building where President Garfield, before and during his presidency, used to sit. A silver plate on the back of the seat bears his name, with date of his birth and death. This is the Garfield Memorial Church, as it is sometimes called, which the brethren throughout the country helped in some measure to build. It was a great investment. It would be difficult to overestimate the good influences that have gone forth from this church and its presiding bishop, not only in Washington, but throughout the country and the world. We are glad to know that Brother and Sister Power are to go on the oriental cruise with Bishop Tyler, of Denver, in February next, to be absent about seventy days. These venerable young brethren need the rest very much, and our readers need the good things they will write about during their travels

⁂

At this writing the Easy Chair is located in the city of Pittsburg, the scene of the most remarkable simultaneous evangelistic campaign ever held by our churches. It is nearing its close, at this time, and we are tarrying here a few days on our homeward journey for the double purpose of meeting with our Centennial Committee and preaching a few times in the down town meetings which are held at noon each week day, except Saturday, and at three o'clock in the afternoon on Lord's day. We shall have a full report of the results when the meeting is completed, and perhaps in time for the news department of this issue: so we shall only take space here to say that the brethren of Pittsburg and vicinity have set before the brotherhood an inspiring example of what a well-planned, united and vigorously-executed campaign can accomplish in the way of converting sinners, edifying the churches and making a permanent impression upon the religious life of the city. These splendid results have not been achieved without systematic work, personal sacrifices and liberal support. Already more than 1,500 additions have been won to the churches co-operating—a much larger growth, within the past four weeks, than was made for the first fifty years of our work in this city! Isn't that a most impressive object lesson of the value of co-operation in an earnest aggressive evangelistic campaign? Preparations are now complete for a great union communion service at the down town meeting at the Nixon theatre on tomorrow, the Lord's day, and this, with the evening service, will close this historic campaign, and concerning it we shall have something to say later.

⁂

We have only space here to say, concerning our joint meeting of the Centennial Committee and the local committee in and about Pittsburg, appointed by the San Francisco Convention, that we had a full meeting, and outlined a great work for the next four years.

W. R. Warren, who has been the secretary and one of the leading spirits in this simultaneous evangelistic campaign, was elected as the leader of our Centennial Campaign and will enter upon his work the first of December. All our missionary and other general organizations and colleges have been asked to co-operate in furnishing the necessary funds to carry on a vigorous campaign for the next four years, looking to the enlargement of our work along every line—evangelization, home and foreign missions, college endowments, benevolences, newspaper circulation, Bible reading, deepening the spiritual life, bringing into line our lagging churches, increasing our Sunday schools in attendance and efficiency, and strengthening all the weak places in our line of battle. It will require the co-operation of press, pulpit, and business men, to make this campaign achieve results worthy of the event we celebrate—the completion of a century of history as a religious movement.

THE FAITH AND WORKS OF WOMEN

Matt. 15:28

By Walter Scott Priest

The Old and the New Testament Scriptures are redolent of the perfume of the faith and love and service of Godlike and Christlike women. No story is more thrilling in interest, or of deeper significance, or more lasting in value, than the story of the devotion to truth, the unwavering fidelity, the undaunted courage, of womankind in all ages of the world. How she has illuminated the dark pages of history! How patiently she has borne whatever burdens she has had placed upon her! How she has influenced the world for good! In the ongoing of the world, in the progress of the race in the sciences, in literature, in the arts, in her guiding and lasting influence in the home—in all these varied fields of human endeavor how woman has wrought for the uplifting and saving of the sons and daughters of men! Brilliant are the pages of Holy Writ with the name of Eve, the mother of the race; Sarah, the faithful wife of Abraham; Hannah, who dedicated her son, Samuel, to the service of the Lord; Deborah, who judged Israel and prophesied; Ruth, the charming Moabitess; Esther, the patriotic queen, and hosts of others recorded in the Old Testament. In the New there are the Marys and Marthas, the Elizabeths and Annas, the Dorcases and Lydias, the Priscillas, the Loises and Eunices, the Phoebes, the Tryphenas and Tryphosas, and many others whose life was filled with good deeds, who labored in the Lord, who have entered into their rest, whose names are in the Lamb's book of life!

The Christian religion has always appealed successfully to the heart of women. It is no wonder that so many millions of them have given their lives in faith and devotion to the service of the Son of God. Jesus may well be called the great Emancipator of womankind. Until he came into the world not a nation on earth, with the single exception of the Jewish—and even that not so perfectly as might have been—regarded woman as the equal of man, created to stand by his side, his complement, was assured that her daughter would be the boasted qualities of man-made religions—and we freely acknowledge all the good in all systems of morals and religion—they have always regarded woman as an inferior creature; as something to be bartered, to be abused, to be put out of the way upon the slightest pretext. She is the slave, the toy, the plaything of her lord. It remained for the Christian religion to teach that in the beginning God created the male and the female equal; that the two are made one flesh and that together, sharing each other's joys and sorrows, supported and supporting, they are to walk hand in hand down the stream of time, working out the great problems of life and destiny. Nor is it a matter of surprise that in the various avenues of Christian service woman finds such a fruitful field for the exercise of her wonderful heart-power, her love and patience, her kindness and gentleness, her devotion and sacrifice in the preaching and teaching of the Gospel of Christ. In visiting the sick and ministering to the dying; in feeding the hungry and clothing the naked; aye, in multiform ways, she is helping onward the kingdom of God. In the churches of Christ this activity has, in recent years, been most wonderfully augmented, and most successfully prosecuted through the organization known as the "Christian Woman's Board of Missions." Organized in 1874, it has gathered into its ranks more than forty thousand of our sisterhood, raising annually nearly $200,000, and preaching the gospel at home and abroad. The Lord is blessing in a most signal way the labors of these consecrated women, and our devout prayer today is that their numbers may be very rapidly increased, their knowledge and vision of the world's need enlarged, and their liberality multiplied in this glorious work. The Christian Woman's Board of Missions has accomplished wonders, viewed from every standpoint. Of some of these I wish to speak.

1. *It Has Discovered Woman to Herself*—If it had never done anything else, this would have been sufficient to demonstrate its worth. For many years the Church of God suffered and was hindered in its conquest of the world for Christ, because all the powers of woman's faith and love and devotion lay dormant. It was taught that woman must keep silence in the churches—and silent she was, save in the one act of singing. Overlooking the fact that the Prophet Joel had said: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Forgetting that it is Paul, who is always quoted as saying: "Let the women keep silence in the churches, for it is not permitted to them to speak," who says in 1 Cor. 11:5: "But every woman praying or prophesying with her head unveiled, dishonoreth her head," a very wise admonition to the Christian women in that day, for the unveiled head was a sign of unchastity; and, naturally, the apostle did not wish the character of those who prayed or prophesied in public called in question. In spite of the fact that Phoebe was a deaconess in the church in Cenchrea, commended for her faithfulness in that office by Paul, and that the Tryphenas and Tryphosas, and others who labored with him in the Lord, were worthy of all praise and help by the churches—in spite of all these clear evidences that the women in apostolic times did pray and preach and labor much in the Lord, it was held by some that she had no right so to do, and that all the praying and preaching in public was to be done by the men. The Christian Woman's Board of Missions and other agencies, along with a better interpretation of the Scriptures, have shown that women may, as opportunity presents itself, declare the unsearchable riches of Christ to those who know him not, and in a variety of ways make known the Gospel of our Lord Jesus.

2. *It Has Increased Her Faith*—The very fact that woman has been shown what she can accomplish in Christian service has had a tendency to increase her already large stock of faith. This is always a result of engaging in Gospel work and produces the same effect on men and women alike. I dare say that every man who does something to advance the cause of Christ in the earth will have his own faith increased in proportion as he labors. Perhaps the reason so many men in our churches have so little interest and so little faith is because they do not work at religion very hard—like the little boy who was once asked by a gentleman to what church his father belonged, and replied: "He is a Mefodis', but he don't work at it very hard." The story of our text tells the same truth I am now emphasizing. The Syrophenician woman, in our text, had her faith most sorely tried by the apparent harsh reply to her request that the Lord would cast the demon out of her daughter. When he said to her: "It is not meet to take the children's bread and to cast it to dogs," quick as a flash she replied: "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." Nothing could drive her from the divine Healer's presence until she was assured that her daughter would be released from her dreadful thralldom. She was tried and not found wanting. So has the sisterhood of the churches of Christ

Some Workers Among Alien Races

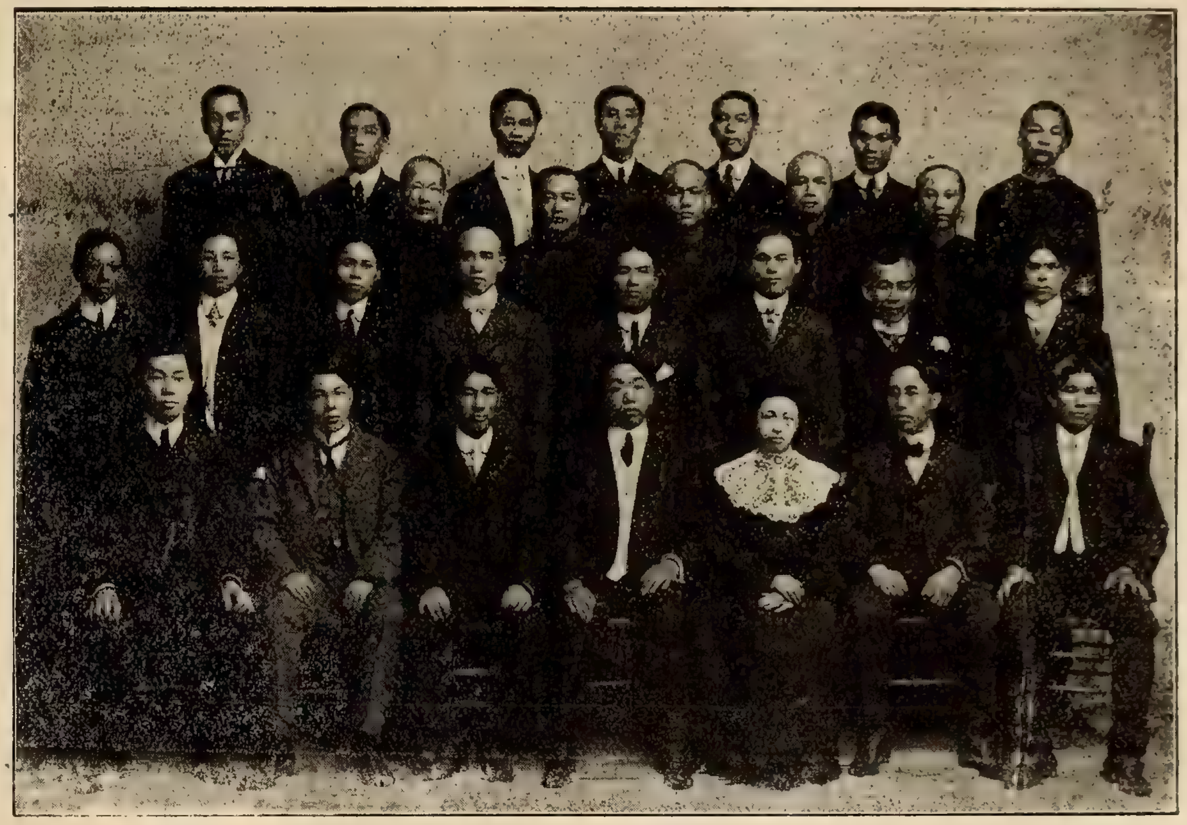
MARY G. ROBERTSON,
Monterey, Mexico.

S. G. INMAN,
Monterey, Mexico.

MRS. S. G. INMAN,
Monterey, Mexico.

been tried, sometimes as if by fire, and it has come forth with increased faith.

3. It Has Afforded Her a Special Field of Labor—The chief business of the Church of Christ is to save men and women from sin and the consequences of sin. In a work of such magnitude every member of the body of Christ should be engaged, and there is an urgent call upon the sisters, because they may have a peculiar influence over women and children to bring them to Christ, and many of these may be approached by women who could never be reached by men. And then, again, the work of the auxiliary society may supply hands and hearts otherwise unemployed with some really efficient work. What a blessing it would be if thousands of Christian women who have wealth and social position would occupy their time in doing a work that would tell largely in the direction of religious culture, rather than spend their time in a round of social gaiety, in dress and receptions, in games and balls, which elevate neither the mind nor the soul!



Part of the Chinese night school at Portland, Oregon, conducted by Mr. and Mrs. Louie Hugh.

MR. AND MRS. W. J. BURNER,
South America.

Beloved sisters, let me plead with you to engage in this divine enterprise. Let me urge you to catch larger glimpses of the world's need of Christ and to behold the opportunities which are now placed before you in this enlightened and Christian age. Will you not break the alabaster box of your precious love and pour it out at the feet of the Lord? God has bestowed upon you most precious gifts of love and gentleness, of faith and devotion, will you not use these God-given powers to advance his kingdom in all the earth?

✻

CHINESE MISSION.

The Chinese mission in Portland, Ore., was opened in 1891 by the First Church, while it was a mission of the Woman's Board. In 1892 the board granted direct help to the work. Later in the same year the board employed Jeu Hawk, a Christian Chinese, a graduate of Drake University, and placed him in charge of the mission. In 1900 he was succeeded by Louie Hugh and his wife, who are still working faithfully in the mission. Day school, night school, Sunday school, Christian Endeavor, street preaching and house-to-house visiting are the forms of work. The school enrollment for 1905 was 98. During the year 198 sick Chinese were cared for. There were ten conversions. Since the opening of the mission there have been more than 100 conversions. Several converts have returned to China as Christian workers, and the mission supports one of these. Each month the board receives an offering from this mission; in this it sets an example that is worthy of emulation in many quarters.

J. E. RANDALL,
Jamaica.

NORA E. SILER,
Bayamon, Porto Rico.

MRS. W. A. ALTON,
Bayamon, Porto Rico.

W. A. ALTON,
Bayamon, Porto Rico.

THE WORK OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS IN THE UNITED STATES

C. W. B. M. DAY.

The National Missionary Convention has set apart the first Lord's day in December for the presentation of the work of the Christian Woman's Board of Missions in the churches and the taking of an offering to enlarge its field and forces. This is the one opportunity of the year to place before the people the great work that God has committed to this organization.

This opportunity means sharing in the opening of new territory to light, to right progress, to the attainment of the best ideals. It means childhood made happy; the sick and suffering ministered unto. It means Christian education for thousands of young people and a stronger and nobler manhood and womanhood for those reached by the ministry of this organization.

The Christian Woman's Board of Missions works in the United States, Jamaica, India, Mexico, Porto Rico and South America, having three hundred and thirty-six missionaries, teachers and helpers in these fields. Its work is steadily growing, hence its needs are greater than ever before.

To every church this first Lord's day of December means that God will be satisfied with nothing less than our best efforts to make this a great opportunity to teach the people of this work and its needs.

Give an offering for this work. Forward it to the corresponding secretary,

MRS. HELEN E. MOSES, 152 E. Market St., Indianapolis, Ind.

The following are the states in which the work is conducted and the organizers:

Arkansas—Miss Ella Browning, Mrs. Sarah Bostick.
Idaho—Mrs. B. F. Clay.
Illinois—Miss Lura V. Thompson.
Indiana—Mrs. S. K. Jones, Mrs. Effie Cunningham.
Indian Territory—Mrs. W. A. Morton, Mrs. F. L. McInnis.
Iowa—Miss Annette Newcomer.
Kansas—Alma Evelyn Moore.
Kentucky—Mrs. S. K. Yancey.
Michigan—Mrs. Fannie R. Thomson.
Missouri—Mrs. L. G. Bantz, Mrs. E. L. Peddicord, Mrs. A. M. Fullen, Mrs. J. L. Moore, Mrs. E. L. Thomas, Mrs. M. A. Fowler, Mrs. M. V. Button.
Nebraska—Mrs. C. S. Willard.
New England, Maine and Massachusetts—Mrs. Newton Knox.
New York—Mrs. Laura Gerould Craig.
North Carolina—Miss Nanna C. Crozier.
Ohio—Miss Mary A. Lyons.
Oklahoma—Mrs. M. A. Lucy.
Oregon—Mrs. T. S. Handsaker.
Pennsylvania—Miss Elsie L. Taylor.
Virginia—Miss Mary I. Orvis.
Washington—Mrs. Eva S. Gilmore, Miss Cora Green—30.

Work is also conducted in the following states: Alabama, California, Colorado, Connecticut, District of Columbia, Florida, Georgia, Maryland, Minnesota, Mississippi, Montana, Nevada, Rhode Island, South Carolina, Texas, West Virginia, Wisconsin.

WORKERS EMPLOYED IN UNITED STATES

Alabama, Lum.—V. W. Barnett, Velma Jones, Fannie Hay, Alice Johnson, Martha A. Butler, Anna Moorer, E. L. Brayboy—7.
Arkansa—Junius Wilkins, J. A. Brooks, D. T. Stanley, W. J. Hudspeth, E. M. Berry, J. C. McQuerry, W. B. Mason, H. S. Mobley, N. J. Trout, E. C. Browning—10.
California, N., Berkeley—E. W. Darst. Palo Alto—Chas. L. Beal—2.
California, S., Downey—J. Q. Myers. Monrovia, Allen and Emma Wright—3.
Colorado—F. D. Macy, J. W. Maddux, E. J. Harlow, Ward Russell, G. C. Johnson, R. M. Bailey, Walter Carter—7.
District of Columbia, Washington, Fifteenth Street Church—J. E. Stuart—1.
Florida—Three.
Georgia, Rome—Mr. and Mrs. E. G. Campbell—2.
Idaho, Weiser—O. M. Pennock—1.
Illinois, Chicago—C. L. Waite, H. E. Tucker, W. H. Gibson, M. T. Brown, E. A. Henry, May Sundell, A. Larrabee.
Indian Territory—Four.
Kansas, Lawrence—Mr. and Mrs. W. C. Payne. Negro evangelistic work, B. C. Duke—3.
Kentucky, Hazel Green—W. H. Cord, H. J. Derthick, M. O. Carter, Miss Jeannette Gridley, Miss Effie King, C. P. Coley. Morehead, F. C. Button, Mr. and Mrs. E. W. McDiarmid, Miss Magdalena Stukey, Mrs. Eliza Hopkins, Professor Holbrook, Mrs. Cora Dayton, R. B. Neal. Louisville—A. H. Thomson, O. Singleton—16.
Louisiana, Baton Rouge—E. Linwood Crystal—1.
Maryland, Baltimore, Randall Street Church—Claris Yeuell—1.
Michigan, Ann Arbor—G. P. Coler, A. C. Gray. Traverse City—T. P. Ullom. Grand Rapids—Wm. Bellámy. Mt. Pleasant—5.
Minnesota, Winona—C. B. Osgood—1.
Missouri—J. B. Parsons, S. W. Scott, J. V. Hutton—3.
Mississippi, Edwards—Mr. and Mrs. J. B. Lehman, Mr. and Mrs. Willis Prout, Mr. and Mrs. T. M. Burgess, Miss Adaline E. Hunt, Miss Harriet Carney, Miss Virginia Hartley, Miss Fannie M. Boggs, Orville Stevens, Mr. and Mrs. Zach Howard—13.
Montana—J. D. Stephens, F. Minnick, H. L. Willis, H. M. Hale, S. W. Brown, A. C. Downing, B. L. Kline—7.
Nebraska, Havelock—H. G. Wilkinson—1.
New England—Swampscott, Brockton and Haverhill, Mass.—3.
Nevada, Reno—John Young—1.
New York—Eight points helped—8.
North Carolina, Asheville—Mr. Minakucki—1.
Ohio—C. C. Smith, Miss Gertrude Smith—2.
Oklahoma—Evangelists I. W. Cameron and C. M. Barnes—2.
Oregon, Portland—Rodney Avenue Church, A. Esson. Chinese Mission, Louie Hugh and wife—3.
Pennsylvania—J. H. Dabney, H. G. Weaver—2.
South Carolina, Columbia—Stanley R. Grubb—1.
South Dakota—Appropriation to State Board.
Texas—Mr. and Mrs. F. L. Jewett—2.
Virginia, Charlottesville—Prof. W. M. Forrest. Martinsville—J. H. Thomas, Miss Eva Griffin—3.
Washington, Everett—O. W. McGaughey. Ellensburg—C. H. Hilton—2.
West Virginia—Sistersville—1.
Wisconsin—Grand Rapids, Monroe, Ladysmith, Readstown, Werley, Rib Lake, assisted, and Julius Stone, Scandinavian Mission—7.

Total in Home Field, 138.

An Important Mountain Work.

Two visits made to Hazel Green, Ky., last winter impressed me with the wisdom of our Woman's Board in establishing a school there. No better place for this work could be found, situated as it is in almost the very center of the mountain region of eastern Kentucky. I was asked to deliver an address on education to the students at the dedication of the Sarah K. Yancey dormitory. I prepared myself as carefully as I would have done had I expected to speak to our Kentucky University students; and I found the student body just as responsive, just as quick to see a point, as any young people I ever spoke before. Shortly after this visit, I returned to preach for ten days. The good impression made by the young people on my first visit was only deepened by this second visit. I never had more sympathetic audiences than I had there. A large number of students confessed their faith in Christ. We truly had a season of refreshing. The success of our little meeting was largely due to the co-operation of Brother Cord, Brother Derthick and the other members of the faculty.

This meeting gave me an opportunity to visit the class rooms. I was impressed with the thoroughness of the work done, and with the religious atmosphere that seemed to pervade the school. The young men and women who go out from Hazel Green are carrying with them such knowledge and such principles as will make them useful citizens and intelligent Christians. In the years to come they will be the better husbands and wives, the better fathers and mothers, because of the influence of this splendid institution. Eternity alone will reveal the good our women are doing at Hazel Green.

I have never been to Morehead. If I had, I have no doubt I could speak equally well of the work being done there. Let us enlarge the work at both places. The young people in these schools are blessing us for what we are doing for them, and thousands more are crying out for similar blessings. This is the day of our opportunity in the mountains of Kentucky. Mark Collis.

Lexington, Ky.

* * *

University Bible Work.

MICHIGAN UNIVERSITY.

At the state convention of Michigan, August, 1892, a committee was appointed to make arrangements for the endowment of an English Bible chair at Ann Arbor, in connection with the University of Michigan. This committee appealed to the Christian Woman's Board of Missions to undertake this work. The subject was considered and approved by the executive committee. At the national convention in the following October, the president, Mrs. Burgess, recommended that it be undertaken. It was a new departure, nothing like it existed. Mrs. Burgess said:

"The way is open, if we have the courage to undertake it, for the establishment of an English Bible chair at the seat of the University of Michigan. The great university is already established there, and the courtesies of the institution are offered to us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge."

The recommendation was unanimously adopted by the convention, such men as J. H. Garrison, J. W. McGarvey and B. B. Tyler giving it hearty approval. The work was opened in October 1893, with H. L. Willett and Clinton Lockhart in charge. In 1895 G. P. Coler was called to the service of this work and is still in charge, assisted by the pastor of the church, A. C. Gray. In July, 1903, through the generosity of two friends at Detroit, Mich., a good home for the work was purchased.

Fifteen hundred students have been enrolled in the Bible chair classes. These are now in almost every state in the union, and in China, India, Japan, Africa, Persia, Turkey and Mexico. In all these lands they are giving a clear note of testimony to the truth of God's Word, as they go forward joyfully in his service.

Burgess Hall—The Boys' Dormitory at Morehead, Ky.

THE UNIVERSITY OF VIRGINIA.

At the annual meeting of the National Board in 1897, Col. John B. Cary, Richmond, Va., presented the need for Bible teaching at the University of Virginia, and urged the board to undertake it. H. L. Willett was sent to Charlottesville that winter for a course of Bible lectures, which were well received. The following season the work was opened, C. A. Young being in charge. In 1898, Colonel Cary died. His family, knowing his great interest in the establishment of this work, gave the board $10,000 to establish the John B. Cary lectureship in connection with the university. An endowment fund of $25,000 was completed in 1901, twenty states besides Virginia contributing to it. No building is owned for the conduct of this work. Lectures are delivered and classes held in rooms furnished by the university. W. M. Forrest was placed in charge of this work in 1903, and still directs it.

THE UNIVERSITY OF KANSAS.

The auxiliaries of Kansas had been interested in university Bible work from its inception in 1892, and earnestly desired that such a work be established in connection with the University of Kansas. In February, 1900, G. P. Coler visited Lawrence to judge of the propriety of opening the work. He offered a series of lectures, and received hearty encouragement. He considered the opportunity most promising. In April, 1901, Mr. and Mrs. W. C. Payne were placed in charge. Early in 1902 a home for the work was purchased through the generous gifts of Mr. and Mrs. C. A. Buergan, Moline, Kan. In March, 1905, Mrs. Mary Myers, Philadelphia, Pa., gave $5,000 toward the erection of a Bible hall adjoining the home. Kansas friends have also contributed to this fund, and a building will soon be erected. This work has a fine place in the university, and receives the hearty support of the faculty.

THE UNIVERSITY OF TEXAS.

The Texas workers are always awake to every good thing, and were interested friends of the university Bible work from its beginning. In 1903 a promise was made the state officers that an experienced man would be sent to Austin to study the field and give his judgment as to the wisdom of establishing Bible work. In February, 1904, W. C. Payne was sent to Austin for a month. He advised undertaking the work. Mrs. M. M. Blanks, of Lockhart, gave her notes for $9,000, paying generous interest on them. She also gave lots valued at $7,000. In 1904, an excellent property, facing the university campus, was purchased as a home for the work, and in May, 1905, Mr. and Mrs. F. L. Jewett were placed in charge of the work.

* * *

The Morehead, Ky., Normal School.

The necessity for the founding of this institution grew out of the feudal conditions existing in Rowan county at the time. The most deadly of Kentucky feuds was then in progress. Many men on both sides of the conflict, known as the Tolliver-Martin war, had been killed.

(*Continued on page 1552.*)

The Work Among the Negroes

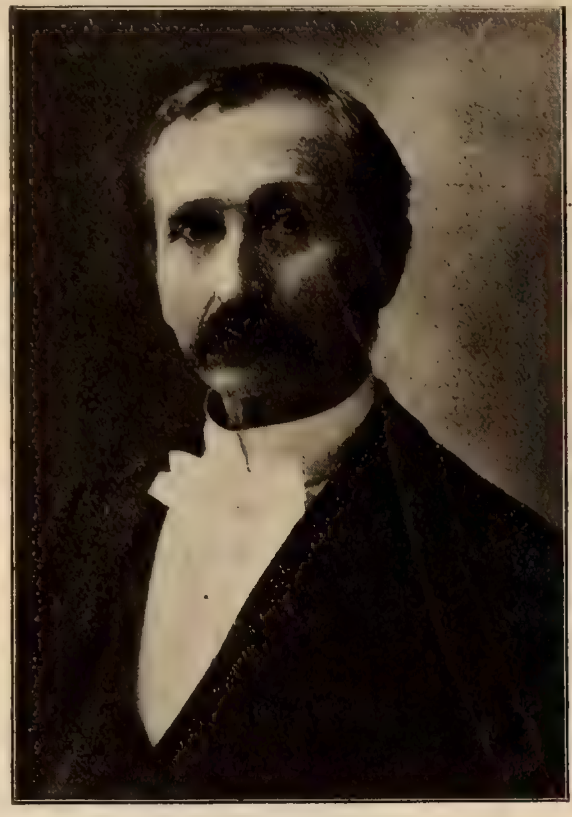
By C. C. Smith

This is but a brief sketch of the efforts of the Church of Christ in behalf of the negroes of the United States, the work which, in the fall of 1900, was assumed by the Christian Woman's Board of Missions, and which has since been directed and maintained by this board.

The first school established by the Church of Christ among the negroes of the United States was a Bible school, located in Louisville, Ky., opened in 1873, and conducted for four years. In 1875 the Southern Christian Institute was organized, and in 1882 the present site for this school was chosen, and from that time to this a school has been conducted on this site. In 1890 the Board of Negro Education and Evangelization was organized, and the Southern Christian Institute naturally came under the direction of this board. Under this board, before its work was taken by the Christian Woman's Board of Missions, two more schools were established, and shortly after the work was assumed by the Christian Woman's Board of Missions, another school was added, so that now there are four schools for negroes in the United States directed and maintained, year by year, by the Christian Woman's Board of Missions. These schools are: The Southern Christian Institute, located at Edwards, Miss.; the Louisville Bible School, Louisville, Ky.; the Lum Graded School, Lum, Ala.; the Martinsville Institute, Martinsville, Va. Besides the work of these schools several states have been and are aided, year by year, in carrying on evangelistic work.

From the organization of the Board of Negro Education and Evangelization certain principles and ideals have obtained. The policy has been and is to train equally the head, hand and heart; to give a common school, an industrial and a moral education; to train the whole man, making him intelligent, skillful, moral and Christian. Not how much done, but how well done; not how many trained, but how well trained. Again, it has been and is the aim to conduct the work, as far as possible, in a manner acceptable to the Christian people of the south.

Guided by these principles, what is the accomplishment in this work? There is (as an outgrowth of it) a small army of trained workers, earning an honest living by the labor of their hands, and at the same time preaching the Gospel, building up churches, schools and homes, and becoming recognized leaders of their people. Again, there have been sent forth many well-trained young men into the ministry. We have property valued at more than the entire cash expenditure of the work; while training their hands to skill they have been led to minister unto themselves in building their own school houses, homes and churches. From the four schools, which it is the endeavor to have centers of knowledge, wisdom and the "Truth which makes free," many young negro men and women are going forth each year to minister unto others; to become leaders of their own race in the sections where their lot is cast; the little leaven which is to leaven the whole lump; the few by which the many are to become uplifted.



A. J. THOMPSON,
Principal of the Louisville Bible School.

The Ohio Sewing Room at the Lum Graded School.

We believe that the wisest, most Christian men, north and south, now fully believe that the surest, the quickest, the safest way to solve the "negro problem" is by Christian industrial education.

Cincinnati, O. C. C. Smith.

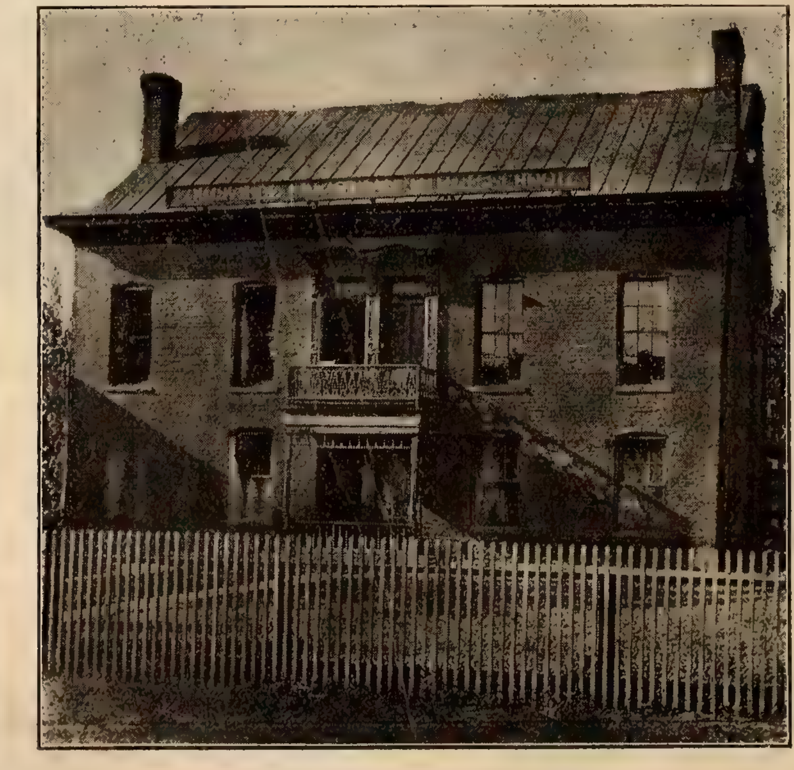
Morehead Normal School.

(*Continued from page 1551.*)

In this crisis of affairs, Gen. William T. Withers, of Lexington, Ky., who had been with Pemberton at Vicksburg, offered the Kentucky Christian Missionary Convention enough money to pay the salary of a teacher and preacher for Morehead. The offer was accepted, and the power of Christian education was put to the test in conflict with a mountain feud.

For 13 years it had been supported by the Kentucky Christian Missionary Convention. On July 31, 1900, it passed under the control of the Christian Woman's Board of Missions. Under this new and competent management the buildings have been repaired and enlarged, the number of teachers has been increased, the courses of study have been strengthened, and a new epoch in its history has begun.

The school began with one charity pupil in attendance the first day, but the past year 363 were enrolled, from twenty-one counties in Kentucky and five states of the union. There have been enrolled in the school since its founding 1,500 different pupils, of whom 500 have been teachers, and these have taught, at the least calculation, 100,000 pupils; so the work has multiplied itself many times. Though there are industrial features in the school, such as a printing office and broom factory, the service which the school renders in teaching teachers, and teaching them to be Christian workers in the communities to which they go, is the greatest office of the school. In this, also, we find the brightest outlook for the future. The Kentucky and West Virginia mountains will soon be served in a large measure by teachers of this and kindred schools, who will carry with them the blessings of Christian education and culture.



Louisville Christian Bible School.

A Bible department is being conducted by the principal of the school, in which many young men and women are being trained for special work as ministers and missionaries. One young man in this department walked last year 180 miles to reach the school. F. C. Button.

What We Have Done and How We Did It

By B. B. Tyler

The last dollar of the indebtedness of the South Broadway Church, Denver, was paid Tuesday, November 21, 1905. The mortgage will be burned Lord's day evening, December 3.

William Bayard Craig organized the South Broadway Church, served for a number of years as pastor without salary, and led the brethren in the erection of their splendid house of worship. He will be the chief speaker at the time of the burning of the mortgage. The panic of 1893 was the occasion of this debt. Abundant provision had been made for the payment of all debts. No one is to blame for the fact that the church has been compelled to carry during all these years a heavy debt. No person foresaw the panic. No one could look into the future and see the protracted season of hard times that followed the terrific financial cyclone of '93.

Brother Craig laid wisely and well the foundations for our present prosperous work. As a pioneer in this part of the world he was broad-minded, sweet-spirited and far-sighted. He erected this fine stone edifice in our part of Denver before the people were here. Brother Craig is a man of visions. He saw the people coming, and prepared for them. He is aslo a man of unusual courage. He dared to attempt the apparently impossible. Under his skillful management the ideal becomes real.

There is not space in this connection to recite the story of Uncle John Sutton's liberality in those early days; nor is it necessary. The story has been told again and again of how Uncle John gave a little fortune—all that he possessed—to this enterprise, and then requested the privilege of serving the church as sexton. The story is one of supreme devotion and liberality.

Following Bayard Craig in the pastorate came Walter Scott Priest, now in Columbus, O., and Samuel B. Moore, now in St. Louis. Two better men never served any church. They held the pastorate of the South Broadway Church at the most difficult period in its experience. I do not see how the church could have been better served than it was served by these good men. In the more than five years that I have spent in Denver I have not heard so much as a single word of disparagement of these faithful brethren. I esteem it an honor to be a successor of such men as William Bayard Craig, Walter Scott Priest and Samuel B. Moore. But for their noble Christian lives and faithful services in Denver it would not be possible to write, on this twenty-second day of November, 1905, as I do, that the South Broadway Christian Church owns as beautiful a building as is owned by the Disciples, worth, at a conservative estimate, $65,000, absolutely free from debt. The man who is in at the hour of victory is too often the man who receives all the praise. This is not just. In the case at this moment under consideration it would be most unfair. In these words I am doing all I can to prevent this injustice. "Honor to whom honor is due." The honor of this great victory belongs to his predecessors—not to the present pastor.

Girls' Dormitory—Southern Christian Institute.

When I came to the South Broadway Church, in the month of October, 1900, there was a debt of $10,000 on the property, secured by mortgage. There was also a floating indebtedness of several hundred dollars. The original debt had been reduced to this figure by contributions and the sale of certain real estate which had been secured for the church by Brother Craig.

After carefully studying the field, and after becoming acquainted with the people, my plan of campaign was formed. The great task before us was the payment of this debt. I said: "The way to free the church from this incubus of debt is to build the congregation up in numbers and intensify the spiritual vitality of the body." This plan has been steadfastly adhered to. Two years passed before there was apparent any serious thought of freedom from debt. After about this period of time there began to be indications of interest in this matter. This interest was carefully watched and fostered. It began to be intense. A blind man could see that the time to strike was at hand. Sunday, December 7, 1902, was fixed upon as the date. Mr. Jospeh W. Powell, of Buffalo, New York, an expert in the payment of church debts, was engaged to lead us in preparing for the meeting to be held on December 7, and to make the appeal for money. Meantime, Mr. F. Peyton Woolston, a young business man brimful of energy and enthusiasm, and Mr. A. E. Fierce, an elder in the church, a man who has the confidence and love of all who know him, practically gave up their business for weeks in making preparation for the grand rally. The day came, and we were ready. Twelve thousand dollars were asked for—an amount barely sufficient at that time to cover all indebtedness. The response exceeded this sum by three or four thousand dollars. The pledges made on that day were to be redeemed in three years. The amount of the debt was put in the form of bonds, each bond representing $36. If a person subscribed for one bond, he became responsible for $36 of the debt, interest and principal. The sooner the bond

School House and Students, Lum, Alabama.

(*Continued on page 1550.*)

The Federation Conference AS SEEN FROM THE DOME

By F. D. Power

Doubtless one of the most remarkable meetings of the century was the "Inter-church Conference on Federation," which met in Carnegie Hall, in the great city of New York, November 15-21. Such a representation of the religious bodies of America has never been seen before in any convention of believers; nor have such pronounced utterances on the vital theme of Christian union ever been heard in any gathering of such diverse elements. It is questionable, indeed, whether such a meeting would have been possible until now. Those who undertook it surely had great faith and courage, and its success has surpassed the expectations of the most sanguine friends of the movement. Over six hundred delegates, representing twenty-eight leading Protestant bodies, got together, and two thousand or more church members gathered with them, the whole body standing for eighteen millions of communicants, and the great object before them being the breaking down of denominational hostility and the bringing of the churches into closer relationship. No one could look upon the great conference and listen to the fervent words of prayer and counsel and not be mightily moved. Alexander Campbell would have journeyed a thousand miles to attend it. In no religious convocation have I ever heard such stress laid on the Seventeenth of John. Many of the ablest addresses had a most welcome and familiar ring to those of us who have been schooled as Disciples of Christ. The fathers of our movement for Christian unity seemed to be presiding over the sessions; or, better still, the Spirit of God was evidently directing the servants of our divine Master in their deliberations and actions. The conference is one of the chief causes of national thanksgiving. This and the President's successful stroke in the settlement of the war in the east are the great events for which the doxology should be sung on Thursday, November 30, 1905.

The purpose of this federation movement is well understood. "To secure co-operation among churches and Christian workers throughout the United States for the more effective promotion of the interests of the kingdom of God," is the general aim. Distinctly has it been stated from the beginning that there is no intention of welding all churches into one, but to bring about a federation of denominations created by the denominations themselves. The basis is not one of creedal statement or governmental form, but of co-operative work and effort. The organization is to have power only to advise the constituent bodies represented. No man's conscience, no man's liberty, no man's individual convictions are jeopardized. The conference in New York declared that "in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them." The thought is simply that the great Christian bodies of America should stand together and lead in the discussion of, and give an impulse to, all great movements that make for righteousness. Questions like that of the saloon, marriage and divorce, the desecration of the Lord's day, the social evil, child labor, relation of labor and capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—all questions, indeed, in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.

With a view to national federation a conference was held in New York in the winter of 1900. Then followed the assembly in Washington in February, 1902, which sent out the call for this New York meeting. Twenty-eight churches, or religious bodies, approved the call and sent their ablest representatives to the recent conference. Local federation has existed and successfully carried on its work in many sections of the country, and in many cities and towns for years. New York City has for a decade been organized, and a thousand churches are co-operating, and in spirit and scope include every interest for which the churches at present or in future can work together. Its declared purpose is to organize and assist the churches and Christian organizations in the city for co-operative work in behalf of the spiritual, physical, educational, economic and social interests of its family life, and to represent the Christian sentiment of the city in regard to moral issues. They have their primal *Federation*, and are working systematically, unitedly, effectively. One church, or even one denomination, is utterly swallowed up in the metropolis. Combined, they are felt as a mighty spiritual force. Such federative work for the common kingdom is also doing much in Maine, in Rhode Island, in New York state, and in India, China and Japan. In many cities and towns the federated churches have in concerted effort taken a religious census of the population, organized co-operative parish work, discovered and directed to the churches of their choice families that had dropped away from church attendance, directed concerted effort for the removal of social evils, the cleansing of centers of vice and corruption and promotion of temperance, observance of the Lord's day and general morality, and have worked together in the cause of civic righteousness. Co-operation has been sought after, not combination; practical service, not creedal or theological oneness. Our Washington churches, for example, co-operated in canvassing the city to see that the Bible was placed in every home, and in taking a religious census of all the population; and those of a single section in abolishing the rum holes of that section. Getting together for the accomplishment of the things on which all are agreed may not be all that is wanted to bring in the fullness of our Lord's kingdom, but it is a mighty step in the right direction.

The plan of federation adopted in New York of a "Federal Council" to express the fellowship and catholic unity of the Christian church, to bring the Christian bodies of America into united service for Christ and the world, to encourage devotional fellowship and mutual counsel, to secure larger combined influence in all matters affecting the moral and social condition of the people, to assist in the organization of local branches, etc., can not fail to meet the approval of all right-thinking and broad-thinking believers, especially when it is clear that the council "shall have no authority over the constituent bodies adhering to it," and "no authority to draw up a common creed, or form of government, or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." Each Christian body shall be entitled to four members, and one additional member for every 50,000 communicants or major fraction thereof. The council shall meet every four years.

There were many notable incidents in the conference. The expression of sympathy for the Jews in Russia and appeal to the Christian sentiment of that nation to stay the hand of persecution was one. The President's letter of greeting gave indorsement of high authority to the work of the body. His reference to "the Christianizing of Japan" was criticised by some of the New York papers, and he was asked how he would feel if the Mikado should announce he was in the "highest sympathy" with the good work of "Shintoizing the United States." The New York papers are mainly comic papers, judging from their attitude toward such matters as the horse show and the prince, the election and the insurance investigation, the opera, the Four Hundred, and the football craze, over against such important, serious, wide-reaching and universal interests as those presented in the conference. About fifty representative Disciples were in attendance. The discussions were able and eloquent beyond those of any meeting it has ever been my privilege to enjoy. The finest bit of oratory was that of Bishop Galloway; the most unique speeches were those of Bishop Fowler and Dr. Buckley; the purest classics were the addresses of Dr. Faunce, Dr. Cuthbert Hall, Dr. Van Dyke and Professor Willett; the whole program of the fourteen sessions of three hours each, from the word of welcome by Mr. Littleton, the man who nominated Parker for the presidency, to the brilliant close at the Waldorf-Astoria, was remarkable for its strength and, most of all, for its irenic character. Not a note of sectarianism was sounded. The conference was Christian. Here is the leading thought:

"The world does not believe; after all we have written and said, it does not believe. Here and there a pilgrim joins our line of march, but the world, with its multitudes, surges past our churches. Our denominationalism has failed to check the world tide that runs out into darkness—failed to rivet high a standard of public morals and civic virtue. Our organizations and our messages at home and abroad are lamentably ineffective. It is even to be doubted whether intellectual religious convictions are as strong as they were a century ago. And what shall the remedy be? We must get together, but on a platform deeper and stronger than human kindness. Accept the philosophy of the Master's prayer. We must get together if ever the world shall believe. Accept the apostles' example. We must get together in spiritual perception and spiritual experience."

Washington, D. C.

The Plan to be Submitted to Thirty Religious Bodies

PREAMBLE.

Whereas, In the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

PLAN OF FEDERATION.

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

Baptist Churches of the United States.
Free Baptist General Conference.
Christians (The Christian Connection).
Congregational Churches.
Disciples of Christ.
Evangelical Association.
Evangelical Synod of North America.
Friends.
Evangelical Lutheran Church, General, Synod.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
Primitive Methodist Church.
Colored Methodist Episcopal Church in America.
Methodist Protestant Church.
African Methodist Episcopal Church.
African Methodist Episcopal Zion Church.
General Conference of the Mennonite Church of North America.
Moravian Church.
Presbyterian Church in the U. S. A.
Cumberland Presbyterian Church.
Welsh Calvinistic Methodist or Presbyterian Church.
Reformed Presbyterian Church.
United Presbyterian Church.
Protestant Episcopal Church.
Reformed Church in America.
Reformed Church in the U. S. A.
Reformed Episcopal Church.
Seventh Day Baptist Churches.
United Brethren in Christ.
The United Evangelical Church.

3. The object of this Federal Council shall be—

(1) To express the fellowship and catholic unity of the Christian Church.

(2) To bring the Christian bodies of America into united service for Christ and the world.

(3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

(4) To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

(5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an executive committee, who shall perform the duties usually assigned to such officers.

The corresponding secretary shall aid in organizing and assisting local councils, and shall represent the Federal Council in its work, under the direction of the executive committee.

The executive committee shall consist of seven ministers and seven laymen, together with the president, all ex-presidents, the corresponding secretary, the recording secretary and the treasurer. The executive committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the council, and shall hold their office until their successors take office.

The president, vice-presidents, the corresponding secretary, the recording secretary and the treasurer shall be elected by the Federal Council on nomination by the executive committee.

The executive committee shall be elected by ballot after nomination by a nominating committee.

10. This plan of federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This plan of federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this conference to present this plan of federation to its national body, and ask its consideration and proper action.

In case this plan of federation is approved by two-thirds of the proposed constituent bodies the executive committee of the National Federation of Churches and Christian Workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

* *

Country Life. Doubleday, Page & Co., New York.

The November issue of this firmly established magazine has as its leading feature an article on fox hunting in the Genesee valley. One may not be especially interested in following the hounds, and yet thoroughly enjoy the very lifelike and, indeed, unique photographs that illustrate this article. For pictures of the horse in the attitude of leaping they have not been equaled. The mangrove as an island builder is pictured in so striking a way that little descriptive matter is necessary to explain the fascinating life history of the tree that makes land out of sandbars and coral reefs. In the series of illustrated articles on "Country Homes of Famous Americans," that of James Madison, at Montpelier, Va., is presented this month. The housebuilder will find a number of articles of peculiar interest to him, while those who delight in such different subjects as bantams, cocker spaniels, perennial garden phlox, will find articles and pictures that will interest them.

Our Budget.

—Next week our Holiday Number.

—C. W. B. M. day next Lord's day.

—Give the good sisters an opportunity to present their work.

—By word and picture we give some account of what the organized women of our churches are doing to spread the Gospel.

—We have given emphasis in this number to the work in the homeland. It should not be forgotten, however, that the C. W. B. M. supports many workers in the foreign field, and photographs of some of those who have recently gone out we present on another page.

—S. G. Fisher will go to Detroit about January 1.

—Rock Rapids, Ia., gets L. E. Huntley as pastor.

—E. M. Flynn takes the work at Tekoa, Washington.

—Marcellus Ely has returned to his work in New Orleans.

—W. L. Post has left Keosauqua, to take work at Kellogg, Ia.

—D. S. Thompson has gone from Whiting to Scranton, Ia.

—J. K. Ballou is doing an aggressive work at Sioux City, Ia.

—A new church was dedicated at Batavia, Ia., last Lord's day.

—F. M. Branic has entered upon the pastorate at Concordia, Kan.

—T. D. Butler has entered upon the pastorate at Batavia, Ill.

—F. C. Wing has resigned at Bailey, Mich., to go into business.

——J. T. Adams, of Hartsville, Ind., has accepted a call to Bluefield, W. Va.

—L. H. Kurtsinger has preached his farewell sermon at Nashville, Mo.

—C. O. Burton closes two years' work at Roachville, Ind., in December.

—George D. Weaver has accepted a call to the Second Church, Little Rock, Ark.

—Mrs. Rijnhart's book, newly published by the Foreign Society, is selling very rapidly.

—John S. Sweeney has been holding a meeting at the University Church, Waco, Tex.

—The Foreign Society has received a gift on the annuity plan from a friend in Indiana.

—The church at Primghar, Ia., needs a preacher, J. P. Childs having closed his work there.

—V. E. Hoven, pastor of our church at Garfield, Wash., has just taken unto himself a wife.

—The work at Lewiston, Idaho, where H. H. Hubbell has just located, is taking on new life.

—The church at Pine Run, Mich., has been remodeled. The brethren need a regular preacher.

—A new house of worship is completed at Rogillioville, La., and is to be dedicated early in December.

—The opening of the new building for the School of the Evangelists is scheduled for January 2, 1906.

—We have a John Wesley among us, and our church at Council Grove, Kan., claims him as pastor.

—Who has not missed Sunday school for twenty-one years? John Hay, Jr., of our church at Tonawanda, N. Y.

—The little American congregation recently organized at Monterey, Mexico, is rejoicing in the first confession.

—Edward Wright, who has been engaged in evangelistic work, would now like to locate in a regular pastorate.

—F. E. Day reports bright prospects at Knoxville, Ia., where it is hoped a new building will be erected next year.

—The Georgia state convention next year will meet at Valdosta. Howard T. Cree has been chosen as the president.

CASPAR C. GARRIGUES.
(See "An Aggressive Church," page 1559.)

—The two oldest preachers in Georgia, James S. Lamar and M. B. Doster, were present at the recent state convention.

—The new church at Waverly, Wash., has been enclosed, and an effort will be made to build at Cunningham ere long.

—Colfax, Ia., will have a vacancy in its pastorate, A. Lyle DeJarnett having decided to go to California for his wife's health.

—The enrollment in the courses in the Texas Bible Chair has reached 40. More than 30 other students are reached weekly.

—We are glad to report that G. T. Black and wife are recovering from a recent sickness. They have just moved to Quanah, Texas.

—G. A. Farris has returned from the convention in San Francisco, and has again taken up his work on "The Christian Courier."

—Occasionally we get announcements of a debate on the organ question. One is to take place at Barnard, Mo., beginning December 5.

—G. Washington Wise has accepted the pastorate at Leesville, La., and F. M. McCarthey has taken Brother Wise's place at Monroe.

—One of our southern educators has just added $200 to his annuity account with our Benevolent Association, bringing the total up to $1,000.

—It is reported that J. J. Lockhart will, on January 1, take up the pastorate of our church at Tyler, Tex., where he recently held a meeting.

—The church at Aurora, Mo., has just given a reception in honor of their new pastor, George Prewitt, who is getting a hold on the work.

—Miss Cora Shafer, a graduate of the School of Pastoral Helpers at Des Moines, Ia., has become assistant to J. N. Jessup, at Little Rock, Ark.

—J. W. Holsapple is on his annual visit to his mother in Kentucky. J. C. Mason occupied his pulpit at Greenville, Tex., during his absence.

—The meeting just closed at the University Church, Des Moines, only marks a special stage in the work of the congregation, whose ideal is constant evangelism.

—President Hill M. Bell was included among the guests of Andrew Carnegie, November 25, the occasion being the meeting of the trustees of the $10,000,000 fund for teachers.

—W. S. Dickinson, who has been for many years a member of the Central Christian Church, of Cincinnati, O., has just presented it with a beautiful individual communion set.

—The Jefferson Street Church of Christ, Buffalo, N. Y., takes considerable pride in being known as the "homelike church." The family idea is dominant throughout the congregation.

—A reception was recently given by Brother and Sister S. C. Toof, of Memphis, Tenn., in honor of the pastors of the three Christian churches of that city. It was a delightful occasion.

TEXAS BIBLE CHAIR HOME.

—J. W. Davis leaves the church at Hazel Dell, Knox county, Mo., after 16 years of labor and nine protracted meetings. He leaves the church out of debt, strong and hopeful. This is a good record.

—The annual report of the Foreign Society has been issued. It is a document of 174 pages, and embraces much valuable information. It is sent free to contributors; to all others the price is 25 cents.

—At the prayer meeting gatherings of our church at Chillicothe, Mo., for the next three months the subject to be considered will be the Holy Spirit. The Editor's new book on this theme will be one of the text books.

—The church which was organized by John T. Stivers at Raton, N. M., is now ministered to by R. A. Staley, an excellent young man from Yosemite, Ky. It is expected that a building will be erected next year.

—The Bible department at Drake University has an increase this year of 27 per cent. More than forty of its young preachers are working for churches within a radius of one hundred miles of the university.

—Joseph Gaylor writes that with such men as E. J. Church and Brother Walters at work, something will be accomplished in Newton county. The work of Robert Simon, at Monett, Mo., seems to be prospering.

—Our church at West Point, Ill., has withdrawn fellowship from W. H. Van Denson, who has been its pastor for a short time. The Official Board claims that his conduct has been unworthy that of a minister.

—The work of J. H. Hardin is opening up well. He will begin the Kansas City campaign early in January, and a campaign in St. Louis in February. He is now laying the foundation for a teacher-training department.

—Any church or Endeavor Society in Iowa wishing to arrange for an evening's entertainment, may get a special rate from the Department of Oratory at Drake University, Des Moines, by addressing Frank Brown, the principal.

—Evangelists and singers engaged in the Pittsburg campaign had a delightful holiday occasion in a visit to Bethany College. A number of the students recently visited Pittsburg, also, with a view of studying the methods of the campaign.

—Joseph Gaylor reports that a Brother Yarbrough, who has been a Methodist Episcopal evangelist of some note, recently united with our church at Avilla, and has been assisting W. B. Cockran in a meeting at Exeter, Mo.

—Chalmers McPherson has received an invitation from our church at Burkesville, Ky., to hold a meeting. This was the boyhood home of Brother McPherson. There he was ordained, there he preached his first sermon, and there he was married.

—At the new church which is nearing completion in Parsons, Kan., there will be a hospital department. A complete line of drugs will be kept and a room prepared to receive persons injured. This institutional feature is due to C. E. Pile, the minister.

—In a note warning contributors to write plainly, "The Christian Courier" says that a writer recently had occasion to speak of the alabaster box, and the printer, thinking everything in religion should be proof against fire, set it up as asbestos box.

—"The Pacific Christian" announces the resignation of W. M. White from the pastorate of the West Side Church, San Francisco. No reasons are given, and it is to be hoped that the matter can be so adjusted that Brother White may remain in San Francisco.

—THE CHRISTIAN-EVANGELIST office was favored by visits during the past week from three brethren interested in the education of our young preachers—President R. E. Hieronymus and J. G. Waggoner, of Eureka College, and E. C. Sanderson, of Eugene Divinity School.

—One of the Sunday schools on the Pacific coast has decided to become a living link in the Foreign Society. The enterprising superintendent has hung a chain of 600 links on the walls of the church. Each link represents a dollar. The children are taking them rapidly.

—John A. Stevens has recently been at Rustin, La., which, although a town of 5,000 people, with an industrial college having an attendance of 900 young men and women, has never heard a sermon by a preacher of the New Testament order. We will have a church there next year.

—Lee H. Barnum has resigned at Caldwell, Kan., to take effect January 1, and will take up the work at Great Bend. He reports that the church in Caldwell is in good condition. Improvements have been made on the building, and a pastor will be needed to take his place.

—Thanksgiving day came early to J. M. Plummer and family. The members of the Christian church at Howard, Kan., to the number of 50 or 60, completely surprised the pastor and wife by invading their home, stocking their larder, and leaving two nice rocking chairs as permanent mementos of the visit.

—W. T. Miller has resigned at LaHarpe, Kan., and will close his work there January 1. There have been 76 additions to the membership during the past 16 months, and every department of the work has progressed, though the missionary interests are not what they should be. He prefers to work in some western field.

—C. C. Chapman, one of our business men whose heart is in Christian work, has just purchased two fine lots in Los Angeles, at a lost of $2,500, for church purposes. A great tent meeting, with Austin Hunter and a quartet of singers, will open a campaign to build up another church in one of the best parts of the beautiful Angel City.

—C. K. Marshall, who was the predecessor of J. G. Sweeney in the pastorate at Paris, Ky., is now in Texas, and is thus described by one who has recently seen him: "Though past his three score and ten years of age, he is as straight and active as an Indian hero, as square and graceful as a Chesterfield, as bold and loud in the faith as Raccoon John Smith.'

—Clarence E. Hill and wife, who, about five years ago, began to devote all their time to evangelistic work and who, owing to Brother Hill's illness, had to relinquish most of their engagements during the past year, are now getting started again. They have recently held good meetings at Girard and Herrin, Ill. They can furnish excellent references, and may be addressed at Piqua, Ohio.

—A fine program has been arranged for the Texas Christian lectureship, which is to be held at Denton December 11-14. Among the speakers on the program are F. F. Grim, Hiram Van Kirk, J. T. Ogle, C. M. Schoonover, J. B. Eskridge, W. H. Bagby, Chalmers McPherson, Bruce McCully, A. E. Ewell and W. S. Bullard. All these addresses are to be discussed and the occasion ought to be a very profitable and interesting one.

HODSON HALL, MOREHEAD, KY.

—Inspired, no doubt, by the great Federation Convention in New York, J. E. Dinger, our pastor at Chandler, Okla., suggested a convention to be held in that town to devise a plan of Christian union, and invited the preachers of other churches to speak on forms of baptism, human names for divine things, human creeds, the plan of salvation, as being the things that have tended to divide, selecting for his own theme, "Christian Union." We have not heard the result of this effort.

—W. G. Surber, of Moberly, Mo., has been preaching constantly in this state for thirty-six years. There are not more than five ministers in the state who have such a record. While Brother Surber has labored for some of our leading churches, such as Sedalia, Mexico, Monroe City, Slater and Gallatin, much of his time has been given to our country and village churches in monthly and semimonthly visits. This has been in the face of taking care of an

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

invalid wife. We learn that a portion of his time for the coming year is still unemployed, and as Brother Surber is a preacher of strength, churches within reach of Moberly needing the services of such a man will do well to correspond with him.

—O. M. Thomason, who is now ministering for our church at Davis, I. T., tells how he got tired of wearing a yoke "more tyrannical than any servant of the Pope of Rome ever wore." Brother Thomason was first associated with what are generally known as the "anti" brethren. He writes: "I became disgusted with the jargon and wrangling of the 'loyals.' I am burnt out on theological hair splitting. I got tired trying to determine which faction of the 'loyals' was the right one. There was the re-baptism faction and the formal-confession faction, and the no-Sunday-school faction, and the order-of-worship faction, and the no-college faction, to say nothing of the horde of smaller fry. I was hampered on every hand in preaching the Gospel. If I had success in a meeting I had no assurance that the fruit would be cared for. I did not know what moment some little notion would strike some 'good brother' and he would want to force every one else into his strait-jacket and ruin the congregation. I longed to preach the Gospel in peace. I wanted to see the Gospel preached to all the world, and I wanted to contribute my mite to that end." Brother Thomason has not left the old paths, though he has become an aggressive preacher. As he says, he is not an "anti" or a "sound brother," but just a "Christian."

—A newspaper clipping indicates that George Ringo has resigned the pastorate of our church at Riverside, Cal. The anniversary sermon he preached was a very admirable one, and in closing it, Brother Ringo outlined to his church the plans on which he has been working, saying that when he entered this pastorate, and throughout his service, one great purpose had actuated him, namely: The winning of souls for the kingdom and the building up of a church, strong in membership, strong in organization, and strong in spiritual power. Preliminary to the highest success in this, he recognizes as necessary four things, namely: (1) To inspire confidence in the church itself; (2) to secure in larger measure the confidence and respect of the community for the church; (3) to change to a more favorable location; (4) to provide facilities in building and equipment for the great work the church is destined to do. During the four years, 264 have been added to the church—83 under evangelistic co-operation, and 181 at regular services. Fifteen thousand dollars were added to property values, and $10,000 raised for local and missionary work. There has been a 50 per cent increase during the four years in the regular receipts. From a personal note we gather that Brother Ringo, under the direction of our Southern California Board, is trying to start a new Christian community.

—David R. Francis is to engage in evangelistic work. There are at least two men by that name. We can hardly imagine the president of the World's Fair preaching the Gospel, though he is a good platform speaker. But there is another David R. Francis, who is just as big a man, and not unlike the other in appearance, and he has been engaged for many years in preaching the Gospel. This David R. Francis, who, about seven years ago, joined our brotherhood, having until then been a lifelong Congregationalist, served the church at Newcastle, Ind., for two years, and for the past four years has been pastor at Sullivan, Ind. Over 200 members have been added to the church there since he took charge. Brother Francis has just tendered his resignation, and now intends to enter the evangelistic field. He does this with the hearty concurrence and advice of such men as A. McLean, W. J. Wright and T. J. Legg, while it is a pleasure to note that his congregation stands behind him, not only thoroughly endorsing him and his wife for the work they have accomplished at Sullivan, but recognizing the distinct evangelistic gifts possessed by Brother and Sister Francis. The latter is a fine soloist, and possesses special talent as a worker with the children. With such commendations for doing work that there is abundant room for among our churches, we feel sure that Brother and Sister Francis will find the opportunity.

Centennial Celebration Committee.

The committee appointed at the Omaha convention to arrange for a fitting celebration of the first centennial of this restoration movement, to be held in Pittsburg in 1909, held a very interesting and important meeting in that city on November 23.

In order to help forward achievements worthy of celebration by a people now become so great in all resources, the committee engaged W. R. Warren, of Pittsburg, to act as its general secretary, to do what he can through the press and correspondence, at our conventions and by personal intercourse, to greatly increase the revenues and endowments of our various missionary societies, benevolences, church extension and colleges; to urge our congregations to build better church homes where needed, and to free themselves from indebtedness; to enlarge the circulation of our church papers, and to encourage Bible reading and the establishment of family worship; to stimulate the evangelistic zeal of our people, to the end that our membership may be at least 2,000,000 Christians, highly developed in grace and knowledge, by the close of this first century. Brother Warren is eminently qualified for the work committed unto him, and we bespeak for him the cordial support of every Disciple of Jesus.

The special committee in charge of the Pittsburg convention, consisting of W. R. Warren, Robert Latimer, W. H. Graham, Wallace Tharp, J. G. Slayter, G. T. Oliver, T. W. Phillips, O. H. Phillips and M. M. Cockran, was asked to co-operate with the centennial committee, consisting of J. H. Garrison, chairman; Helen E. Moses, A. McLean, B. L. Smith, G. W. Muckley, W. R. Warren and Geo. L. Snively, in carrying out the will of the Omaha convention that instituted the celebration.

It is to be hoped our people will generously contribute money to the support of this propaganda that under God will greatly redound to his glory through the upbuilding of his church and the salvation of undying souls.

J. H. and W. E. Garrison were asked to write a history of the first century of this restoration movement and to have it ready for distribution by the time of the convention. All will be pleased to know these brethren accepted the commission.

J. A. Lord was invited to deliver the convention address and was asked to make it an historical resume of the work of the Disciples through the century. This address will be one of the classics of literature.

The committee has great encouragement to believe as much will be accomplished for the Master in the realm of missions, Christian education, benevolences and intensification of the Christ life in the world by our people in the remaining four years of the century as in any previous twenty-five of our history.

The committee adjourned to meet at the call of the chairman.

GEO. L. SNIVELY, Sec.

Could Not Conscientiously Use the Single Cup.

Mr. George H. Springer, 258 Washington Street, Boston, Mass., received the following letter from a large church in Pittsburg, Penn. The contents of the letter will be interesting to those that have either opposed the system or favored it.

"The Individual Communion Set ordered from you last week by telegram came in good time for use on Sunday. I need not say that we are pleased with it, as I knew what it was before ordering it. You will no doubt remember me as having ordered a like set about three years ago. Coming here, I found the 'single cup,' and I could not bring myself to the place where I could conscientiously use that system. The time was short. I got my Board together, and we decided to install the Individual. I suggested your house, and my Board had me order quick."

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited.

HOLIDAY BOOKS
Send for our Christmas Catalogue describing choice books at lowest prices.
THE PILGRIM PRESS
175 Wabash Ave. Chicago

For Over 60 Years
Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.
An Old and Well-tried Remedy

NEW MIDNIGHT TRAIN TO
KANSAS CITY AND THREE OTHER FINE TRAINS DAILY.
Burlington Route
Leave St. Louis 9:06 a. m. 9:01 p. m. 9:10 p. m. 11:28 p. m.
Arrive Kansas City 5:10 p. m. 7:50 a. m. 7:00 a. m. 7:30 a. m.
All Complete Trains of Latest Patent Standard Equipment
CITY TICKET OFFICE—BROADWAY AND OLIVE.

An Aggressive Church.

In 1840 there was organized in Albion, Edwards county, Ill., a Christian church. This church continued, with varying fortunes, until the year 1877, when, on August 23, the members of the then divided congregation agreed "to unite together as a Christian congregation for the purpose of building up the cause of our Savior." The membership of this reunited congregation was 142. Alfred Flower, now living at Worcester, Mass., and Caleb Edwards and James C. T. Hall, deceased, were chosen elders.

Other brethren who have ministered to this church are R. A. Gilcrest, J. E. Prophater, J. S. Rose, Philo Ingraham, J. C. Smith, J. C. Hall, M. J. Adams, Zac. A. Harris, C. C. Cline and Willard McCarthy. Among those who have assisted in special evangelistic meetings are James C. Creel, W. F. Richardson, John M. Goodwin, W. C. Swartz, J. H. Stotler and J. V. Coombs.

The present minister, Caspar C. Garrigues, of Philadelphia, Pa., began his labors here October 23, 1904. His first year has been a gratifying one. Extensive repairs and improvements have been made to the building, and the work has been strengthened in every department. A deep interest has been shown in the missionary and benevolent enterprises of the brotherhood, more than $230 being contributed to them. The Y. P. S. C. E. is supporting an orphan boy in India, and all other organizations in the church have established new records in missionary work. An interesting class in mission study was maintained last year. The class for the ensuing season numbers twenty. The present membership of the church is 258.

Herbert H. Saunders, singing evangelist, of Noblesville, Ind., has been secured to assist Brother Garrigues in a three weeks' evangelistic meeting, to begin Lord's day, December 3. Thorough preparations have been made, and it is hoped that these meetings may mean much in the way of internal development for the church and in the winning of lives to the Savior of men.

* * *

Ohio Ministerial Association.

The Northwestern Ohio Ministerial Association will meet at the Orchard Street Church, Toledo, December 4. Franklin Mahoney will address the association on "The Four Years' Crusade" at 10 o'clock; J. P. Myers will review J. H. Garrison's book on "The Holy Spirit" at 1:30; H. C. Parsons, of Rudolph, will lead in the discussion.

W. H. Willison, Pres.
E. K. Van Winkle, Sec.

* * *

What We Have Done and How We Did It.

(Continued from page 1553.)

was paid in the less interest there was to pay. The interest was at the rate of 6 per cent per annum. This was afterwards reduced to 5 per cent. This plan made it possible for almost every person to participate in the enterprise. Three hundred persons, speaking roughly, took bonds. If you desire the details of this plan do not write to me for information; address Mr. Joseph W. Powell, Buffalo, New York. His work for our church was eminently satisfactory.

The South Broadway Church is made up of persons in medium circumstances. There is not in the congregation a man or woman of wealth, as wealth is counted in this prosperous land nowadays. Not more than two or three families employ help in their homes. Our homekeepers do their own housework.

But now to secure the payment of these obligations it was necessary to keep the subject before the minds of the subscribers. This has been done in various ways. There has not been a Sunday since the first Lord's day in December, 1902, that money has not been contributed to assist in the payment of the mortgage debt of the church. The money has come in, for the most part, in small sums and Sunday after Sunday.

The Gospel, meantime, has been preached, converts have been made, and the water in the baptistry has been frequently stirred. As a result, we have come to the close of this campaign for dollars in a religious spirit. The church is, in fact, in a much better spiritual condition than it was when we began this business.

No dependence has been placed on popular entertainments to obtain money. The people have been encouraged to give as an act of worship. Since entertainments, as a means of raising money, have been practically abandoned, the church treasury receives dollars where it formerly received dimes and quarters. Preach giving as we used to preach baptism, and as sensitive a conscience can be developed in respect to the right use of money as has been developed in respect to the form and purpose of baptism.

You may be interested in a statement of the amount of the offerings week by week since, say, October 1. Remember, please, that there was no special appeal for money. The minister did not say: "Today we must have $200; who will give $5?" Nothing of this kind has been done. A brief statement has usually preceded the collection as to what we were trying to do, as to how we were getting along, with, probably, the recital of an incident or two connected with this effort, after which the plates were passed in the usual manner. The receipts have been, of late, as follows: October 1, $209.60; October 8, $285.07; October 15, $180.62; October 22, $199.70; October 29, $313.85; November 5, $201.30; November 12, $408.56; November 19, $800.

The church was strengthened by S. M. Bernard, of Boulder, Col., last winter, and Homer T. Wilson, of San Antonio, Tex., recently, in model evangelistic work.

Last year, that is, from Sunday, October 23, 1904, to Sunday, October 22, 1905, 191 persons came into the fellowship of the church. Since October 23 the record, in the way of additions, has been maintained. The evangelistic fire has been kept burning during the debt-paying effort. The additions during the last two or three years have been very helpful in freeing the church from debt. But for their assistance it would be impossible, at this time, to make this report.

During the last months of this strenuous campaign the church has been fortunate in having a finance committee whose names ought to appear in this statement. This committee consists of C. W. Keith, W. H. Paul, D. J. McCanne, A. M. York and W. H. Kilpatrick. The work of this committee has been a happy blending of wisdom, conservatism and enthusiasm.

This, in brief, is what we have done and how we have done it in the South Broadway Christian Church.

Denver, Colorado.

* * *

The Pittsburg Campaign.

Special to The Christian Evangelist.

Pittsburg, Pa., Nov. 27.—First Church, Allegheny, 243; Shady Avenue, 60; Observatory Hill, 19; Bellevue, 51; Braddock, 12; Beaver Falls, 20; Carnegie, 25; Charleroi, 86; Connellsville, 123; Grafton, 4; Duquesne, 15; Homestead, 97; McKees Rocks, 36; New Castle, First, 142; New Castle, Central, 49; Erie, 5; Ellwood City, 3; Pittsburg, First, 65; Pittsburg, Fourth, 34; Pittsburg, Central, 89; Pittsburg, East End, 15; Knoxville, 55; Belmar, 80; Herron Hill, 17; Squirrel Hill, 34; Somerset, 30; Turtle Creek, 20; Washington, First, 112; Washington, Second, 14; Wilkinsburg, 60; Taylorstown, 4; Scottdale, 6; Beaver, 2; total, 1,729. The central meetings closed with a great communion. Several meetings are to continue. Full reports for next issue.—*W. R. Warren*, secretary.

BEST HYMNS, NO. 3

Month's trial free. Returnable at our expense.

180 songs. Manilla cover, 10c. Limp cloth, 15c. Full cloth 20c. Evangelical Pub. Co., 20 Lakeside Bldg., Chicago.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

$4 a Day Sure Learn the art of selling and get rich. We furnish work in your locality and teach you free. One agent earned over $3600 in 18 months; another, $53.50 in 10 days; another, $1100 in 97 days; another, $400 in 2 months. Many earn over $150 per month. Evenings and spare time will do for a start. HOLZAPFEL, Main St., Cleona, Pa.

See IT—Its WORTH Seeing
Use IT—Its WORTH Using
Northfield Hymnal
BY GEO. C. STEBBINS.
ITS SALE DOES GOOD
ITS USE DOES GOOD
5 Cents ROYALTY is Paid
"The Northfield Schools" on every copy sold.
Cloth Bound. $25 per 100. 30c. postpaid.
Returnable Samples mailed to "earnest inquirers."
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York or Chicago.

BEST THING ON WHEELS

FREE RECLINING CHAIR CARS ON THE

Henderson Route

(ALL TRAINS) BETWEEN

ST. LOUIS
LOUISVILLE
AND KENTUCKY POINTS

SPECIAL RATES.

One-Way Colonist AND Round-Trip Homeseekers

When you travel, why not be comfortable?

The up-to-date equipment, the safe and convenient train schedules offered by the HENDERSON ROUTE and the direct connections made in St. Louis Union Station with all trains from the West and Southwest solves the problem.

If you contemplate a trip, take the time to write us.

Insist on your ticket reading via St. Louis and the Henderson Route. This will insure you comfort in travel.

ASK FOR RATES

F. G. CUNNINGHAM, - T. P. Agt.
W. C. LINDSAY, - - G. Agent.
206 N. Broadway, ST. LOUIS.

SUBSCRIBERS' WANTS

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

GULF COAST 10 acre fruit home for sale. Price $3,000. Rare bargain. Wan to introduce my pear and apple blight cure. Might trade for blighted orchard. Write for full particulars. A. V. Callahan, Point Clear, Ala.

DRUGGIST'S OPPORTUNITY.—We want a good live druggist to come here; have a nice building, clean stock. Will sell to the right party. The field is large and no competition 10 miles south, 10 miles west, 14 north and 5 east. 300 inhabitants; good country. Address Box 16, Cates, Ind.

NEWS FROM MANY FIELDS

Word from Dr. Rijnhart.

The following are some extracts from a recent letter written by Dr. Rijnhart, our missionary to Tibet:

"La Chien Lu, August 14, 1905.

"I think I told you about the three dear people who were baptized some weeks ago—two women and a young man. They are doing so nicely. The board is sending out Mr. and Mrs. Ogden to work here. They are to sail in September, the date we do not yet know. When I told Man Yeu—my girl pupil—they were coming, and asked whether she had any message to send them, she told me she would pray every day that God might take care of them every day while they were traveling. Was not that beautiful?

"Brother Yang, our evangelist, has gone home, and we miss him very much. His old mother had no one else to take care of her if he and his wife were up here, so he felt it his duty to go and look after her until she died. He went three days after the baptisms I have mentioned. We scarcely know how to get on without him, but, you know, 'Necessity is the mother of invention,' and we change the last word to 'adaptability,' and rest there.

"I am at the king's summer palace for a few days, and we are having quite a change and enjoying the hot baths. We have worship every day. One of the Christian women is with me. She is not well, and I am giving her good food so she will be benefited by the change, I trust. It is just ten miles from home, and I have my horse with me.

"The only safe way to send parcels is to register them. We have found that out to our cost.

"There was such a nice family of girls—four sisters and their mother—here a few days ago. They were very friendly, and I hope some day they will love the Savior as we do. Is it not a joy to be members of one body whose head is the Lord Jesus? My message is, There is no friend like Jesus. Lovingly, Susie C. Rijnhart."

Oregon.

The outlook for our work grows still brighter. There are, however, a few things to discourage and a few places that need to hear the trumpet call to a renewed life.

The time allotted for a complete canvass of the churches was too brief. Some of the churches' turn will come later. A list of the offerings will be published, and all gifts from each place will be credited to the church at such place in the secretary's annual report.

By the time this gets a hearing, we shall be on the "home stretch" with our $10 pledges on the debt fund. We are just one short of the first fifty. We hope to have a full hundred by July 1. If at all within your power, just send me your promise to add your $10 between now and "Turner '06." The preachers should lead in this matter. "Like priest, like people," and the largeness or poverty of the offering will be determined by the loyalty or the lack of it on the part of the ministry of the state.

Before we can do any great work in Oregon we must free the state organization from debt. Our zeal for winning Oregon for the Christ shall be measured largely by our gifts to the work. Remember, "1,500 souls for Christ and every obligation fully met."

The month of October witnessed the holding of three distinct conventions, and one missionary meeting. The conventions were held at Grant's Pass, Coburg, Pendleton and Brownsville. The meeting was held at Springfield, by Brother Muckley, of Portland First, resulting in 17 accessions to the church. The proceeds of this meeting will be devoted to state missions. Other such meetings have been held this month. Let the good work go on.

Watch the papers for reports of the splendid work being done by Brother and Sister Handsaker, eastern Oregon "living link" evangelists, and Brother Conder, our efficient Bible school evangelist.

Finally, brethren, if you are not fully satisfied with the offering from your church, try it again or send in your pledge, to be paid later. F. E. Billington, Cor. Sec.

Cottage Grove, Oregon.

Reports from Kentucky Mission Workers.

Edgar C. Riley held a meeting at Bellevue, Boone county, where the situation for good work is favorable.——W. R. Mains reports the work at Chestnut Grove in good condition.——G. W. Adkins says the work in Carter and Greenup counties is in fine condition.——J. P. Miller has resumed his labors in Pike county, after several weeks' absence from the field on account of illness.——The work at Erlanger continues to prosper.——W. J. Dodge recently raised $306.75 for the erection of a church building in Jackson, Breathitt county.——A new congregation has been organized in Pike county by Dr. J. P. Miller.——T. S. Buckingham and R. B. Neal have organized a congregation at Edmonton, the county seat of Metcalfe county.——T. S. Buckingham recently dedicated a new church at Kettle, Cumberland county.——William Stanley and W. G. Walker have recently held a meeting with the Campbellsville church, where the outlook is good for continued growth.——H. L. Morgan has been reappointed district evangelist for the Second District in the London territory.——E. T. Hays reports fine attendance at Wellsburg, mentioning especially the large number of boys. He thinks that the board ought to give more money to Wellsburg than was given during this year.——L. N. Early held a meeting at Chatham recently.——The work of D. C. McCallum, at Irvine, is progressing.——Dr. M. G. Buckner recently assisted in a meeting at Erlanger. The church there wishes to employ L. B. Haskins as preacher for full time next year, and has asked the board to increase their appropriation.——The work in the Big Sandy valley, under S. J. Short, is going forward. Each county is to be organized and better methods employed.——I have been seeking to stimulate interest in the work. I have received assurance from many sources of continued help, while some promises have been made to increase the support given in the past.

Sulphur, Ky. H. W. Elliott.

Nebraska.

Cyrus Alton has visited Eddyville. Brother Alton will probably move to his old home in Elmwood before long.

N. T. Harmon has held a meeting at Trumbull. He can be had for meetings in the state. Address him at David City.

One added at North Side Church, Omaha, October 29. H. J. Kirschstein is the minister.

Austin and Young have been at Virginia in a meeting, and go directly to southern California for winter work in the new tent.

Ansley, where Bro. O. A. Adams preaches, has built an addition to the parsonage. The work is reported as moving nicely.

The state secretary has planned a trip into the northwestern, north and northeastern parts of Nebraska. Will be gone nearly two weeks. If correspondence remains unanswered during this period the reason will be apparent. Will be at Gering November 12. At Chadron and Norfolk during the week, spending Lord's day, November 19, at Gross and Pleasant View and Spencer, in Boyd county. On the return trip, will stop at Pender, where we have a few people, and consult about Florence on the way in. This trip has been gathering for some months, and is now undertaken because it can not consistently be delayed longer.

Mrs. Floy Hormel, of Ulysses, is a new recruit to our singing evangelists.

State mission day was a wet and disagreeable one in many parts of Nebraska. This matter of the weather, no one can help. But it remains for the churches to look after the offering personally, if any effort was made and the amount not reached. Some churches put it off, which was wise. This matter should not be allowed to go half done, simply on account of weather. Let the offering be brought in sure.

H. A. Lemon is available for Sunday supply. Write him at Bethany.

The call of the secretary to scattered Disciples to contribute to state missions was answered first from Ponca, where we have no church, the father, wife and daughter were all represented in the offering. Shall we not hear from others similarly situated?

R. F. Whiston closed the Harvard meeting, and began at Wymore on November 19. We hope much from this meeting for the little church at that place.

Lincoln, Neb. W. A. Baldwin.

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrhal sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 475 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home.

Now write him immediately.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Eugene Divinity School.

Eugene Divinity School now has 38 students enrolled in the regular course—the largest enrollment in the eleven years' history of the school. More are expected soon. This has been a good year. Several thousand dollars have been added to the endowment and support funds. About 500 volumes have been added to the library, making about 2,400 volumes; perhaps, the best Biblical library on the coast.

My work is delightful. I have never known a happier or more enthusiastic body of students. But we ought to have twice as many students to supply preachers for this great and rapidly growing northwest.

The Divinity School owns a block of ground, with excellent buildings, free from debt, just in front of the University of Oregon, a school noted for high ideals and good work. Our church here is the strongest in the northwest. This is a splendid place for our young people. There are 17 Christian churches in the county.

All of our preachers should preach a sermon on the ministry and lay upon the hearts of our young men the dignity and intrinsic value of the Christian ministry.

At the very outset of our proposed evangelistic campaign, our Bible colleges should be filled with students. All of our schools could have twice their present number with but little increase of expense.

Eugene, Oregon. J. M. Morris.

* *

Seventeen Days on the Pacific Ocean.

This article finds me in Wellington, the capital city of New Zealand, where I have ended my long and most interesting journey of more than 10,000 miles. Sailing from San Francisco on the Sierra, owned by the well-known Spreckels family, and making regular trips every 21 days between San Francisco and Sydney, Australia, touching at the ports of Honolulu, Pago Pago, Samoan Islands, after 17 days, I landed at Auckland, New Zealand. The weather during the entire trip was simply ideal, with the exception of a day and a night after reaching the winter climate near the end of the journey. For 24 hours we had it sufficiently rough to diminish the number of passengers who usually showed up at table d'hote in our cabin. One of the most amusing things on such a voyage is to see how easily old Neptune, with just a slight effort, can turn a laughing, jovial company into the stillness and sobriety of a Quaker meeting. The stomach is where he does his work. We had a gentleman in our cabin who became so seasick during the spell of rough weather he thought it advisable to consult the boat's physician, who carefully examined him and gravely informed him that the real seat of his trouble was his stomach! On learning the doctor's decision in this Londoner's case, a large number of us came to the conclusion that we had the same disease, for all of our symptoms were exactly like his, and all pointed directly toward our several stomachs. I did not consult the physician, but remained nearly all day in my bunk, and pulled through without anything serious—not half as bad as what I anticipated when passing through the Golden Gate to begin this lengthy sea voyage.

The personnel of our company, of a little less than one hundred in the second cabin, was most unique. **I do not think I ever saw so many** dissimilar persons in a company of the same size anywhere before. As to country and nationality, they came from Norway, Albania, Germany, Scotland, Ireland, England, Newfoundland, Canada, Alaska, Australia, New Zealand, Samoan Islands, and quite a number of our different states of the union. As to religious belief, we had Jews, Episcopalians, Seventh-day Adventists, one Salvation Army officer, Disciples, Comeouters, Theosophists and Mormons. There were six young men, Mormon missionaries, on their way to different islands in the Southern Pacific to devote their lives to the propagation of the falsehoods of Joseph Smith and Brigham Young. Three of these left our company at Pago Pago, Samoan Islands, where the Morman church is operating on a large scale among the natives. They have at that port a good church and school building, which are now the headquarters of 29 of their missionaries. We had also in our peculiar family one Seventh-day Adventist preacher and his family, who left us at Honolulu, to begin work somewhere in those islands.

Three Sundays came around during our voyage, but the last one had to be called Monday, on account of our having crossed a certain geographical line, where one day has to invariably be counted out in sailing westward. When the first Sunday came, seeing no signs of any religious exercise on our boat, I secured the assistance of the Seventh-day preacher and the Salvation Army lieutenant, and we arranged an evening meeting for singing, Scripture reading and prayer, with three short addresses. Many of the passengers seemed pleased to join with us in the service. After leaving Honolulu I made no further effort to hold such a service, owing to the fact that part of our company left us at that city, and among them some of my main helpers, above mentioned.

After being on shipboard for a week or so, on such a long voyage, time begins to drag somewhat heavily, and the majority begin to long for the freedom of land once more. People even cease to get much enjoyment from reading or the few games that usually belong to an ocean steamer. When one is free from seasickness, the one thing that most tends to break the monotony is the ringing of the gong, three times a day for meals. Sleeping and eating became largely the order of each succeeding 24 hours. Many of the passengers on the Sierra ate six times a day, and I think some few had food brought to them before leaving their bunks, besides.

Two events on this journey greatly helped to enliven it and break up the monotony. I refer to our 12-hours' stay at our beautiful city of Honolulu, and the four hours at Pago Pago, where also floats the Stars and Stripes. Honolulu, especially, was a perfect delight to us all; and I can assure the reader that I made all out of the stay that was possible. On leaving Honolulu I really felt somewhat disappointed on account of not having time enough to make a complete tour of these most wonderful islands, lying in the midst of the great Pacific ocean, and now a part of Uncle Sam's possessions.

While in Honolulu I had the pleasure of a short visit at the home of a good sister by the name of Evans, who has for some time resided there, and who was a well-known member of the Monroe Street Church, in Chicago, when C. C. Morrison was the pastor. After a delightful tropical dinner at her comfortable cottage home, she invited me to attend the prayer meeting with her at the First Christian Church, where she worships. I spent a most delightful hour in one of the best prayer meetings I have been in for a long time. This church, I think, numbers about one hundred, and of the number there were nearly forty at the prayer meeting. In this small company various nationalities were represented—Americans, Germans, Chinese, Japanese and Canadians were there. The brother who led the meeting had come all the way from Summerside, Prince Edward Island, where such men as A. McLean, the late Neil McLeod, A. Linkletter and the writer got their start in religion, to Honolulu, to learn the way of the Lord more perfectly. He is a son of the late Thomas Hall, of Summerside. Brother Snodgrass, our missionary at Honolulu, and Brother Crabtree, of California, who was spending his vacation there and preaching for this church, were both out of the city, which was somewhat of a disappointment to me. From what I saw and heard I feel satisfied that our work at Honolulu is in every way a success.

The Bible in Plain English

Not a word you cannot understand; not a sentence that is not perfectly plain. The best scholars of America and England worked 29 years to give the world

THE AMERICAN STANDARD
Revised
Bible

The same Bible your fathers and forefathers used, but in present-day, understandable English, instead of the English of 300 years ago. The American Standard is the best Bible for home, church and Sunday school, because it makes every meaning clear and plain.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c to $[illegible], according to size and binding. ☞ We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, **with the name of your bookseller,** will get you this booklet.

THOMAS NELSON & SONS
37Y East 18th Street, New York

Our stay at Pago Pago, Samoa, was too short to enable me to see everything. Here we were taken ashore in large boats by the great, muscular, copper-colored, tattooed native men, who wear no clothing except a small breech-cloth. Tattooing and bleaching the hair to a light copper color seem to be among the fine arts practiced among the aborigines who inhabit these islands. The town of Pago Pago, if you can call it such, has residing in it an American governor, has a number of stores, a post office and several churches, one belonging to the Mormons. I am told that this people are meeting with considerable success among the natives of these islands in the Southern Pacific. Pago Pago was our last call before reaching the beautiful harbor and city of Auckland, New Zealand, where I received a most hearty welcome by loving Christian people, who at once made me feel that I was not among strangers.

In another letter I shall have something to say about this strange country, where summer in the homeland is winter here, and where the sun passes around in the north, instead of the south.

Hugh T. Morrison.

Wellington, New Zealand.

* *

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnan & Marvin,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists.

Take Hall's Family Pills for constipation.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

I CAN CURE YOUR EYES

Mrs. Martha Lefevour, West Chicago, Ill., writes:—"I wish it was within my power to express my gratitude to you for removing cataracts from both my eyes without an operation and for returning my vision thereby in less than 3 months' treatment." At your own home the

Madison Absorption Method

will do the same for you if your eyes are in any way troubling you. If you see spots or strings, **beware of delay,** for **delay means blindness.** Cross eyes straightened without the knife by a new method which never fails.

Write for my 80 page book on the eye which will be sent FREE. A postal will do—Write to-day.

P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to The Christian-Evangelist.

Lexington, Ky., Nov. 27.—Two hundred and sixty thus far; twenty-three yesterday; continuing.—*James Small.*

Special to The Christian-Evangelist.

Shawnee, Okla., Nov. 27.—Campaign here opening well; 109 to date; 78 confessions. Twenty-six last Sunday; 24 confessions. Fifteen today. Will continue 30 days.—*B. J. Waugh,* evangelist.

Special to The Christian-Evangelist.

Harrodsburg, Ky., Nov. 27.—Closed at Central Church, Pittsburg, with ninety additions; started here yesterday; 17 the first day.—*Brooks Brothers.*

Special to The Christian-Evangelist.

Canton, O., Nov. 26.—Thirty-two today; five hundred and seventy-six to date. Close tomorrow night.—*Welsheimer and Kendall.*

Special to The Christian-Evangelist.

Newcastle, Pa., Nov. 27.—Ten yesterday; total, 142—89 confessions; 29 from the denominations. Hundreds unable to obtain standing room. Close Wednesday. Brother Fisher is a great pastor. Brother Smith is the premier singing evangelist.—*Crayton S. Brooks,* evangelist.

Special to The Christian-Evangelist.

Charleroi, Pa., Nov. 27.—Eighty-six to date; 68 baptisms. Fourteen religious organizations in town; population ten thousand people. Audiences are the largest ever seen here. Clarence Mitchell is a great preacher and Brother Connelly is a popular young minister.—*T. J. Allen,* elder and member of Central Committee of Simultaneous Revival.

Special to The Christian-Evangelist.

Fulton, Mo., Nov. 27.—In the midst of a big meeting; 56 added in two weeks; interest unabated; M. A. Hart, our beloved minister, preaching; our own chorus singing.—*Geo. U. Hamilton.*

ALABAMA.

Bristol.—Closed two weeks' meeting, November 12, with the Anniston church, resulting in 21 additions. Belt White is the efficient minister there, and he is doing a splendid work. One added by statement here yesterday at our regular services. —*W. P. Crouch,* minister.

ARKANSAS.

Hope, Nov. 20.—Still "pressing on"; 73 out to midweek service; 1 confession, 1 from Baptists. Large audiences yesterday; 6 additions—2 confessions, 4 by statement. Every Thursday night at the different homes we meet for Bible study, and to train in doing personal work for Jesus.—*Percy G. Cross.*

COLORADO.

La Junta, Nov. 20.—Closed my meeting at Raton, N. M., Nov. 12, with 92 additions, making a total of 136 members. I organized the church July 20 and today we have a permanent organization, with good Sunday school, Junior and Senior Endeavor Societies. R. A. Staley was on the ground before I left, and was employed as minister for all of his time. He starts out with bright prospects before him and the faithful band he is leading. I begin a meeting with Brother Nelson, of Rocky Ford, Sunday, Nov. 26—*John T. Stivers,* evangelist.

Trinidad.—Five confessions November 12; 1 by confession and 1 from Baptists on November 19.—*David C. Peters.*

DISTRICT OF COLUMBIA.

Washington, Nov. 20.—Present at ministers' meeting: J. E. Stuart, E. B. Bagby, Walter F. Smith, W. T. Laprade and the writer. Reports: Whitney Avenue (Walter F. Smith), 2 confessions; Ninth Street (E. B. Bagby), 2 confessions, and 1 by letter; total, 5—4 confessions, and 1 by letter. H. H. Moninger has been at Ninth Street stirring our people on the Sunday school question. Ninth Street and Thirty-fourth Street have both had great anti-saloon revivals, conducted by A. D. Wilcox, of Kansas. F. D. Power is attending the Interchurch Conference in New York.—*Claude C. Jones, Sec.*

ILLINOIS.

Sterling, Nov. 20.—Three additions yesterday by letter.—*James W. Johnson.*

Eureka, Nov. 21.—One confession at Mt. Olivet Church, near Clarence, Ill., last Sunday.—*Lewis P. Fisher,* minister.

Carbondale, Nov. 21.—"Martin family" here; fine meeting; 40 additions to date.—*A. M. Growden.*

Danville, Nov. 23.—Have just closed a twenty-four days' meeting in the First Church with 45 additions. Our evangelist was Frank G. Tyrrell, of Chicago.—*J. H. Smart,* pastor.

Farmer City, Nov. 24.—Twenty additions to date; good interest prevailing. Andrew Scott, of Danville, is our evangelist; Frank M. Charlton, singer.—*A. Immanuel Zeller.*

Camp Point, Nov. 23.—We closed the meeting at Bement, with 27 added; begin New Windsor, Col., Sunday, November 26.—*J. Bennett,* evangelist.

Mt. Pulaski, Nov. 22.—We just closed a five weeks' meeting with 56 additions—29 by primary obedience, 13 by statement, 5 reclaimed, 3 from the Methodists, 3 from the Baptists, 2 from the Lutherans, 1 from the Christian Adventists. H. E. Monser was the evangelist.—*D. A. Lindsey,* pastor.

INDIANA.

Angola, Nov. 20.—I closed a 2 weeks' meeting at Wyatt, Ind., last night, with 19 additions—1 by statement and 18 by confession. I go to South Milford, Nov. 26, to begin a 3 weeks' meeting.—*Charles W. Mahin,* evangelist.

Terre Haute, Nov. 19.—Central Church in great meeting; intense interest; 22 additions first week. Sellers and St. John, evangelists; largest chorus and orchestra in Indiana.

Francisville, Nov. 20.—Two confessions last night; 1 baptism Nov. 15. Three young men are preparing for the ministry here with me.—*I. G. Shaw.*

Summitville, Nov. 21.—Three weeks' meeting resulted in 14 additions—12 by baptism; 1 from Christian connection; 1 from another congregation of Disciples, by statement. H. S. Saxton and wife conducted the music.—*Charles E. Underwood.*

Frankfort, Nov. 23.—A most successful meeting has been concluded, 114 accessions to the church being recorded. The pastor, W. J. Russell, did the preaching, and he was admirably helped by Mrs. J. E. Powell as conductor of music.

IOWA.

Keokuk, Nov. 20.—Our recent meeting resulted in 15 additions. H. A. Easton led the music.—*J. W. Kilborn.*

Fairfield, Nov. 20.—Hamilton-Easton meeting a great success—44 additions to date; 16 confessions and 1 restored yesterday. Large crowds and great interest.—*H. C. Littleton,* minister.

Knoxville, Nov. 22.—We closed a five and a half weeks' meeting Nov. 10, in which 52 were added. The meeting was conducted by Charles G. Stout, state evangelist, and music by B. D. Chestnut, of Des Moines. Brother Day continued last week of meeting with home forces. Church membership one year ago was 84; it now numbers 184, and is greatly strengthened in all branches. Bro. B. S. Denny, of Des Moines, preached for us last Lord's day evening; 1 addition. Brother and Sister Day remain with us another year.—*Minnie Young.*

Knoxville, Nov. 20.—Lord's day, Nov. 19, a splendid time; finance arranged for ensuing year; 5 new members received, making 107 for the year; 34 baptisms; church will raise $200 more for pastor's salary this year than last.—*F. C. Day,* pastor.

Des Moines, Nov. 20.—Our meeting closed yesterday; 134 additions in all—55 baptisms. Deep interest and great congregations throughout. Much credit is due Miss Wambaugh who had charge of our meeting music. We press forward most hopefully; 425 additions thus far this year —133 by primary obedience.—*Chas. S. Medbury.*

KANSAS.

Lincoln, Nov. 18.—Neal Overman, of Topeka, is in a meeting, with bright prospects. Large audiences each evening.—*N. Ferd Engle.*

Opolis, Nov. 21.—I preach at Stone City on the first and third Sundays of each month. Last Sunday we had 3 accessions by baptism. I begin a series of meetings at Waco, Mo., on Dec. 4. J. N. Penland, of Galena, preached here Sunday. I preach at Crestline this fourth Sunday.—*W. C. Willey.*

Leon, Nov. 21.—I am in a meeting with R. L. McKenney, minister; 1 added first day. My meeting at Ellensburg, Wash., closed with 10 added. I would like to engage to hold some meetings in Pennsylvania. Kansas is rising in rebellion against

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cen tstamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

anarchistic rum curse.—*James W. Zachary.*

Fontana, Nov. 24.—M. F. Ross has been with us for three weeks; the church has been greatly strengthened and has taken on new life; it had been given up as beyond recovery. There were added 7—5 by immersion, 2 by statement.—*A. M. Mott.*

Eureka, Nov. 22.—John P. Jesse is with us; entered second week of the meeting with 13 added; crowded house, fine interest. O. P. Sherman leads the song service. We expect to move the city.—*G. F. Bradford,* pastor.

Caldwell, Nov. 22.—Our meeting with home forces closed November 19 with 5 additions.—*Lee H. Barnum.*

KENTUCKY.

Lexington, Nov. 23.—Additions to date, 237.—*James Small.*

Cynthiana, Nov. 20.—We have closed a 2 weeks' meeting with home forces, resulting in 60 additions.—*W. E. Ellis.*

Owenton, Nov. 20.—Since last report we have had 3 additions—2 by statement and 1 by confession. I recently closed a short meeting at Ball's Landing (this county), where I succeeded in organizing a congregation, with 18 charter members. Four confessions during the meeting, and the prospect is bright. We hope soon to have a church home for the congregation, and then we believe the cause will grow rapidly. Brother Lawson, of New Liberty, was with us a few days and helped in the work.—*W. J. Clarke,* minister.

Corydon, Nov. 12.—We closed a 2 weeks' meeting last night, resulting in 25 additions; 16 by confession and baptism. I will close my labors with this congregation at the end of the calendar year. Have been here five years.—*J. W. Ligon.*

LOUISIANA.

Alexandria, Nov. 20.—Wife and I closed a three weeks' meeting last night at Jennings, with 41 additions—38 baptisms and 3 by statement; 18 males and 23 females; 15 new families entered; 8 from the denominations, including 1 Catholic. H. M. Palsgrave took the pastorate at Jennings just before the meeting began. He is giving fine satisfaction. Wife and I have done 10 weeks of protracted meeting work in Louisiana, and had 122 additions, 104 baptisms.—*John A. Stevens, Cor. Sec.*

Leesville, Nov. 22.—The church here had been pastorless for almost a year when we came, three weeks ago. Our audiences were small at first, but are increasing. We organized a Christian Endeavor Society with 17 members. The outlook is good. John A. Stevens and wife will assist us in a meeting soon.—*George W. Wise,* pastor.

MASSACHUSETTS.

Boston, Nov. 21.—Since the opening of the work in September, we have had 14 additions to the St. James Street Church. The Sunday school is larger than ever before. The auxiliary of the C. W. B. M. held a fine meeting recently. We are now trying to reduce our debt.—*A. L. Ward.*

MISSOURI.

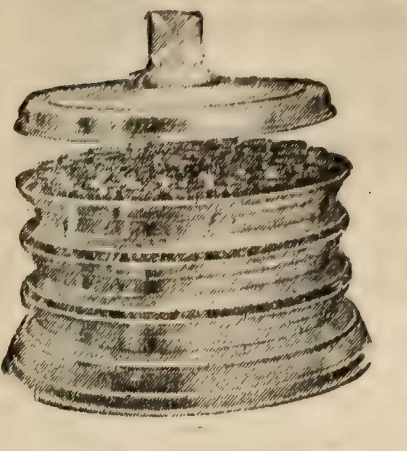
Bonne Terre, Nov. 20.—Two additions by letter recently.—*John G. M. Luttenberger.*

Richards, Nov. 20.—One by confession and baptism at Brother Sterling's regular appointment.—*O. L. Fouts.*

Hannibal, Nov. 21.—A three weeks' meeting has just closed, with 29 accessions; nearly half of these by baptism. This was one of the simultaneous meetings in 8 churches. G. W. Taylor did the preaching. —*Levi Marshall,* minister.

Kansas City, Nov. 20.—We have just closed a meeting of 4 weeks, in the First Church, resulting in 71 additions—31 by confession and baptism, 40 by letter and statement. Our evangelist, Hugh McLellan, of Richmond, Ky., impressed the people. L. D. Sprague, of California, Mo., directed our chorus choir, and sang solos enjoyed by all. The meeting has left the church much stronger in every way. The simultaneous campaign, of which our meeting was a part, will be reported by the secretary of our alliance.—*W. F. Richardson.*

Make Your Church a Christmas Present!



INDIVIDUAL COMMUNION SERVICE.

Many Designs in Silver and Aluminum. Special Finish.

Let us give you full particulars before you purchase. Write for testimonials and Catalogue No. 27.

Give name of church and number of communicants.

"The Individual Communion Service we obtained of you is the best investment our church has ever made."—*Rev. F. M. Gardner, Boston.*

"Our people are delighted with your Individual Communion Set here in Detroit as they were in my former parish, the First Baptist Church, Worcester, Mass."—*Spencer B. Meeser, D. D.*

"Admirable in design, splendid workmanship."—*R. A. Simms, Raleigh, N. C.*

"More and more convinced that this selection was of the best."—*Alexander Lewis, Worcester, Mass.*

"Your service is the simplest, neatest, easily and surely handled."—*F. P. Shumway, Boston, Mass.*

"Every member of our committee is much pleased with your service. You may send us twenty trays."—*Philadelphia.*

"Send us 28 trays."—*Baltimore.*
"Send us 20 trays."—*Northfield.*
"Send us 20 trays."—*Mt. Holyoke College.*

GEO. H. SPRINGER, Mgr., 256-258 Washington Street, BOSTON, MASS.

Queen City, Nov. 21.—I. N. Jett, who has been here with us since last April, just closed a 4 weeks' meeting with home forces and Everett Olive, of New Douglas, Ill., as song leader, with 26 added. Brother Jett is the right man in the right place. We have tendered him a call for three-fourths, instead of half, time.—*P. M. Lind.*

Chillicothe, Nov. 24.—We have had 136 additions, mostly by baptism, to this church in the eleven months of the present pastorate.—*James N. Crutcher.*

Hopkins, Nov. 24.—I closed a short meeting at Kidder, on November 19, with 17 added. This little church is going to grow; the whole community is interested in our plea.—*Lee Furgeson.*

Mexico, Nov. 24.—Meeting of little over three weeks closed last night with 71 additions; 30 baptisms, 9 reinstated and 3 from other churches. E. J. Fenstermacher, of Kentucky, did the preaching. Simultaneous meetings were held in Presbyterian and Methodist churches with perfect harmony, with occasional union services, one for joint baptism, and the Methodist preacher proved a good Baptist.—*A. W. Kokendoffer.*

Aurora.—F. M. Hooton is in a meeting at Niangua; the brethern report large audiences. Brother Norris, of Cabool, is now in a meeting at Hartville.—*Joseph Gaylor,* state evangelist.

St. James, Nov. 23.—A ten days' meeting had 4 additions—1 confession and 3 by letter.—*E. M. Romine.*

Blackburn.—A two weeks' meeting has just closed with 26 additions—24 by baptism. G. E. Shanklin, the pastor, did the preaching.—*Miss O. N. Liter.*

Kirksville, Nov. 21.—Closed a two weeks' meeting with home forces at Hazel Dell, Knox county, with 43 additions—31 baptisms, 3 Presbyterians, 1 Baptist, 1 Metholist; the others by commendation and reclaimed. Two men were 67 years old and prominent in the community.—*J. W. Davis.*

NEBRASKA.

Fremont, Nov. 20.—We raised our apportionment for state missions yesterday. We have had about 40 additions since January, half of them being at regular services. All departments of the work progressing.—*L. C. Swan.*

Auburn.—Our meeting of two and one-half weeks closed with 14 added—8 by baptism and confession. T. A. Lindenmeyer, minister at Pawnee City, did the preaching. —*F. L. Pettit.*

NEW YORK.

Buffalo.—J. H. O. Smith began a meeting with the Richmond Avenue Church Nov. 19. Five persons made the good confession at the first service. For months the church has been on its knees in preparation for this meeting.—*Anson G. Chester.*

Brooklyn, Nov. 20.—Closed splendid meeting with Third Church. Pastor William G. Oram had everything ready. In a 6 weeks' meeting, a few months ago, there were only 2 confessions, and no fault of the evangelist. We added 26, mostly by primary obedience. Am at Parkersburg, W. Va., until Christmas.—*Herbert Yeuell.*

OHIO.

Rudolph, Nov. 20.—The meeting at Mungen Church at Bays closed after a week's duration on account of diphtheria; 4 additions. W. G. Loucks, of Lockland, was the evangelist. I will assist Dr. S. M. Cook of Weston, in a meeting beginning November 27.—*E. K. Van Winkle.*

Shelby.—Allen Wilson and Professor Lintt are in a meeting at the First Church. —*C. R. L. Vawter.*

PENNSYLVANIA.

Ellwood City, Nov. 20.—Three additions by letter Nov. 19.—*Ferd F. Schultz,* minister.

TENNESSEE.

Memphis, Nov. 20.—The meeting at the Mississippi Avenue Church closed with 50 additions—23 by confession, 7 from the denominations and 20 by letter. Austin P. Finley was the evangelist.—*L. D. Riddell,* pastor.

TEXAS.

Ft. Worth, Nov. 20.—Have just closed a delightful meeting with the Sherman Church; 139 additions. They began on day of dedication of their handsome new modern church and the meeting continued 4 weeks. Leonard Daugherty led the song service.—*R. R. Hamlin.*

Ft. Worth, Nov. 23.—Last Sunday was a great day with us. There were 5 additions to the First Church by letter, and in the afternoon I preached at the Texas Masonic Widows' and Orphans' Home, resulting in 39 confessions. Some of these will go to other churches. I baptized 16.—*R. R. Hamlin,* pastor First Church.

WASHINGTON.

Olympia, Nov. 14.—The six weeks' meeting under Bro. David Killems, evangelist, assisted by A. C. Shaffer, singer, closed November 18 with 90 additions.—*T. Humphrey.*

✽ ✽

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

Midweek Prayer Meeting.

By W. F. Richardson.

December 6, 1905.

THE CHURCH'S GREATEST NEED. —Rom. 9:1-5; 1 Cor. 9:16-27.

What is this greatest need? Evidently, solicitude for the salvation of men. This was the consuming passion of the Apostle Paul, as it was of his Master before him. His "heart's desire and prayer to God" was for the salvation of his people Israel, and to accomplish this he would even become accursed from Christ himself (Rom. 10:1; Rom. 9:3). Jesus submitted to the cross, which was to the Jew a sign of shame, that he might deliver us from the curse of sin (Gal. 3:13, 14). Even so Paul "counted not his life dear unto himself," if only he could by spending it redeem his fellow men unto God (Acts 20:22-24). The supreme sin of the church today is indifference to the lost world around her. She is too often content to enjoy her spiritual privileges, by Sunday attendance when convenient, and leave the world to go as it will on the downward way. A few are agonizing over a lost world, while the many are complacently jogging along on the smooth road of perfunctory religious living, heeding not the cries of lost souls all around them.

How can this need be supplied? Only by burning into the heart of the church a few forgotten truths of the Gospel. The first of these is, *That men are lost without Christ.* When we come to realize that millions of human beings all around us are already lost, because of sin, and doomed to eternal woe unless they can be persuaded to accept the salvation of Jesus Christ, we can hardly help feeling solicitous about them. The second truth is, *That the church is the divine agency for this work.* It is the "pillar and ground of the truth" (1 Tim. 3:15). It has pleased God to save men through the preaching of the Gospel, and only the church can be depended upon to send this Gospel to the unsaved (1 Cor. 1:21; Rom. 10:12-15). The third trust is, *That neglect of this duty will be fatal to the church herself.* To dispense the Gospel is to live and grow. To withhold it is to languish and die. Grain must be scattered or it will sooner or later become musty. Sown in the field, it multiplies itself (Prov. 11:24, 25; 2 Cor. 9:6). Unless the church is engaged in saving others, she will herself perish.

How will this passion for souls manifest itself? Paul says that his desire to save others led him into hearty, faithful service and sacrifice (1 Cor. 9:19-23). The Master gave to the world a new ideal of greatness, and embodied that ideal in his own life. He came, not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:25-28). Paul became all things to all men, not by seeking to win their favor through compliance with their unworthy example, but by submitting to any hardship, any sacrifice of selfish ease or pleasure, whereby he could commend to them his Lord and Master. Though he was free from all obligations to others, according to the world's maxims, yet he made himself the servant of all, that he might win some to Christ. When the church is ready to sink self in service, and find her greatest joy in sacrifice for love of Jesus Christ, then will the world understand the true character of the Gospel, and multitudes who are now indifferent to its claims will come pressing into the Kingdom of God. May this greatest need of the church be speedily supplied, and the Church become such a light bearer as this darkened world can gladly welcome.

Sunday-School.

December 10, 1905.

READING AND OBEYING THE LAW.— Neh. 8:8-18.

Memory Verses, 17, 18.

Golden Text.—Blessed are they that hear the word of God, and keep it.—Luke 11:28.

The restoration of Jerusalem was now complete, on the outward and visible side. The temple had been rebuilt and the wall and gates had been repaired. The latter had been accomplished almost solely through the zeal and energy of Nehemiah. Nehemiah was not a priest nor a professed religious leader. His avowed purpose was to take away the reproach from Judah by building again the fortifications and giving the nation as much standing among the nations as it was possible for a conquered province to have. In this he was successful. His work was that of the practical man, the administrator, and it illustrates admirably how one who is not a professional religious leader or teacher may none the less serve the highest interests of religion.

But there was needed yet a moral and religious reformation. The very building of the wall had been made the occasion for effective exhortations to brotherly love, fraternal co operation, generous treatment of the unfortunate in the remission of interest, the return of property foreclosed under mortgage during the hard times following the return to the city, etc. The common work in which they had been engaged prepared them for further religious advance.

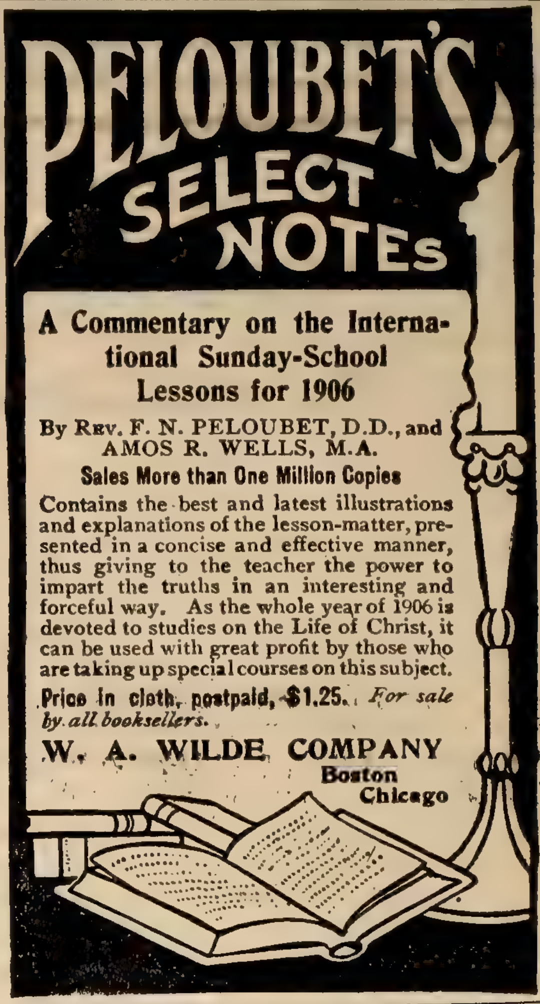
The reformation came now through the fresh announcement of the requirements of the law. It was to be reformation through restoration—always a popular and effective mode of presenting the appeal for a better and purer religious life, and usually an entirely justifiable one. Those who accept the documentary theory of the Pentateuch would say that it was at this time, or during this period, that the "Priestly Code" was formulated and incorporated into the older body of Hebrew law. However that may be, many of its precepts were now made effective for the first time, or for the first time in many centuries. From this time forward, the Levitical law occupied a larger and a more secure place in the scheme of religion among the Jews. The sojourn in Babylon, where they were without the privileges of Temple worship, had given them a new reverence for the word of the law. The restoration of the Temple and the rebuilding of Jerusalem gave opportunity now for a more strict and punctillious observance of the details of ritual and ceremonial than had ever before been practiced. The reformation which was carried out under the joint leadership of Ezra and Nehemiah was in part of this character.

It is worth noting that the religious revival was an occasion of joy. The people took it seriously but not sadly. They exulted in it. To them a holy day was a day of gladness. "The day is holy, neither be ye grieved." They made it a time of thanksgiving, and the feast which they now restored and celebrated took on something of the character of our Thanksgiving day. It was a time for "feasting and mirth," and a time for remembering the goodness of God to the nation. It was, moreover, a time for the revival of generosity and brotherly kindness. "Send portions unto them for whom nothing is prepared."

CUTICURA SOAP SHAMPOOS

And Light Dressings of Cuticura Stop Falling Hair and Dandruff when All Else Fails.

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.



PELOUBET'S SELECT NOTES

A Commentary on the International Sunday-School Lessons for 1906

By Rev. F. N. PELOUBET, D.D., and AMOS R. WELLS, M.A.

Sales More than One Million Copies

Contains the best and latest illustrations and explanations of the lesson-matter, presented in a concise and effective manner, thus giving to the teacher the power to impart the truths in an interesting and forceful way. As the whole year of 1906 is devoted to studies on the Life of Christ, it can be used with great profit by those who are taking up special courses on this subject.

Price in cloth, postpaid, $1.25. *For sale by all booksellers.*

W. A. WILDE COMPANY
Boston
Chicago

To the Great Northwest

From the Great Lakes to the Pacific ocean and between all the important centers of the Northwest, the Northern Pacific has direct routes. "Northern Pacific" means comfortable trains, quick transit, conveniences and attentions en route. Ask for time card before making your next trip into Northern Wisconsin, Minnesota, North Dakota, Montana, Idaho, Washington, Oregon, or British Columbia.

D. B. Gardner, D. P. A., 210 Commercial Bldg., St. Louis, Mo., will give you information concerning rates, service and time.

"Wonderland 1905" will help you arrange next summer's vacation trip. Send six cents in stamps.

Northern
Pacific
Railway

A. M. CLELAND
General Passenger Agent
St. Paul, Minn.

AULT & WIBORG

COMPANY

Manufacturers of Printing Inks.
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

December 10, 1905.

THE CITY OF GOD.—Rev. 22:1-8.

For the Leader.

We have for our topic tonight the discussion of the city of God. We have heard much of the drift of the people to the great cities. The old home in the country is now rented, or else it is owned by some foreigner. Long since the occupants moved to town. The old folks, maybe, died in the town, but the young folks went to the city. Life was too dull for them in the county seat. The mad rush of the city was the thing they wanted. Smoke, dust, rush, cramped quarters, poor air, no vacation, poor pay, resorts, questionable acqaintances, the loneliness of the great throng, have come since the day the family broke up and left country side.

Well, tonight we can talk of a city that is not made with hands. We can think of the city that God is building for us over on the other side. Happy are we if the same desire for the city of God fills us as took hold of us when we decided to go to the great city here below. What if all men were crowding, one upon the other, in an effort to make off for the city of God? I do not mean by this an effort to die, to leave now; but an effort to get right in heart and life, so that citizenship in the city of God will be made sure for us. We are all going over the tide some day. Where are we going across that dark sea? We may say we do not know, but we do know if we will stop to think. We are not going to the city of God without knowing it. If one says, "I do not know where I am going," he is deceiving himself.

For the Members.

1. What means this vision in which the wonderful things concerning the saints are seen and told for our admonition? John, the beloved disciple, is the one who saw this vision recorded in Revelation. He was in banishment when he saw the vision. The fortunes of the church were at a low tide. The leader of the band was taken away from them. Would they ever see the light of triumph again? To assure them of this, in my opinion, this vision was given. Taken in this way, how it must change the hopes of the faithful! And if the belief that the symbols were understood by the Christians, and that they thus read in it a message concealed from the profane, be true, the book ceases to be a riddle.

2. This city is the form under which heaven, or the church triumphant, is described to us. The city of God. It was seen by the beloved as a city beautiful, coming down from God. Here is a great city. Its construction, its materials, its conditions, its rulers—all—are ideal. That is, they are as perfect as human heart can conceive. How wonderful must be the land of the blest! How beautiful must be the place where the Father reigns forever and ever! This is just what this wonderful description says to me. It was given to show the church what awaits her when she has put on the white robes of innocence. When we have faithfully kept the watches of this night of persecution, of sorrow, of trial, of temptation, and have won the victory of the faith, then we have this reign with God awaiting us.

3. Some may laugh at the statements about the river of life, the tree of life, the trees for the healing of the nations, the fruit for food, but this will not daunt the believers in the message God has brought to us concerning the other side. We do not know just how these things will be. We can not say just how our bodies shall subsist. We are not informed as to food in heaven. But this is sure: the person who undertakes to laugh these questions out of court has more daring than discretion. To say, as some do, "Why, we are to be spiritual beings," and to want that to answer all things, gives no relief. What is a spiritual being? Has it no body? Has it no means of sustenance? Has it no place of habitation? To say, "Heaven is a condition," does not answer anything. Are conditions independent of time and place? May it not be that this world, with all its parts, is a primer lesson in things as they shall be? The earth, the atmosphere, our bodies, our food, our occupations—all these things in heaven may move along much as they do here, but in what we may call ideal relations. This life is God's work. That is to be his. Is there not a presumptive evidence that he will proceed in the life to come much as he has in this life? It is this very presumption that John, it seems to the writer, takes for granted in this vision. The whole work is pitched upon the level of this view of the question.

4. Heaven, then, has not been robbed of its reality. Speak of it as real. Think of the city of God as the habitation of his children after this life. The comfort of those who are weary of the toils of this life. The dying thought of the saints. Yes, heaven, the place God has prepared for those who love him from the foundation of the world.

Quiet Hour Thought.

Am I living here as though my life on earth were a preparation for eternity in heaven?

DAILY READINGS.

M.	Christ reigns in heaven.	Rev. 1:10-18.
T.	The songs of heaven.	Rev. 15:1-4.
W.	The white-robed.	Rev. 7:9-12.
T.	The glory of the city.	Rev. 21:22-27.
F.	The river of life.	Zech. 14:7-11.
S.	Shall not be moved.	Ps. 46:1-5.
S.	Topic—The city of God.	Rev. 22:1-8.

❖ ❖

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

"To say that a Bible is an Oxford is sufficient. Yet the Oxford keeps on improving. The New Editions will prove a delightful surprise."
—Christian Nation, 1904.

JUST ISSUED!

OXFORD
Teachers' Bibles
With New 20th Century Helps arranged in One Alphabetical Order.

OXFORD
S. S. Scholars' Bibles
With New Helps Under One Alphabet.

"The most complete and best arranged of all the helps in various Bibles."

SEND FOR CATALOGUE
OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
91 and 93 Fifth Ave., New York

JUST ISSUED!
"A quart in a pint measure."
OXFORD
Brevier Black Faced
Large type in small compass.

Ready August, 1905
Pearl, Black Faced Type
Size, 5⅛×3⅞ inches
A wonderful clear type in a small-size book

The Oxford Bijou Gospels
Size of page, 2×1½ inches
Printed in Large Clear Type on the Famous Oxford India Paper
THE FOUR GOSPELS
Matthew, Mark, Luke, John
Leather binding, 50 cents each
The set in leather case, $2.50

ASK FOR THE OXFORD EDITION

In the Heart of NEW YORK CITY

Passengers ticketed via B. & O. S-W. to New York are now landed at "New West-23d Street Terminal"—most convenient Station in New York City; located in the heart of the Shopping, Hotel and Theatre District. In addition to electric cars, an Electric Cab and Carriage Service has been established, and popular prices prevail. Stop-overs are allowed at Washington, Baltimore and Philadelphia.

For full particulars, call on your nearest Ticket Agent or address

F. D. GILDERSLEEVE,
Ass't General Passenger Agent,
ST. LOUIS, MO

The Henderson Route

"BUSY MAN'S LINE"

BETWEEN

St. Louis and Louisville

TWO TRAINS DAILY

Lv. St. Louis	8.12 am	8.45 pm
Ar. Louisville	7.25 pm	7.15 am

Free Reclining Chair Cars, Pullman Sleepers and Parlor Cars.

In your travels Eastward, don't forget to ask the Ticket Agents for through tickets via **"The Henderson Route"**

W. C. LINDSAY, G. A.
206 N. Broadway, ST. LOUIS, MO.
F. G. CUNNINGHAM, T. P. A.,
ST. LOUIS, MO.

People's Forum.

Into Christ.

To the Editor of THE CHRISTIAN-EVANGELIST:

A man past eighty years said he wanted to be baptized, but did not know where he could find a "Hard-shell" to do it. "Would it suit your faith for you to baptize me, and I telling you I am to this day what my good parents taught me to be, a 'Hard-shell'?"

I told him we never baptized into doctrines, but into Christ, a personal Savior. He seemed very glad in obeying his Lord in Christian baptism. S. W. CRUTCHER.

Lamar, Mo.

*

Is It Doubting God's Word?

To the Editor of THE CHRISTIAN-EVANGELIST:

Brother McGarvey informs us that to ask for the Holy Spirit "is to doubt the divine assurance that he who believes and is baptized shall receive the Holy Spirit," and that he shall abide "with him." If this statement is really true, then I must confess that I have "doubted the divine assurance." Now, if the Holy Spirit was a material substance and was really and literally poured into the recipient as water or milk is poured into a pitcher or jug, then Brother McGarvey's reasoning would be sound; but such is not the case, and, therefore, the promise of Jesus must not and can not be limited by any mechanical philosophy, however plausible it may appear.

Brother McGarvey actually feels the force of this promise, and tries to explain it away, but the explanation does not explain. To my mind, the whole context forbids such an explanation. In addition to this, Revelation 3:20, and more especially Ephesians 3:14-20, add weight to the position he opposes. To call up a parallel case: Gal. 3:27, "For as many of you as were baptized into Christ have put on Christ," says Paul. And, again (Rom. 6:3-6), "baptized into Christ." And yet to these very Romans he says: "But put ye on the Lord Jesus Christ," etc. (Rom. 13:14). Now, according to Brother McGarvey's logic, Paul must have "doubted the divine assurance" that they had already put him on in baptism.

I wish to say again I can not accept his position, and I do hope it is not "our position" to any great extent. And yet, if any man holds it, I shall not "count him as an enemy, but will admonish him as a brother." I should be exceedingly glad if a number of our best scholars and leading preachers would express themselves on the point, now that the question has been raised. H. W. ROBERTSON.

Blackwell, Okla.

[Referring to the last statement in the foregoing, we will say that we have planned for an early symposium on the question herein mentioned, and will furnish the same to our readers as soon as the demands upon our space will permit.—EDITOR.]

* *

DEGREE COURSES AT HOME,
or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

CANCER
Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs
DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

AFFLICK.

Mary Snell Afflick, daughter of William and Bina Afflick, was born October 27, 1888, and died of typhoid fever, September 8, 1905. She obeyed the Gospel at the age of fourteen, and was a beautiful Christian. Her death was a crushing blow to the devoted family, and brought genuine sorrow to a very large circle of friends. E. M. SMITH.

Centralia, Mo.

MINNICK.

Frank M. Minnick was born in Wabash county, Ind., Jan. 25, 1858, and died at Spokane, Wash., Nov. 3, 1905. He became a Christian when seventeen years of age, since which time he has been active in Christian service. During the past thirteen years he gave his whole time to the ministry of the gospel, serving the churches at Corunna and Middletown, Ind., and at Anaconda, Mont. He was a preacher of more than ordinary ability, and was peerless in proclaiming the truth. Best of all, he practiced the truths of the Gospel, and was an example of holiness unto the Lord. He loved God and mankind, and was willing to make great sacrifices for the cause that was nearest his heart. He was one of the most unselfish of men. He was the soul of honor, and generous to a fault. No man who imposed confidence in him was ever disappointed. He was truly a man of God, an Israelite in whom there was no guile. The world has too few such characters; too few such are found in the service of the church. He leaves a wife, daughter, father, mother, three brothers and three sisters to mourn their loss. He was a brother of Harry Minnick, who was for years connected with the church at Lubec, Maine. The funeral was conducted by the writer in the Central Christian Church, Spokane, Wash. A. L. CHAPMAN.

Seattle, Wash.

PHILIPS.

David Philips was born near Canonsburg, Pa., March 6, 1830, and died Nov. 13, 1905. His boyhood and youth were spent in Ohio. For a number of years he taught and studied. His ambition was to improve himself intellectually. In 1855 he became a Christian. He was baptized by N. A. Walker. His confession of Christ was followed by a consistent life. David Philips was a good man. He loved the church and was liberal and constant in its support. Lord's day morning, Nov. 19, by his direction, $100 were placed on the contribution plate. He was anxious to see the mortgage indebtedness of the South Broadway Christian Church, Denver, paid. He did not live to see it, but there is now no debt on the church. Miss Mary Buchanan became his wife in 1860. In July, 1903, she fell asleep in Jesus. Brother and Sister Philips spent thirty-three years on a farm a few miles distant from Burlington, Iowa. They came to Denver in 1894. Their last years were spent in the hospitable home of their only son, Professor Homer S. Philips. The end of David Philips was peaceful. As a pleasant memory, as an example of probity to all who knew him, as an influence for good, he abides with us. B. B. TYLER.

Denver, Col.

WALTERS.

W. G. Walters, the beloved pastor of the church at Bluefield, W. Va., entered into the rest prepared for the people of God, Monday morning, November 6. The immediate cause of his death was typhoid fever and complications. Upon being told that the end was near, he replied, "I have tried to do my duty, and I am not afraid to die." Brother Walters was born in Montgomery Co., W. Va., thirty-two years ago. He was the only child of Mr. and Mrs. George Walters, who still survive him. He early gave his life to the Master. In the face of poverty and discouragement he prepared himself for his chosen work at Milligan College. During the fourteen years of his ministry he served the churches at Ronceverte, W.Va., Winston-Salem, N. C., East Toledo, O., Fostoria, O., and Bluefield, W. Va. While pastor of the East Church of Christ in Toledo, he was married to Miss Minnie McNaull, who was ever his worthy co-worker in the Master's service. At the time of her husband's death, Mrs. Walters was prostrate with the same dread disease that claimed his life. She bore her sorrow as a Christian, however, and is now in a fair way to recovery. The funeral service, in Bluefield, was conducted by R. E. Elmore, a lifelong friend of the deceased. The body was brought to Toledo for interment and a service was conducted by the writer, with other ministers of the city participating. The body was borne tenderly to its final resting place by the strong arms of the men of God who had labored with him in the Gospel. W. D. VAN VOORHIS.

Toledo, O.

* *

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

WINTER TOURIST TICKETS
ARE NOW ON SALE VIA
LOUISVILLE & NASHVILLE
RAILROAD
TO
FLORIDA,
GULF COAST RESORTS,
CUBA,
At Very Low Rates.

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, address nearest representative,
F. D. BUSH, D. P. A.... Cincinnati
J. E. DAVENPORT, D. P. A.... St. Louis
H. C. BAILEY, N. W. P. A.... Chicago
J. H. MILLIKEN, D. P. A.... Louisville
C. L. STONE, Gen'l Pass. Agent, - Louisville, Ky.

CHEAP CHRISTMAS READING FOR GIFT PURPOSES
The Franklin Series of Biography
In Handsome Uniform Cloth Binding
A series of 30 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops with illustrations.
Biography is the most universally pleasant, the most universally profitable of all Reading. Biography is the only true history.—CARLYLE.
— HERE THEY ARE —
Splendid Books at the Very Low Price
—OF—
ONE DOLLAR, Postpaid
BOONE, DANIEL, LIFE OF.... By Cecil B. Hartley
CARSON, KIT, LIFE OF.... By Charles Burdett
CROCKETT, DAVID, LIFE OF.... An Autobiography
FRANKLIN, BENJAMIN, LIFE OF.... An Autobiography
HENRY, PATRICK, LIFE OF.... By William Wirt
JONES, JOHN PAUL, LIFE OF.... By James Otis
LINCOLN, ABRAHAM, LIFE OF.... By Henry Ketcham
MARY, QUEEN OF SCOTS, LIFE OF.... By P. C. Headley
NELSON, ADMIRAL HORATIO, LIFE OF.... By Robert Southey
PETER THE GREAT, LIFE OF.... By John Barrow
These Prices are Guaranteed only While this Advertisement Appears.
CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

SUNDAY SCHOOL EQUIPMENT

All Departments of Sunday School Completely Furnished.
You can buy from us all Requisites of your School.

OUR POPULAR SERIES OF SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

The Bible Student.

A Lesson Magazine for the Advanced Classes containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Bible Lesson Picture Roll.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson; 13 leaves in a set.

Christian Picture Lesson Cards.

A reduced facsimile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully suppy themselves with the Lesson Books or Quarterlies.

Weekly.

The Little Ones.

This is a paper for the Primary Department, printed in colors, filled with Short Stories, Merry Jingles and Lesson Talks.

The Young Evangelist.

A paper for the boys and girls of the Intermediate Classes, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry, and Lesson Talks, profusely illustrated with fine pictures.

The Round Table.

An eight-page paper for the wide-awake Boys and Girls who have outgrown the ordinary child's paper, filled with Entertaining Stories, Familiar Talks on Interesting Themes, Sketches of Travel and a variety of subjects that thus far have delighted all classes of readers.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday School and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday School Lessons, and Endeavor Prayer Meeting Topics for each week, Outlines of Work, etc.

Samples of all the above sent on receipt of request.

BOOKS AND SUPPLIES FOR OFFICERS AND TEACHERS

Model Sunday School Record.
Each book contains blanks for two years' records.

Model Sunday School Treasurer's Book.
Good for three years.

Model Sunday School Class Book.
Good for one year.

Sunday-School Collection and Class Envelopes.

Call Bells.

Blackboards.

Sunday School and Class Buttons.

Home Department Requisites.

Cradle Roll Supplies.

Supplies for Sunday School Rally.

Maps.

Cards.

Bibles and Testaments.

Concert Exercises.

Perry Pictures, used with S. S. lessons.

LESSON COMMENTARY

ON THE

International Bible Lessons for 1906

BY W. W. DOWLING.

A Volume Issued Every Year Since 1886

ADAPTED for use by the Officers and Teachers and Advanced Pupils of the Sunday School.

THE LESSON ANALYSIS consists of Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with many Suggestions for Teachers and Pupils on Each Lesson.

THE TEXT is Printed in both the Common Version and in the Text Authorized by the American Revision Committee in Parallel Columns.

ITS ADVANTAGES.

It Declares the Whole Truth According to the Scripture.
It Contains Colored Maps Prepared with Special Care for This Book.
It Brings Out the Meaning of the Word in Plain and Simple Language.
It Gives Helpful Suggestions to Teachers on Each Lesson.
It Contains Selections from the Scholarship of the World's Commentators.
It Contains Blackboard Illustrations on Each Lesson.
It Contains Illustrations of many of the Prominent Places Mentioned in the Lessons.
It is the Cheapest Lesson Commentary Published Considering its Amount of Matter.

MUSIC BOOKS FOR USE IN THE SUNDAY SCHOOL

Living Praise.

Popular Hymns No. 2.

Praises to the Prince.

Gospel Call, Parts One and Two.

Silver and Gold.

HELPFUL BOOKS FOR SUNDAY SCHOOL WORKERS

GUIDE BOOK, W. W. Dowling	$ .25
BIBLE HAND BOOK, W. W. Dowling	1.00
THE FRONT LINE OF THE S. S. MOVEMENT, F. N. Peloubet	1.00
THE WAYS OF WORKING, A. F. Schauffler	1.00
S. S. PROBLEMS, Amos Wells	1.00
BLACKBOARD IN S. S., A. F. Schauffler	.75
BLACKBOARD FOR PRIMARY TEACHERS, Florence H. Darnell	.25
THE TEACHER, CHILD AND BOOK, A. F. Schauffler	1.00
BRIGHT IDEAS FOR ENTERTAINING, Mrs. H. B. Linscott	.50
S. S. SPEAKER AND ENTERTAINER	.50
HOW TO USE AND UNDERSTAND THE BIBLE, J. H. Bryan	.50
THE WHAT, WHY AND HOW OF S. S. WORK, J. H. Bryan	.50
KINDERGARTEN GEMS, Ida M. Jorgensen and Agnes F. Ketchum	1.00
KINDERGARTEN BIBLE STORIES, Laura Ellis Cragin	1.25
MODERN S. S. SUPERINTENDENT, Jno. R. Pepper	.10
HOW TO CONDUCT A SUNDAY SCHOOL, Marion Lawrence	1,25
MODERN METHODS IN SUNDAY SCHOOL WORK, Rev. Geo. W. Mead	1.50

BIBLE LESSON ANNUALS

Graded International Series. The most Complete and Thorough in Existence. The only Lesson Annuals published for use by our Brotherhood.

By W. W. DOWLING.

Editor of Our Young Folks.
Author of The Bible Hand Book, The Normal Instructor, The Guide Book, The Helping Hand.

The Lesson Primer.

A book of easy lessons for the Little Learners of the Primary Classes.

The Lesson Mentor.

An aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts, and Suggestions for Home Study and Work.

The Lesson Helper.

An aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biblical and Chronological Notes Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with Practical Suggestions for Home Study and Work.

The Lesson Commentary.

A book for Advanced Pupils and Teachers, containing a careful analysis of each lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with Suggestions for Teachers and Pupils on each lesson.

CHRISTIAN PUBLISHING CO.,

2712 Pine Street ST. LOUIS, MO.

Family Circle

Vale Mundo.

BY A. K. WRIGHT.

There's a promise of my Savior that is very dear to me.
For it strengthens and sustains me 'mid the struggle and the strife;
'Tis a scene of wondrous beauty that my soul shall surely see,
When we reach the heavenly city crowned with everlasting life.

"And the glory and the honor of the nations they shall bring."
When the storms of earth are wasted and the light of heaven's day
Breaks in glory all around us; songs of victory we shall sing
To the Leader of the legions; He's the Truth, the Life, the Way.

As I read the wondrous message from the Patmos Prophet's tongue,
And the fulness of his message tried so hard to catch and hold;
To the harp of Understanding seems another chord was strung,
As the new and deeper meaning down its length in rapture rolled.

For the "glory and the honor of the nations," don't you know,
Are the holy men and women who for Christ have lived and died;
'Tis a promise sure and steadfast they shall on to glory go,
Safely cross the stormy river, stand at last on heaven's side.

Palms of victory! crowns of glory! robes of spotless white, immortal!
Harps of gold and choir of millions—songs like voice of many waters;
Still they're coming—coming—coming—outward swings the pearly portal;
Welcome Home!" a Father's welcome—"blest on earth, my sons and daughters."

My soul, keep silence! Time is dead! Tolling!
No, the trump of God is sounding the resurrection call!
"Now gird thyself—be ready"—the clouds of heaven are rolling,
The Son of Man upon them sitting. Thou blessed Christ! My all in all!

Boise, Idaho.

The New England Thanksgiving.

By Gilbert Patten Brown.

While the soil of the old world is stained with the blood of the lovers of truth and human justice, the new world is made sacred by the lives of the men of Plymouth and their Christian compeers. It was in the cabin of the immortal Mayflower, as she swung at her anchor in Provincetown harbor on that Saturday in November, 1620, that it was found in the hearts of her passengers to give thanksgiving to God for his goodness. It is November 11, and we behold the first written constitution in the world, by men strong of heart and mind, as they are gathered around a little table in that unique cabin—"In the name of God, amen."

There is no day to the average New Englander held more sacred or with a higher pride than Thanksgiving.

At a recent date has been found the family Bible of William White, in which is recorded, "William White, married on ye third day of March, 1620, to Susannah Tilly. Peregrine White, Born on Board ye Mayflower in Cape Cod Harbor. Sonne born to Susannah White, December 19, 1620, ye six o'clock morning. Next day, we met for prayer and thanksgiving." We find that December 20 was not Sunday, but Tuesday. The Sunday previous, however, they had rested and held "divine worship." One narrator speaks as follows:

"So, in the morning, after we had called on God for direction, we came to this resolution, to go presently ashore again, and to take a better view of two places which we thought most fitting for us; for we could not, at this time, now take time for further search or consideration, our victuals being much spent, especially our beer; and it being now December 20."

The situation was a most critical one. The day was very cold, and in their midst was disease and starvation. For the curious reader, we quote Capt. John Smith, as follows: "After having been pested nine weeks in this leaking, unwholesome ship, lying wet in ye cabins, most of them grew very weak, and weary of the sea." They had been on the sea nine weeks.

In the following autumn there was held a "Grande Thanksgiving," the most condensed account of which can be found in a letter by Edward Winslow, dated at Plymouth, and written to a friend in England, in which he said: "Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruits of our labors. They killed as much fowl as with a little help beside served the company about a week. At which times, among other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king, Massasoyt, with some 90 men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought and bestowed on our governor, and upon the captains and others." In several ways it represented a feast of Biblical renown. The Indians were warmly welcomed. The savage of America greeted the Anglo-Saxon of Europe. The five deer killed by the natives, together with the fowl killed by the "four good shots from the colony," furnished food for the festivities that lasted for nearly a week. Games were played, athletic sports were enjoyed, and some little time was spent in military feats. The natives were much amused over the games of "stool-ball" and "pitch-ye-bar," as taught them by Governor Bradford.

The year 1622 brought distress and misfortune to the Pilgrims; crops were poor, the winter exceedingly cold, and they prayed "long and often" for their "dayly brade." The Thanksgiving of that year was also attended by several of the "most wise" Indians. We find it recorded that "a day was appointed by publick authority and set apart from all other employments," to pray to God for his favor upon an ill-fated people. The morning was a most beautiful one; the skies were clear; that whole day was spent in fasting and prayer. It then rained with "soft, sweet, moderate showers, mixed with seasonable weather, as it was hard to say whether our withered corn or drooping affections were most quickened and revived, such was ye bounty and goodness of God." It was amid these rains that Capt. Myles Standish went northward to secure provisions of the "friendly Indians." Upon his return, he brought a large amount of provisions. He also reported that the ship supposed to have been lost had been sighted. This gave great joy to the colonists. Relative to the same, we quote:

25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS.
CURES WHERE ALL ELSE FAILS. Best Cough Syrup Tastes Good. Use in time. Sold by druggists.

"Having these many signs of God's favor and acception, another solemn day was set apart and appointed, wherein we returned glory and honour and praise and thankfulness to our good God, who had dealt so graciously with us."

Each year, the Plymouth colony held thanksgiving. Passing on, we notice the arrival of John Winthrop and his associates, a very religious people. They, too, held a day of "public worship and thanksgiving."

We find that on February 22, 1630, the first Thanksgiving is proclaimed in Boston. The winter had been very cold and a hard one. Many deaths had taken place, the record of which is unknown to history. The Rev. Cotton Mather is probably the best authority of the times. He tells of one man who had invited his friends to dinner, and the only food upon the spacious table was clams. In asking the blessing at the family table, he thanked God, "who had given them to suck the abundance of the seas and of the treasures hid in the sands." All that spring, when the tides were right, they would rise before daylight, pray until it was light enough to fish, and hunt the shores for clams. One of the most charitable men of the times appears to have been Governor Winthrop, who was known to have given to a distressed neighbor "the last handful of meal," when a ship with supplies was sighted in the harbor.

Another interesting Thanksgiving service was held in old Scituate on December 22, 1636. The authority for this mention is the church record, as follows:

"In ye Meetinghouse, beginning some

Our Holiday Books

Birds and Animals; or Child's Natural History.
Lives of Our Presidents.
Thrilling Stories by Sea and Land.
Recitations for Young Speakers; or Popular Program.
Games, Puzzles, Charades, and Other Home Amusements.
Trip Around the World with Captain Parker.
Wonderful Fairy Stories for Children.
The Sweetest Story Ever Told.

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each
Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.
Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.
Young People's Life of Christ.
Little Men and Women; or Boys and Girls of Many Lands.
Sunday School Speaker and Entertainer.
Wild Animals of the Jungle and Forest.
The American Speaker.
Wild Life Among the Red Men.
Stories About Famous Men and Women of Our Great Country.

List price, $1.00 Our price, 50 cents, postpaid
Send for descriptive circular.
CHRISTIAN PUBLISHING CO., - - 2712 Pine St., ST. LOUIS, MO

halfe hour before nine & continuing until after twelve aclocke, ye day being very cold, beginning wt a short prayer, then a psalme sang, then more large in prayer, after that an other Psalme & then the Word taught, after that prayer—& then a psalme. Then making merry to the creatures, the poorer sort being invited of the richer." This meeting is worthy of emulation. On October 12 following, services were conducted in the same manner. In the year 1642, Gov. William Shirley proclaimed two services. In 1746, the French fleet had threatened the colony, "a fast day of thanksgiving" was held in "ye old South Meeting-House," Boston. Thomas Prince stood up in "publick prayer," when in the language of the poet, the storm,

> "Came with mighty power,
> Shaking the windows and walls,
> And tolling the bell in the tower
> As it tolls at funerals."

Soon the "Sons of Liberty" were organized and divisions came among the churches, yet both "Tory" and "Rebel" held their annual Thanksgiving. It was in 1771 that Governor Hutchinson issued his famous proclamation, which, in part, said that he was thankful for "the continuance of our civil and religious privileges."

On November 18, 1777, the Continental Congress proclaimed the first national Thanksgiving day. We find that honorable body expressing profound gratitude that God had been pleased to "smile on us in the Prosecution of a just and necessary War, for the Defense and Establishment of our unalienable Rights and Liberties."

After the constitution had been adopted, a day was set apart, as resolved by Congress, that the people be thankful for the goodness of God. On November 28, 1789, it was voted that the last Thursday in November be set apart for a day of thanksgiving. Thus we have a national holiday for public worship. As each year came around, the day was more noticed by the members of all churches, until, at the present time, the pages of the leading magazines of the English-speaking people give space to the study of the origin of Thanksgiving, as set apart by the fathers of the movement.

The lover of the American past and the careful student of Christianity is pleased to thank God for the blessings of Thanksgiving; that on this side of the Atlantic a nation may stand for the highest type of manhood, as taught by the Carpenter of Nazareth, when the souls of men were tried.

Boston, Mass.

❁ ❁

A Volunteer.

By "Viola."

No one would ever have suspected the Jeffreys of keeping a bank account. There was no intimation of money about the stern old place they called home. It never had been a thing of beauty, now, being old and dilapidated, it could lay no possible claims to it. Standing in the midst of the beans, cabbage and potatoes, it seemed to take on their own prosy aspect and become a part of them.

A few flowers planted about the house would probably have drawn the necessary line of distinction, but there was no time in Mother Jeffrey's life for flowers. It was all taken up with planting, hoeing and caring for the truck-patch, and most of all in peddling the things when at last ready for market. Through the long summer days she was busy, early and late; night invariably found her tired and weary.

Mother Jeffrey was a gray-haired woman of sixty, bent and wrinkled. She looked out upon the world through a pair of dim gray eyes that were seldom known to light up with enthusiasm on any subject. A widow for many years, she had known the hardships of rearing and educating, even in a humble way, her two children, Dan and Sammy.

Sammy, the younger and more brilliant of the two, had always been the pride of his mother's heart. He was a big, strong, good-looking fellow with winning ways, but with a marked inclination to shun hard work. How she had prided herself on that bright mind and strong body! She pictured him rising to some high position of honor, and coming some day to redeem them forever from the toils of the truck-patch. But hardly was he a man before he broke her heart by going off to some place unknown to them and shutting himself off entirely from communication with them. For a long while she bewailed him as lost or dead, but the mother faith was too strong to be extinguished, and ere long she found herself trusting again that he would return to her a stronger and a better man, and let the world know his worth.

After that her face grew rapidly older, and her eyes took on a cold sadness from which it was hard to arouse them. Of course there was Dan, not so tall or handsome or clever, but just plain, honest Dan, who vowed that, whatever he was, he would never break her heart by leaving her. So after that, Dan's going away was ranked among the impossibilities; but about the little farm there was the feeling that the ninety and nine had gone astray and the one lone sheep remained. And as Dan went about his work in his silent, uncomplaining way, he was thought to be satisfied with his position and attainments, but, in fact, the life was painfully oppressive to him.

In the first place, he thought the old house should be repaired, that it might be made warm and comfortable, and furnished with a few of the indispensable luxuries of life, but, no; it was met with her decided disapproval. She felt they could afford nothing beyond strict necessity. The only satisfactory plan to her was to deposit all money safely in the bank—half in her own name, and half in Dan's; consequently the house was cold, the chairs hard and stiff, the floors uncarpeted, with the exception of a single room which was never used. The kitchen was the cooking, dining and living room, especially in winter. So, when Dan longed for music, he loitered along the little brook that ran through the farm or listened to the songs of birds; and when he longed for people and the great world, he sat down and read about them in books.

One cool, autumn night, when the work was done, they sat together in the old kitchen. A small lamp burned on the bare table and threw its rays over the cleanly-swept floor and old-fashioned crockery. Dan had been trying to read a book, but, somehow, tonight his eyes kept wandering from the book to the faded cheeks of his mother; for tonight she sat, contrary to her custom, with hands idle in her lap. Seeing he was not reading, she broke the silence with these words:

"Do you know, Dan, what happened ten years ago this very night?" and her voice trembled as she spoke.

"Why, yes, this is October 27, isn't it? Yes, yes, I shall never forget it."

"Do you think he'll ever write to us or come back, son?"

"I do not know, mother. Let us hope that he will, but if he doesn't, don't you think we'll get along somehow?"

"Yes, ah, yes, but—" she shaded her eyes with her hand and did not finish the sentence.

They sat for a long time in silence, she thinking of her absent boy; he studying how he might get her away from all the work and worries of the place for a brief season of rest. Tactful enough, though, he concealed his motive by appealing to her loyalty to duty.

"Mother, there is to be a great convention over in Y—— next week, and our little church must send a delegate. Now, everybody in this place who is capable has served but you, and I think it is your duty to go this time." If he had asked her to deliver a sermon there she could not have been more surprised.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

"Me, Dan, your old mother!"

"Yes, yes, no one else, you will have nothing to do but to listen—no reports or anything of that sort."

"Ah, now, Dan, you know I couldn't do it! Folks would laugh at such an old delegate."

"No, they will not, either; if anybody does, just send them to me for a settlement."

"I could not go so far alone."

"I'll take you." There was no hindrance left undiscussed when Mother Jeffrey put out her light, somewhat later than usual, that night and crept up to bed.

The next morning, when she rose, an hour earlier than usual, to do some extra work, which she insisted would have to be done if she should go, he knew that he had conquered.

A week from that evening he helped her to pack her few plain clothes, and on the following morning they drove to the city, a number of miles away. He took her to the place where delegates were being assigned their places, and, having been satisfied that she was in good keeping, went back to his work and to the task of living alone.

As to her, it was all so new and strange that at first she felt uneasy; but gradually her fears subsided as she became aware that she was among friends, though strangers, and she composed herself to get the best out of it.

Now, it happened that this particular committee had never divined that the old and plain-looking delegates could be sent to the most uninviting places, for our old lady was assigned to one of the best homes on the list; and when she was at last stationed in what she was told was her room, it seemed that a fairy's wand must have touched her own dreary chamber and transformed it into this. Such a snowy bed, it seemed a pity to get into it. The rugs were soft to her feet and she sat down in a roomy chair which was drawn up to a little table on which were placed some cut flowers and a Bible.

"Just sleep as long as you wish in the morning; we will see that you do not miss the first service," cried the cheery voice of her hostess as she bade her good-night.

She was soon lost in deep sleep, for she was wearied with the day's bustle and travel. It seemed she had slept only a little while when she awoke to find the sun shining into her room, not so brightly as it shone down at the patch, but it was evidently time to rise.

"Must have got warmer," she said, as she missed the accustomed chill of the frosty morning, but, laying her hand on a stack of pipes, she exclaimed, "Ah, it's them!" Then there was the hot and cold water in the little bath room that opened off from her room, and she seemed like somebody else arranging her neglected gray locks in front of the long mirror.

When she at last descended the stairs, she wondered if she would be able to eat any of the breakfast, not having had a hand in its preparation; but it was an ideal breakfast, and in her own blunt way she complimented the cook without knowing it.

At last, she found herself seated in the great church, listening to the speeches. She had feared they would be beyond her, but she found that there was something in each of them that she could comprehend and take home with her. The climax of the convention came to her when a man who had been in a far-away land stood up and told his experiences among the sad people with whom he had been laboring—and then his call for volunteers! Nothing had ever touched her heart before as did that speech. She wished she were young again, just starting in life, with this vision of duty before her.

"Ah, can it be," she said to herself, "that I have lived so long, and never knew that my life might have been what this man's is? Ah, but it would seem strange to have no cows, no cabbage, no peddling, just doin' good all day long an' teachin' people about heaven!" and a little girl who was looking over the back of the seat in front of her wondered why the old lady was wiping tears from her eyes.

On returning home Dan thought his mother seemed refreshed by her brief change, as she showed more enthusiasm and interest in things in general than he had known her to do for years, but she said little about the convention or the speeches. Once he heard her remark, "I only wish I had attended a convention like that when I was a girl of twenty!"

A short time after her return home, Dan came in from his work in the field one day, to find the kitchen quiet and no preparation made for dinner, which was a most unusual thing. He began a search for his mother, looking into every room in the house, but no trace of her was found. Then, hearing a faint sound outside, he rushed out to find old Bob, the family horse, coming leisurely down the road, hitched to the peddle wagon. He nipped the grass along the wayside, and Dan perceived at a glance that he was without a driver. Then, catching sight of some form in the wagon, he ran to it, to find his mother lying unconscious there, trusting to Bob's faithfulness to take her safely home.

He lifted her carefully and carried her to the house. There being no place downstairs to put her, not even a couch, he carried her, somehow, up the stairs to her own bed, and then summoned a doctor. He soon came and, after a thorough examination, told him that it was a matter of only a few days.

Dan's heart grew sad. He wanted sympathy in his grief. He would have liked to send for Sammy, but where was he? He did not know even the state; so in the time that followed he simply sat by her side, hoping for a few rational moments. In this he was not disappointed, for once she opened her eyes, as if awakening from sleep, and, fixing them upon Dan, she said in a weak voice,

"Dan, I'm ashamed of my life; it has been a selfish one."

Dan was astonished that she should speak in this way.

"Your life selfish, mother?" he said. "No, no, it never was."

"Ah, yes, my boy, it has been selfish. I've thought so ever since the convention. Listen, Dan, I always thought I'd save the bank money for use in my old age, but, Dan, I'm not goin' to get much older. I won't need it. I'm goin' to give it to the missionary society. It ain't much, I know, but it's the best I can do."

Dan looked at her in surprise. Was her mind wandering? Were they the words of a delirious woman? She seemed perfectly sane and reasonable. He thought of the struggle it had cost them to save the thousand dollars—five hundred apiece—and never thought she would give hers up so easily. He laid his hand on her brow and said:

"You are better, aren't you?"

"Dan, I'm in earnest. Go, get it from the bank and send it. I want to give it and see the receipt with my own eyes while I live. Go, go, my boy."

He found that nothing else would satisfy her, so he started on his strange mission at the greatest possible speed, wondering whether there would be time to receive a reply from the society.

He reached the bank almost breathless, and told his errand. He stood aghast and sickened when he learned the truth. There was no money in the bank in his mother's name. Sammy had presented a check, on the previous day, for the full amount, signed by his mother.

"Ah, Sammy," he cried, "you broke our hearts by going away, but we never would have believed this of you! It is forgery. But mother shall never know it."

When he came forth from the bank his face was white, but not because he had sent his own little store off as his mother's gift. He hastened home and told her that he had complied with her wishes, and that he hoped the receipt would come soon. Ah, how long the time seemed! After all, what if it should come too late? But at last it did come, and when the letter of acknowledgment was read to her, she seemed eased and quieted by it. Then a sadness came over her as she said,

"If it could only have been my life!"

Dan looked about the comfortless room and out upon the dreary truck-patch. He thought of the years of hardship and toil, and then said,

"This money is your life, mother."

"My life! No, no, the boy is my life. If it could only have been the boy!"

"Mother, your boy has resolved to lead a better life, to try to be what you want him to be."

"Ah, do you know about him, then?" she said, eagerly.

"Yes, all about him."

A smile passed over her face, and then she seemed to go far away from him.

"I am happy," he heard her say.

He had not intended to deceive her, but he never had the heart to tell her that he had meant only Dan.

* *

CONSTRUCTIVE BIBLE STUDIES
A SERIES OF TEXTBOOKS FOR
THE GRADED SUNDAY SCHOOL
CURRICULUM FOR 1905-6

For the Kindergarten Division
One Year of Sunday-School Lessons. By Florence U. Palmer. Postpaid $1.00.

For the Elementary Division
BEGINNING GRADE (AGES 6-8)
Manual for Teachers, with Lessons, music and manual work. By Georgia L. Chamberlin and Mary Root Kern. (Ready Jan. 1, 1906.)
ADVANCED GRADE (AGES 9 TO 11)
An Introduction to the Bible for Teachers of Children. By Georgia L. Chamberlin. Postpaid, $1.00.

For the Secondary Division
BEGINNING GRADE (AGES 12-13)
Studies in the Gospel According to Mark. By Ernest DeWitt Burton. Postpaid, $1.00.
INTERMEDIATE GRADE (AGES 14-15)
Samuel. By Herbert L. Willett. (Ready for use in the autumn.)
ADVANCED GRADE (AGES 16 TO 17)
The Life of Christ By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.00.

For the Adult Division
The Priestly Element in the Old Testament. By William R. Harper. Postpaid, $1.00.
The Prophetic Element in the Old Testament. By William R. Harper. Postpaid, $1.00.
A Short Introduction to the Gospels. By Ernest DeWitt Burton. Postpaid, $1.00.
A Handbook of the Life of the Apostle Paul. By Ernest DeWitt Burton. Paper. Postpaid, 54 cents.

For the Home Division and Private Circles
The Foreshadowings of the Christ. By William R. Harper. Paper, 50 cents.
The Life of the Christ. By Ernest DeWitt Burton. Paper, 50 cents.
The Social and Ethical Teaching of Jesus By Shailer Mathews. Paper, 50 cents.
The Founding of the Christian Church. By Ernest DeWitt Burton. Paper, 50 cents.
The Work of the Old Testament Sages. By Wiliam R. Harper. Paper, 50 cents.
The Work of the Old Testament Priests. By William R. Harper. Paper, 50 cents.

HELPS FOR SUPERINTENDENTS AND TEACHERS
Principles and Ideals for the Sunday-School. By Ernest DeWitt Burton and Shailer Mathews. Postpaid, $1.11.
An Outline of a Bible School Curriculum. By George W. Pease. Postpaid, $1.63.

A pamphlet on the Graded Curriculum as applied to Sunday-School work will be sent free on request

ADDRESS DEPARTMENT 13
The University of Chicago Press
Chicago, and
156 Fifth Ave., New York

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
E. H. STAFFORD MFG. CO., Chicago. Ill.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

The Advance Society.

Artelle Pierson, Des Moines, Ia.: "Is there room for two more members in your wonderful Advance Society?" (Of course there is; I'll ask Flossie Davis to move over.) "If so, just count in mamma and myself, hereafter." (Flossie, please move over!) "For many years we have read the children's page of THE CHRISTIAN-EVANGELIST, and enjoyed in succession all the stories" (it must have been just like an education to you) "and we have come to think of you and of the Av. S. as old friends" (but not too old, let us trust). "So we are confident it will be a pleasure to be with you." (Speaking of being with me, reminds me of Felix; I'll tell you about him, presently.) "Now you don't need tell the Av. S. rules this time, for I really think you would get tired of reciting them so many times. We are interested in Charlie and Drusie, the orphan and the missionary. And now, just two questions: Will any kind of history do? and since I have read Enoch Arden, Lady of the Lake, Evangeline, Hiawatha and Snow Bound, what poetry would you suggest to begin with? Mamma's full name is Mrs. Estell Pierson." (Any history will do except the one you and your mother are studying in school. The text book from which you recite every day to your teacher doesn't count. As for poetry, ever read Lucile, Bitter Sweet, The Princess, As You Like It, Rape of the Lock or Maud?)

Mrs. S. M. Gibbins, Cora, Idaho: "Enclosed find money order, 50 cents, which divide equally between dear little Charlie and our self-sacrificing and faithful missionary, Drusie Malott. May the loving Father bless her. And little Charlie—how my heart goes out in love and sympathy for him! I was much interested and not a little amused when reading of his summer's vacation. The Av. S. is doing a wonderful work."

New Honor List: Henry Asbury Stevens, Akita, Japan (6th, 7th and 8th quarters); Lillie Fisher, Dunlap, Mo.; Sadie Pugsley, Woodbine, Ia. (2nd); Mrs. W. A. Mason, Nevada, Mo. (8th); Mrs. F. A. Potts, Chattanooga, Tenn. (18th); Grace Everest, Oklahoma, Okla. (3rd); Beulah Shortridge, Glenwood, Ind. (7th); Flossie Davis, Des Moines (5th).

S. A. Seat, Hematite, Mo.: "Enclosed find 50 cents for our missionary, Drusie Malott. How does Felix like his new home?" Jasper Donalls, Newburg, W. Va.: "I am not writing to join the Av. S., but to respectfully inquire if Felix is satisfied with his change from Missouri to Arkansas. How did you take him? Did he stay?"

Just before we left Plattsburg, Mo., we got us a little box and nailed strips across the front, and put Felix behind the bars of his cage. Then we fastened a strap about the box so you could carry it like a valise. Felix was very indignant, and developed a new and unearthly kind of scream that did not sound respectable. We took him to the station, and when the train came that we were to leave on, Felix was put in the baggage car. Twenty girls came to the station to see us off, for most of my life had been passed in Plattsburg, and it was hard for them to believe I was going away, and they wanted to see it with their own eyes. As the train was late, they had a lot of fun making scissors (you cross two pins and put them on the track and let a train run over them and mash them together), and one of the little girls hurt her hand and had to have turpentine put on it, so we had a real good time, and they gave me their pictures to carry away with me, and all the time Felix was yowling and clawing at his cage.

At Kansas City we had to drive across the city to change stations, and after getting on our second train, Felix was a good deal subdued, so we risked carrying him in the palatial and luxurious chair car with the rest of the family. At four in the morning we had to change cars again, this time at Pittsburg, Kan., and Felix began to protest again, usually when the conductor was approaching. But my father found that by sticking a finger through the slats and rubbing the cat's back (he couldn't get more than a finger through) the yowling could be instantly checked. Two hours later we had to change cars again, and when we landed Felix on his fourth train, he had apparently resigned himself to fate. An hour or so later, we had to change cars again, now at Rogers, and by this time Felix was beginning to pluck up heart, and take a dazed sort of interest in his new life; for when my father would poke his finger through the slats, he (I refer to Felix) would slowly hump up his back to meet the touch of friendship half way. At last our cat was at the Bentonville lodging house, where we stayed several days till our house could be made ready. That evening we kept the old gold captain still boxed, but the next, we turned him loose in the room. He didn't say anything—just looked about in a half-interested way, and blinked his eyes at the fire. The way he drew his tail under him and crouched on it seemed to remark, "Well, if this is the delightful Arkansaw climate you were talking about, I don't believe it is half so rainy and cold and dismal in Missouri, and I wish I were back home, as far as I am individually concerned." Then he sneezed and crouched closer to the fire. We took him out in the yard several times, so he could learn the way, and he glared at the red ground and sniffed at it as if he imagined it some sort of raw meat. That night, after the rest of the family had gone to sleep, Felix crept from the house, and what he did and what he saw, you will have to ask him. So when he didn't come back the next day or the next, we bade him farewell. When we wrote our letters back home we told about Felix getting here safe, but we stopped the story there. We knew they would tell they hadn't believed he would stay, and that they would laugh and chuckle in a superior sort of way, and say something about practical common sense, etc. There's no use going to your friends for sympathy, for that's what they want from *you*.

At last our house was ready to move into (how quick that looks in print!) and we were ready to leave the lodging-house when, on that very last morning, here comes Felix, with burrs all in his hair and ears and tail—and even ticks, if you will excuse me for mentioning a species of the animal kingdom that is so unpleasant unless looked upon from a scientific point of view. How far over the Ozarks toward Missouri he had gone, I do not know, but he had certainly worked up an Arkansas appetite. I think the reason he could not find Plattsburg is because we had changed cars so often that it was confusing. Of course he could go to Rogers and maybe to Monett, but I doubt if he could get along very well in Kansas, being such a Democrat. Anyway, he has stayed right here at home ever since. Sometimes the sun shines and then he stretches himself in it. And when the climate is in its normal condition, he lies by the fire, or crawls under the porch and crouches with a deep, far-away gaze in his eyes.

When I left Plattsburg, Miss Sallie Alexander and Susie Scearce's mother each gave me a dollar for our orphan and missionary, and Mr. John Grayson gave me another five-dollar gold piece for Drusie. Since reaching Bentonville (where you will please address me) a five-dollar bill has come from one who does not want his name mentioned. I am bothered about our orphan. He is a good deal older than any orphan in the St. Louis orphanage, and it is a problem what to do with him, until he is old enough to make his own living. He is now fourteen. As he has but one leg and must go on crutches, of course he can do no hard physical labor. He wants a business education. The friends of the Av. S. have never sent in enough money to anything like pay for Charlie's board. I have saved up some, hoping to apply it on his education, but I don't know whether it can be kept or not. I am putting the problem before my readers. Have any of you a suggestion? I am not asking help for a boy who is able to rough it and make his own way, but who, until he has some sort of an education, is quite powerless to help himself. It is just barely possible that some of you know of a home that would take him in and shelter him for a time. Do let me hear from you all, and if you have no solution to the difficulty, even your expressed interest will help a good deal. I am sending another five dollars to Drusie. I could send ten, but fear there may not be any next month; besides, it is all the better if we can keep a little ahead. "A Week With the Woodneys" will end before Christmas; then we will want a lot of your letters to print; let everybody write to me—tell about what you are doing and reading, and what you think we can do about Charlie.

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis, Mo.

Mention this paper.

The friends we find, wherever we go, make us realize how much Charlie needs a home-place that he can look upon as his own. How cheerless to go through life with no spot made sacred by love! When we reached Bentonville some of the first people we met asked us about Felix. Some had even heard of *me*. Our guests asked to be shown the old gold captain, and, while he despises strangers and would slink away from company if he could, being so unlike the rest of the family in this respect—he has shed his hair on a good many whom we had never heard of before. One lady made us a present of a delightful little Angora pussy, thinking it would be company for Felix, and believing us so fond of cats. Angie mewed as regularly as the tick of the clock, and never stopped mewing except to eat. When Felix discovered Angie, he began to growl just like a dog. Then he walked to the door and said very plainly, "The world is wide. I do not have to live in Hackensack. Angie, or I, will have to go!" We paid no attention to Felix, but fed Angie to stop the mewing. It was wonderful how so small a beast could eat so much. It gulped down bones and all. My father named pussy after a preacher of whom he is very fond. He called it Pink. He was fond of the kitten, that is why he called it Pink; not because the godfather (I believe that is the proper connection) is an exceptional eater. Now that I think of it, though, Brother Pink does like good things. But who does not? Felix marched outdoors, still growling, "I do not have to live in Hackensack; one of us may go." By "Hackensack" he meant Arkansas. But it was raining outdoors, of course, raining on the red ground. So he slunk in and growled a deeper threat. The next day Angie, or Pink, was gone. As there was no fur, or bloodstains, I think it was what the lawyers call

DR. PRICE'S

Cream Baking Powder

PURE–WHOLESOME–RELIABLE

MADE FROM CREAM OF TARTAR DERIVED SOLELY FROM GRAPES,
IN WHICH DELICIOUS FRUIT IT IS FORMED BY NATURE IN
THE PRECISE COMPOSITION IN WHICH IT IS USED
IN DR. PRICE'S BAKING POWDER.

Its superiority is unquestioned
Its fame world-wide
Its use a protection and a guarantee against alum food

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

TURN THE CAN AROUND

and you will learn what is the "power behind the dough." In the high-class powders it is cream of tartar, extracted from clean, delicious grapes, and that is healthful. In the low-grade powders it is "phosphate alum," or "sodium aluminum sulphate," which is also alum, a mineral acid, and that makes the food unhealthful.

Of what use are twenty-five ounces for twenty-five cents, if eight of these ounces are alum?

Food baked with alum baking powders is found to contain a portion of the alum unchanged!

The continued use of alum made food impairs digestion, causing dyspepsia. When buying baking powder, examine the label and take only a brand whose label shows it to be free from alum.

a peaceable ejectment. I am not very well up on legal terms, but I think peaceable ejectment will express it nicely. Since then, Felix has been a little more domineering with us than usual, and a little more impatient of our guests; but he reigns supreme, and takes down his Arkansas mice with a gusty relish.

Bentonville, Ark.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. December 7, 1905 No. 49

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Published by the Christian Publishing Company, 2712 Pine Street.

Entered at St. Louis P. O. as Second Class Matter

CONTENTS.

Current Events........................1575
Editorial—
The Holiday Season................1577
"Passing of the Boss."...............1577
A Unitarian Missionary...........1578
Notes and Comments...............1578
Editor's Easy Chair................1579
Contributed Articles—
As Seen from the Dome. F. D. Power.1580
My Impressions of the Interchurch Conference on Federation. W. T. Moore..............................1581
The Good Shepherd. J. H. Jowett, M. A.................................1582
A Western Declaration of Independence..............................1583
The Centenary of the Great Sea Lord. William Durban............1585
Current Literature....................1586
Our Budget..............................1588
Evangelistic..............................1594
News from Many Fields..............1595
Midweek Prayer Meeting............1598
Sunday School..........................1598
Christian Endeavor...................1599
People's Forum........................1600
Family Circle...........................1602
With the Children.....................1604

Current Events.

Congress. The Fifty-ninth Congress assembled for its first (or long) session on Monday of this week. It is again pertinent to remark, as it has often been remarked before, upon the undesirability of so long an interval between the congressional election and the meeting of Congress. The Congress which is now assembling was elected thirteen months ago at the time of the presidential election. Enough time has elapsed for very considerable changes in political opinion and still greater changes in the issues which are foremost in the public mind. As a matter of fact, there have been no serious changes in this case. In the general election of 1904 the issue was Mr. Roosevelt. So overwhelmingly did his personality dominate the campaign that the platform became a relatively minor matter. A great majority of the Republican candidates for congressmen were elected not because they were Republicans, or because they were personally popular in their districts, but because they were on the same ticket with Mr. Roosevelt, and the Roosevelt enthusiast was too exuberant to do anything but "vote 'er straight." The present Congress contains more surprises than any of recent years. For example, the boy of twenty-four, who is not old enough to be constitutionally eligible to membership in the House of Representatives, who defeated the veteran Mr. Vandiver without making a campaign and after accepting the nomination only to accommodate the party and because he had nothing to lose by being beaten; and the young Bohemian bookkeeper who utilized his spare hours, without giving up his fifteen-dollar-a-week job, in making a campaign in a hopeless district in Chicago. Then there are some surprised patriots who accepted Republican nominations for Congress in Missouri and found that their self-sacrifice had been rewarded in the most unexpected way. Perhaps, after all, thirteen months is not too long a time to permit some of these successful candidates to recover from the shock of amazement at their own election.

The Republican majority in this Congress is rather too large to be handled easily. Party discipline breaks up in the presence of a top-heavy majority. The circumstances of the election, however, and the fact that so many of the members of the House owe their election to Mr. Roosevelt, ought to make it relatively easy for the President to get what he wants from that branch of Congress at least. The Senate is always a less tractable body, but even there, in spite of the President's attitude of open hostility to those especial interests which are so dear to the senatorial heart and so closely allied to the senatorial pocketbook, there is apparently an unusually generous disposition to support the administration.

◆

Railroad Rate Bill. The President will not simply call upon Congress for legislation looking to the regulation of railroad rates, but he will cause to be introduced a bill embodying his wishes on this subject. The bill has been prepared and it will be introduced early in the session and will doubtless form the chief staple for discussion throughout most of the session. It represents a collaboration between certain members of the Interstate Commerce Commission, the friendly members of the Senate committee, Attorney-General Moody and Secretary Taft, the latter as the President's particular representative. The bill is in the form of a series of amendments to the Interstate Commerce act of 1887. Among the points included in it are the following: It extends the jurisdiction of the Commission to include not only the railroads themselves but also those secondary agents of interstate commerce, such as private car lines and refrigerator transit companies, which have hitherto served as safe and irresponsible media for doing those things which railroad companies were not permitted to do. It enlarges the power of the commission by empowering it to make rates to take the place of rates which it finds to be unjust and unreasonable, to alter freight classifications, and to determine what allowance is to be made when the shipper furnishes any of the instrumentalities of transportation which are usually furnished by the transporting company. An important provision is that rates made by the Commission shall be valid for only one year, the assumption being that at the end of that time the play of natural forces will have restored the rate to a proper and equitable figure, and that if it has not done so the Commission may take the matter up anew. The purpose of this clause is evidently to prevent the rate-making power of the Commission from having a cumulative effect by which, in the course of time, the whole schedule of railway rates the country over would be fixed by the Interstate Commerce Commission.

◆

Insurance. "Keep up your life insurance" is the advice of the New York legislative investigation committee. Before adjourning for its Thanksgiving recesss, the committee issued an address to policy holders, warning them against panic on account of the revelations of the investigation. The following words are used in the message:

"Do not allow your policies to lapse on account of anything revealed by this investigation.

"Policy holders are in a better position now than before the investigation began and their position ought steadily to improve as our inquiry proceeds.

"The legislation we shall recommend will undoubtedly safeguard and strengthen the rights of policy holders, but those who suffer their policies to lapse will lose the benefit on what has been done already, as well as what we hope to accomplish.

"No sacrifice now ought to be made by policy holders, and patience and courage for a short time yet will not only prevent loss but enable the committee to render the best service to the greatest number."

The resignation of the McCurdy family from the Mutual, including Richard A. (father) as president, Robert H. (son) as manager, and Louis A. Thebaud (son-in-law) as general agent for New York, is one of the gratifying circumstances of the past week.

* * *

Mr. Lawson's Appeal.

Mr. Thomas W. Lawson is making a strong appeal to policy holders to send him their proxies and give him absolute power of attorney to care for their interests in an enforced re-adjustment of insurance matters. Mr. Lawson has contributed some very interesting and important magazine articles, and has done his share toward causing the general shaking-up in circles of high finance. For this we are duly grateful. We do not think he is a fakir. But he has not as yet demonstrated his possession of those qualities which would make a safe and suitable person to entrust with plenary powers for the reorganization of American life insurance or even to maintain the interests of a large number of policy holders. We would not expect any gross and palpable betrayal of trust at his hands, for such a course, after all the publicity he has had, would bring upon him a degree of obloquy for which any amount of financial profit would be but poor recompense. But one might reasonably anticipate that the principles of sound and conservative finance might be sacrificed for the sake of some spectacular *coup* whose ultimate advantage to the policy holders would be inconsiderable. We think policy holders will do wisely not only to keep up their insurance but to keep their proxies in their own hands.

* * *

The Sultan as a Nuisance.

The Sultan is the great international nuisance. He is worse even than President Castro. In the matter of sheer genius for getting at odds with all civilized powers, probably neither of these worthies can claim pre-eminence over the other, for each exhausts the full measure of his opportunities. Castro depends more on swagger and Abdul Hamed more upon duplicity and procrastination, but that is merely a matter of method and technique, and in such matters all great artists have their personal idiosyncrasies. Castro's policy is to threaten the whole visible political world, and all its armies, navies and airships, with instant destruction if they oppose his will, and then to side-step and subside when they do oppose it. The Sultan's method is to promise and procrastinate, to regret injuries and repeat them and promise again, and to make good only when the fleets of the European powers begin to show their bows around the corner of the Dardanelles. This is what is happening now. The Sultan has failed to comply with that portion of his agreement with the powers regarding Macedonia, entered into about two years ago, which has reference to the financial affairs of that province. The powers insisted, the Sultan resisted—in his usual polite and dilatory way. The warships were sent. The papers began to be full of pictorial and statistical representations of the strength of the fortifications along the Dardanelles. They are very respectable and modern fortifications and the strait offers one of the finest natural positions for defense in the world. Then the word came that the Sultan had yielded the point, and the ships will go home again. The Sultan reminds us of a boy shooting firecrackers and holding each one in his fingers with spluttering fuse until the latest possible moment before throwing it so that it will explode harmlessly but noisily in mid air. Some day the Sultan will hold his firecracker a fraction of a second too long and there will be an explosion with disturbing results. It is hard not to hope that such will be the case. But up to date he has shown only the highest skill in letting go at the last moment before danger begins.

* * *

Russia.

The situation in Russia is too dark to ignore and too uncertain to describe. The past week has witnessed the outbreak of industrial and revolutionary strikes with redoubled fury, and the rising of mutinies in the army and navy to the point of the utmost seriousness. The strike has effected a stoppage of telegraphic service so that southern Russia, the seat of the worst disorders, is cut off from St. Petersburg, and St. Petersburg is cut off from western Europe. Reports which came just before the communications were broken told of a terrific crash at Sevastopol between the mutineers and the loyal forces, resulting in a large number of fatalities, estimated as high as five thousand. It is reported that Moscow, the ancient capital and the true heart of the Russian empire, is in the hands of revolutionists after a bloody struggle, and that St. Petersburg itself is the scene of even more threatening demonstrations than those of a few weeks ago. For fuller reports we must wait until the telegraphic lines are open again. Lewis Nixon, who had an interview with the Czar the other day, states that he does not seem at all alarmed or worried, as the press reports have asserted, but that he seems calm, confident and cheerful. To which we can only reply that if the Czar is not worried, he ought to be. Of course it is gratifying to know that he is not in hysterics, but the ruler of a realm in Russia's present condition who can be cheerful and contented, is exhibiting not courage but a complete inability to grasp, much less to master, the situation. The task to which Count Witte set himself—namely, to create in place of the autocracy a government with as large an element of freedom as the people were fitted to receive and to win the popular confidence for this government—was one of tremendous difficulty from the first. Every disorder, every strike, every revolutionary and mutinous uprising has made it more difficult. Such events as those of the past week render it almost impossible. Almost, but not quite. There is yet hope. Nations are not born in a day, nor are national problems of the first magnitude solved between two issues of a daily paper, or even of a monthly magazine. Have we forgotten that our own problem of reconstruction kept us busy for many years and that some of us behaved very badly when matters were most acute? Let us be patient with Russia.

* * *

Football Reforms.

It begins to appear that the football obsession, at least in its present form, has reached its climax. Never before, since the game came into prominence and popularity, has there been such urgent demand for its reform or abolition. The indictments against it fall under three general heads: First, that it is brutal; second, that it is demoralizing to the colleges by reason of the great importance attaching to it in the undergraduate mind; third, that it is the occasion for various forms of dishonesty and grafting to which even the college authorities are in some cases suspected of being parties. To meet the first criticism, various changes in the rules of the game are proposed, such as Walter Camp's suggestion that the side with the ball be required to make ten yards in three downs. The purpose of this and other like suggestions is to make the play more open and prevent the heavy mass-plays. The statistics of the game show, however, that there are more injuries in open plays than in mass-plays. The latter look more dangerous than they are; the former are often more dangerous than they look. But in any case, reforms which have in view only the reduction of the number of injuries do not touch the second and third classes of criticisms. These are a much more serious matter. They have to do with conditions growing out of inter-collegiate athletics, which might be found in connection with any game but which in fact are most noticeable in football contests. Columbia University has solved the problem by prohibiting football as a "brutal and abominable game." One of the officials of that university declared it hopeless to expect reform from the athletic associations. "You might as well trust the cooking of a steak to a cage full of lions." (Perhaps the lions *could* be trusted to prepare the steak to suit the taste and needs of lions.) The University of Pennsylvania is sending out to the colleges of the country a series of suggested changes in the rules. Chancellor McCracken, of the University of New York, is calling a conference of eastern college presidents, which President Eliot of Harvard has already declined to attend on the ground that college presidents are not competent to discuss football. Anti-football ordinances have been introduced in the city councils of Boston and Chicago. The question is up. It ought to be kept up until some amelioration of present conditions is attained. Meanwhile the following statement of evils, by President Thwing, of Western Reserve University, puts in trenchant summary the adverse side of the case:

> "Among the evils of football, as now played, are danger to life and exposure to injury; temptation to fraud in making up teams; temptation to betting; temptation to brutality; enthusiasm becoming so great as to become a form of hysteria; disadvantages to the scholarship of some players; too great frequency of games; inability of athletic associations to handle properly large sums of money; the public exhibition of young men who are primarily students; reports in newspapers giving false interpretations and false impressions of college value."

The Holiday Season.

"Coming events cast their shadows before." Christmas is one of those events whose coming is looked forward to for weeks and months before its arrival. It breathes its spirit of kindness and good will through the preceding and the succeeding weeks. It is in recognition of this fact that The Christian-Evangelist issues its holiday number somewhat in advance of Christmas as a herald of its near approach.

It is no marvel that the coming down of the divine into the human, and the union of God and man in the person of Christ, should be the signal for a new era in the life of mankind, the keynote of which should be "peace on earth and good will among men." Just in proportion as God enters into human life does the spirit of good will and fraternity prevail among men. It is a blessed thing for the race that during this Christmastide men become more distinctly conscious of the meaning and significance of the incarnation, and the spirit of mutual kindness and of good will diffuses itself through all ranks of society. It is a prophecy of the better day coming when love shall triumph over hate; when the Golden Rule shall succeed the rule of gold; when peace shall prevail between nations and classes, and men shall learn war no more. We believe that each Christmas season, in the revolving years, finds us nearer to that glorious era.

Meanwhile, this spirit of kindness is manifesting itself in many ways. On the larger scale it is bringing the nations and sections into closer bonds of sympathy, and is drawing religious people of different names and creeds into closer unity and fellowship about him at whose birth was sung the heavenly carol, "Peace on earth and good will among men." In smaller ways it is now busying itself in the preparation or purchase of gifts to be exchanged between members of the family, and between friends and kindred. But this spirit, we are glad to say, does not confine itself within the limits of the family, or of kinship, or of friendship. Thousands of poor, neglected ones will receive benefactions from the kind-hearted which will give them a little of the joy of the Christmas-time, and make them feel that they, too, share in the benefits of a gracious providence and in the good will which came into the earth with the Christ-child. The children in our homes and our Sunday schools should be taught the blessedness of giving of their good things to the poor and destitute children who have little or nothing to brighten and cheer their young lives. The sweetest joy that is going to come to any of us this Christmastide will not be in the gifts we receive, but in those we bestow from a loving heart upon the needy and friendless poor who now, as of old, we always have with us.

Blessings, then, on the busy brains and toiling fingers which are at work in odd hours on little tokens of love and good will which will gladden alike the hearts of the givers and the recipients! May it be a season of joy and gladness to old and young resulting from mutual efforts to gladden and happify others! May the spirit of greed and miserliness, together with the spirit of hatred and strife, of envy and jealousy, be banished far from the abodes of all our readers, and the spirit of brotherliness, of peace and good will prevail among all!

"Passing of the Boss."

The "Christian Worker" of Pittsburg has a good editorial under the above title in which, after referring to the overthrow of certain political bosses at the recent election, it speaks of the same spirit having entered into Christianity, and predicts that the "boss-elder" has reached the end of his reign, and that henceforth those who fill the office "shall be humble, consecrated men, far more interested in the enlargement of the church than in the enlargement of their own power." But the end is not yet, according to the "Worker." It adds:

> "The editorial boss has about completed his course. The very egotism of it! The assumption that any man or any paper is the guardian of all pure teaching and that any departure from this measure is to be branded! Well, we are getting over it. The fulminations against this or that form of heresy don't scare any more. The average member is coming to his own and gradually these dictators of sound doctrine are being dethroned.
>
> "There is one source of pure doctrine. Each one has the inalienable right of reading that one book and finding out for himself. No one is under any obligation to use the filter of any editor or religious newspaper. It is gradually coming to the minds of average Christian thinkers that going to certain ministers and studying certain books and federating with other religious bodies do not incapacitate men for thinking soundly and living purely. In other words, the day of dictatorship as to what constitutes sound doctrine is over and these bosses are losing their jobs."

Gradually, it would seem, we editors are being shorn of our privileges and prerogatives. Formerly we had pretty free access to the railroads, but that has been cut down to a minimum. But we consoled ourselves that we were at least the sole guardians of the ark of the covenant, and "defenders of the faith." Now, however, it appears that this power is slipping from our grasp, and that we are not to be permitted any longer to tell the brethren what they shall believe and preach and practice, nor to lord it over God's heritage, calling missionary secretaries and college professors before our tribunals to rebuke them and otherwise regulate affairs generally. What is the use of being an editor, anyway, nowadays? One might as well be "the Czar of all the Russias, issuing daily manifestoes ceding away royal prerogatives, and being a mere figurehead, as to be an editor in these degenerate, democratic days, when the people are asserting their right to think for themselves!

But we are resigned to our fate. There remains one greater privilege than that of being boss, and that is to serve. "He that will be greatest among you, let him be servant of all." We editors are now going to strive to be the greatest by seeking to be servants of all. We see no other course left for us.

"On This Rock."

Never was the true foundation of the church more gloriously vindicated and exalted than in the recent Interchurch Conference in New York City. When the delegates to that gathering came to look about for some broad, immovable foundation upon which they could all stand and upon which they could unite in co-operative movements for the world's betterment, they found nothing else, and wanted nothing else, and needed nothing else, than Jesus, the Christ, who became incarnate and was crucified for us men and our salvation, and who rose again from the dead for our justification to die no more forever. No other personality in all the world's history possessed the magnetic and attractive power to draw around him the broken and scattered forces of a divided church. No other banner than that which has upon it the name and the cross of Jesus Christ was deemed adequate as a rallying center for the Christian world.

This was history repeating itself. When our fathers, nearly a century ago, determined, with God's help, to lift up the banner and plead for the unity of God's people, they found there was no other name given under heaven among men whereby a divided church could be united than the name of Jesus Christ; that there was no other banner but that which bears the star of Bethlehem, that could guide the church out of the wilderness of denominationalism into the glorious unity and liberty to which Christ had called it. Therefore, discarding human creeds, names and practices, they went back to Jesus Christ, "the church's one foundation," and on him made their plea for Christian union. Now that the sentiment of union among Protestants has become strong enough to compel some action looking toward closer co-operation, and representative men look about once more for a basis of such unity, they also find it in Christ Jesus, our common Lord and Master, and in him they agree to co-operate for the accomplishment of all those aims and objects which can better be accomplished by united than by separate action.

What if we do not all yet see alike as to some of the requirements which Christ makes of those who would be his followers? Is it not certain that those who take him as Lord and Master and follow his leadership will come to see, eye to eye, in all things essential to unity and co-operation? So we believe, and therefore we greatly rejoice at the outlook before the church. Never did the day of Christian unity seem so near at hand to us as it does today. We have only to "follow on to know the Lord," in order to see what great things he will accomplish in and through his church which he loved and which he sanctified by his own precious blood. It will be remembered by those familiar with our early history that the Campbells and those who stood with them did not know, when they adopted the principle of reformation, where it would lead them. Those who seek to follow Jesus Christ can not go far wrong.

A Unitarian Missionary.

Rev. Minot J. Savage, D. D., of Boston, Unitarian, has preached a sermon on "The Federation of Churches and the Unitarians," in which he fully justifies his name. The dark picture of Christendom which Dr. Savage draws, outside the Unitarian fold, is truly distressing. Evangelical Christians, he says, believe that "all the people that have ever lived on this planet during the last three hundred thousand years, at least until the past six thousand, are in hell." And what is worse, they were all damned because they did not believe the doctrine of the trinity as formulated in the creeds! So Dr. Savage tells his congregation. And this "metaphysical, unchangeable, cruel, hideous, immoral creed," he charges us with believing, who are not Unitarians! For once the Doctor seems to feel a spark of missionary zeal, and exclaims: "Let us go to work as never before to civilize and educate America!" It would really seem that those holding a creed so "cruel, hideous and immoral" need regeneration as well as education and civilization. But let that pass.

Now, we gently suggest to this Unitarian Doctor of Divinity that he and his brethren begin their mission work in a small way in one of the slum districts of Boston, and furnish an object lesson to the world of the power of Unitarianism to lift fallen men and women out of the depths of their degradation into the light and liberty of sons and daughters of the Lord Almighty. It will be time enough then for them to lay their plans for the civilization and education of America, beginning on such barbarians as Bishop Vincent, Bishop Power, President King, Bishop Doane, Dr. J. Wilbur Chapman, Dr. Roberts and other leaders of the conference!

No fair-minded person denies that there are many noble characters—even reverent and devout souls—among Unitarians. Nor will it be denied by those capable of judging that they have rendered genuine service to the cause of religion and of moral reform. It must be said, however, that those who have rendered any service, in a constructive way, to Christianity, have received an inheritance of truth from the past which is not characteristic of the modern radical type of Unitarianism represented by the speaker we have quoted. There is no reason why, in all movements for civic righteousness or in behalf of moral and social reform, Unitarians should not co-operate with other good people for promoting the world's advancement; but when it comes to a question of Christian union—union in Christ—for distinctively Christian work—that is another matter, and one in which modern Unitarians have little in common with those who accept the deity and lordship of Jesus Christ.

Against the extravagant utterances of Dr. Savage, we quote the wiser words of another Unitarian, Rev. F. A. Hinckley, of Philadelphia:

> "I think the action of the conference is all right. The evangelical churches believe in common in the divinity of Jesus Christ. The Unitarian Church does not. This federation is a move toward greater unity among the churches who believe in the divinity of Jesus Christ. And to my mind it is a very commendable thing, as is every movement toward greater unity which does not sacrifice principle. But if the Unitarians should come in there would at once be a difference on the one point upon which it is possible to have general unity among the so-called evangelical churches."

Notes and Comments.

We are informed that after the meeting in New York City of the committees of Free Baptists and Disciples with a view of effecting a union, a similar meeting was held between the committee of Free Baptists and the committee from the Baptists, having the same object in view. Writing of that meeting, the venerable Dr. Ball says: "For sixty years I have been laboring and praying that light and love might break down the barrier at the Lord's table. I have been well aware of great changes among Baptists in this respect, but was not prepared for the declaration which they made that close communion, or prohibitory communion, among the eastern, western and northern portion of the denomination was practically dead, and a matter of the past." The committee of Baptists "declared that they were not only ready to enter into organic union with us, but anxious to do so, and hopeful that such a step would quickly lead to a like union with the Disciples. A basis of union was quickly and heartily agreed upon." An attempt to formulate a creed statement was overruled, and "a basis was adopted which in substance declares that all the old conditions have passed away, and that no doctrinal or practical obstacle now exists in the way of organic union between the two bodies." It now remains for the two bodies represented by the committees to endorse this basis of union for it to become effective. We are sure our readers will rejoice with us at its consummation. We believe it entirely practicable for a union between either one, or both, of these two bodies and the Disciples of Christ to be effected on a similar basis in which faith in Christ and personal allegiance to him, shall take the place of any creedal statement. We trust our committee of twelve will keep in touch with the committees of these two bodies to ascertain if such be not the case.

* * *

As the Editor was passing through a corner of Kentucky a few days since he purchased a copy of "The Louisville Courier-Journal" and found that it contained a strong and vigorous sermon by our Bro. E. L. Powell, in which he made, as it seemed to us, a most effective reply to Editor Watterson's recent stricture on the ministers of that city for their participation in the recent elections. The editor, in a recent editorial, had lectured the preachers for "dabbling in politics," as the phrase goes, and the sermon was a strong assertion not only of the right but of the duty of a minister of the Gospel to declare the truth of God as it bears on the moral issues presented in political campaigns. He urged no claim for the right of a preacher to use his pulpit for the propagation of any merely partisan view on current political issues. It is only where the great principles of morality are involved that he claimed the right of the preacher to voice the will of God as he understands it. To the same effect as Mr. Watterson's editorial is an address which a friend sends us on "Church and Politics," by Hon. J. O. Trout, of Ohio, growing out of the election in that state.

* * *

We are likely to hear a great deal during this period of ethical revival in politics and business about keeping religion out of these secular affairs, and about the duty of preachers to stand aloof from these struggles. But as long as the preacher has the Ten Commandments and the Sermon on the Mount on his side, he may rely upon the support of all good citizens in his application of these truths to current political conditions. A partisan he must not be; but a prophet of God, speaking forth the will of God to men who have been trampling the principles of righteousness and justice under their feet, he *must* be, if he is a true preacher. One of the most impressive features of the recent Inter-Church Conference in New York City was the utterances it was able to give in behalf of our Protestant Christianity concerning some of the great moral issues of our time. There was not one of these resolutions that was not carefully weighed, both in a subcommittee and then by the whole committee of forty, and every phase and bearing of it throughly discussed, so that we do not believe there was an utterance that transcended the limits of such a representative conference speaking in behalf of justice, righteousness, peace, and the moral welfare of mankind.

* * *

The Secretary of our Centennial Committee has already reported some of the chief things accomplished by the recent meetings of the committee at Cincinnati and Pittsburg. As has been announced W. R. Warren, of Pittsburg, has accepted the position of Secretary of our Centennial work, and will be the leader of our propaganda for the next four years. A strong executive committee located at Pittsburg will look after the details of the campaign. The call is for a movement along the whole battle-line. Never was there greater need for united action on the part of all our missionary, educational, and benevolent organizations, our preachers, our press, and our Business Men's Association, to accomplish a memorable work in behalf of a great movement. Let no discordant note be heard in all our camp. Let personal ambition, and all self-seeking be remanded to the rear. If there be differences between missionary organizations, colleges, or newspapers, let them be settled privately, or by any tribunal agreed upon for that purpose. Let us present a united front to the world, the flesh, and the devil. Let us for once give an illustration of the kind of unity we are pleading for, in our joint efforts to accomplish the great ends outlined by our Centennial Committee. This object lesson in itself will be worth more than all the tracts we could write on the subject of unity.

Editor's Easy Chair.

The Easy Chair was in the city of Pittsburg at the last writing, participating in the closing up of the great down-town union meetings in connection with their simultaneous evangelistic campaign. The closing union service in the Nixon theatre where fifteen hundred of the new converts sat together on the main floor to partake, some of them for the first time, of the Lord's supper, was an impressive spectacle. To hear of fifteen hundred converts having been converted in a series of meetings, is great, good news; but to stand in front of them, and look into their bright faces reflecting the new-found joy in Christ Jesus, is an experience which one is not likely soon to forget. It was worth while to be in even at the close of these great meetings to catch the spirit of the workers in this great campaign. It was the most successful campaign, perhaps, which we have ever held, and for this reason we give considerable space elsewhere to a report of it. It was not without splendid local leadership, co-operation and the liberal use of money that this success was achieved. One can not walk its busy streets without being impressed with the tremendous wealth and commercial greatness of Greater Pittsburg. Here will be the scene of our great Centennial Rally in 1909. For the next four years it will be the center of our Centennial activities under the splendid leadership of Brother W. R. Warren who, at the sacrifice of his own personal plans, has accepted this responsibility and has already entered upon his work. To him all eyes seemed to turn as a leader in this great concerted movement among the churches.

* * *

Why is it that some people can endure affliction, be misunderstood, bear heavy burdens, and yet esteem their lot joyful and bear their sacrifices not only with resignation but even with joy? One who can live such a life must be able, by imagination, or, if you prefer it, by faith, to put himself beyond the fleeting, changing scenes of mortal life, in the realm of the spiritual and eternal, and look back from that lofty height upon this present world with its transient joys and sorrows, and see that the value of this life is not in its enjoyments and pleasures, its honors and its rewards, but in its power to build character, to develop the nobler qualities of one's personality, and fit him for a life that is eternal because it is ideal. No one sees this present world and his relations to it in the right light, until he sees it in the light that shines down from that other world which is spiritual and eternal. Those who, by lack of faith, shut out the light from that other world, and see only this present material world, are sure to fall victims of their lower nature and to live on the lower plane of life. It is well, therefore, to accustom ourselves, in every great problem of duty which confronts us, to ask how this matter would look as seen from above, when our present life is ended and we look back upon it from that world where mere material gains, earthly honors, and fleshly satisfaction do not count. How it would ennoble and dignify all our lives if we could live them in the light that shines out from the eternal world, reflected on the pages of Holy Writ and seen in its perfect beauty as it shines in the face of Jesus Christ!

* * *

The intuitive recognition of the divine by the human soul is perhaps its most wonderful endowment. Some souls are more highly endowed with this power of intuitive perception than others, but all possess it in some degree. One of the most striking illustrations in the New Testament record of this innate power to instantly recognize the true and the divine is the case of Nathanael. He had been having a season of meditation under a fig-tree whose thick foliage perhaps furnished him the needed seclusion from the world. Perhaps he was thinking of the coming Messiah, of whom he may have heard rumors that he was come. It is certain that he was engaged in religious meditation, and no doubt there had come to him a blessed experience in this communion with God, for a better knowledge of whom he had a deep longing in his heart. Soon after this his attention was called to Jesus of Nazareth, as the true Messiah, by his friend Philip. Nathanael received the announcement incredulously, asking, "Can any good thing come out of Nazareth?" Instead of arguing the mattter, Philip had the good sense to reply, "Come and see." When Jesus saw him coming he said, "Behold, an Israelite indeed, in whom is no guile!" "Whence knowest thou me?" "Before Philip called thee, when thou wast under the fig-tree, I saw thee." "Nathanael answered, Rabbi, thou art the Son of God; thou art King of Israel." How long it took some of the other disciples, and how long it has taken many another soul since that day, to reach the conclusion to which Nathanael leaped at once by the power of intuition! He seemed to feel instinctively that one who knew his inmost thoughts and his secret communion with God, could be none other than the Son of God.

* * *

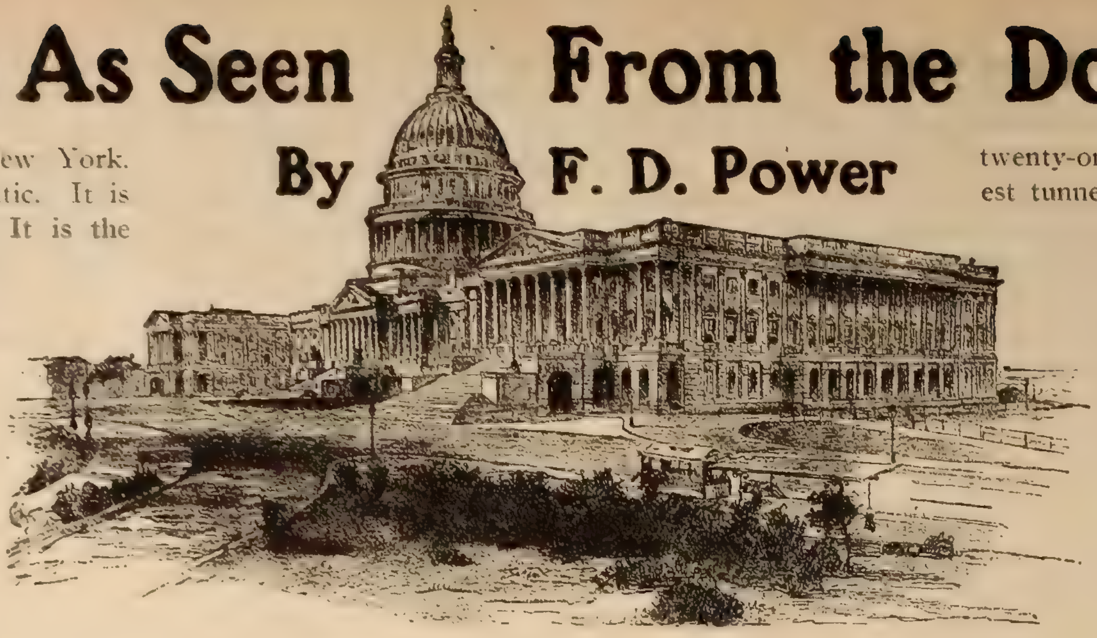
But we hear our readers saying: "We have no time in this busy, bustling age, for such fig-tree experiences as that of Nathanael. The day and much of the night is taken with our business, our household cares, and our social obligations and enjoyments." We know how true this is and "pity 'tis, 'tis true." We are sure that no one is prepared for the exactions of this busy life and is able to mingle in social intercourse with others with profit to them and to himself who does not spend a few moments each day in the quiet of his own reflections where he can think of his relation to God and the spiritual world, and of his obligations to his fellow men. It is in these quiet moments when the soul waits upon God that it gathers strength and spiritual vision for the difficult duties and tasks of life. To deprive ourselves of such an experience is to greatly impoverish our own souls and to incur frightful risks of being drawn away by the temptations and allurements of this present world from the path of highest rectitude. When we read of this or that church member falling in the snare of the devil, to the discredit of the church and of Christianity, we can not help thinking that if they had only taken time to meditate upon their course, and judge its moral character in the light of Christ's life and teaching, and to have questioned their own hearts as to their tendencies they would not have fallen a prey to temptation. There is much meaning in the hymn we sing: "Take time to be holy." That is exactly what time is for. It is a time when every Christian should examine himself, look well to his foundation, and watch with the carefulest scrutiny the tendencies of his life, whether they be upward or downward. And especially should one ask himself whether he, by what he is, and by what he is doing, is justifying the confidence which Jesus Christ has placed in him, in calling him to his discipleship and in entrusting him with sacred duties and responsibilities.

* * *

We are approaching the holidays. These ought to be holy days. They are often the very opposite. Why should the season which we associate with the coming of Christ into the world be often given to revelry and to excessive indulgence in eating and drinking? They should indeed be days of gladness and of good cheer, of innocent amusements and mirth, in the home and in our social intercourse; but this is no reason why they should be marked by excesses and indulgences which afterwards will bring sorrow rather than joy. The Easy Chair wishes all its ever-growing circle of readers great happiness in their preparation for and anticipations of the approaching Christmas. It enters heartily with you into all the innocent joys and hearty good will which belong to the season. It would heighten rather than lessen the genuine happiness of the Christmastide. For this reason we would have every pleasure we propose for ourselves, every entertainment we give or participate in, every gift we make, tested by the spirit of Christ to whom we are indebted for all the joy and blessedness of the season. Let it be a time of burying old enmities, of cultivating good will toward our fellow men, and toward all living things. Let us determine that some home or some individual heart shall be made brighter and happier by us during this Christmas season by some manifestation of friendly interest and kindly care. Let us not spoil our children by the miltiplicity of our gifts to them, when there are so many homes where there will be no Christmas cheer. We may rest assured that our homes will be the happier if we can make some other home happy by anything that we can do or give in the name of Christ. So shall we honor Christ and help fill the world with the joy of that sweet refrain of the angelic song, "Peace on earth, and good will among men."

New York As Seen From the Dome

By F. D. Power

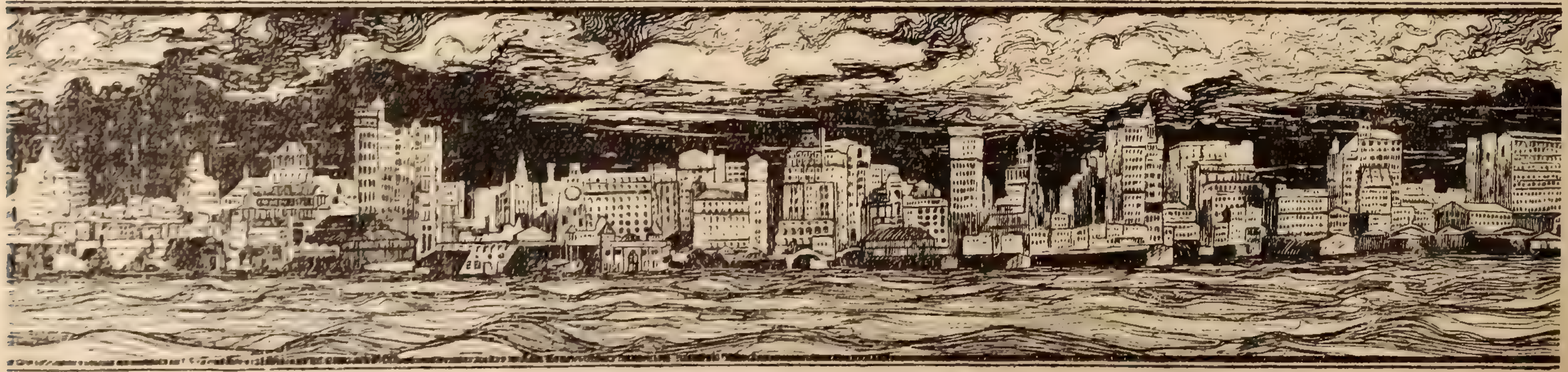


Everybody is interested in New York. It is the metropolis. It is gigantic. It is potential. It is overwhelming. It is the biggest aggregation of capital and labor and people in the hemisphere. It has 40,000,000, only one city in the world exceeding it in population, and only four states in the union going beyond in the number of people. It is only 280 years old, and it is advancing with seven league boots, flowing over in all directions, and taking in everything, hundreds of thousands from the old world, and the best of all the brains and skill and wealth of America. It costs $100,000,000 a year to run its government, and it has over a thousand churches to look after its morals, and even then there is an occasional cry of "Graft!" and "Boodle!" and sin and need.

With the Editor of THE CHRISTIAN-EVANGELIST I left the City of the Dome and in a little time—a few hours' journey—we caught a vision of the steel sky-scrapers. The sky line is not an attractive one as we cross the ferry from Jersey City. The city appears as an irregular jumble of cubes. There is nothing just like it in the heavens above or in the earth beneath. The steel frame or cage is like a bridge set on ends and makes the sky-scraper possible while the elevator makes it usable. Some of these buildings go down to a depth of seventy or a hundred feet below the city streets. The Park Row building is thirty-one stories high, the height from the walk to the top of the towers is 390 feet, and from foundation to flagstaff, 552 feet, or the height of the Washington monument, and the cost of building and land was $4,000,000. It has 2,000 windows, 1,000 offices and 2,500 tenants, and its ten elevators carry up 8,000 people a day. The "Prow of Civilization," or the Flat Iron Building, Broadway and Fifth Avenue, shoots up to the stars and looks as if at any moment it might topple and crush thousands in its downward course. Lower Broadway is a canyon instead of a street, and one can but wonder what an earthquake would do if let loose in the metropolis. Still they are going higher. They tear down a ten story and thrust up a twenty story in its place, as in the case of the Plaza hotel, which cost $3,000,000, to erect on its site a building that cost $10,000,000. Such hitching of wagons to the stars is not to be seen anywhere else in all the world.

With our St. Louis man, eager to see something in the shape of a town, we hurried around the end of the little island and landed at the Brooklyn Bridge. Here is one of the wonders of the world, spanning the East river. Cæsar's *pons asinorum*, or the bridge over the Forth near Edinburgh, or the suspension structure over the Father of Waters can not hold a candle to this mighty bit of engineering. It was begun in 1870 and opened in 1883, and cost, with later alterations, the neat little sum of $21,000,000. John A. Roebling designed it. He met his death when they were starting it, and Washington, his son, succeeded him, who was injured in one of the caissons, and then from a window in Brooklyn watched with a telescope the details of construction, and, aided by his wife, completed it. Thousands of cars cross it daily, and in a single year, 1897, they carried over it 45,000,000 passengers. Up to '97 they had taken across 515,000,000 with only one fatal accident. The next trip I took with my St. Louis friend was over the new bridge, the Williamsburg bridge, "the Jews' Passover." This was opened a year ago. It is forty feet wider than the other, cost $20,000,000, and is bearing its part in the solution of New York's greatest problem—the problem of transportation. When we remember the surface and elevated cars of the city carried in 1889, 60,831,757 persons, and in 1890, 190,024,848, and in 1901, 550,610,435 and on a single day—"derby day"—1,200,000, some idea of the transportation problem may be formed. My friend was specially interested in the subway. He even went so far as to make this one of his Sunday studies between sermons. The subway is a jewel; clean, commodious, well ventilated and well lighted, where one sits at ease and thunders along at the rate of a mile a minute under great churches and palaces and skyscrapers for twenty-one miles, the longest tunnel, I believe, in the world. It cost $35,000,000. The city paid it and leased the road to the contractor, John B. MacDonald, for fifty years. In many places and for great distances the way is blasted through solid rock, sometimes more than 100 feet beneath the surface. Under the Harlem river the tracks are carried in great cylinders of steel tubes encased in concrete. It is a wonderful way, this subway. It helps mightily in the matter of transit. I stood on Broadway and Wall street at 8:30 in the morning, and the people swarmed up like ants out of the ground, as they poured in streams from the elevated and swept up from the ferries through the side streets in great floods. They can move now, in all ways, about 2,000,000 a day; yet the people multiply as rapidly as the means of transportation are multiplied. The flying machine is imperatively needed. The Pennsylvania Railroad tunnel under the Hudson and East rivers, which costs $50,000,000, is going to be a help, but when we remember 20,000,000 passengers arrive annually at the Grand Central Station, and the Erie, New Jersey Central and Staten Island Ferry bring 35,000,000 more, and there is no end to the folks that come through other channels, we see what a problem New York has on its hands when it shall number, as it soon will, 15,000,000 of souls.

I lost our St. Louis brother in Wall street. It would not be fair to intimate that he was interested in stocks, though I saw him at the exchange, and I heard him saying something about "Union," "Federated," "Consolidated," "B. & O.," etc. Wall street is one of the fascinating spots in the great city. It is in a sense the heart of the continent. They called it after the wall which old Peter Stuyvesant built in 1563 to protect New Amsterdam. The wall went two centuries ago, but the name survives. Facing it on Broadway is Trinity Church, above the top of whose spire tower the skyscrapers. It is a restful thing to drop into the old church, or stroll among the quiet tombs with all the din and rush surging without. Here are the subtreasury and the custom house and the chamber of



SKY LINE OF NEW YORK CITY.

commerce. Here is a little room in a single bank building which has in it one billion of dollars, and a small clearing house hard by which perfected exchanges in 1905 of $96,000,000,000. Here, on one side, is Newspaper row, with the great buildings of the great dailies which are among the mightiest forces in our civilization; and here, on the other hand, is the Battery, where the streams of immigration from all the rest of the world, save China, have poured in with a mighty tide. The Irish in the city number 275,000, enough for the police force of the whole land. The Russians and Poles are 200,000; the Germans are 325,000. Half a million a year are coming in, and New York speaks fifty tongues. I took one of the new city ferry boats and went down to spend the night with a friend on Staten Island, past the statue of Liberty and down to the Narrows, where the ships come in, and this lower part of the city and the busy bay, with their millions of lights and their bewildering traffic, make a scene long to be remembered, all light and color and motion.

The last I saw of my friend from the little provincial town beside the Mississippi he was trying to make himself at home in the great Waldorf-Astoria. New York is a city of great hotels and flats and boarding and tenement houses, not of homes. The greatest of these is on Fifth avenue, from Thirty-third to Thirty-fourth streets. No doubt it is the largest and most luxurious inn on the planet. William Waldorf Astor and John Jacob Astor put about $12,000,000 in it. It has 17 floors, 40 magnificent public rooms, and accommodations for 2,500 guests, and it is always full. Guests often pay from $100 to $200 a day for rooms, exclusive of meals; and the royal suites have brought $500 a day. And some rich folks pay here $100 to $150 a day the year around. There are 1,512 employes, and the annual pay roll runs over $1,000,000. They use 20,000 plates a day! We had 2,000 people there, at our little supper, and they did not seem the least crowded. Our St. Louis editor found room enough to stir around, and, after eating generously, said: "I will now speak to Mrs. Waldorf, and tell her I have had a pleasant evening, and go!" And that was the last I saw of him in the great city. I have reason to believe he escaped its perils and returned in safety to his western village.

New York is one of the best cities on the globe. Its moral and religious forces are mighty. It cared for the great conference in a most liberal and hospitable fashion. It has educational and charitable and religious institutions on the largest scale. It has single churches that give as much for home missions as the whole brotherhood of Disciples through their general society. It has schools and colleges and libraries and churches and chapels and hospitals and missions and settlements and good men and good women without number. It is not the New Jerusalem, but it is a great study and a splendid force in our civilization.

Washington, D. C.

My Impressions of the Inter-Church Conference on Federation

By W. T. MOORE

It was difficult to form a just appreciation of the Interchurch Conference on Federation while it was in session. The atmosphere was so interpenetrating during the sessions of the conference that one might have been excused for expressions of sympathy which would not probably be entertained when away from the environment of the great speeches that were delivered. I preferred, therefore, to wait a few days before stating my impressions of the conference. I now think I can deliberately write down some of the impressions I received.

First of all, it is my deliberate conviction that, when considered from the point of view which the conference represented, it was, in many respects, the most notable gathering of Christians that has ever taken place in the history of the church. Nearly all the Protestant churches of the United States were represented in the conference. It may be true that all these representatives had not been officially chosen by their respective denominations, but in an important sense it cannot be doubted that the men who were there as delegates were, for the most part, representative men of their respective churches. All together they represented about eighteen millions of professing Christians, and this of itself is a startling fact. Some of us who have been pleading for Christian union for more than half a century could scarcely believe our own eyes and certainly our ears were bewildered with what we heard on the platform of that conference. It is true that the speeches were, in a large measure, from certain points of view, contradictory of each other. It was curious to note the different views of the union question which were presented. Some of the speakers heartily deplored the divisions of Christendom and made as earnest a plea for Christian union as was ever presented since the Church of Christ was divided; while others contended earnestly that the present divisions are all right, but these divisions should not hinder the "unity of the spirit in the bond of peace." While these different aspects of the union question were discussed with the utmost freedom, there was not a single note that did not vibrate toward a better understanding of the relation of Christians toward each other.

The following summary will indicate the main points of the impressions which I received:

1. The speeches, considered as a whole, were among the best I have ever heard on any platform in this country. Only in England have I heard them excelled. From every point of view the addresses were admirable.

2. The right spirit was manifested throughout the entire conference. Every man spoke his sentiments with as much freedom as if he were speaking before a conference of his own church. There was not the slightest disposition to interfere with the fullest liberty of expression.

3. The plan of federation which was finally adopted was, upon the whole, a noble deliverance in view of the present divided state of Christendom. It was more than could reasonably be expected when all the facts are taken into consideration.

4. The aim of the conference was not to effect Christian union at once, but undoubtedly it was a step in the right direction. For more than twenty years I have been pleading for a working basis as the true starting point for Christian union. We have long been discussing our differences, but while doing so we have been increasing the divisions of Christendom. Is it not time to begin at the other end of the line? Let us work together, and maybe, after a while, we will get nearer in our theological standpoints. Jesus said, "If I do not the works of my Father, believe me not, but if I do, and ye can not believe me, believe me for the works' sake." May we not try each other by the same rule? If we do not the work of Christ, then we can not ask other religious bodies to believe in us; but if we do his work, though they can not believe in our theological systems, they are bound to believe in the work we do. This is the true starting point, and when we believe heartily in each other's work the difficulty of settling our theological differences will be immeasurably decreased.

5. There were some objectionable features, which were perhaps inevitable with this first congress. In arranging the program there was no just proportion in the distribution of the speakers. Some of the religious bodies were represented more largely than they deserved, while others had slight recognition. For instance, the Disciples of Christ had only two speakers and one chairman on the program. However, we could afford to take a back seat in such a conference. It was perhaps well that those of us who have been pleading for Christian union as no religious people have done should be very scantily recognized on the platform of such a conference. We were simply delighted to hear those who, in former days, were bitter opponents of the very things Disciples have been contending for, committing themselves thoroughly to the principles of Christian union. Disciples can afford to wait. Indeed, it may be a wise policy on their part to occupy a somewhat back seat in the present movement for federation. Let others now do the work which Disciples have so auspiciously started.

6. Some of the resolutions passed at the conference may be justly criticised. However, resolutions by such a body are usually very perfunctory things. They are supposed to be necessary, but are scarcely ever heard of after they are passed. Except for this fact I would have taken strong objection to at least two of the resolutions which were passed—one relating to the Congo Free State and the

(Continued on page 1585.)

The Good Shepherd

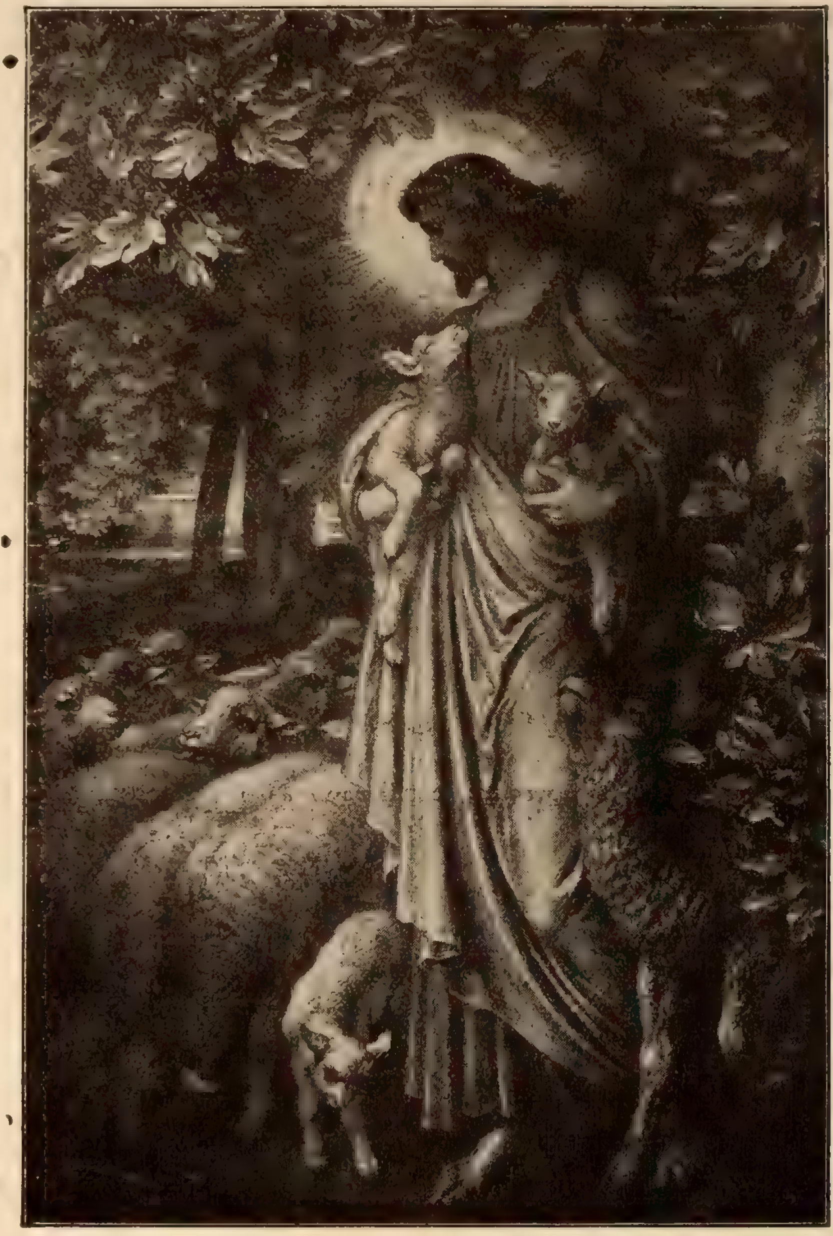
By J. H. Jowett, M. A.

"I am the good shepherd."—John 10:11.

Where is the expositor who would not stand before this great and glorious word with feelings of almost utter impotence? The simplicity of the figure only increases the difficulty of the exposition. It is in unveiling the beauties of these marvelous simplicities that we so miserably fail. We are embarrassed by the abundance of our wealth. When I had meditated long upon the wonderful passage, and scarcely knew where to begin as guide to my people, I took down one of John Calvin's volumes from my shelves. John Calvin is far and away the most helpful commentator I have in my study, and every week he is to me a strong minister of enlightenment and cheer. But even Calvin seemed to fail in unfolding the glories of this word. And so with Augustine, and so with Westcott! When I had consulted them all I came back to the rich word, and felt that the beginnings of the evangel had scarce been told. So I can only pick out from the abundant riches one or two of the inspiring and consoling messages, and offer them to you as bread for the soul. Here, then, is the track of my thought: We have life through sacrifice; "I am the good shepherd, the good shepherd layeth down his life for the sheep." We have peace through intimacy: "I am the good shepherd and I know mine own and mine own know me." We have union through unity with the common head; "I am the good shepherd . . . and other sheep I have which are not of this fold . . . and they shall be one flock, and one shepherd."

We have life through sacrifice: "I lay down my life for the sheep." These words are repeated like a refrain. Three or four times there comes this solemn chime: "I lay down my life for the sheep." Now mark that the sacrifice of the Lord is a deliberate choice. "No man taketh it from me, but I lay it down of myself." Our Savior came to die. He would have died had he never been crucified! The means of death is subordinate, the primary factor is that he died at all. We are perhaps too much limited in our conception by the wood and the nails and the spears. These are incidentals—almost accidentals; the great matter for you and me is that he died. If men had never put him to death he would have died. Had he died upon a bed the essential wonder would have remained unbroken. Whatever men had done or not done to him, I think he would have passed through the night of dissolution and awful abandonment, even though he had been surrounded with the comfort and support of earthly friends. "I lay it down of myself; no man taketh it from me." The never-ending marvel, in which we find the very secret of our redemption, is that our Savior deliberately died.

And the sacrifice is vicarious. "I lay down my life for the sheep." There was something the Lord passed through, passed through once and forever, something awful and unspeakable, in order that we might never share it. We Christians shall never die as he died. Our material bodies will wear away and cease, and they will be carried over the well trodden way to the cemetery. Men will speak of us as having died. But we shall never die as our Savior died. There was something in his death which his followers will never know. "He that believeth in me shall never taste death." My soul; come not thou into that secret!



From the Painting] **"THE GOOD SHEPHERD."** [*By Frederic Shields.*
By the courtesy of Dr. W. E. Barton, author of "Jesus of Nazareth."

And the sacrifice is complete; "It is finished." He died unto sin once. No other sacrifice is needed. No more altars are required. The service of priesthood is over. The great offering for me has been made. "It is finished."

Now see this wonderful conjunction. In verse eleven we read these words: "The good shepherd layeth down his life for the sheep." Contrast this word with the evangel of the tenth verse: "I am come that they may have life!" The Lord lays down his life that I may gain life. He not only lays down his life that he may take it again, but he lays it down that I might take it again. In the strength and efficacy of his sacrifice there is life for all the sin-consumed, guilt-burdened, habit-crushed souls in God's defiled and fallen race. A corn of wheat dies; the multiplied seeds are the germs of life for all the race of woman born. "I give unto them eternal life." It is the gift of a germ—infantile, undeveloped, immature. It is a gift that makes us "babes in Christ"; all our senses are still weak and unexercised. But the evangel pours out its wealth in richer measure; "I am come that they might have life, and that they might have it more abundantly." The babe is to grow. He is to acquire finer discernment. He is to clothe himself in larger powers. He is to reach out in spiritual apprehension and comprehension. The initial germ is to receive multiplied accessions of life. The powers I have are to be unspeakably enlarged. New powers are to be given unto me. The growth will continue through ages and millennium, and in every succeeding accession I am to put on something of the glory of him who redeemed me. We have life through his sacrifice.

We have peace through intimacy. "I am the good shepherd, and I know mine own, and mine own know me." In this mutual knowledge we have the secret of a profound and fruitful rest. The finest peace is to be found where there is the richest communion. Take the fellowship of husband and wife. The communion is so real that the spiritual commerce proceeds even in silence. It is a rare restfulness that does not require the assurance of speech. Husband and wife can sit in delightful communion, and yet no word pass between them. As they walk along a country lane their fellowship is unbroken, even though it be not helped by speech. Each can say of the other: "I know mine own and mine own knows me." How different it is at a social party, where mutual knowledge is not so rich and deep! What little devices we create in order to "keep things going"!

A season of silence is regarded as a peril, and at all costs and by any means things must not be allowed to drag. When the soul knows the Savior there is a delicious and understanding silence. "Be silent unto the Lord!" This privilege of beautiful intimacy is the glorious secret of rest. The restfulness is deepened by our firm assurance of the Shepherd's strength. "None shall pluck them out of my hand." He knows when the wolf is near. He knows the power of the wolf. "I know." And because he knows, and is able to meet the approach of my foes, "I will fear no evil." That is the peace of perfect confidence, the peace which is born only of a saving knowledge of redeeming grace. And so we can sing as we sang in our childhood, and with meaning that has only deepened with the years:

"Jesus is our Shepherd,
Wiping every tear;
Folded in his bosom,
What have we to fear?"

And we have communion by a common devotion to the Lord. "Other sheep I have which are not of this fold." Yes, he has other sheep in other churches. He has other sheep outside the churches. He has other sheep in lands remote, among the tribes which have their home amid the Polar snows and among dense populations which roam the wastes under tropical suns. "Other sheep I have. . . and they shall be one flock.' How are we to find our oneness? There are two great characteristics of the Lord's sheep: "My sheep hear my voice," they have a sensitive listening of the ear; "and they follow me," they direct their feet into ways of obedience. An old Puritan has very quaintly said that the Lord's sheep may be recognized by their markings on the ears and the feet. They listen eagerly to the Shepherd's voice. They harken through intermediate voices for the Shepherd's tones. They listen with inquisitive ear that through the preacher's voice they may hear the calls of their Lord. They listen through the whisperings of nature in order that they may catch the voice of the great Eternal. Everywhere they incline their ear with great intentness, listening for the Shepherd's call. But the listening ear would be futile without the obedient feet. "They follow me." They are always ready to answer the call with devotion and sacrifice. "Their feet are shod with the readiness of the Gospel of peace." Now wherever we find a man who listens to the voice of his Savior, and who inclines his feet unto the Lord's testimony, we have one of the great Shepherd's flock. And the only real hope of union is to be found in the common possession of these cardinal characteristics. Where all are listening, and all are following, the sheep will know one another, as members of a common flock. The spiritually-minded will recognize the spiritually-minded as they gather eagerly around the one Lord.

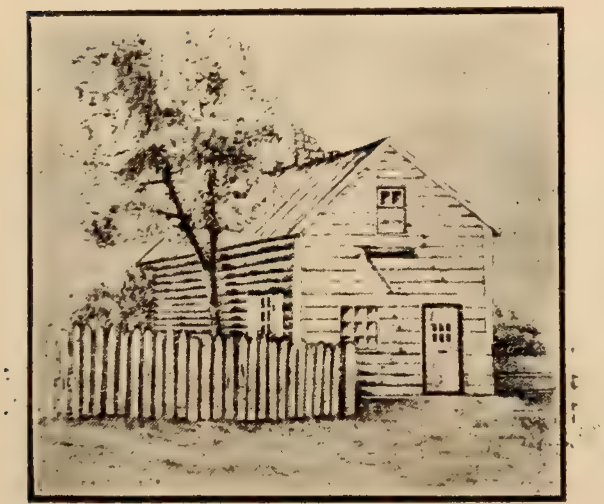
"Was there ever kinder Shepherd.
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather at his feet?"

A Western Declaration of Independence

By James Stephen Compton

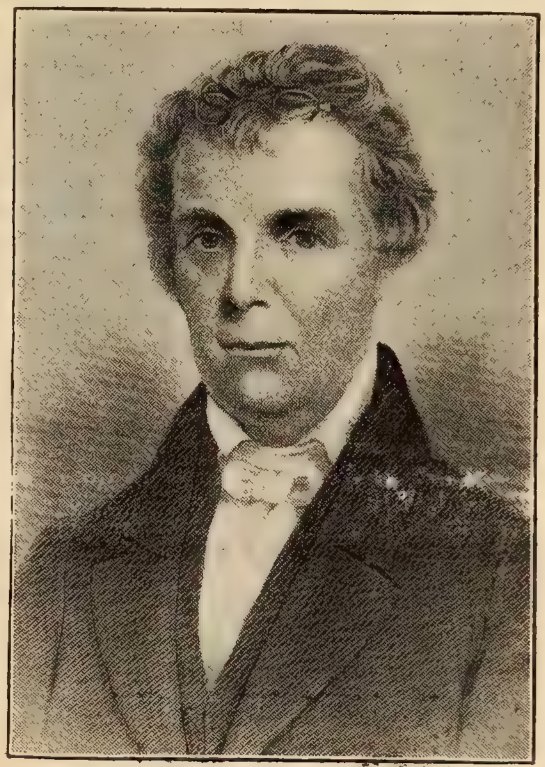
Revolutions come in pairs. Hutton and the peasants at the dawn of the Reformation were better students of the human heart and its purposes than Luther with all his study in cloister and cell. They saw him throw his challenge into the face of the Romish despot, and the courage shown struck a responsive chord in their beings; but when they, inspired by his example, rose against the lords temporal as he had done against the lords spiritual, instead of aiding them he turned away in disgust and shame. Blinded by the half truth he had found he turned his back upon the dazzling brilliancy of the whole truth, and German Protestantism was left to work its way to the light as best it could; he did not see that religious freedom without its political counterpart was as unthinkable a phenomenon as daylight without the sun.

The religious revolution in England was more fortunate; there were periods of advance and reaction, but each forward movement carried the nation one step nearer the light; sometimes the political phase was predominant, at others the religious; but whether Elizabeth or Cromwell was at the helm of the ship of state the general course was onward. The secret of the difference lay, doubtless, in the fact that the leaders were not only not antagonistic but were often mutually helpful, either unconsciously or from choice.



Brush Run, the first church of the Restoration movement.

In France the Huguenots were put down with a strong hand by the Bourbons; the cities lost their most industrious population; the nation lost its stable middle class upon which it must rest in every time of turmoil and testing. The coming of the revolutions was postponed by St. Bartholomew, as its planners intended; but, postponed, its accumulated force gave it those elements of terror and inhumanity that have made it the wonder and the horror of all the years that have come and gone since the French revolution. The liberal, freedom-loving spirit in the nation, denied its rational expression in Protestantism and constitutional liberty by the linked hands of Versailles and Rome, when once its shackles began to break, flew far away into the vagaries of atheism and the barbarities of anarchy.



BARTON W. STONE.

Cromwell and his compatriots settled their share of the perplexing problems that confronted them, but many of the most important were left to a new generation of men born and reared far from the dwarfing shadow of cathedral and throne. A vast waste of tossing waters separated the American colonists from the home land where their brethren for the most part still slavishly followed puerile precedent and vapid antecedent; but geographical barriers are not the strongest walls of partition, the love of freedom and disregard of the conventionalities of life that come from the struggle with the wilderness made the colonists a new race with a fresh view point from which to study the great problems of the time.

'Seventy-six came and went: Yorktown, then the treaty of Paris; the political revolution had been fought and won. Church and state were divorced; the first forward step had been taken in the New World. The leaders told one another that the last word had been said on the subject of human liberty, that the molds for the civilization of the future had been set. Like Luther, they could not see that it was not the last word that had been said on the question of religious liberty, but the first; the heavy hand of the government was lifted from the hearts and consciences of men: but the power of priestcraft remained untouched.

Cane Ridge Church.

Perhaps the most marked indication of the one-sidedness of the work done in the late political upheaval was the atheistic propaganda of Thomas Paine and his fellowworkers, or better, fellow scoffers. The patriotic stand for liberty that these men had taken before and during the war had won for them not only attention but much sympathy and support; the land listened with respect while they unfolded to the public the advantages of un-religion as professed and practiced by the Red Republicans of France. For a time the new movement swept all before it. To godly men who loved their country with a love only second to that they gave their Lord, it must have seemed that the first fruits of the tree of liberty in the New World were to be, not a refined and quickened faith in the Power that had brought them through the dark days of the revolution, but the Dead Sea apples of unbelief and infidelity. The closing days of the eighteenth century were indeed full of gloom; catechisms and creeds were revised to suit the needs of the times; after all was done priest and people had to acknowledge themselves defeated in their attempt to check the progress of the tide.

As the statesmen of the Atlantic seaboard taught the mossbacks of Europe some great and needed lessons in statecraft, so it remained for a band of disciples in the great region beyond the Appalachians to show their distressed, anxious brethren along the Atlantic the cause of their failure, and with the cause, the remedy. Truly "Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

In our zeal to do justice to the influence of the Puritans upon the religious development of our country we too often overlook or ignore the elements contributed by Old Virginia and her children. In 1792 a band of people from the Old Dominion, led by their pastor, Robert Findley, came into Kentucky and settled at Cane Ridge, Bourbon county. It was as true a religious migration as had been that of Thomas Hooker of Hartford (Connecticut) fame; zeal may not have manifested itself in quite the same manner as in New England, but it was there just as strong and just as true.

As soon as the men of the little settlement had built them houses to shelter their families from the weather, they came together and erected a church; and hard by it, near a spring, an academy where the studious youth might learn the elements of the ancient languages and theology. For some reason Findley became discouraged and left his flock in a few years and the members of the church called to the pastorate one Barton W. Stone, a young minister just out of college. The change was a happy one; under Stone's ministrations the band increased in devotion and spiritual culture as well as in numbers.

On the third Sunday in August, 1801, a revival broke out at Cane Ridge which became in a remarkably short time the wonder of the whole region round about; for ten days it continued, sometimes as many as twenty thousand people being in attendance at divine services at once; three or four preachers spoke at the same time from as many rude pulpits under the trees. The resources of the new country were rather limited at best, so this influx of strangers tested their hospitality to the utmost; but Cane Ridge responded nobly to the call, feeding, lodging and caring for the temporal wants of the visitors as best it could during the earlier part of the meeting. So great at last became the strain upon the community that food supplies gave out and some of the visitors were compelled to go away hungry.

There was no talk of "methods" or "means of reaching the masses," but plain, soul-searching preaching and personal work by men and women to whom religion was a real, vital thing. To the man who had walked forty miles to attend the meeting, Thomas Paine and his teachings were so insignificant as to be beneath contempt; in the cities might be found persons who would still care for finespun theories of a life and a world without a God, but here, under the spreading trees of the wilderness, the very surroundings told of the One from whom all life has come and back to whom all life will go at last. In the solemn aisles among the trees serious faced men spoke the message with fervor to a waiting people till the thoughts of heaven and the eternal destiny crowded out all else.

With the increase of religious feeling came strange sights. To quote from an observer: "Many, very many, fell down as men slain in battle, and continued in an apparently motionless and breathless state. . . . They would rise shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive." The women were also affected; the hysteria or whatever it may have been that accounts for the phenomenon, was called "the jerks" by the people generally, from the peculiar actions of the persons under its influnce. To quote again from an eyewitness: "When the head alone was affected it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place and jerk backward and forward in quick succession, the head nearly touching the ground before and behind. The long hair on the heads of the women would snap like a coachman's whip, only not so loud."

Denominational barriers fell before the spirit of the meeting. Calvinist, Arminian, Pedobaptist and Anabaptist with one accord worked for their fellows who had never known the Lord, caring not for the triumph of sect or sectism, but only that the souls of men might be saved for the Master of all. Hands hard and knotty with the struggle with the primeval forest, were raised in prayer; hearts that had known all the fierce passions and griefs incident to the wresting of the land from savagery and desolation, all the isolation and privation of the frontier, voiced their desires before his throne. From the crest of the wave of feeling generous souls looked over into the land of promise where sects are no more and all believers are one; with the glimpse came the resolve to work to liberate the minds of men from the oppression of priestcraft and bigotry.

The "jerks" and other evanescent phenomena passed with the revival; the interest in vital religion remained. God had visited his people; the generous uplift of the meeting was the leaven that was silently working to prepare the way for the new dispensation in which there was to be no priest nor layman, all were equal before his face. In June, 1804, came the aftermath of the revival, when the Cane Ridge church, under the leadership of its pastor, Stone, threw off all ecclesiastical shackles, renounced all human creeds, cast aside all human names for the name "Christian," and took the Bible and the Bible alone for their only rule of faith and practice. Paine and Owen had met their peers, not among the learned prelates of the east, but in this little band of backwoodsmen of central Kentucky.

Priestcraft fought the new movement with all the bitterness that is born of sectarian rancor and disappointment, but the free air of the new land worked with and for this last revolution, the fairest of them all. Out from the rolling uplands of the Bluegrass went men stalwart and firm in their conviction that men are equal in the church militant as well as in the church triumphant, out into the rapidly growing states of Illinois, Indiana, Ohio and Missouri, buoyant with the apostolic faith, preaching the apostolic doctrines, reaping apostolic harvests. With every new migration westward the movement swept along without direction of church or council, for this was pre-eminently a people's effort out and up to the light of true religious freedom.

With a grip on the central west and the Mississippi valley, it has spread into the north, the far south, and lastly, in these later days, is making itself felt as a factor

(*Continued on page 1591.*)

* * *

CHILDREN BUILT

The Certain Way to Grow Healthy, Sturdy Children is by Intelligent Feeding.

An Iowa mother tells of the naturally correct instinct of her 5-year-old boy. She says he thinks there is nothing equal to Grape-Nuts for breakfast.

"When he was a little boy he was puny and pale, and to find the right food to properly nourish him was a difficult problem. When he got to be about 12 months old we commenced using Grape-Nuts food in our family and I began feeding him a little moistened with milk. We all liked Grape-Nuts, but he liked it especially well.

"It agreed with him. He began to grow plump and rosy, and for years he has scarcely eaten a breakfast without a dish of Grape-Nuts, and he usually eats nothing else. He wants it and will take no substitute. He has never been sick and today is a remarkably robust child with a fine muscular development, and a quick, active brain—by far the healthiest and strongest, even if he is the youngest, of my five children.

"All this I attribute to his regular use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

The Centenary of the Great Sea Lord

By William Durban

All England has just been en fete. We have been celebrating the Nelson centenary, by which is meant the hundredth anniversary of the victory at Trafalgar, which was purchased by the death of Lord Nelson. Of course the head center of the celebration was Trafalgar Square, the spot sometimes described as the finest open space in Europe. The grand area close by Charing Cross was named after the terrific battle, and in the center of it rises the Nelson column, crowned with the figure of the hero known as "England's Darling."

A WORLD'S HERO.

Perhaps I should hardly devote a whole article to the memory of Horatio Nelson were he simply one of the celebrities of our insular country. But this marvelous modern Viking was the greatest seaman the world has ever seen. That is, at any rate, an American opinion, so I venture to repeat it. It is the opinion, that is to say, of no less an authority than Captain Mahan, the talented American sailor and author, whose "Life of Nelson" in two fine volumes I have recently treated myself to the immense pleasure of reading. It is the classic biography of the illustrious admiral. Every nation during the past century has been seeking for men who should emulate Nelson—every nation, I mean, that aspires to the possession of an efficient navy. The latest example is Japan. She has found her Nelson in Togo. And her Trafalgar was in the Battle of the Inland Sea, with this difference, that the hero was not slain in the moment of triumph, but has lived to celebrate his wonderful victory.

A SYNOPSIS OF HIS LIFE.

Probably many of my American friends may here welcome a brief summary of the wonderful career of this paramount seaman. Undoubtedly he changed the world's prospect by utterly destroying the colossal program of Napoleon. He saved England, and a man of whom such a statement can be made must be regarded as having exercised a stupendous influence on the destiny of all civilized nations. The Anglo-Saxon race possesses the command of the ocean solely because of Nelson's magnificent genius and indomitable courage. Napoleon had repeatedly said that if he only had the command of the channel for six hours, he would soon become master of the world and "England would cease to exist."

Apart from his astonishing achievements the career of Nelson was from his earliest years crowned with romance. Horatio, the sixth among eleven children of the Rev. Edmund Nelson, a Norfolk clergyman, was born at the rectory of Burnham Thorpe, on September 29, 1758. His mother died when he was only nine years old. The boy was puny and delicate. Ague had left its mark on his constitution, and he had none of the strength which is usually associated with heroism. When he was only twelve, and therefore very imperfectly educated, he joined the navy, under the care of his uncle, Captain Suckling, then in charge of the "Raisonnable" at Chatham, but as there was little or nothing in the way of experience to be gained on board, he was presently despatched on a voyage to the West Indies in a merchant vessel, that he might learn seamanship, which he did most thoroughly.

AMONG THE ICEBERGS.

Young Horatio was next given a commission in a ship sent out on a scientific expedition toward the North Pole, which nearly resulted in his being hugged by a Polar bear, and later on, being stranded or crushed with his vessel on the icefield. Nelson's whole career was full of these marvelous escapes. It seems as though a special providence watched over him and preserved him for the glorious work before him. From the Arctic zone he was transferred to the tropics and he spent eighteen months in the East Indies, where the climate broke his health. So low was he brought that he entirely lost the use of his limbs. As his only chance, he was invalided home. No wonder that he began to despair of ever rising in his profession. Yet this very despair led to the resolve, "I will be a hero."

THE TURN OF THE TIDE.

Suddenly the whole position changed. The promotion of the young sailor was phenomenally rapid when once he began to rise. He was post-captain before he was twenty-one. Said one who knew him, "Horatio was the merest boy of a captain he had ever seen." And a lady described him as "a little man and with no dignity." But Nelson, for all his insignificance, was one of the most fascinating figures of his time. Many of those who came into contact with him felt the magnetism of the "blaze of his blue eyes." Again and again he was invalided. He lost an eye in one battle and an arm in another. There is not space here for the multitudinous details of this strange and striking life. Nelson went on one dangerous expedition after another, fought a series of sea-battles against Frenchmen and Spaniards, and was always risking his life with the most absolute recklessness.

THE THREE GRAND VICTORIES.

Forever associated with the name of Nelson will be the geographical names of the Nile, Copenhagen and Trafalgar. The battle of the Nile was the first effective blow struck at the power of Napoleon. The French fleet was shattered off the coast of Egypt. As Nelson said himself, "It was not a victory; it was a conquest," and a conquest for which he desired every ship in the fleet to give thanks to Almighty God. Nothing so striking and dramatic had been known before in naval warfare, and Nelson's praise resounded through Europe.

LADY HAMILTON.

The infatuation of Nelson for Lady Hamilton, the wife of Sir William Hamilton, British minister at Naples, is a deplorable mystery. Historians are fighting battles all their lives concerning the nature of this friendship. There is no doubt that in Naples Lady Hamilton set herself to capture Nelson's affections, and that she succeeded. Then followed the battle of Copenhagen, which destroyed the great naval confederation of the north, arranged by the influence of Napoleon. Trafalgar was the climax and the end.

After all, what was the real secret of Nelson's greatness? Probably the simplest answer is the correct one. Nelson was idolized by his subordinates, not only because of his conspicuous genius, but because of his intensely human disposition. He was a hero not only of a special profession, but of humanity. Even in his faults and his weaknesses he did not forfeit the homage he had claimed. History knows only one Nelson. I have many times paused in St. Paul's Cathedral in front of the monument to Nelson, which is the companion to the memorial of Wellington, the greatest of English soldiers. That sumptuous temple is our national Valhalla, enshrining under its grandiose dome and in its crypt the remains of the majority of our most famous warriors of the land and sea services.

* *

My Impressions of the Inter-church Conference.

(Continued from page 1581.)

other relating to the relation between capital and labor. Perhaps I would not object to anything contained in these resolutions. I simply think it was not a wise thing for the conference to make deliverances with reference to such controverted matters, and especially as these matters lie outside of the immediate work of the churches. But the resolutions will probably be a dead letter, and consequently they should be allowed to rest in peace.

7. My final thought about the conference is that it was a sign of the times. Even ten years ago such a conference would have been impossible. That it was possible in the year 1905 is the miracle of the beginning of this twentieth century. What does it indicate for the future? Evidently it is the beginning of the end of sectarianism. The forms of the hateful old thing may continue to exist for a while, but the spirit of sectarianism has already been cast out. Let us hope that it may never return again, and that soon we shall realize not only a federation of churches, but a union of all who love our Lord Jesus Christ.

* *

A BUSINESS FRIEND

To be Counted on Under all Circumstances.

One of the bright business women of New York city who found that coffee was wrecking her nervous system, bringing on severe neuralgic attacks and making her "extremely irritable," writes that she has found a staunch friend in Postum Food Coffee:

"I left off the old kind of coffee completely and entirely. This I found was easy to do, since Postum was pleasing to my palate from the beginning. Indeed all my family are with me in thinking it delicious when it is properly prepared—and by that I mean boiled long enough.

"I have not had one single attack of neuralgia since I began to drink Postum some months ago, my nerves have become steady and the old annoying irritability has, thank Postum, passed away. I cannot withhold this acknowledgment which is made in all sincere gratitude." Name given by Postum Co., Battle Creek, Mich.

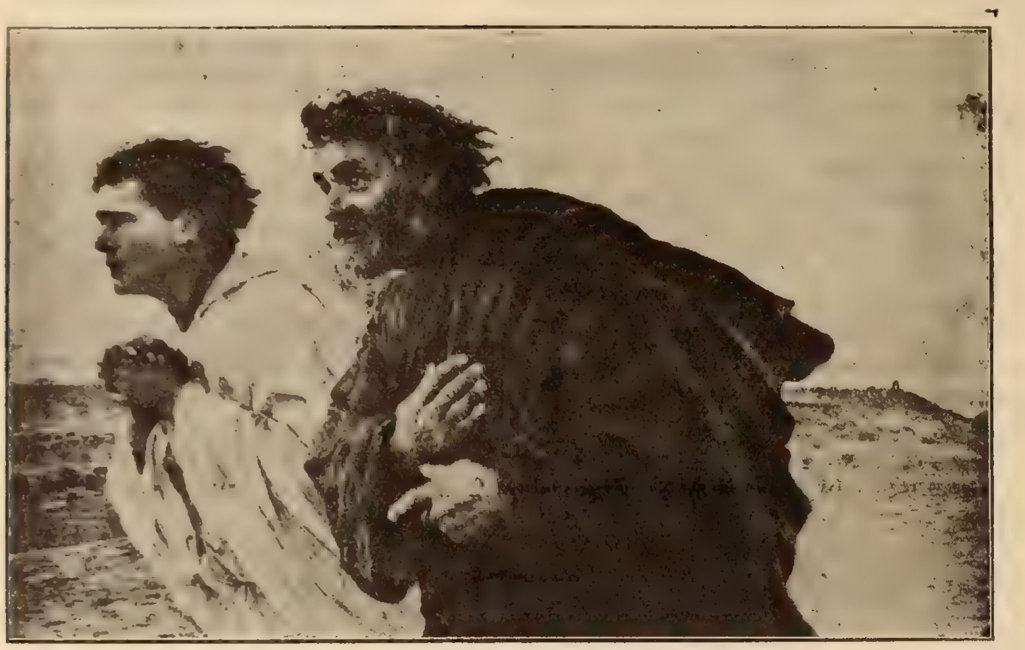
There's a reason. Read the little book, "The Road to Wellville," in pkgs.

Current Literature.

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

Jesus of Nazareth. His Life and Scenes of His Ministry. By William E. Barton, D.D. Pilgrim Press, New York and Chicago. 558 pages. $2.50 net.

This handsome new illustrated life of Christ was not written, as the author says, to maintain a theory, but to make the life of Jesus seem real. Dr. Barton has been a successful writer of books, and he entered into the preparation of this volume with all the enthusiasm of the scholar and lover of the great person about whom he writes. But the book is not weighted down with the thought of the student; rather, it is a popular presentation of the life and scenes of Christ's ministry, and all the more valuable in that it is so very admirably illustrated. Indeed, we know of no volume that contains anything like so many rare illustrations entirely devoted to the life of the Savior and scenes in Palestine. There are 350 illustrations, 250 of these representing noted paintings, old and new. The chapters dealing with the Christ of Art are especially valuable.



"Peter and John Running to the Sepulchre," by Eugene Bernaud. From "Jesus of Nazareth."

◆

The Messianic Hope in the New Testament, by Shailer Mathews. University of Chicago Press. 8vo. 330 pages. $2.50 net.

The author's view point may be seen from his last paragraph: "In a word, to remove or to allow for Messianism is not to destroy the essentials of the Gospel—the personality, the teaching and the resurrection of Jesus; a rational faith in God as Father; a certainty of divine forgiveness; an experience of the eternal life; an assurance of a complete life beyond and because of death. It is rather to make them more intelligible, more convincing, more certain, and more dynamic." Professor Mathews has won a high place as a Bible scholar, and he may be classed as a "higher critic" of the conservative type. In the eyes of the author and those who accept the critical conclusions the book is constructive; but even some who will go a long way with modern interpretations may think that Professor Mathews misrepresents the balance of emphasis. In this volume there is much that is valuable, much that will reward the student; but many readers will halt before the author's contention that with Jesus, as with the Pharisees, the kingdom of God was still future, and that the Messianic "hope" of the Old Testament developed into the expectation of the second coming of Christ.

◆

The Freedom of Authority, by J. Macbride Sterrett, D. D. The Macmillan Company. 320 pages. $2 net.

The author of this series of studies can "say things." His aim is to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of "authoritative religion"—in any form rather than in no form. Hence he strongly opposes the "mechanical view" of the universe, and seeks to vindicate the concrete rationality of the religious side of man's life. Professor Sterrett is a good counterbalance to those who have been bewitched by Sabatier. He takes up recent books by that writer, Harnack, and Loisy, and defends with great spirit and acumen external authority as against the tendency to magnify the authority of religious experience. Though he is a keen critic the spirit of Professor Sterrett's work may be gauged from this quotation: "To the religious man, the meanest flower of religion that blows should be regarded as sacred. With contempt for none and with charity for all, is a temper that will do more to promote the religious life of our generation than any form of intellectual reconciliation of religion with modern culture." It is in this spirit that he points out the weaknesses of a school of thought that has its strong side.

◆

Russia and its Crisis, by Paul Milyoukov. University of Chicago Press. 590 pages. $3.

This book will not increase our respect for the Czar's government. It is a plea in defense of the revolutionary idea. But it is more than that. It is a presentation of conditions that would not pass the censor, yet a picture that in some respects is different from that in the eyes of most Americans. The author combats the view that Russia has been stagnant, either politically, socially or intellectually, and contends that there have been great and rapid changes. The volume is peculiarly timely in appearance, and it deserves more attention than we can give it at this moment.

◆

An Introduction to the Old Testament, by J. E. McFadyen, M. A. New York: A. C. Armstrong & Son. 356 pages.

Professor McFadyen's volume is written for the man who desires to acquire easily a knowledge of the attitude of present-day criticism to the Old Testament as a whole. Its discussion is neither elaborate nor original. But the book serves well the purpose of the author. Professor McFadyen's success is in setting forth in an interesting fashion the salient arguments leading to the most probable conclusions of the higher criticism, and in his emphasis upon the religious value of the Old Testament, whether one adhere to traditional opinions or accept the critical views.

◆

The Moslem Doctrine of God, by Samuel M. Zwemer. American Tract Society. 50 cents.

Unless we know the Moslem's idea of God we can not, as the author contends, understand his creed or change his philosophy, nor intelligently communicate our idea of God to him. It is to learn the extent and content of the one great truth, Monotheism, which is the strength of Islam, that this book is written. The differences between the two ideas of the Creator as presented in Mohammedanism and Christianity are strikingly set forth. No parliament of religions can reconcile such fundamental and deep-rooted differences. And how great a task the missionary who proclaims the Cross of Christ to the followers of the prophet has before him is made apparent in this book. But one who grasps these differences as presented by Dr. Zwemer will be the better equipped to overcome that which is, as Dr. Alexander McLaren has declared, a kind of bastard Christianity.

◆

The Balanced Life, by Clarence Lathbury. Philadelphia: The Nunc Licet Press. 264 pages. $1.

A lover of "the good, the beautiful and the true," the author has given us a book that is delightful, inspiring, and that buoys us Godward. From the first page, where the doctrine that health is wholeness, to the last, where Walt Whitman's "Joy! joy! all over joy!" is hymned, the book is reverent and optimistic. The writer has style; indeed, for popular effect the diction is too ornate.

◆

The Cricket on the Hearth, by Charles Dickens. New York. E. P. Dutton & Co., 171 pp.

A very admirable edition of this always popular fairy tale of home has been prepared, the illustrations being by C. E. Brock.

From "The Cricket on the Hearth," a Dickens Christmas Book.

◆

The Aftermath of Slavery, by William A. Sinclair, A. M., M. D. Boston: Small, Maynard & Co. 358 pages. $1.50 net.

Though it be one-sided, this is a remarkable book. Forcibly, clearly, calmly, one of the race puts before us a study of the conditions and environment of the American negro. We may dissent from some statements. It is natural that a writer born in slavery, but who has won a white man's culture, should speak just as warmly for his race as a white man would under like conditions; yet there is not a great deal to take exception to in the matter of the advocacy. Facts are cited, quotations are made. It is the first book to give a complete review of the civil history of the negro since he has had a civil history.

* * *

Child Characters from Dickens. New York. E. P. Dutton & Co. Pp. 320.

L. L. Weedon has here resketched for children characters created by a great writer and without obliterating that writer's peculiarities and charm. The get-up of the book is fine and the illustrations by Arthur Dixon are excellent.

* * *

William Lloyd Garrison.—The centennial of the birth of the great moral crusader, William Lloyd Garrison, will be celebrated on Dec. 10. We are glad to call attention at this particular moment to two books published by the Funk & Wagnalls Company, of New York, which give a very excellent narrative and estimate of the life and works of one whom America ought to appreciate and receive inspiration from. The work written by Archibald H. Grimke is the fuller and deals more with the actual conditions and facts in the life of the abolitionist. That of Goldwin Smith is a biographical essay founded on "The story of Garrison's life, told by his children." This is a compilation of the larger work so far as the facts are concerned, but the Canadian writer adds an estimate formed from his own point of view which is the more valuable from the fact that it is as unbiased as it is perhaps possible to get from writers who have almost imbibed the air that Garrison himself breathed.

* * *

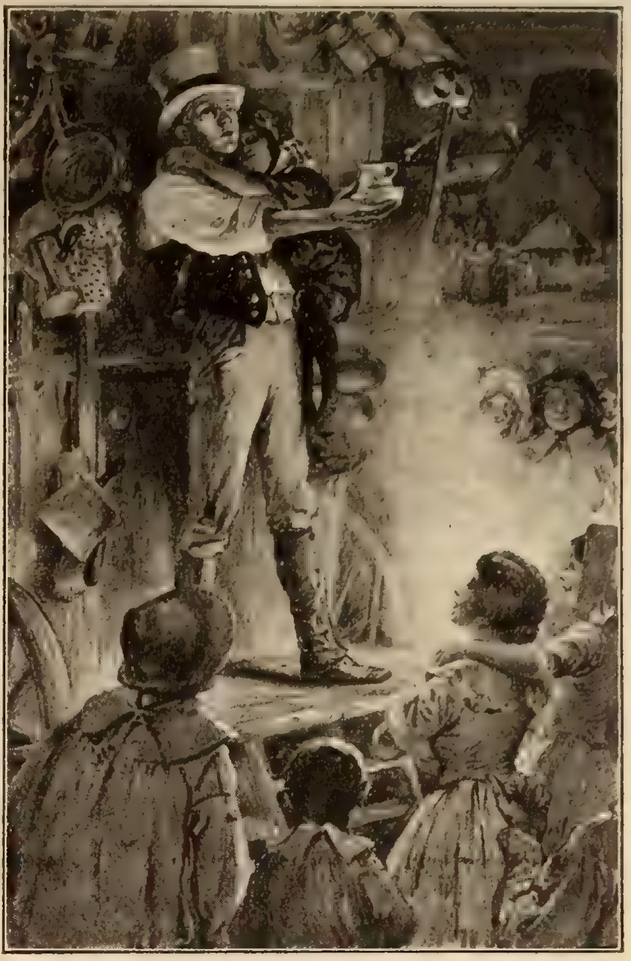
The Story of the Churches; The Disciples of Christ, by Errett Gates, Ph. D. New York: The Baker & Taylor Co.

This is a very attractive little volume of something over three hundred pages, in a series of brief historical sketches of the larger Protestant churches. They are evidently intended merely to afford a kind of bird's-eye view of the origin and principles, the growth and present condition, of these religious bodies. In some respects this volume is quite satisfactory, but in others it may justly be subjected to criticism. The story of the sources of our movement is exceedingly well told, and the early growth of the Disciples portrayed in evidently sympathetic spirit. But as the narrative advances the reader begins to feel that the author is slowly losing his admiration for the movement with which he at first seemed in perfect accord, and his criticisms become more frequent and severe. Without denying that they are in the main just, as statements of fact, it is a fair question whether it was necessary to devote so much space, in so small a volume, to telling of the bigotry and sectarian conceit that marred our noble plea for the union of the Christian world. It is not always wise to talk too much of family squabbles, for they do not always mean so much as would seem to an outsider. Hence, we believe Dr. Gates' volume is also open to criticism for the extended discussion given to the unfortunate vagaries of some of our editors, whose antics have indeed made high heaven to weep, and their brethren ashamed of them, but the permanent effects of which upon our movement are not so substantial as to warrant their lengthy discussion in a sober volume of history.

If Dr. Gates could rewrite the latter half of the volume, for the next edition, and, passing over these matters with but the briefest mention, give space to a fuller setting forth of the fundamental principles involved in our plea for the restoration of New Testament Christianity, as a means to the unity of the Church of God, and the conversion of the world to the Lord Jesus, his volume, in so many ways admirable, could take a worthy place in our literature, and be made an acceptable medium of indoctrinating the religious world in our position. Even with its faults, which I have tried to plainly, but kindly, point out, it is a valuable work, and one which our people ought to read.

W. F. Richardson.

Kansas City, Mo.



From "Child Characters from Dickens."

The United States a Christian Nation, by David J. Brewer. Philadelphia: John C. Winston Company. 104 pages. $1.00 net.

This book consists of three lectures delivered to the students of Haverford College by the associate justice of the supreme court of the United States. Their value from the standpoint of practical Christian evidences is all the stronger seeing that their source is an eminent jurist and not a professional advocate of Christianity. In the first lecture Justice Brewer shows why our republic should be classified as a Christian nation. It has been so formally declared by the supreme court of the United States, by many of the highest state courts, by the colonial charters, from which the constitution of the United States is mainly derived, by nearly all of the state constitutions, by state legislation on Sunday observance, and by popular sentiment and practice. The author of the lecture cites instance after instance in the charters and laws of this land declaring that this is a Christian nation, and he further justly claims that he has made out a case showing that the principles of Christianity are uniformly recognized in our country. In the second lecture he addresses himself to the consequences of this fact and the duties it imposes upon all our citizens. He discusses the compatibility between Christianity and patriotism, and the reasons why Christianity is entitled to the tribute of respect. "The promise and possibilities of the future" is the subject of the third lecture which is an earnest and an eloquent exhortation to the young men of America to temper their devotion to country with fidelity to the teachings of the Gospel.

* * *

Christus Liberator. An outline study of Africa; by Ellen C. Parsons. Macmillan Company. 200 pages. 30 cents net.

A very admirable compilation of facts about the Dark Continent and the work of missions.

BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by **REV. J. M. COON.** How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c Morocco, 35c, postpaid. Agts. wanted. **GEO. W. NOBLE, Lakeside Bldg, Chicago**

Our Holiday Books

Birds and Animals; or Child's Natural History.
Lives of Our Presidents.
Thrilling Stories by Sea and Land.
Recitations for Young Speakers; or Popular Program.
Games, Puzzles, Charades, and Other Home Amusements.
Trip Around the World with Captain Parker.
Wonderful Fairy Stories for Children.
The Sweetest Story Ever Told.

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each
Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.
Young People's Life of Christ.
Little Men and Women; or Boys and Girls of Many Lands.
Sunday School Speaker and Entertainer.
Wild Animals of the Jungle and Forest.
The American Speaker.
Wild Life Among the Red Men.
Stories About Famous Men and Women of Our Great Country.

List price, $1.00 **Our price, 50 cents,** postpaid

Send for descriptive circular.

CHRISTIAN PUBLISHING CO, - - 2712 Pine St., ST. LOUIS, MO

Our Budget.

—Christmas is coming!

—This number is to help you get ready for it.

—C. W. B. M. Day was well observed in St. Louis.

—St. Louis churches are planning for a simultaneous evangelistic campaign next fall.

—The dedication of the new church at Mexico has been postponed until December 17.

—The Editor had the privilege of enjoying a most interesting entertainment at the Hamilton Avenue Christian Church on a recent evening, in which the "Tenth Legion" and the "Dorotheans" gave a review of the Sunday school lessons for the past six months in a series of recitations. Following this was a temperance oration embodying the principles taught in the temperance lessons, the whole closing with a very interesting and animated debate between four of the young girls as to whether Vashti or Esther presented the higher model of womanly virtue, modesty, and heroism. Brothers Morley and Stockton, as grave and reverend seniors, were appointed tellers to take the vote of the audience on the merits of the discussion. Brother Stockton summed up the situation, and made the report for the organization for the coming year in a few appropriate and humorous remarks, which pleased the audience. The whole entertainment reflected great credit upon those participating, and upon the teachers, especially upon Brother Merryman, who gives no little time and labor to his class. The church expects to get into the basement of its new building with the Sunday school not later than January.

—Defiance, Ia., loses S. C. Shoup, who has gone to Anthon.

—A church has recently been organized at Ball's Landing Ky.

—C. W. Comstock will relinquish the pastorate at Gallatin, Mo., January 1.

—The First Church at Noblesville, Ind. will be served by R. W. Clymer, of Scranton, Pa.

—W. H. Hobbs of Eolia, Mo., will give two of his Sundays in each month to Paynesville.

—A new tabernacle will be erected for the brethren meeting at Frederick avenue, St. Joseph Mo.

—A. F. Ainsworth, of Goldfield, Ia., and W. C. Cole, of Jewell Junction, Ia., recently exchanged pulpits.

—A church has been organized at Ramsey, Ill., by C. Munroe, of New Douglas. The church needs a preacher to locate.

—P. W. Walthall has gone to Horse Cave, Ky., where he will live with his father, who is in poor health.

—J. B. Mayfield, Winchester, Kan., who was formerly minister at Gallatin, has been visiting and preaching in that vicinity.

—W. M. Long, who has had a successful pastorate at New Martinsville, W. Va., will take charge of the work at Perryopolis Pa.

—Thomas Martin, in Sandy Lake, Pa., has been delivering his lecture, "The Jerusalem Tragedy," with considerable success. He recently gave it in the Methodist church at New Lebanon, Pa.

A Christian
—OR—
Church Member--Which?
Thousands of copies have been sold at 50c each
Reduced now to 25 cents, Postpaid
Every church member ought to read this book.
Ministers, doctors and lawyers give testimony regarding its great value. GET A COPY AT ONCE.
Dr. JNO. G. M. LUTTENBERGER,
5104 Morgan St., St Louis.

—E. R. Clarkson has accepted a call to the church at Red Bluff, Cal., and is upon the field. He believes there is opportunity for a profitable ministry.

—J. W. Robins gave the brethren at Pana, Ill., great satisfaction in the Bible institute he held for them. He may be addressed at Harristown, Ill.

—The addition to the church at Mt. Vernon, Ill., having been completed, a very delightful dedication service has just been held and all the money raised.

—We regret to record the death of Mrs. Perry Wortman, the mother of J. M. Carpenter, pastor of the church at Virginia, Ill., who passed away at Cuba, Ill., Nov. 30.

—The new building at Woodbine, Ia., will be dedicated December 31, and the cost will be provided before that ceremony. Services are now being held in the basement. B. Franklin Hall is the minister.

—Edwin C. Boynton, pastor of the University Christian Church, Waco, Tex., writes enthusiastically of the meeting being held by John S. Sweeney, and expresses the hope that many of our churches will hear him.

—J. F. Findley has accepted a call from our church at Fort Collins, Col., and will take charge of the work there as soon as he has received his B. D. degree at the December convocation of the University of Chicago.

—E. C. Sanderson, president of the Eugene Divinity School, paid a pleasant visit to THE CHRISTIAN-EVANGELIST office on his return from a trip through the east, during which he was present at the Interchurch Conference.

—James H. Brooks writes from Blytheville, Ark., that a month ago there was no church building in Steele, Mo., but that a few faithful men assumed the obligation and a building is now nearing completion. A meeting has just begun.

—M. L. Buckley, after closing a five years' pastorate at Harrison, O., reports that he has found a good field and a loyal people among the congregation at Collinwood, lately served by C. A. Freer. During his six weeks' charge there have been nine additions.

—Claris Yeuell acknowledges gifts from the following towards the liquidation of the debt on the Christian Tabernacle at Baltimore: The Ladies' Aid, Footville, Wis.; Mrs. Emma Wetmore, Mattie L. Baily and Cloe Brazleton. "Who will be the next?" he asks.

—G. M. Reed reports that a jubilee service has been held at Peabody, Kan., and the mortgage, which has been burdening the church for a number of years, burned. Brother Reed has been there four months, during which time the church has been freed from debt.

—L. L. Carpenter recently visited the church at Mt. Byrd, Trimble county, Ky., and raised $1,150 to pay off an indebtedness of $1,000 which the church had been carrying on the parsonage. An old-fashioned Kentucky dinner was one of the features of the day.

—The church at Nevada, Mo., will hold a meeting in January, the pastor, W. W. Burks, leading. His predecessor, G. W. Edwards, did five years of telling work for the Nevada church, which is united, has a splendid house, is out of debt, and ready to move forward in every good work.

—A church of 47 members has been organized, as a result of the meeting at Hood River, Ore., held by T. S. Handsaker and wife. Another congregation was organized with 68 members at Odell, in the same territory. These churches have called W. A. Wood, of Fulton, Mo., to minister to them.

—F. E. Blanchard, who is now located at Smith Center, Kan., reports that as Brother Harding left the church there in fine condition his new work starts out very hopefully. The corner stone of the new church at Dewey, seven miles from there, has just been laid. The work of building will be prosecuted as rapidly as possible.

WE CAN SHOW YOU
How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to
BENJAMIN L. SMITH,
Corresponding Sec'y American Christian Missionary Society,
CINCINNATI, OHIO.

—We hear very good reports of Boys' and Girls' Rally Day, and we regret that we have not space to publish some of the figures of the collections that have been taken. All schools are expected to observe this day, and the offering should be sent promptly to Benj. J. L. Smith, American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

—The new building of our church in Sioux City, Ia., will be ready for occupancy about April 1. Since selling the old property the congregation has been meeting in halls. The building now reaching completion is in the most desirable location in the town. It has been a hard struggle but under J. K. Ballou, the present pastor, the outlook for a good work is most encouraging.

—The tenth anniversary of the wedding of Brother Earle Wilfley and his wife has just been celebrated by the members of the congregation at Crawfordsville, Ind. It was a very happy occasion, according to a lengthy account in the local paper, which makes it evident that Brother and Sister Wilfley have a warm place in the hearts of the membership. They were the recipients of many tokens of esteem.

—Under J. S. Raum our church at Saginaw, Mich., has prospered both numerically and financially. The current expenses have been paid, about $1,000 raised on an old church debt, and during the past two years 150 members have been added, while Brother Raum has visited other churches and held revival meetings, with 171 additions as the result. S. M. Martin is now conducting an evangelistic meeting for the church.

—In the course of the Interchurch Conference, Dr. Slicer, at a meeting of the Unitarian Club, made a statement which impliedly classed the Disciples of Christ with the Unitarians, and the matter was reported in "The New York Herald." Dr. W. T. Moore took the matter up and wrote a letter to the editor of that paper in which he pointed out that nothing could be further from the truth than Dr. Slicer's statement.

—Two young Chinese boys, Chu Fun and Chu Yung, of the First Church, St. Louis, are exceedingly anxious to obtain an education with a view to doing missionary work amongst their own people. They have been offered this by the Methodists, but they desire to go to one of our schools. Sister John L. Brandt wishes to find some one who will be responsible, wholly or in part, for the cost of sending these boys to one of our institutions.

—A very excellent little manual, entitled, "Four Weeks of Family Worship for Busy Homes," has been prepared by W. E. Barton, of Oak Park, Ill., to aid those who find it difficult to maintain family worship. A sample will be sent free to any one interested. As Dr. Barton bears the expenses himself we suggest that the nominal amount of ten cents to cover cost and postage, might reasonably be sent. If there is an immediate demand for the booklet Dr. Barton will have it reprinted.

—"I never knew Brother McGarvey so lame in any effort as in his attack on your book, 'The Holy Spirit.' C."

The best of men sometimes get on the wrong track, and make a lame attack. The man whose specialty is to point out flaws in the literary products of others is liable occasionally to let drive at imaginary mistakes. It serves a double purpose, however, in giving the critic a congenial task, and in advertising the work he criticises. "We have had ten single orders for 'The Holy Spirit' today," said the book man, a few minutes ago, and it is yet early. "A hundred orders this week."

—On Friday evening, December 1, the Central Church of Christ, Des Moines, Ia., celebrated the twentieth anniversary of the pastorate of H. O. Breeden. The occasion is well worth a celebration, for this union during a score of years between Brother Breeden and his flock has been most fruitful in results of far-reaching importance. He has shown himself a preacher of wonderful resources and administrative ability during these years of fruitful service, and the church has shown its wisdom in retaining his services through all these years. These lengthening pastorates among us are the best evidences of the growing spiritual life, both in our ministers and churches, and we congratulate both the church and the preacher on the happy occasion of this twentieth anniversary of their union.

* *

SUFFERED 15 YEARS

From Itching and Painful Humor, Affecting Head and Body. Cured in a Week by Cuticura.

"For fifteen years I had eczema all over my head and body. Words cannot express how I suffered from the itching and pain. I had given up hope when a friend told me to get Cuticura. After bathing with Cuticura Soap and applying Cuticura Ointment for three days, my head was as clear as ever, and to my surprise and joy, one cake of soap and one box of ointment made a complete cure in one week." (Signed) H. B. Franklin, 717 Washington St., Allegheny, Pa.

A Fine Leather Teachers' Bible

WITH YOUR NAME IN GOLD ON THE OUTSIDE, SENT AT OUR EXPENSE FOR....................... $1.35

THINK IT OVER, SUNDAY SCHOOL WORKERS—a genuine Thos. Nelson Sons' Teachers' Bible, bound in Egyptian Seal, 6 7-8x4 5-8 inches in size, Minion type, 16mo., overlapping edges, round corners, red under gold edges, containing **Complete Teachers' Helps, illustrated by scores of photographic reproductions,** Bible Dictionary, Concordance, Subject Index, Pronouncing Dictionary of Scripture Names, Bible Atlas; in fact a **whole Teachers' Working Library in condensed form.** (See picture of the Bible above.)

This identical Bible **alone** is advertised in the publishers' catalogue at $1.40, and that does **not** include gold marking (15c) and mailing (16c), or total of $1.71.

Satisfaction is guaranteed or money refunded. Write the name to be printed as plainly as possible. Address all orders to

Presbyterian Board of Publication
1516 Locust Street St. Louis, Mo.
J. H. SPRINGER, Manager

—We regret that owing to a clerical error the name of President T. E. Cramblet, of Bethany College, was omitted in the report from the names of the members of the Centennial Committee.

—The following note comes to hand as we close this week's paper:

"Brother L. C. Wilson passed to his reward in heaven on November 29. Services were held at the church at Cheneyville, La., on December 1, by me. Sister Wilson started for Indiana the next day with the remains, where they will be laid to rest in Cambridge City. Brother Wilson died of heart trouble, expiring in a few minutes.

"L. A. BETCHER,
"Minister at Alexandria, La."

Brother Wilson was quite widely known as a contributor to our papers and as the author of a work on the history of infant baptism. Our sympathies are extended to his bereaved wife.

—Referring to the position which THE CHRISTIAN-EVANGELIST has antagonized concerning our praying for the Holy Spirit, one of our ministers writes: "I would feel very badly indeed to know that it represents any considerable number of our ministers." We can relieve our brother's mind on that subject by assuring him that, so far as we know, there are very few preachers among us who endorse President McGarvey's position. Not a day passes that we are not receiving words of commendation of the position advocated in the Editor's book on the Holy Spirit, and by THE CHRISTIAN-EVANGELIST. The investigation now going on is widespread. We hear of reviews of the book being written for ministerial alliances in very many of the states and in a large number of the cities. Investigation in the light of the New Testament is what is needed. If what Christ and the apostles say on this subject be accepted without evasion or reservation we have nothing more to ask.

—In another column we give some particulars about the movement that has been inaugurated for sending L. L. Carpenter to the Holy Land. We announced this project some months ago when it was first talked of. We are glad to see that under Brother Edgar F. Daugherty, the minister of our church at Wabash, Ind., where Brother Carpenter resides, definite action has been taken with regard to raising the necessary funds. Suggestions of this kind often end in talk. The matter has gone too far, and it would be unworthy a great brotherhood that this pleasure should not be accorded to one who has served our cause so long and so faithfully. The idea is to let Brother Carpenter and his wife start on February 8 from New York for a three months' trip, in company with B. B. Tyler, F. D. Power, and others. We suggest that, in addition to the personal offerings that may be contributed for this cause, a collection be taken in every church which Brother Carpenter has dedicated, and the proceeds sent at once to Brother Daugherty or Brother Newnan.

—Dr. B. B. Tyler, of the South Broadway Church, Denver, recently invited the men of the church to dine with him, and a hundred men sat down at the table. There were toasts to "Our Gymnasium," "Our Sunday School," "Our Young People," etc. It was at this meeting that the balance of the funds was raised for paying off the church debt. So successful was this meeting in every way that one enthusiastic brother proposed that they have "an annual dinner at least once a month"! Brother Tyler sails on his trip to the Orient on February 8. He earnestly solicits the company of other brethren besides those who have already agreed to accompany him. It would be a delight to make this trip in company with such men as B. B. Tyler, F. D. Power, Charles S. Medbury, Peter Ainslie, L. L. Carpenter, J. K. Hester, and others, and it will assist Brother Tyler, who, in consequence of the sacrifices he has made in behalf of the mortgage-burning at Denver, is entitled to this consideration, and to this rest. We only regret that circumstances make it impossible for us to accompany his party.

* *

Final Results of the Pittsburg Campaign.

Final telegraphic reports of the century simultaneous revival at Pittsburg indicate the following changes from the figures in another column: Allegheny, First, 294; Allegheny, Shady Avenue, 62; Bellevue, 51; Charleroi, 103; Ellwood City, 10; Homestead, 98; McKees Rocks, 104; Meadville, 37; New Castle, First, 159; New Castle, Central, 54; Erie, 25; Banksville, 26; Pittsburg, Fourth, 38; Bellevernon, 17; Scottdale, 6; Washington, First, 124; Wilkinsburg, 62; Beaver, 2.

* *

F. D. Power's Anniversary Book.

"Thoughts of Thirty Years," a handsome souvenir volume of short, bright, strong selections from his writings. Introduction by Francis E. Clark. Fine photogravure portrait and other illustrations. $1.00, postpaid. Christian Publishing Co., St. Louis.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Free for December.

THE CHRISTIAN-EVANGELIST is planning a vigorous canvass to increase its circulation during the coming year. With the view of introducing the paper to new readers we will send it FREE during the month of December to any one who will send us his name and address and request it. All papers so sent will be promptly discontinued at the end of December unless we receive orders for continuance. Any of our readers may send us a list of such names, but should notify the parties that the paper is sent on trial for December.

* *

A New Hospital.

Yielding to a general desire on the part of the Indiana churches for the location of one of its emprises within the borders of their own state, our National Benevolent Association has purchased the splendidly equipped hospital at Valparaiso, and will maintain it for the benefit of the indigent sick of our churches. It is improbable that there is a better hospital in the state. It is believed this ministry will not only greatly help deserving poor, but also popularize the cause of apostolic Christianity with the people and glorify the King.

Any one giving $1,000 to this work may have a room and bed named for him or her. Geo. L. Snively, of St. Louis, will answer all correspondence in reference to the matter. Help of any kind will be greatly appreciated.

* *

W. Daviess Pittman.

It is a pleasure to us to call the especial attention of our readers to the announcement of the W. Daviess Pittman Investment Co., which appears on the second page of the cover of this issue of THE CHRISTIAN-EVANGELIST. Brother Pittman needs no introduction to our St. Louis readers; he has been a resident of this city during his entire life, and since his youth has been, not a nominal, but an active and zealous member of the Christian Church. His unselfish work in behalf of the Second Christian Church is evidence of his earnestness. He has a national reputation also as Secretary of the Business Men's Association of the Christian Chruch. Brother Pittman has an unsullied reputation in the business world, and can safely be trusted to faithfully discharge any trust committed to him. His experience of twenty-five years has made him an expert in the investment of money in strictly legitimate and straightforward enterprises.

His advice concerning any intended investment would be honest, unbiased and valuable. When there are so many schemes of doubtful character being exploited, it is certainly the part of wisdom to secure the counsel and aid of such a man.

* *

"A Service of Sentiment."

There is taking form a movement to send to the Holy Land, L. L. Carpenter—"The Tall Sycamore of the Wabash," "Prince of Dedicators," and "Father to Bethany Assembly."

Considerable publicity has already attended the suggestion, but the facts and plan of procedure are now made public. The initiative was taken by twenty preachers at Bethany Park last August, who promised two hundred dollars in pledges of ten dollars each. Frequent inquiries as to who were the responsible persons have indicated a general and hearty approval of the idea.

It was remembered in time that while Brother Carpenter was roaming the land in service for the cause, his good wife "tarried with the stuff" at home, and so the need of her presence with him was acknowledged. A thousand dollars will meet the expenses of Brother and Sister Carpenter and it is confidently believed that his many friends will immediately consummate the plan whereby this dream of his long life is to be realized. It has been a luxury unto which he could not, in his past experience, attain because of his busy life and lack of means.

W. R. WARREN,

Secretary of the Pittsburg Campaign, who has just been chosen to be Secretary of the Centennial Fund.

If any of the matter-of-fact in disposition should be disposed to ask, "To what purpose is this waste?" when calls for missions and benevolences are so many, sufficient answer is to be found in recalling him who first asked the question, and the service that prompted it. No less than Mary's alabaster box of ointment for her Master will this service to the venerable dedicator be for him a service of sentiment from a brotherhood not without appreciation.

It is a service for his friends to consummate. Let no one think his contribution will not be needed. In whatsoever heart the impulse may rest to have a share in the fellowship of this beautiful, timely service, let the impulse arise to immediate action. It is to be made a Christmas greeting to him who has served the cause well. Today is the day to manifest your faith that such a service is not superfluous. Correspondence in regard to the plan has been mailed by its secretary, E. F. Daugherty, the pastor of the Wabash, Ind., church. Either he, or the treasurer of the fund, C. B. Newnan, 1126 Park avenue, Indianapolis, will faithfully receipt for every assistance to this "Christmas Greeting."

Brother Carpenter's friends are too numerous to be all reached by personal appeals in letters from the secretary, so this announcement is made in the religious press that "whosoever will" may manifest a financial, no less than a sentimental, approval of the plan.

* *

Changes.

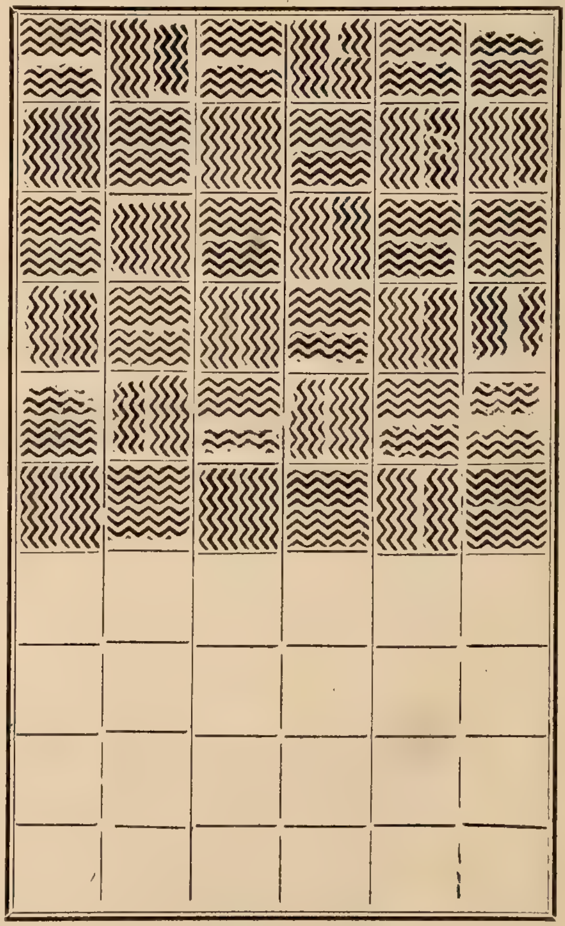
Colet, Prof. G. P.—Del Norte, Col., to 1316 Washtenaw avenue, Ann Arbor, Mich.
Hopper, R. A.—La Habra, to Santa Ana, California.
Gehres, A. Walter—Veedersburg, to Brook, Indiana.
Shoesmith, Wm.—Logan, to Estherville, Ia.
Zeran, John S.—Alexandria, La., to Farmington, Mo.

A National Enterprise.

After a personal examination, thoroughly believing in the strategic value of a strong church centrally located at Hot Springs, Ark.—a national sanitarium—we offer the use of our columns to present the claims of this work to the brotherhood. The brethren there have purchased a lot in a fine location for $5,000. Two-fifths of this has been provided for, leaving three-fifths to be provided for. The diagram explains the situation. There are fifty squares. Each one represents $100. The twenty white ones represent the part of the lot already paid for. The thirty dark squares represent the part to be provided for. The object is to chase the dark shadows from these thirty squares and make them white. Every $100 raised will whiten one square. Will you not help in this good work? We give below a few words from brethren who know the needs and urgency of the situation:

"Having made several visits to Hot Springs, I can speak from personal observation of its claims as a mission point. There is not a place in the United States that affords a better opportunity to preach the Gospel to every nationality than this famous health resort. The work at Hot Springs is worthy the aid of every Disciple of Christ. N. M. RAGLAND,
"Fayetteville, Ark."

"With this number, as you will see by the above statement, of THE CHRISTIAN-EVANGELIST, an effort is to be made to save our church lot, which is endangered by the great fire of last February. The necessity of this effort grows out of the importance of Hot Springs as a mission field and our great loss in the big fire. There were six hundred homes and one hundred hotels and business houses burned, with a property loss of $2,000,000. We purchased the lot two years ago, have paid $2,000 and still owe $3,000. Nineteen of our families and parts of families lost their homes and business in the fire, and for this reason can render but little aid in this hour which tries men's souls. We can not do what has often been suggested to us—that is, sell the present location and buy a cheaper one. We tried to do this immediately after the fire, but were unable to find a site that



Individual Communion Service
Made of several materials and in many designs including self-collecting tray
Send for full particulars and catalogue No. 27 Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

would do at all. There now remains but one of two things for us to do—either pay for the one we have, or turn it back to the parties from whom we purchased it, and abandon Hot Springs as a mission field. I am sure that it is the wish of all that we do not give up the fight, but that we hold the fort, despite fire and water; if so, send us reinforcements, brethren, at once. It would be a shame to abandon a field like this for the need of $3,000. Who would care for our sick and needy? Who would preach the simple Gospel to the 125,000 visitors who frequent this great health resort each year? Who would work for our boys, who come here to the number of 23,000 yearly? Abandon the field because the home church has had a fire? God forbid! There are thousands of brethren, any one of whom could give this amount and be richer in faith for the gift. Let us make short work of raising this money. We can do it. Let 600 brethren send us $5 this week, and the work is done; or, 300 $10 each, and the cause is saved. Send all contributions to

"T. N. Kincaid,

"*132 East Garland avenue, Hot Springs, Ark.*"

❖ ❖

A Bible for Christmas.

Our readers will be pleased to notice on the last page of this issue the announcement of the "Economy Bible Club," whereby arrangements have been made to give The Christian-Evangelist subscribers the privilege of participating in the purchase of their limited number of $4 Bibles at $1.50 each, postage or express charges paid. The Bible offered is the famous "International" Self-Pronouncing Teachers' Edition, a copy of which should be in every home, and for those who have not already selected their Christmas presents, this is an opportunity of which they will be glad to learn.

Send your order direct to Economy Bible Club, 275 to 295 Water Street, New York, N. Y.

A Western Declaration of Independence.

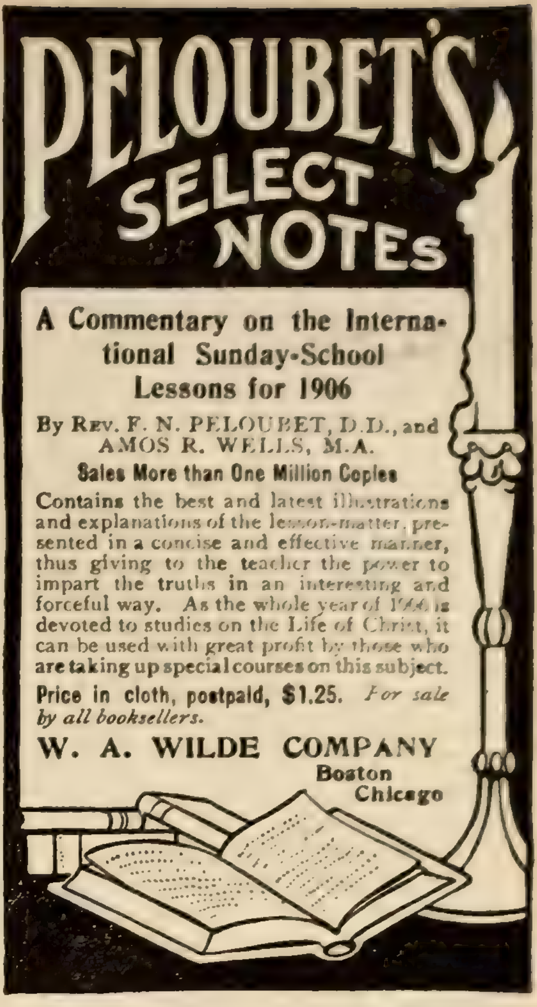
(*Continued from page 1584.*)

in the religious life of the East. Distinctly American, in its origin, it partakes of the plainness of the "plain people," as Lincoln called them; universal in its scope, it has dug down under the frippery and rubbish of ecclesiastical courts and councils, past confessions, hoary with age, down to the bed-rock of a human faith in a divine revelation, and there it stands with its face to the future. Another forward step has been taken toward that golden age when the invocation of the Lord's prayer will be an abiding reality and not a hollow mockery, as it has been throughout so many of the centuries that are gone. What the American revolution did to emphasize the fundamental truth of the democracy that all men are equal before the law, this movement is doing to make all men equal in the church; when its mission has been accomplished the religion of the future will be, not a chain to bind man to the skeleton of dead forms, but a silken cord to draw him closer to his Maker.

The large and enthusiastic body of people who claim to be "Christians only," represent only a small part of the good that has come out of the movement into a larger religious life and liberty; many who do not see their way clear to join the "Disciples" contend for the same freedom of thought in their respective communions; others in the various young people's organizations are working toward the same end, the democracy of believers.

The day is surely coming when many a tradition fondly cherished from the days gone by because of its association with some hero of a sect, many a shibboleth of party manufacture that has kept apart earnest, God-fearing men, will be dumped along with caste, aristocracy, and the divine right of kings, into the rubbish heap where lie alike the crutches and the handcuffs of the past. In those days a more mature generation will assign to its proper place alongside of Wittenberg and its immortal theses and Geneva with its incomparable institutes, the little log church of Cane Ridge, Kentucky, and its far-reaching declaration of independence.

❖ ❖


PELOUBET'S SELECT NOTES

A Commentary on the International Sunday-School Lessons for 1906

By Rev. F. N. Peloubet, D.D., and AMOS R. WELLS, M.A.

Sales More than One Million Copies

Contains the best and latest illustrations and explanations of the lesson-matter, presented in a concise and effective manner, thus giving to the teacher the power to impart the truths in an interesting and forceful way. As the whole year of 1906 is devoted to studies on the Life of Christ, it can be used with great profit by those who are taking up special courses on this subject.

Price in cloth, postpaid, $1.25. *For sale by all booksellers.*

W. A. WILDE COMPANY
Boston
Chicago

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

Planning Great Things in Evangelism

By W. J. Wright

"Expect great things of God; attempt great things for God."

These were the two ideas developed by William Carey in the sermon which may be said to mark the beginning of the era of modern missions. They are the fundamental propositions in every advance movement of the kingdom of God. To expect great things of him reveals the child's trust in the loving Father; to attempt them for him reveals the abiding conviction of the co-laborer and partner of God who has laid to heart the promises regarding the absolute certainty of the ultimate success of the kindgom: "My word shall not return unto me void"; "Greater works than these shall ye do."

But expectancy should be unlocked only by the key of attempt. Let no man hope for more than he is willing to try; for to reap not only what we have sown, but also in proportion as we have sown, was taught men both by nature and reason long ere it was written in the Book.

Our brethren in western Pennsylvania have rightly combined hope and help, expectancy and enterprise; they planned great things in evangelism; they worked their plans; they waited on God. Belief plowed and scattered. Trust confidently awaited the harvest. Men of faith planned, prayed and wrought while ever looking to God for increase.

The plan was a great one: Meetings to begin simultaneously in all our churches in western Pennsylvania where a preacher was regularly employed; meetings to be held in the best theater of Pittsburg on Sunday afternoons, and great overflow meetings arranged for; noon meetings daily in one of the greatest auditoriums of the city; singers of national renown secured to sing the Gospel; evangelists and preachers, the peer of any in the land, provided for the various congregations; a down town office established and maintained with all modern equipment for the dispatch of business; advertising generously done, so that a single insertion cost a hundred or more dollars; daily reports expected at headquarters from each meeting, and daily reports sent from headquarters to each meeting, so that the inspiration of the whole movement should, as far as possible, be brought to every person in the campaign.

W. J. WRIGHT,
Superintendent of Evangelism, who is planning great things in aggressive Christian work.

Without doubt they planned great things in evangelism, for there was scarce a thing which would have added to the effectiveness of the organization which had not been anticipated and provided.

Here are some of the fruits:

1. More churches engaged in the campaign than at any time in our history. Indeed, I know of no such evangelistic movement in the ranks of any religious people.

2. The preparation was the most complete known to me, it having commenced nearly fifteen months before the meeting and continued without intermission.

3. A larger number of able preachers and evangelists were secured than ever came together in one of our meetings. One of the Pittsburg committee said that in his opinion no finer or abler body of evangelists had ever been brought together for a single enterprise since the days of the apostles.

4. The general plan of campaign was the most comprehensive, and the details the most fully wrought out of any campaign within my knowledge.

5. The results in additions to the churches are the largest within my knowledge in any religious body.

6. The results in the way of addressing great multitudes of people who were pre-

viously unfamiliar with our plea: in gaining the attention of the press, which fully set forth the restoration movement in which we are engaged; in having the throngs read our tracts, papers and books; in impressing a great community with the simplicity and strength of our position; in revealing to our brethren at once their weakness and strength in the region; in proving the power of simultaneous, harmonious, united action in evangelism; in discovering unidentified brethren and bringing them into membership in the churches; in making a host of friends both within the denominations and the world; in pointing out where and how we may organize other congregations at various points in the district; in making our presence and power known both to the denominations and the world; in the countless things which edify the saints and make the whole church thank God and take courage, and especially in making our brethren throughout the land undertake simultaneous campaigns for soul winning, and in large districts, as well as towns and cities, move in a body upon the works of Satan, this, our greatest evangelistic campaign, is a model and gladdens our hearts and gives promise of greater things in evangelism.

AN ESTIMATE OF THE REVIVAL

By Wallace Tharp

A calm and competent survey of the seeable and touchable results of the Pittsburg simultaneous revival is surpassingly inspiring.

To attempt to "cast up" these results and to express them in corresponding terms or in art form would be well-nigh impossible.

All the local actuaries of the enterprise are pleased, even delighted; and every one of the visiting evangelists has expressed himself as not only delighted but amazed at the magnitude of the plans and the boldness and confidence of the ones who projected them. The whole enterprise has been preeminently successful, and has marked a new and brighter epoch in the matter of city evangelization.

It has been an articulable exhibit and demonstration of what may be accomplished if men are willing to spend and be spent for the cause of the Master. It has made manifest that the day of attempting small things is forever past; for, even though we contemplated what seemed the very largest things we could have reasonably hoped for, if there is one regret it is that we did not plan even larger than we did. It has further demonstrated that solidarity, oneness and union of plan and movement are absolutely necessary to success.

The richest and fullest note in all this anthem of work has been that not one of those engaged in the forty meetings felt that it was a separate meeting, but that it was only a part of one great, united revival. No rivalry, no odious comparison, no discordant tones; but one continuous and joyous "provoking of one another to good works," and a daily coming together in union mass meetings to report successes and to shake hands and rejoice, and to enter into a season of holy worship together that we might be stronger for the work each day in the separate fields.

It has likewise clearly shown the power of wise and full advertising. To attempt to reach a great city by the magic of oratory, bewitching of song or the power that may lie in the sublime and holy truth of a plea, without keeping that oratory, song and truth constantly before the eye of the city through the daily papers and by diplomatic, exhibit advertising, is doomed to failure. The daily papers of a city can make or break any endeavor. When your city attempts a campaign, and you are morally bound to do it, brother mine of the great city, let your best gifts be laid under tribute in the matter of daily and attractive advertising both in and without the daily papers. You must not fail here.

Our very calm and deliberate judgment is that more has been accomplished in the matter of giving general publicity to the especial movement that we feel is ours than could have been done in twenty years of the usual endeavor. What we stand for has been published in such terms and in such style that peoples who would not have noticed separate and single meetings have stopped and studied the people and plea that could do such things as we have done in the united revival.

It was tremendously fortunate that our campaign was on right at the time of the sittings of the convention in New York on the federation of churches. The city papers made much of that meeting, and the note of union that had been ringing in our song, preaching, praying and printing chimed in so consonantly with the purpose and spirit of that meeting in New York that it got for us an attention and hearing that was even rather out of the ordinary. And we made much of it, too.

We do not feel that the 1,800 additions to the churches during the revival is the measure of results. While this is fair, even great, we are quite sure that other results are even greater.

We feel that we have touched some virgin territory so far as our work is concerned. To those outside of western Pennsylvania it would be hard to represent fully this situation. This is one of the most self-satisfied parts of God's earth. For centuries it has rested under the doctrine that the greater part of it is "God's elect," in the Calvinistic sense, and every phase of Presbyterianism is handsomely entrenched here, and is carrying on its work in the most delightfully self-satisfied way, never dreaming but that Jesus has "paid it all" for them and that they now owe nothing. And they have been fully persuaded of their "election." And, friends, it did look like they were elected, too; for they had glorious church houses, were wealthy and refined and cultured—indeed they had nearly all the points of what really an "elected" people should have. Now it is no small matter to get a hearing among "the elect" except you come with the doctrine of election. But it is a fact that even they have been led to consider the sanity, simplicity and catholicity of the plea we made.

Our own churches have caught glimpses of larger victories and larger things and are inspired to larger hope and larger endeavor. Indeed, the countenance of Christ's bride here is simply radiant, while her whole being is redolent of health and hope.

We esteem the investment of time, money, brain, sacrifice and labor the very best investment we have ever made.

"Go thou and do likewise."

Allegheny, Pa.

* * *

Good News for the Deaf.

Mr. Geo. P. Way, the inventor of the Way Ear Drum, is himself a living witness to the efficacy of his marvelous invention. Mr. Way, who is a local preacher in the M. E. Church, and who formerly had charge of the mammoth electrical plant of the Detroit Y. M. C. A., was deaf for 25 years; in fact, before he perfected his discovery, he was known as the deaf Engineer of Detroit.

Mr. Way's affliction was so distressing that he was practically debarred from enjoying the conversation and society of his friends. To-day with one of his drums in each ear Mr. Way can hear clearly the lowest tones used in ordinary conversation.

Mr. Way's efforts in his own behalf met with such a remarkable success that prominent Detroit business men have given him financial aid to place the Way Ear Drum before the public. Any one suffering from deafness should write personally to Mr. Geo. P. Way, 1217 Majestic Bldg., Detroit, Mich.

He will frankly tell them whether they can be benefited by his ear drums or not.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley 106 N. Pryor Street, Atlanta, Ga.

CHEAP CHRISTMAS READING FOR GIFT PURPOSES

The Franklin Series of Biography

In Handsome Uniform Cloth Binding

A series of 36 titles of Biography and History telling the lives of the most celebrated persons known in all ages. Printed on extra paper from large new type and bound in substantial cloth binding, gilt tops with illustrations.

Biography is the most universally pleasant, the most universally profitable of all Reading. Biography is the only true history.—CARLYLE.

— HERE THEY ARE —

Splendid Books at the Very Low Price

—OF—

ONE DOLLAR, Postpaid

Arnold, Benedict, Life of.
Boone, Daniel, Life of.
Cæsar, Julius, Life of.
Carson, Kit, Life of.
Crockett, David, Life of.
Cromwell, Oliver, Life of.
Franklin, Benjamin, Life of.
Garibaldi, General, Life of.
Grant, Ulysses S., Life of.
Hale, Nathan, the Martyr Spy.
Henry, Patrick, Life of.
Hannibal, the Carthaginian, Life of.
Jefferson, Thomas, Life of.
Joan of Arc, Life of.
Jones, John Paul, Life of.
Josephine, Empress of France, Life of.
Lafayette, Marquis de, Life of.
Lincoln, Abraham, Life of.
Mahomet, Life of.
Mary, Queen of Scots, Life of.
Napoleon Bonaparte, Life of.
Nelson, Admiral Horatio, Life of.
Peter the Great, Life of.
Philip II. of Spain, Life of.
Putnam, General Israel, Life of
Richelieu, Cardinal, Life of.
Smith, Captain John, Life of.
Stanley, Henry M., Life of.
Washington, George, Life of.
Wolsey, Cardinal, Life of.

Handsomely bound in ornamental cloth. 400 to 500 pages. Name stamped in gold on outside free if ordered before December 15.

CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

THE ANNALS OF THE CAMPAIGN By Walter S. Rounds

The campaign opened October 29. Two or three churches began their meetings before this date and several entered later. All together forty-one churches were engaged in the work. A mere statement of this fact is sufficient to show the spirit of unity among the churches.

On the afternoon of this day the first central meeting was held in the Nixon theatre, with John E. Pounds as preacher. This theatre is the finest in Pittsburg and cost the committee one hundred dollars a Sunday. Any fears that some might have had as to the success of the central meetings were dissipated when the theatre, seating twenty-six hundred, was filled and closed ten minutes before three o'clock and the old Third Presbyterian Church, seating fifteen hundred, was comfortably filled by the time set for the opening of the services. Allen Wilson addressed the overflow meeting.

For the four following Sundays two afternoon meetings were held, with great audiences and unabated interest. On November 5 H. L. Willett delivered a masterful address in the theatre and W. T. Brooks addressed the audience in the church. On November 12 Z. T. Sweeney and Geo. B. Ranshaw spoke at the theatre and church respectively, while on November 19 John G. Slayter, of the East End Church, and Chas. Reign Scoville performed the same office.

On November 26, in addition to addresses by J. H. Garrison and A. McLean, a union communion service was held in the theatre and the church. The service was carefully planned and was carried through in an orderly and reverent manner. It was a time of exaltation when every heart was lifted to God in thankful praise for his rich benefits.

Noon services were held daily in the old Third Presbyterian Church on Sixth avenue, from 12:10 to 12:55. These continued every weekday except Saturday for four weeks. For three weeks the sermons were preached by visiting evangelists and it is safe to say that not once was a discordant note sounded. During the last week Dr. John Weidley, of the Lutheran church, Dr. J. T. McCrary, of the United Presbyterian church, Dr. W. H. W. Rees, of the Methodist church, J. H. Garrison and A. McLean made the addresses. The interest in these meetings was sustained remarkably well and their influence was incalculable. The sermons were both devotional and evangelistic. These noon services not only impressed Pittsburg, but furnished the largest opportunity for most delightful fellowship between the evangelists and pastors of the churches.

It may be well here to call attention to one most admirable feature of the campaign. The Netz sisters, of Toledo, a quartet of sweet singers of rare power were engaged for the entire campaign. At every down-town service their voices were heard singing the praises of our Lord, and each day seemed only to increase their effectiveness and power. On November 5, Mrs. Princess Long, of Paris, Ky., arrived, and lent the charm of her voice to the services until November 15, when she was compelled to leave. In addition to the down-town meetings the Netz sisters and Mrs. Long sang at the service of some church every night and Sunday so long as they were here. Their usefulness in the campaign is unquestioned.

The results in the local churches differed widely according to circumstances, as necessarily they must. The "mother" church in Allegheny, where Wallace Tharp is pastor and Charles Reign Scoville was the evangelist, was fortunate in having the largest numerical increase, 246 being the last report, though their meeting is not yet ended.

Shady Avenue, Allegheny—Grant E. Pike pastor and G. W. Thompson evangelist—closed with sixty accessions. The church was greatly strengthened in its work.

At Observatory Hill, where John A. Joyce ministers and Cecil Armstrong was evangelist, there were nineteen additions, which means much to that work.

At Bellevue the people commonly declare that the meeting just closed was the best one the church has ever enjoyed. There were forty-five additions. A. W. Place is minister and E. D. Jones, of Cleveland, was the evangelist.

Braddock—O. H. Philips pastor and G. W. Moore evangelist—closed a good meeting with twelve additions.

Beaver Falls—Z. E. Bates pastor and W. H. Williams evangelist closed its meeting with twenty additions, but the good results are seen in a continuance of additions since the meeting closed.

California closed its meeting with F. A. Bright before the regular campaign opened. There were nine additions. H. L. Atkinson is pastor.

At Charleroi, where H. G. Connelly ministers and Clarence D. Mitchell was the evangelist, there have been ninety additions, with the end not yet.

Carnegie—W. T. Barnes pastor and E. J. Meachem evangelist—reports twenty-five accessions and a splendid meeting.

Crafton was the only church in the district that held its meeting in a hall. There were four additions, and steps have been taken to build immediately. Geo. B. Ranshaw held a splendid meeting. Walter S. Rounds is minister.

Connellsville enjoyed one of the large meetings of the campaign, there being ninety-six confessions, twenty-six by statement and nine by letter, making a total of 131. C. M. Watson is the pastor and W. J. Lockhart was the evangelist, with J. D. Garmong as singer.

Brother Sawtell held his own meeting at Duquesne with the help of C. B. Dabney. Under discouraging circumstances there were fifteen accessions.

At Erie J. H. Hughes is assisting F. A. Bright. Twenty-five additions are reported, with the meeting not yet closed.

F. F. Schultz held his own meeting at Ellwood City, with seven additions. Brother Schultz had a large ingathering here less than a year ago.

Greensburg entered the campaign with the regular minister, Norman W. Philips, doing the preaching. Local conditions have interfered with its success.

The First church, Pittsburg, was unfortunate in the illness and absence of their pastor, H. H. Clark, during the first part of the meeting. But sixty-five additions indicate the splendid results. W. J. Wright was the evangelist and J. E. Sturgis the singer.

E. Lee Perry assisted J. F. Futcher at the Fourth church and there were thirty-eight additions.

At Central, there were ninety additions. C. L. Thurgood was assisted by the Brooks Brothers.

John G. Slayter held his own meeting at the East End Church. There were fifteen additions in this important field in three weeks.

At Knoxville where additions to the church are constant, there was an increase of fifty-five. R. H. Fife assisted F. M. Gordon, the pastor.

E. D. Salkeld, assisted by W. F. Shearer, evangelist, led the Homestead Church on to a great victory. They reported ninety-seven additions.

The Second Church at Johnstown—Herbert Steed pastor—began their meeting last Sunday.

McKees Rocks passed the hundred mark. S. E. Brewster, the faithful pastor, was assisted by J. O. Shelburne. The total number of accessions was 102.

McKeesport has been without a pastor for some time, but nevertheless enjoyed a helpful meeting. H. H. Tilock did the preaching.

Meadville, one of the youngest churches in the state, reports thirty-six additions. H. F. McLane assisted the pastor, W. D. Trumbull.

At the First Church in New Castle Crayton Brooks and De Loss Smith assisted W. L. Fisher and 145 additions are reported at the Central church. W. H. Pinkerton and C. H. Altheide assisted F. M. Biddle. The meeting closed with fifty-one additions.

Belmar opened their meeting in their new church which is not yet completed. Under heavy odds there were eighty additions, which more than doubles the membership of the church. Allen Wilson was the evangelist and W. F. Lintt the singer. E. E. Manley is pastor.

Vernon Stauffer was the evangelist and Miss Ida Mae Hanna the singer at Herron Hills, where J. D. Dabney is pastor. There were seventeen additions.

F. A. Bright held the meeting at Squirrel Hill. There were thirty-four additions. G. W. Watson is pastor.

M. C. Frick reports four additions at Scottdale, where he held his own meeting.

E. B. Barnes assisted G. W. Knapper at Somerset. There were thirty additions, which surpassed the expectations of the most hopeful, and a new building is proposed as a result.

Twenty additions are reported at Turtle Creek. At this point the pastor, G. E. Jones, was assisted by E. P. Wise.

W. H. Patterson held his own meeting at Taylorstown with a few days' help from C. W. Yocum, and reports six additions.

With two meetings going on in Washington the whole town was stirred. At the First Church, where E. A. Cole ministers, O. P. Spiegel led the forces. There have been already 112 additions and the meeting continues. The Second Church, O. W. Riley pastor and G. A. Reynolds evangelist, closed with fourteen additions.

Wilkinsburg enjoyed a splendid meeting, with John E. Pounds as evangelist and W. A. Davis, singer. There were sixty additions. L. N. D. Wells is the pastor of this church.

Point Marion—W. B. Reed, pastor, and Campbell Jobes, evangelist—closed without additions.

It is too early to write a comprehensive history of the campaign, but some of the material results have been indicated in this article. The central committee made all arrangements carefully and their faith and wisdom have been more than justified. The churches entered into the work cheerfully and heartily and their gain is inestimable. The hidden results God knows.

Crafton, Pa.

Oils Cure Cancer - Statement of W. H. Gaines, Sec'y. Sullivan County S. S. Association.

Bloomingdale, Tenn., May 9, 1905.
Dr. D. M. Bye Co., Indianapolis, Ind.

Dear Sirs and Brothers.—I recommended Mr. Geo. W. Lindamood to you last fall. He told me he sent for your treatment, and the ugly looking growth on his face was taken away without pain. Before that I sent for treatment for Mr. Ford, and his lip gives him no more trouble. I shall recommend all sufferers with tumors or cancerous sores to send for your treatment. It is by this means I could expect treatment from you if cancer should come to afflict me, as I am poor and have a large young family. With many good wishes, I am, Yours truly,

W. H. H. GAINES.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

The Campaign in Greater Kansas City By Frank L. Bowen

Most of the churches in Greater Kansas City united in the evangelistic campaign, which has recently closed with good results. While in several ways the general committee guided the work, it was largely managed by each church, as to expenses and methods of procedure. All the meetings were well advertised in the street cars and newspapers, and in addition each church used thousands of cards, circulars and tracts as the meeting continued. It pays to advertise the gospel meetings as well as "Gold Dust Twins" or "Cream of Wheat."

There was a union service every Monday morning from 10 to 12 at the First Church. At this meeting reports were given from each pastor and evangelist, and a devotional hour as well. No blue Mondays after waiting before God in such inspiring service'

Following one of these services the pastors and wives, with the evangelists and singers, and all the resident Kansas City preachers were dined as guests of Brother and Sister Richardson. It was a happy occasion and one not soon to be forgotten.

The following evangelists and pastor-evangelists assisted during the campaign: C. R. Scoville, L. L. Carpenter, A. N. Lindsay, Geo. L. Peters, H. G. Bennett, Hugh McLellan, with L. G. Sprague, Roy O. Youtz and DeLoss Smith as leaders in song.

There were over 700 souls added during the revival, most of whom have already been reported definitely by the several pastors.

The Combs-Scoville-Smith meeting was first in order of time and also in the number added—over 300 with some later by Brother Combs. The interest has never waned. This is a great church from which we all expect great things.

The Richardson-McLellan-Sprague meeting has seldom, if ever, been equaled. This is the mother church, the down-town church, the church that should stand as long as Kansas City stands. There were 71 additions. The children of this church—viz., the many churches throughout the city—should rise up and call her blessed, by endorsing the work so that as the old guard moves out we may carry on the Gospel in the dark and busy part of our city.

Morgan and Lindsay co-operated at South Prospect and 35 were added; the time was too short for a great ingathering.

The meeting at Sheffield, by Arthur Stout, with H. G. Bennett as evangelist, was a splendid success, with 60 added, and this could have been greatly increased, if it could have been continued. It was, however, a signal victory and a great help to the church and community.

H. M. Barnett held his own meeting at Forrest Avenue with 21 accessions. He is a new man here, but we will hear from him.

Geo. L. Peters assisted Frank L. Bowen at the Jackson Avenue Church, with 28 added, when Brother Bowen was called to Illinois and the meeting closed permaturely. Brother Peters is a clean, true man and gave us a Christlike message. We shall reap from his sowing in the weeks before us.

B. L. Wray held his own meeting at Budd Park. There were 31 added, and the work greatly strengthened. He is another new man in a growing part of our city. We expect Wray to do things.

L. P. Kopp, at Ivanhoe Park, did the preaching, with Roy O. Youtz as leader of song. This is the only meeting still going on, in the fifth week; 46 to date. This is another one of our city mission churches.

L. S. Cupp, the third new man in our city, is at Hyde Park. He did the preaching and held a good short meeting with 27 additions. He is getting things in hand and will do effective work.

O. N. Roth was his own evangelist at Argentine on the Kansas side. This is a very hard field and success can not be measured by additions, as we so often do. There were several added.

W. O. Thomas, of the West Side Church, held his own meeting without outside assistance, and, though a short one, about 20 were added.

T. P. Haley, at South Side, began late on account of delay in the new building, and after beginning was compelled to close, not being able to continue.

Brother Scott, colored, closed a short meeting with five added.

L. L. Carpenter is with C. P. Smith at North Side, Kansas City, Kan. I am not able to report. Their meeting began with bright prospects.

We expect greater things this winter in all our fields and larger city mission work.

Next year's campaign must be greater than this one. We must have longer time and harder work, if possible. We are a tower of strength in this city and we should tell mightily for righteousness. We are one for Christ. We are united. We love each other. Christian fellowship prevails and souls are finding Christ in great joy and peace.

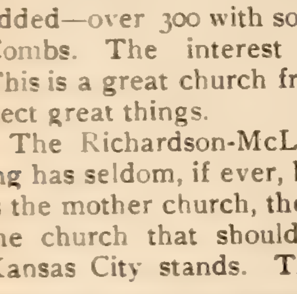
FRANK L. BOWEN, Sec.

$4 a Day Sure Learn the art of selling and get rich. We furnish work in your locality and teach you free. One agent earned over $3600 in 18 months; another, $53.50 in 10 days; another [illegible] in 97 days; another, $600 in 2 months. Many earn over $150 per month Evenings and spare time will do for a start. HOLZAPFEL, Main St., Cleona, Pa.

Bright Ideas for Entertaining

By MRS. HERBERT B. LINSCOTT.

16mo, neatly and substantially bound with decorative cover. Price, 50 cents.



Contains about two hundred forms of amusements or entertainment for social gatherings of all kinds: large or small parties, clubs. sociables, church entertainments, etc.; with special suggestions for birthdays, wedding anniversaries, Hallowe'en, All Fools Day, Christmas Day, New Year's Eve, Washington's Birthday, Fourth of July, Easter, and all conceivable occasions.

CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

"It is the best collection of the kind I have ever seen." —*John Wanamaker.*

THOUGHTS OF THIRTY YEARS

A Book of Selections from the writings of

FREDERICK D. POWER

A Handsome Souvenir, issued by the Christian Endeavor Society of the Vermont Avenue Christian Church, Washington, D. C., in celebration of his Thirtieth Anniversary as Pastor.

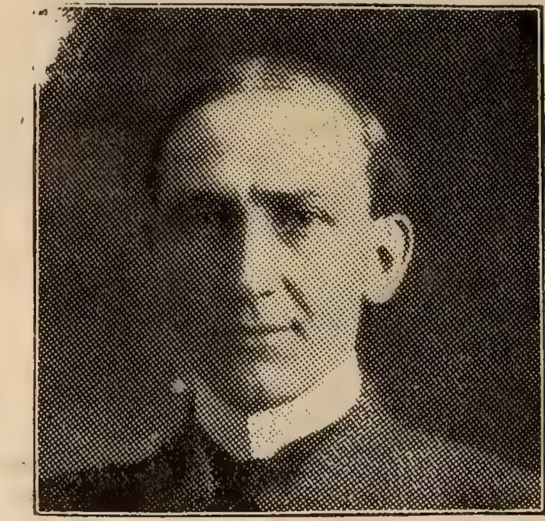
INTRODUCTION BY

FRANCIS E. CLARK

Five Illustrations. Photogravure Portrait with autograph. 200 pages. Price, $1, postpaid.
Christian Publishing Co., St. Louis, Mo.

Free Catarrh Cure

No More Bad Breath



C. E. GAUSS,
Discoverer of this Grand Cure.

Catarrh is not only dangerous in this way, but it causes bad breath, ulcerations, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and reaches to general debility, idiocy and insanity. It needs attention at once. Cure it with Gauss' Catarrh Cure. It is a quick, radical, permanent cure, because it rids the system of the poison germs that cause catarrh.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gauss' Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail free of all cost. Send us your name and address to-day and the treatment will be sent you by return mail. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, 4671 Main St., Marshall, Mich. Fill out coupon below.

FREE

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to
C. E. GAUSS, 4671 Main Street,
Marshall, Mich.

....
....
....

BEST HYMNS. NO. 3

Month's trial free. Returnable at our expense.

180 songs. Manilla cover, 10c. Limp cloth, 15c. Full cloth 20c. EVANGELICAL PUB. CO, 20 Lakeside Bldg., Chicago

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

NEWS FROM MANY FIELDS

The Alabama Convention.

The twentieth annual convention of the Disciples of Christ in Alabama met at Athens, Nov. 16-19, and was the most interesting and enthusiastic in the history of our state work.

Sister Harrison, of Lexington, Ky., represented and organized a state C. W. B. M. Benj. L. Smith spoke for home and state missions, the pledges amounting to over $2,000 for the coming year, the largest in our history. There were nearly 500 additions to the congregations during the past year through the efforts of our state work. The cause is moving forward rapidly on a substantial basis. The new $20,000 church in Mobile is just completed. A new $20,000 church in Selma will be finished by Feb. 1. A new $7,000 church at Jasper is in course of construction. and at Talladega, West Point, Braggs' Store and one or two other points, the work of building has been so well inaugurated that success is assured.

S. P. Spiegel was re-elected state evangelist, and several local evangelists were supplemented, a large scope of new territory being taken into the work.

There were about one hundred and fifty present. Elegant homes were provided by the brethren at Athens and their neighbors, and we all greatly enjoyed the meeting.

Mobile will be the next place of meeting, and five hundred representative Christians from all parts of the state have been asked for; homes will be provided for all. The executive committee was re-elected, and all things were done decently and in order.

J. W. Henry.

The best convention in the history of the Alabama Christian missionary work has just closed its session in Athens. The program was one that directed the discussion along lines of business, and resulted in a ommittee being appointed to secure funds to establish a Christian college.

The collection taken showed an increase of about twelve per cent over last year's collection, and more than three hundred per cent over what it was five years ago. There never was such a demand for preachers as at present; new fields or places are being opened up in all parts of the state. Birmingham has decided to secure an evangelist for Jefferson county. Write A. R. Moore, Birmingham, for information. A man is wanted in the Jasper field, write L. O. Herrold, Jasper, Ala.; the Hartsell field, write A. A. Oden for information. A number of other places are needing preachers but can only pay, at present, from four to six hundred dollars, and if any preacher wishing to move to Alabama will write me, enclosing stamp for reply, and proper recommendations, I will take pleasure in putting them in correspondence with places needing preaching.

Alabama, from an industrial and agricultural standpoint, is making great strides to the front, and the need is money and men to carry forward the Lord's work. For every $150 placed in the hands of our executive committee, we can easily put a man to work for all his time, the local field furnishing the other needed support. Send all offerings to E. E. Linthicum, treasurer, Birmingham, Ala.

E. C. Anderson.

Anniston, Ala.

❁ ❁

Kansas.

Western Kansas is filling up rapidly with a good class of people. Land is advancing in value every day.——J. H. Stark, of Glenwood, Iowa, broke into our state and held a splendid little meeting at Parker, which resulted in 13 accessions under trying circumstances.——Joseph Lowe held a short meeting at Crestline recently and reorganized the church, putting everything in fine shape for aggressive work. He is now at Tonganoxie, where there are but few members with a church debt. They need help.——H. H. Shick has just closed a good meeting at Sedgwick, where he had three additions, and succeeded in uniting the church and starting it to work. Brother Shick expects to locate at Sedgwick for full time.——C. E. Pomeroy has come back to his old love, Kansas, and located at Arcadia; he will preach there and at Corinth. We welcome Brother Pomeroy and bid him Godspeed. He stands foursquare on state missions.——Plainville has called N. Ferd Engle for a three months' trial. Their new house, rapidly nearing completion, will be one of the best in that section of the state.——Lee H. Barnum has resigned at Caldwell, and will take charge at Great Bend the first of the year. He has done a good work at Caldwell.——We are pained to have to chronicle the death of Sister Cummings, wife of F. M. Cummings, the pastor at Sedan. Our sympathies are with Brother Cummings and his children.——I am to speak the words which will unite in the bonds of wedded bliss Percy R. Atkins and Miss Alma Newell. Brother Atkins is the minister at Reserve, and Sister Newell is the secretary of the State C. E. Union.——John P. Jessie is assisting C. F. Bradford in a meeting at Eureka. Crowded houses and 13 added at the beginning of the second week. Brother Bradford, who is the "biggest" preacher in the state, has made a splendid record at Eureka. He is also president of the fourth district.——C. A. Finch, of this city, has just closed a short meeting (12 sermons) at Wanamaker school house, a few miles west of the city, which resulted in 35 additions, mostly by confession and baptism. This is Brother Finch's missionary meeting. A church house will be built at Wanamaker.——The returns from Kansas day are more encouraging than when I last reported. However, only 65 churches have remitted to date, November 27. We have received word from a number that the offering had been taken and would be sent by the close of this month. Many of the stronger churches have not remitted, waiting to make the apportionment in full, we hope.

Topeka. W. S. Lowe.

❁ ❁

Louisiana.

B. B. Sanders recently closed a good meeting at Lake Charles where Roy Linton Porter ministers. There were eight additions in all, three of whom were baptisms; all men.——E. Linwood Crystal, of Baton Rouge, recently started a meeting with home forces, but had to close on account of being taken suddenly ill, after two had been added.——On Nov. 20, Benj. L. Smith, assisted by the local ministry and the writer, ordained to the ministry O. E. Hawkins, of Soniat Avenue Church, New Orleans. Brother Hawkins has been preaching for the Soniat Avenue Church during Brother Ely's summer vacation, and the Soniat Avenue brethren say nothing but nice things about him.——My wife and I are just starting a meeting at Crowley, a city of about 8,000 people, where we have a good house and a few good people; however, the house has been closed all summer. While we are not calculating on having any additions to speak of, at the same time we trust that we shall be able to strengthen the organization, unify the church and get them to call a

(*Continued on page 1601.*)

A Noted Minister and Doctor of Atlanta, Ga , Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is $1.00 for a box containing one month's treatment.

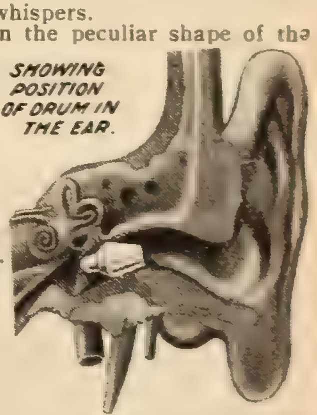
The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

How the Deaf Are Made to Hear

If you suffer from defective hearing write to George P. Way, of Detroit, who for 25 years was so deaf that he was practically cut off from all social intercourse with his fellow men. After years of experimenting in order to relieve his own case, Mr. Way discovered the principle of THE WAY EAR DRUMS.

Today with a pair of these drums in his ears Mr. Way can hear even low whispers.


SHOWING POSITION OF DRUM IN THE EAR.

Note in the illustration the peculiar shape of the drum. Unless an artificial drum has these exact curves the sound waves are not caught as they should be. Note again how the drum is narrowed down to a small tube just where it strikes the natural ear drum. This intensifies the sound waves, carries these vibrations right to the natural drum and makes hearing possible even for those who have almost entirely lost all sense of sound.

Write a frank statement of how you became deaf, how long your hearing has been defective and how much trouble you have with your ears. Mr. Way, who has been deaf himself, will be equally frank with you and will tell you whether or not the Way Ear Drums will help you. Address your letter personally to **GEO. P. WAY, 1217 Majestic Building, Detroit, Mich.**

A MOST USEFUL HYMN BOOK

DEVOTIONAL SONGS

By three famous composers, **Doane, Kirkpatrick & Main,**

One-half new songs that will never grow old.
One-half old songs that will always be new.

256 pages, cloth, $25 per 100; 30c. each by mail.

A returnable copy for examination will be mailed upon request.

Published by the publishers of the famous Gospel Hymns.

THE BIGLOW & MAIN CO., New York or Chicago

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to The Christian-Evangelist.

Harrodsburg, Ky., Dec. 4.—Meeting 8 days old; 55 additions. Thirteen additions yesterday.—Brooks Brothers.

Special to The Christian-Evangelist.

Georgetown, Ky., Dec. 4.—Twenty-eight additions in 10 days. The C. W. B. M. today voted $200 to Morehead. Victor Dorris is in his ninth year as minister here.—V. E. M. Hackelman, singer.

Special to The Christian-Evangelist.

Colorado Springs, Col., Dec. 4—Closed revival at New Castle, Pa., Wednesday night, with 158 additions. Singer, preacher and people deserve great credit. Six added here yesterday.—Crayton S. Brooks.

ALABAMA.

Mobile, Nov. 27.—Since the dedication of our church on Nov. 19, J. L. Haddock has been conducting evangelistic services, assisted by Claude E. Hill, with music under the direction of Talmage Stanley. Accessions, by confession 5, by statement 2. Attendance good; increasing interest manifested with prospects flattering for a further increase in membership.—James H. Robinson.

ARKANSAS.

West Fork, Nov. 22.—We had a good meeting at Greenland, with 16 additions by obedience; also another meeting just closed at Farmington with 8 added—5 by baptism and 3 from the Baptists; one added from the Baptists at Summers.—J. H. Speer.

Hope, Dec. 1.—November's work, including last Lord's day in October, equals 35—confessions 27, one from the Baptists, one reclaimed, six by statement; 26 have been baptized into Christ —Percy G. Cross.

COLORADO.

Denver, Nov. 27.—Six persons were received into the Highlands Christian Church yesterday. Four were received Nov. 19 and 2 on Nov. 12, making 12 for the month—all at regular services.—J. A. Pickett.

Boulder.—Meeting of two and one-half weeks with home forces closed with 50 additions. It was one of the sweetest and best meetings I ever saw. We began it with a week of prayer and study of the Holy Spirit.—S. M. Bernard, minister.

ILLINOIS.

Clinton, Dec. 1.—Closed our meeting here November 29, with 31 additions. H. K. Shields assisted as singing evangelist.—E. A. Gilliland, pastor.

Monmouth, Nov. 27.—Meeting three weeks old, with 50 added—45 by confession. H. A. Davis is the evangelist.—D. E. Hughes.

Herrin, Nov. 27.—We closed the first protracted meeting of our autumn crusade. It was conducted by the pastor, D. A. Hunter, assisted by Evangelists C. A. Hill and wife, of Milton, Ohio. There were added to the church 35—17 by primary obedience and 18 by relation.—F. Applegate.

Thomson, Nov. 27.—We began a meeting here last Friday night with Evangelist A. E. Wrentmore in charge. Large crowds are coming.—Cecil C. Carpenter.

For Income-producing Homes, Best Portion of California, Cash or Easy Payments,
Address *Alfred Brunk*, Petaluma, California.

Taylorville, Nov. 27.—Two additions yesterday. We are having fine audiences and good interest.—Z. Moore.

Joliet, Nov. 27.—One addition at First Church yesterday.—Ben N. Mitchell.

Pana, Nov. 18.—In J. W. Robbins' Bible Institute there were three accessions to the church.—J. W. Larimore.

Normal, Nov. 27.—John H. Marshall has been with us a week, and meeting is well started, interest growing. Crowded house at each of the three services yesterday. There have been 10 additions. Edward O. Beyer, of Chicago, is leading the singing.—Robert H. Newton.

Sterling, Nov. 27.—Four added by letter. Our C. E. showed up second best at the convention of the Union C. E. of county. The minister here gave two addresses at this convention.—Jas. W. Johnson.

Virden, Nov. 27.—Our meeting in September with "the Kendalls" from Columbus, Ind., resulted in 20 additions—four that were baptized were more than 50 years of age. The Kendalls went from here to Canton, O., where a great meeting has been held. Six confessions since the meeting closed, making a total of 71 since Feb. 1.—H. J. Hostetler, pastor.

INDIANA.

Terre Haute, Nov. 26.—Central Church is having a great revival; 54 additions in two weeks. Brother Sellers is the evangelist.—LeRoy St. John, gospel singer.

Columbus, Nov. 28.—W. H. Book, of the Tabernacle Christian Church, has just closed a very profitable series of meetings. Since Oct. 1, when he accepted the charge here, there have been 60 additions, and church work in general has been very greatly revived. The attendance at Sunday school averages now more than 200. The audiences at the Sunday services are unusually large, taxing the entire capacity of the church, and many people have been turned away for lack of room.—Ira E. Guthrie.

Covington, Nov. 27.—In a meeting at East Liberty 7 were added. I preached at West Liberty 3 nights last week with 9 added—6 confessions and 3 from the Methodists.—P. W. Walthall.

INDIAN TERRITORY.

Okmulgee, Dec. 2.—In our meeting at Checotah there were 54 accessions, 2 yet to take membership and 1 to be baptized, 20 by primary obedience, 8 from M. E's, 4 from Baptists and 2 from C. P's, the rest by commendation. This more than trebles the membership at this place. The work is now in fine condition.—Frank L. Van Voorhis.

Sapulpa, Nov. 27.—One added at Broken Arrow since last report. Splendid audience here yesterday, and 2 additions by letter. Our newly organized Christian Endeavor and our Sunday school grow in interest. Sapulpa has been regarded one of the most important but most difficult fields. We are hopeful.—A. M. Harral.

IOWA.

Fairfield, Nov. 27.—We are having a good meeting; 60 additions—50 by confession and 10 by statement. Brother Hamilton is the evangelist. Two lay singers, Harvey and Arthur Hull, of La Harpe, Ill., are leading the song services.—H. C. Littleton, minister.

Vinton, Nov. 26.—Four additions the first day of our meeting here with the pastor, A. B. Elliott. We began with good audiences. Another meeting is in progress. My next engagement is at Petersburg, Ill. Am open for March meeting.—Charles E. McVay, song evangelist.

Piles Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 9393 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write to-day for a free package.

Woodbine, Nov. 27.—One addition yesterday.—B. Franklin Hall.

Mystic, Nov. 27.—In a meeting with home forces. There were 10 additions—one restored, one from the Baptists, three from the Episcopalians and five from the world. This makes about 100 additions to this church since I took charge last March. I go to Ottumwa to-day to help in a meeting with the South Side Church.—C. E. Chambers.

KANSAS.

Coffeyville, Nov. 30.—In a 2 weeks' meeting conducted by home forces there were 19 added to the church—4 confessions and the others by letter and statement. Sister Bertha Early led the song service.—Ellis Purlee.

Macksville, Dec. 2.—David Lyon is in a fine meeting with F. T. Ray; 60 to date; 32 this week.

McPherson, Nov. 21.—The meeting of three weeks was a great success, though but 12 were added—9 baptized, 2 from the M. E.'s, 1 by relation. J. W. Walter, of Webster City, Ia., did the work of the evangelist. The pastor led the music.—W. A. Morrison, pastor.

Eureka, Nov. 27.—Meeting at this place 12 days old; 30 added; hundreds turned away last night; continue.—Jesse, evangelist; Bradford, pastor; Sherman, singer.

Peabody, Nov. 29.—Two added by letter last Sunday. Will continue the meeting for a few weeks. Brother Berkeley, of Marion, will do the preaching.—G. M. Read.

Carneiro, Nov. 27.—I have just closed a short meeting with 4 additions—3 by letter and 1 by confession.—George M. Reed, evangelist.

Maryville, Nov. 28.—We have been in

I CURED MY RUPTURE

I Will Show You How To Cure Yours

FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 69 Watertown, N. Y.

this city but 19 days but there have been 31 additions—27 by confession and 4 by statement. We had but about 40 people here, so this is an increase of at least 50 per cent. —E. W. Brickert and wife.

KENTUCKY.

Stamping Ground, Nov. 24.—Just closed a short meeting at White Sulphur, seven confessions—one from the Catholics and one from another communion. We meet in a school house. —William C. Crerie.

Augusta, Nov. 27.—Meeting continues with splendid interest. Many turned away last night for want of room. Thirty-one additions to date.—C. H. DeVoe.

Latonia, Nov. 28.—J. Murray Taylor, who recently resigned his work at Washington, D. C., for the evangelistic field, held a most successful meeting at Petersburg, closing Nov. 26 with 35 added—29 baptisms. Brother Taylor is receiving a warm welcome and holding splendid meetings wherever he goes. Petersburg church enjoys the distinction of having at one time its pulpit occupied by Alexander Campbell, Benjamin Franklin, and others of our pioneer preachers. Later, such excellent men as W. S. Keene, Edgar Jones, Elvin Curry, Milo Atkinson, etc., have served as pastors of this church.—P. H. Duncan.

Owensboro, Dec. 1.—Closed a meeting of 15 days with the church at Calhoun last Monday with 34 additions—26 being by confession and baptism. This was the largest ingathering the church has enjoyed. Frank C. Huston led the music. T. D. Moore is the much-esteemed minister. The voting of local option in the town last year made this meeting possible.—R. H. Crossfield.

Clinton, Nov. 28.—Our meeting closed with 22 accessions—three from the Baptists and one from the Methodists. We had good audiences and fine interest. C. E. Moore is pastor, and is loved by all. He was elected mayor of the city during the meeting by almost a unanimous vote. There is a bright future for the Clinton church if Brother Moore remains there. Nearly all the church worked faithfully.—R. O. Rogers Malden, Mo.

MASSACHUSETTS.

Everett, Nov. 26.—During the month of November we have had 3 additions, 4 confessions, and 4 baptisms—A. T. June.

MICHIGAN.

Saginaw, Nov. 25.—Twenty-six added. Will continue two weeks longer. S. M. Martin is the evangelist.—J. S. Raum, pastor.

MISSISSIPPI.

Water Valley, Nov. 27.—Four by letter Nov. 17 and one yesterday. Good rally day exercises.—B. H. Morris.

MISSOURI.

Blackburn, Nov. 25.—Closed a 19 days' meeting with home forces, with 26 added—23 by primary obedience, one old gentleman 72 years of age.—G. E. Shanklin.

Barry, Nov. 25.—Our meetings continued 20 days. There were 25 additions—21 confessions and four otherwise. Robert C. Davis, of Kansas City, has preached for this church about three years.—Simpson Ely.

Salisbury, Nov. 22.—Just closed a good meeting of two weeks' duration at Sturgeon; 35 additions—22 by baptism. J. D. Greer, of Laddonia, did most of the preaching.—W. D. McCulley.

Kirksville, Nov. 27.—Yesterday was a great day; 35 accessions—11 confessions, and the remainder by statement and commendation. We have now passed the 100 mark in additions at regular services since coming here. The church is alive and every department seems to be in earnest.—D. A. Wickizer, pastor.

Lees Summit, Nov. 30.—In a meeting by J. S. Clements, 9 were added; four by baptism and five by commendation. Brother Clements has been called as pastor for full time for the coming year.—Thos. R. Thornton, clerk.

Carrollton, Dec. 1.—In a two weeks' meeting at Linneus, we had 10 additions. Sister Lula Gilliland, of Kansas City, led the song service.—J. J. Limerick.

ElDorado Springs, Nov. 27.—Six additions—four by letter and two by relation.—John Giddens, minister.

Sedalia, Nov. 27.—At Walnut Church I baptized six last Lord's day, the result of a nine days' meeting. This makes eight added to our little band in the last few weeks. W. F. Hamann, of the Second Church, assisted in the meeting.—E. L. Cunningham, minister.

Gallatin, Dec. 1.—Evangelists R. A. Omer, of Camp Point, Ill., and G. A. Butler, of Mound City, closed a 26 days' meeting here with 45 added to the church—25 conversions, four by letter, eight by statement and reclaimed, one from the Methodists, two from the United Presbyterians and five from the Baptists. This makes 113 additions since I came here Aug. 12, 1904, J. T. Craig having held us a meeting with 42 additions about one year ago. Of the 45 there were six heads of families and four others who were either husband or wife. With 250 members we are prepared for a great work. The church is enthused, aroused and greatly strengthened.—C. W. Comstock.

Brunswick, Nov. 28.—In the meeting at Orrick 52 in all were added to the church.—E. G. Merrill, pastor.

Kansas City, Nov. 24.—H. T. Bennett closed a four weeks' meeting with us here, 60 additions. This makes 141 in our 14 months' work here.—Arthur Stout, pastor.

Memphis, Dec. 2.—Just closed a meeting at Azen; 14 added—10 confessions, all men, seven of them heads of families; four sisters came in by letter and statement. Azen is one of the best churches in the county, though the membership is small.—M. J. Nicoson.

Eldon, Nov. 28.—We closed our Etterville meeting under the auspices of the missionary state board last night, with three additions. The meeting continued 17 days with 51 additions, a congregation organized, money raised for a church building and work begun on same. There was no congregation, church building or preacher of any kind in this town when I began this meeting. The people are greatly encouraged with the prospect of having these deficiencies so soon supplied. —S. J. Vance.

Kansas City, Nov. 27.—Two added by statement recently to the Budd Park Church.—B. L. Wray, pastor.

Philadelphia, Nov. 21.—I am in a good meeting: 7 additions.—J. M. Bovee.

NEBRASKA.

Omaha.—Six additions at First Church last Sunday. It is said that the attendance has never been so large and constant.—S. D. Dutcher.

NEW YORK.

Niagara Falls.—D. C. Tremaine, of Williamsville, closed a profitable meeting here on Nov. 26 with 10 additions—8 by baptism and 2 from the Baptists.—J. A. Wharton.

Buffalo, Nov. 29.—Nine have recently been added to this family—all by primary obedience but one. Began my third year with the Jefferson Street Church with many assurances of love and loyal co-operation.—B. S. Ferrall.

NEW MEXICO.

Raton, Nov. 27.—Baptized three on Sunday—2 from the Methodists and 1 from the Presbyterians. Outlook is exceedingly hopeful.—R. A. Staley, minister.

OHIO.

Mansfield, Dec. 2.—The meeting in the little church at Galion continues. I can go out only in the evenings from my work in Mansfield. There have been 34 additions—32 confessions. Next Sunday we expect to launch a building enterprise. Brother Pearce is leader.—Bruce Brown.

Hamilton, Nov. 27.—Wesley Hatcher, pastor, has just closed a meeting continuing over three Sundays with 35 added. I assisted with the music. Brother Hatcher has done a fine work since coming to Hamilton last May. The Bible school has increased from about 100 to over 300, and over 70 have been added to the church. W. H. Hedges is also doing a fine work at Lindenwald, a suburb of Hamilton.—Chas. M. Fillmore. Cincinnati.

OKLAHOMA.

Perry, Dec. 4.—The meeting at Ceres closed with 31 additions—23 by baptism, 4 from the Methodists. George F. Dennis will preach half time.—J. M. Rhoades.

ONTARIO.

Winger, Nov. 27.—We have just closed a good meeting at Winger with home forces: 14 baptisms—all from the Sunday school.—J. D. Stephens.

OREGON.

Lostine, Nov. 23.—We closed a five weeks' meeting at Hood River with a church of 47 members organized. Of this number, 9 were by confession and baptism. Our meeting was held in a tent and was seriously hindered by frequent rains. At Odell, in the heart of the fruit district, the meeting closed Nov. 12. A congregation was organized, with 68 members—30 by confession and baptism. Seventeen came at the closing service—9 to make the good confession. —T. S. Handsaker and wife, living link evangelists.

PENNSYLVANIA.

Ellwood City, Nov. 27.—Our meeting closed with 7 additions—3 by confession and 4 by letter.—Ferd F. Schultz, minister.

Duquesne.—As a part of the simultaneous movement, the meeting at this place closed on Nov. 26, with 15 additions, and much other good accomplished which cannot be measured by numbers. In view of the

(Continued on page 1601.

Midweek Prayer Meeting.

By W. F Richardson.

December 13, 1905.

THE ROOMINESS OF CHRIST'S HEART. —John 11:5.

The keynote of our lesson is found in the word "love." The way in which John puts his statement is peculiar. "Now, Jesus loved Martha, and her sister, and Lazarus." It is as if he would solve, at the very beginning, all the questions that might arise from the narrative. Why did the sisters send to Jesus the tidings of their brother's sickness? Why did Jesus not hasten at once to Bethany? Why did he break into weeping on the very way to his victory over the grave? The answer to all these is that he loved them. Love is the supreme reason for every strange act of the noblest natures. "God is love" must be accepted by us as the explanation of a thousand mysteries; and he has learned to love who has truly come to know God.

Christ's heart has room for his friends. No more sacred passion finds a place in the human soul than pure friendship, which has been called "the master passion." Jesus had an inner circle of those whose spirits were closely akin to his own. John, the "disciple whom Jesus loved," Peter, the "rock-man," James, the "son of thunder," and this little family in Bethany were among them. How he satisfied their heart-hunger is manifest in the fact that, though they were never able to comprehend him, and he disappointed all their fondest earthly hopes, they still clung to him, even through the gathering shadows of the Passion Week, when the hate of his enemies threatened to involve them in a common ruin with him. Only when the arrest was actually accomplished did they, terrified as much by the gloom of the garden and the strange manner of their Master as by the weapons of the soldiers, all forsake him.

Christ's heart had room for his nation. Hear his plaintive wail over Jerusalem: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathers her chickens under her wing, and ye would not!" (Matt. 23:37,38; Luke 19:41-44.) How he sought by parable added to parable to warn Israel of the peril of rejecting him who was coming to them in the name of the Lord! He painted for them a picture of the desolation that should visit their city and nation, if perchance some of them would heed the warning and escape. He devoted all the years of his earthly ministry to labors among the lost sheep of the house of Israel; and when he sent forth his apostles on their first evangelistic tour, he strictly charged them to devote their labors to their own people. After his resurrection, when he commissioned his disciples to carry the gospel into all the world, he bade them "begin at Jerusalem." (Luke 24:46,47; Acts 1:8.)

Christ's heart had room for the whole world. Friendship and patriotism did not exhaust the love of Christ. Rather, they were but hands by which he would lay hold of all humanity. The supreme statement of his purpose in coming into the world is that of the "little gospel," in John 3:16. God's sending his Son is the measure of his love, and Christ's willing coming is the measure of his. "That whosoever will may have life" is the limitless scope of his outreaching affection. He came to call sinners to repentance, and in the very hour when malice wrought its basest deed against him, he prayed for his persecutors. To give one's life for his enemies is the utmost proof and largest measure of love.

❖ ❖

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used

Sunday-School.

December 17, 1905.

PREPARATION FOR THE MESSIAH.— Mal. 3:1-12.

Memory Verses, 8-10.

Golden Text.—I will send my messenger and he shall prepare the way before me. —Mal. 3:1.

The book of Malachi, the last though not the latest book of the Old Testament, is the production of a prophet (probably anonymous) who lived in Jerusalem some time after the rebuilding of the temple and the walls and the establishment of the complete and elaborate temple worship. Nothing is known of the prophet historically and it is not improbable that the name Malachi, meaning "my messenger," was taken from the book.

Our knowledge of the history of the period is too scanty to permit an exact determination of the time in which the book was written. The conditions which it was designed to meet are, however, evident. The exile was so remote that there is no reminiscence of it in the book. The reference to "the governor" indicates a complacent acceptance of the status of a Persian province under a satrap. The temple worship had been restored and the ritual had assumed the place of primacy which it occupied in the later stages of Judaism. But the blessings which had been anticipated, and which the prophets had foretold, as the immediate result of the return from exile and the religious restoration, had apparently not been received. Judah was enjoying no obvious advantage over her pagan neighbors who, like her, had fallen under the Persian yoke. In such a case, the service of Jehovah, involving expensive sacrifices and a punctilious observance of ritual requirements, began to seem burdensome. Is it worth while? they asked. Is the service of Jehovah worth what it costs?

In doubt upon this point, the natural tendency was to make it cost less. Tithes were withheld. Animals were offered for sacrifice which could not be put to any other use. There was a certain adherence to the forms, but both the spirit of worship and even the conscientious performance of the ceremonies was lacking.

The message of the prophet is: *First*, that there is coming a day of judgment, a time of testing, in which the messenger of Jehovah shall, like a refiner, put to the proof the virtues of all men; *second*, that to Judah shall be given an opportunity for repentance before that time on terms which the prophet announces (3:7-10) and which shall be further set forth by Elijah who shall come before "the great and terrible day of the Lord" (4:5); *third*, that in that time of judgment there shall be a rigid separation between the sinners and the righteous, however the two classes may seem to be confused now, and each shall be dealt with according to its deserts (3:18-4:3).

The prophet's answer to the immediate complaint of the people is that Jehovah has withheld the blessings from them because they had failed to comply with the conditions. "Return unto me and I will return unto you, saith Jehovah." Taken in connection with his allusions to tithes and sacrifices it lent itself to the encouragement of that formal and legalistic conception of religion which was the essential defeat of the whole Jewish system but which, in its highest forms made it a useful preparation for the fuller truth of Christianity. It was essentially "justification by works."

❖ ❖

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and can not compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

"The Original

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends." The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

FREE—OUR HOLIDAY CATALOG—FREE

CHRISTIAN PUBLISHING COMPANY,

2712 Pine Street, St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

December 17, 1905.

WHAT THE CHRISTIAN CHURCH STANDS FOR.—1 Tim. 3:14-16; 1 Peter 2:9.

For the Leader.

The topic for this evening is one which we are always ready to discuss. Or, at least, we should always be ready to discuss it. "Always ready to give a reason for the hope that is in us," is an old and favorite saying with us. Why should it not be thus? We make claims that are worthy the consideration of the most thoughtful, as well as fully appreciated by those of simplest understanding. There is no other body of believers of any considerable size that makes just the plea we make for a separate existence in this day of theological and ecclesiastical mergers. Does every member of our congregation present understand this plea? Does every one feel that he could state this plea to some one who would ask for information on the subject? If not, there is some need for the study of that plea. This meeting, therefore, may have a very satisfactory justification with even those most sensitive to the least mention of denominational holdings. Let us not hesitate to ask questions to bring out any points not clear.

For the Members.

1. During the first ten years of the nineteenth century several great and good men in different churches in America began to tire of the practices of their fellowships. They felt that the emphasis was not upon what the New Testament taught, but upon what the church standards taught. They saw how the Christian people of the land were divided by these human creeds and confessions. Indeed, when efforts were made to unite the members of different churches for communion out in the frontier of Pennsylvania strong objection was raised in the name of the creeds. Of course it could not be made in the name of the Gospel of Christ. Thomas Campbell was the first leader of this effort to unite the people of the several churches. Being attacked for this work, he must defend himself. He said, "to the law and to the testimony," meaning that they would fall back of the creeds and standards to the Word of God.

2. He was soon joined in this study of the Word of God for a basis of Christian procedure by his son, Alexander, who arrived from the old country, having previously decided to be a minister of the Word. They came forth from that study with a well established determination to be governed in all things relating to the church, by the New Testament Scriptures. They were going back to the records of the church, its doctrines, its practices, as it was under the apostles. Thus by returning to the church as divinely led, they would make the churches of today New Testament churches. Anything that was not according to the Scriptures was to be left behind. If it were wrong for them to unite the people of God for the work of his kingdom, it would appear from the Scriptures. If the Scriptures did not forbid, then the creeds and standards had no right to forbid. The result was far more than they thought when they made the decision to return "to the law and to the testimony."

3. Of course they were not welcome any longer in their own church. They afterwards entered another church, thinking they would find fellowship there. In this they were mistaken, for they must soon move out or be brought to trial for heresy. By this time there were several standing out boldly for a return to the primitive order of things. There were also many in the churches who, like Nicodemus, held with the reformers, though they did not at once break with their surroundings. One entire association over in Ohio was deeply tinged with the new view, and, by the year 1830, after whole churches had come into the new movement, the association as a whole became a pleader for the return to the New Testament order. This restoration of the New Testament church had changed their views of baptism, of infant membership in the church, of government, and the whole field of Christian action was changed. They did not rejoice always at the results of this return to the New Testament order, for sometimes meetings closed with people in tears that certain old practices of the church must be given up as having no warrant in the New Testament. But they were brave enough to follow where the Lord led them. We have learned that they stood for a return to the New Testament Scriptures and the church as it is there set forth. They said they would have the local churches of today organized, governed and carried forward in all their practices just as the churches of the times of the apostles. The churches of New Testament times were led by the Holy Spirit—infallibly led. We are the children of these great and good men of the nineteenth century, and what they stood for the Christian Church of today stands for—a return to the primitive order.

Quiet Hour Thought.

Is my life such as makes me worthy to be classed with a people who propose to return from the man-made standards to the pure Word of God?

DAILY READINGS.

M.—Our church bearing light. Ex. 25:31-40.
T.—For imperishable truths. 1 Pet. 2:6-8.
W.—Christ its Head. Eph. 1:15-23.
T.—We the body. Col. 1:20-29.
F.—For Christian unity. Eph. 2:16-22.
S.—How we should love it. Isa. 62:1-12.
S.—Topic—What our denomination stands for. 1 Tim. 3:14-16; 1 Pet. 2:9.

* * *

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Eminent Scholars Worked 29 Years

to put the Scriptures into language so plain in every word and sentence that the meaning of the original writers could never be in doubt. The result is

THE AMERICAN STANDARD

Revised Bible

which everybody, old and young, can easily read and understand without a dictionary or Bible Commentary. This text is used for all Sunday School Quarterlies because it is the plainest.

All booksellers have in stock, or can quickly get from us, any style of the American Standard Revised Bible you order. Prices 35c to $12.00 according to size and binding. ☞ We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, telling why the Bible was revised, how it was done, with sample pages, bindings, etc., of the many styles issued. Send your name on a postal card, **with the name of your bookseller.**

THOMAS NELSON & SONS. 37Y East 18th St., New York

WINTER TOURIST TICKETS

ARE NOW ON SALE VIA

LOUISVILLE & NASHVILLE RAILROAD

TO

FLORIDA, GULF COAST RESORTS, CUBA,

At Very Low Rates.

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, address nearest representative,

F. D. BUSH, D. P. A. .... Cincinnati
J. E. DAVENPORT, D. P. A. .... St. Louis
H. C. BAILEY, N. W. P. A. .... Chicago
J. H. MILLIKEN, D. P. A. .... Louisville

C. L. STONE, Gen'l Pass. Agent, - Louisville, Ky.

In the Heart of NEW YORK CITY

Passengers ticketed via B. & O. S-W. to New York are now landed at "New West-23d Street Terminal"—most convenient Station in New York City; located in the heart of the Shopping, Hotel and Theatre District. In addition to electric cars, an Electric Cab and Carriage Service has been established, and popular prices prevail. Stop-overs are allowed at Washington, Baltimore and Philadelphia.

For full particulars, call on your nearest Ticket Agent or address

F. D. GILDERSLEEVE,
Ass't General Passenger Agent,
ST. LOUIS, MO

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

20,000 CHURCHES

(OUR experience is at your service.)

Lighted by the FRINK System of Patent Reflectors. Send dimensions for Estimate. OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil.

I. P. FRINK, 551 Pearl St., NEW YORK.

People's Forum.

To the Editor of The Christian-Evangelist:

In your editorial of Nov. 16, page 148, on "Praying for the Holy Spirit," you say, "If this man with little faith, could pray for more faith," etc. I infer from that statement that you would teach that it is entirely right and Scriptural to pray for an increase of faith.

If that be true, we must conclude that we should pray for faith and that any and all faith is not the belief of testimony, does not come by hearing, but is the gift of God, for if faith is increased in answer to prayer, then certainly faith in the beginning or faith itself is given in answer to prayer, for the same thing which produces faith at all will increase that faith. What about it? And your position on praying for the Holy Spirit, it seems to me, is not in keeping with the teaching of the Bible. If God has given the obedient believer the Holy Spirit, then why pray for it? That sort of teaching has led our good religious neighbors to pray for the baptism of the Holy Spirit and expect him to give them a great power in some strange way.

A. E. Dubber.

[Replying to the above, we would say that most certainly we believe that the prayer, "Lord, I believe; help thou mine unbelief," is entirely proper, and we suppose it is one that every sincere Christian has often made. It does not follow, however, as our brother seems to think, that the Scriptures therefore have nothing to do with faith. "These are they which testify of me," and without the testimony concerning Christ, there could be no faith in him. But faith is much more than the intellectual acceptance of testimony. It is the actual receiving of Christ, not only with the powers of the mind, but with the affections of the soul, and the submission of the will. In these spiritual processes many an earnest soul has had occasion to cry out, "Help thou mine unbelief!"

Our brother's question "If God has given an obedient believer the Holy Spirit, then why pray for it?" was fully answered in the very article to which he refers. Just as the man having a measure of faith, or of patience, or of love, may pray for an increase, so one who has been made a "partaker of the divine nature" to some extent through the Holy Spirit, may desire, and should desire, to increase his likeness with God, which can only come through an increase of the Holy Spirit. Paul prayed that the Ephesians might be "filled with all the fullness of God." Nothing short of that should satisfy the Christian. But the only way to be "filled with all the fullness of God" is to be "filled with the Spirit." That is not the experience of a beginner, but the sublime goal toward which all Christians should aspire.—Editor.]

Our endowment plan returns a man's accumulated earnings to him just at a time in his life when he most needs money—when his energies are waning. It is a good, wholesome, practical plan, and easy on the policy-holder. Read "The How and the Why"—free booklet.

PENN MUTUAL LIFE,

921-3-5 Chestnut St.

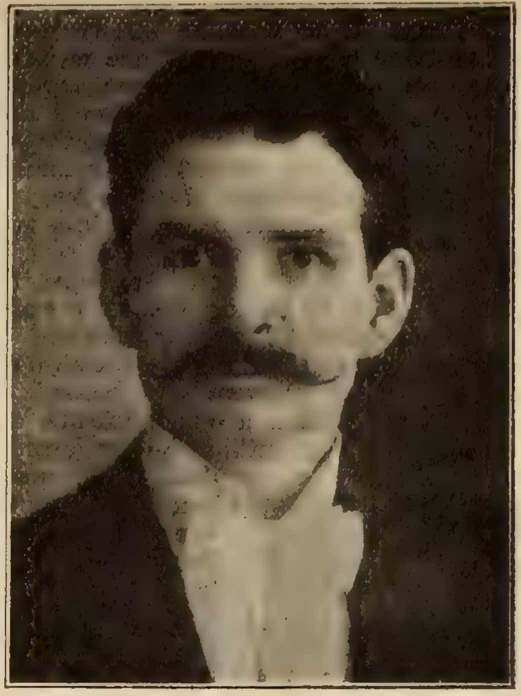
LATEST BOOKS

THE HOLY SPIRIT. By J. H. Garrison	$1.00
THE VICTORY OF FAITH. By E. L. Powell	1.00
THE DISCIPLES OF CHRIST. By Errett Gates. A Popular History of the Disciples of Christ which should be in every library. Net	1.00
A WORLD WITHOUT A CHILD. By Coulson Kernahan. Net	.50
MOMENTS OF SILENCE. A Book of Daily Meditations. By Alexander Smellie. Net	1.00
THE ROCK-A-BY BOOK. Charming poems of Childhood. Net	.50
YET ANOTHER DAY. A Brief Prayer for Every Day in the Year. Leather. Net	.35
MISSIONS FROM THE MODERN VIEW. By Robt. A. Hume. Net	1.25
THE INNER CHAMBER OF THE INNER LIFE. By Andrew Murray. Net	.75
PATHS TO POWER. By Gunsaulus. Net	1.25
INTER-COMMUNION WITH GOD. By Talling. Net	1.00
SCRIPTURE SELECTIONS TO MEMORIZE. By Helen Miller Gould. A wall roll. Net	1.00
HOW TO CONDUCT A SUNDAY SCHOOL. By Marion Lawrance. Net	1.25
CHRISTIANITY AS TAUGHT BY CHRIST. Henry Stiles Bradley. Net	1.25
HOW TO PLAN A LESSON. By Marianna C. Brown. Net	.50
THE APOSTLE PETER. By W. H. Griffith Thomas. Net	1.25
THE MEN OF THE BIBLE BY THE MEN OF THE CENTURY. (Old price $17.) Now	6.00
THE YOUNG MAN AND THE WORLD By Senator A. J. Beveridge. Net	1.50
HUSBAND, WIFE AND HOME. By Chas. F. Goss. Net	1.00
YOUNG MEN WHO OVERCOME. By Robt. E. Speer. Net	1.00
THOUGHTS OF THE SPIRITUAL. By C. F. Goss. Net	1.00
JESUS OF NAZARETH, THE ANOINTED OF GOD. By P. Cook, M. A. Net	.75
STORY OF THE BAPTISTS. By H. C. Vedder. Popular history of the Baptist Church	1.00
WITH THE SORROWING. A Pastor's Hand-book. By F. W. Palmer. Net	.75
STUDY TO BE QUIET. By Edgar W. Work. Net	.50
THE DIRECTORY OF THE DEVOUT LIFE. By F. B. Meyer. Net	1.00
THE WORKING MAN AND THE CHURCH. Net	.35
THE CHRIST OF TO-DAY. WHAT? WHENCE? WHITHER? By G. Campbell Morgan. Net	.50
GOD'S WAY OUT. By Campbell. Net	.75
THE REDEEMED LIFE AFTER DEATH. By Chas. Cuthbert Hall. Net	.50
THE GROWING CHURCH. By McAfee. Net	.50
OUR LIFE AFTER DEATH. By Arthur Chambers. Net	1.00
THE GROWING CHRISTIAN. By McAfee	.50
THE GROWING PASTOR. By McAfee	.50
THE FRONT LINE OF SUNDAY SCHOOL PROGRESS. By F. N. Peloubet Net	1.00
SUNDAY SCHOOL PROBLEMS. By Amos R. Wells. Net	1.00
BRIGHT IDEAS FOR ENTERTAINING. Full of Pointed Suggestions. Net	.50
SCIENCE AND A FUTURE LIFE. By Jas. H. Hyslop, Columbia University. Net	1.50
THAT THEY ALL MAY BE ONE. By Amos R. Wells. Net	.75
THE CYCLOPEDIA OF PRACTICAL QUOTATIONS. By J. K. Hoyt. 1205 pages. Cloth	6.00
HISTORICAL LIGHTS. Compiled by Chas. E. Little. 964 pages. Cloth	5.00
BIBLICAL LIGHTS AND SIDE-LIGHTS. Compiled by C. E. Little. 638 pages. Cloth	4.00
THE LIBRARY OF RELIGIOUS POETRY. Edited by Philip Schaff. 1049 pages	6.00
FIFTEEN HUNDRED FACTS AND SIMILES. By J. F. D. Tinling, B. A. 471 pages	2.00
WINDOWS FOR SERMONS, the Art of Sermonic Illustration	1.20
A HAND-BOOK OF ILLUSTRATIONS. By Edward P. Thwing. Cloth	1.00

FREE—Any name in gold on any $1.00 book ordered before December 15.

Christian Publishing Co.,

2712 Pine street ST. LOUIS, MO.



6,000 Copies

PRAISES TO THE PRINCE

Used in **Pittsburg Campaign**

This is the best up-to-date book on the market. Four bindings. Send 25 cents for sample copy.

SPECIAL SONGS 192 Pages, by GABRIEL, *revised and enlarged*, is our *new* book. Our lowest price is $14.00 per 100 copies.

SING HIS PRAISE 256 Pages. Our best seller today. Over 200,000 sold. Useful as a Church Hymnal.

OTHER BOOKS "Twentieth Century Songs," "Silver and Gold," "Gospel Call," Sacred Male Quartette Book, Concert Male Quartette Book, Anthem Books, etc.

COMMUNION SERVICES Both styles. Best of all on the market. Send for catalogue.

BAPTISMAL SUITS Two kinds, $12.50 and $7.00. Best Goodyear Rubber make.

Some Facts About "Gloria in Excelsis"

THE NEW CHURCH HYMNAL

1. It is a fact that a good book is always criticised. This is true of a Hymnal that at once evidences its real worth, and meets with a great sale—a fact that can be easily proven from the History of Hymnology. "Hymns Ancient and Modern" in England was most severely criticised, and it reached a sale of 35,000,000 in 35 years!

2. It is a fact that nearly all of the 133 members of the General Committee sent in (1) suggestions as to the Order of Arrangement, and (2) lists of hymns. It is thus a Hymnal BY the people FOR the people.

3. It is a fact that the editor-in-chief was assisted by one of the leading Professors of one of our BEST colleges in selecting the Hymns on the Holy Spirit from the lists sent in by the committees. They have been approved by hundreds who have written us commendations of the Hymnal.

4. It is a fact that this high-grade Hymnal contains the best Hymns extant on Christian Union—all taken from denominational writers, none of which have ever appeared in any of our Hymnals. Any one of them would be a credit to any writer among us.

5. It is a fact that the Complete Edition of 624 pages is not as heavy as the new Methodist Hymnal just issued, nor does it have as many pages. This is also true when you compare it with the leading modern Hymnals of America and England. However, some wanted a SMALL Hymnal, and others wanted a LARGE one. To meet these demands two editions were prepared and published simultaneously. The ABRIDGED Edition contains 400 pages, and will be found admirably adapted to the needs of many churches.

6. It is a fact that some Hymnals are not logically arranged comprehensive Hymnals made up of the tried and true Hymns and Tunes, but are mere bundles of trashy Gospel Songs (with an occasional Hymn here and there), many of which soon pass into oblivion where they belong! They are so puerile that they never elicited commendation or criticism, and "have passed peacefully into rest" without having paid the undertaker—the publisher who has not realized enough from their sale to pay for the plates from which they were printed.

7. It is a fact that Gloria in Excelsis is being adopted by our leading churches much more rapidly than we expected—some taking the Abriged Edition, more, however, taking the Complete Edition. We present a partial list of Indiana city churches which have adopted it: Bloomington, Wabash, La Fayette, Frankfort, New Albany, Kokomo, and many others. We have a similar list from other states from New York and Alabama on the East to Washington and California on the West. Many churches are now raising the money with which to purchase this all-round up-to-date Hymnal made up of the best to be found in Ancient and Modern Hymnology. Who will be the next?

8. **Gift Edition** of the *Complete Gloria in Excelsis* in *FULL Morocco*, with ***name in gold letters***, may be had for $2.50, express prepaid.

Send for sample pages, or sample copies, stating the edition wanted, and price list to the owners and publishers.

HACKLEMAN MUSIC CO, Majestic Bldg., Indianapolis, Ind.

News From Many Fields.

(*Continued from page 1595.*)

preacher and go to work. We have a dozen or two of as choice spirits as I have ever met, and I see no reason why, with the removal of a little "anti-ism" and "Adventism," and the employment of the right preacher, victory should not come.

JOHN A. STEVENS, Cor. Sec.

Alexandria.

❖ ❖

Kentucky.

Victor W. Dorris is now in the midst of a splendid meeting with "home forces" at Georgetown.——The meeting at Mayfield, in which the regular minister, R. L. Clark, was assisted by W. J. Hudspeth, closed with 60 additions.——At last report R. B. Neal was in a splendid meeting at Fullerton, with 55 added—38 baptisms.——W. A. Ward, of Henderson, recently closed a meeting, with 42 additions, at Baskett.——H. B. Gwinn has just closed a two weeks' meeting with "home forces" at Oakland church, near Elmville, which resulted in 19 additions, 12 baptisms.——Robt. N. Simpson, of Lexington, has accepted a call to the Chestnut Street Church of that city, succeeding W. H. Allen, who has accepted a call to Muncie, Ind.——W. N. Briney, of Louisville, is in a meeting with the church at Warsaw.——We are glad to report 19 additions here at Midway at regular services during the past month.——The churches of Versailles are in the midst of a very interesting union meeting. Our minister, R. J. Bamber, is assisting in the preaching. Services are being held each night in the court house.

Midway. GEO. W. KEMPER.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists 75c.
Take Hall's Family Pills for constipation.

❖ ❖

Evangelistic.

(*Continued from page 1597.*)

difficulties of the field it was certainly a triumph. R. H. Sawtelle, the pastor, did the preaching.—C. B. DABNEY, singer.

Meadville, Nov. 25—Our meeting just closed with 37 added. H. F. MacLane, of Hiram, O., was the evangelist. This work is only 21 months old.—W. D. TRUMBULL.

PHILIPPINE ISLANDS.

Vigan, Ilocos Sur, Oct. 12.—Two recently baptized here; 9 at Sinait; 21 at Kabugaw.—HERMON P. WILLIAMS.

TEXAS.

Wichita Falls, Nov. 27.—Had a good day yesterday—2 confessions. Three additions to date.—FREDERICK F. WYATT AND WIFE.

Detroit, Nov. 27.—Three additions to the Central congregation.—SAMUEL P. BENBROOK, minister.

Sherman, Nov. 24.—Our membership is now over 500. The work is exceedingly interesting and the outlook very fine.—J. H. FULLER.

WEST VIRGINIA.

Parkersburg, Dec. 1.—The Yeuell meeting is a week old, with nine confessions to date. The attendance and interest so early in the meeting are unparalleled in the history of the church. The problem of taking care of our audience is puzzling us.—G. F. ASSITER.

Wheeling.—Three baptisms and one from Baptists at Island Church Wednesday evening. Three other baptisms since last report; all at regular services.—C. MANLY RICE, minister.

Bethany.—Two confessions Lord's day, November 26, and two more at prayer meeting Wednesday evening, November 29.—J. W. YOHO.

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

SUBSCRIBERS' WANTS

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo

GULF COAST 10 acre fruit home for sale. Price $3,000. Rare bargain. Want to introduce my pear and apple blight cure. Might trade for blighted orchard. Write for full particulars. A. V. Callahan, Point Clear, Ala.

FOR SALE.—A decided bargain—One 5 octave Mason & Hamlin church organ with pipe organ pedal effect. 16 stops, 2 swells. Price, $150 if sold at once. Address F. H. Roebuck, Committeeman Englewood Church of Christ, 617 West 64th St., Chicago.

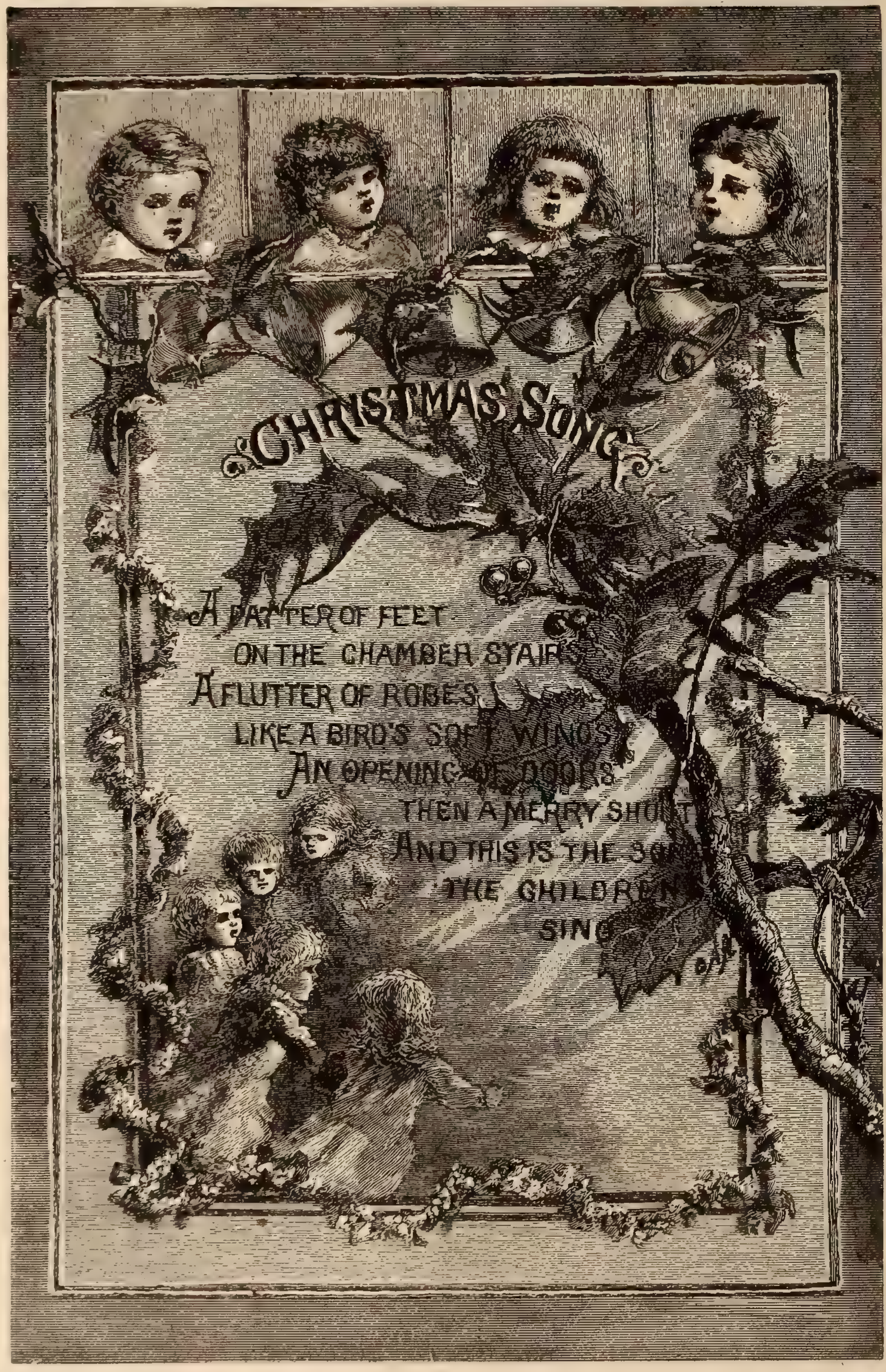
DRUGGIST'S OPPORTUNITY.—We want a good live druggist to come here; have a nice building, clean stock. Will sell to the right party The field is large and no competition 10 miles south, 10 miles west, 14 north and 5 east. 300 inhabitants; good country. Address Box 16, Cates, Ind.

HEALTH SEEKERS who intend coming to Colorado will find a nice little home near Denver, new house, 2 acres of ground all set to fruit. Only two blocks from station, P. O., stores, school and churches. Price low to desirable family. Write enclosing stamp. Dr. Robinson, Harris, Colo.

Family Circle

Christmas the Children's Festival.

Christmas is, of all days in the year, the children's day. As we think of the birthday of our Savior, we love to study the pictures which great artists have made of the holy mother and her Child. It is not the rapt expression of the mother, nor the halo over the Child's head wihch attracts—only the Baby lying so helpless and innocent in its mother's arms, and touching the chord of love in every parent's heart. Since the days when Christ invested childhood with a sacredness and a new dignity it had not known, the world has grown more and more to value these little ones. So great is the interest in child study that the earth seems to have been made for children, and, in our anxiety to do the most and best for them, there is a danger of making their lives too complex and too intense. The charm of the child is his simplicity of character, and in our celebration of our Savior's birthday we shall do well to preserve this simplicity in our children and to return to it ourselves.



❁ ❁

A Santa Claus Party.

This very charming and delightful party was given by young grandparents, who had a lovely home with large rooms, and they invited the grown-up folk, too.

The host and hostess were assisted in receiving their guests by Mr. and Mrs. Santa Claus and Miss Santa Claus. After the greetings, they were ushered into a large room, a portion of which had been converted into a typical winter forest, in the corner of which was a lovely Christmas tree all aglow with lights.

Before the gifts were distributed by Mr. and Mrs. Santa Claus, Miss Santa Claus told the old, old story of the Christ-child, emphasizing the fact that Christmas is a time for gifts because Jesus was a gift of love to the world, how he "went about doing good," "pleased not himself"—teaching and living a life of goodness and love. That is why Christmas, his birthday, is the gladdest of birthdays in all the years, she told them.

Miss Santa Claus directed and led all the games, and whenever there came a pause, she told them delightful stories. There were selections from Dickens; and "Uncle Remus," and many other lovely stories.

The entertainment closed with a lovely luncheon, which was served in the large dining room. At the windows were holly wreaths, tied with large bows of red ribbon, while the mantel was banked with green and thickly studded with red candles, different lengths. In the bay window were festoons of running cedar, with a fluffy red bell suspended by a bit of the cedar from the highest point on either side.

The long table had for a centerpiece an oval mirror, surrounded by a miniature forest, which had been converted into a typical winter scene by a glass-blower. Gliding across the frozen pond was a sleigh drawn by four deer, in which Santa Claus was seated, with a pack of toys on his back, and toys all about him. At the farther end of the pond was a tiny house nestling among the evergreen trees. The children were seated at this table with the host and hostess.

There were four round tables at either corner of the long table, at which the older people sat. The centerpiece of each was a round plateau of mistletoe in the middle of which gleamed a flaming star of red. A five-pointed star was cut from cardboard, then tacked to a thin board. The star was outlined with red candles elevated in the very center of the star.—*The Pilgrim.*

❁ ❁

Compensations of a Modest Income.

Our good friend with a million dollars a year can not eat much more or better food, or drink much more or better drinks, than we can. If he does, he will be sorry. He can have more places to live in, and enormously more and handsomer apparatus of living, but he can't live in more than one place at once, and too much apparatus is a bother. He can make himself comfortable, and live healthfully. So can we. He can have all the leisure he wants, can go where he likes and stay as long as he will. He has the better of us there. We have the better of him in having the daily excitement and discipline of making a living. It is a great game—that game of making a living—full of chances and hazards, hopes, surprises, thrills, disappointments, and satisfactions. Our million-a-year friend misses that. We may beat him in discipline, too. We are apt to get more than he does—the salutary discipline of steady work, of self-denial, of effort. That is enormously valuable to soul, body, and mind. He can't buy it. We get it thrown in with our daily bread. We are as likely to marry to our taste and live happily in the domesticated state as he is. We have rather better chances than he of raising our children well. We are as likely as he to have good friends worth having, and to find pleasure in them.—*Edward S. Martin, in the December Atlantic.*

❁ ❁

Missionaries Saved by Soap.

The island of Madagascar, the third largest island in the world, in 1836, was ruled by a native woman who combined the worst vices of barbarism with the externals of semi-civilization. In "Thirty Years in Madagascar" the author tells of a singular incident which prevented the woman from driving all missionaries from the island as she had threatened to do.

The queen had come into possession of some English soap, and thought it desirable to get the white teachers to make soap, and to instruct her noblemen to make it. This is not exactly nobleman's work; but in those days, in that land, every one had to do as the queen commanded, or have their heads cut off.

She called a meeting of the missionaries. She wished to know if there were anything they could still teach her people. The missionaries replied that they had only taught the simplest elements of knowledge, and that there were many things of which the Malagasy were quite ignorant. Then the queen inquired if they could not teach her people how to make soap from materials to be found in the country.

This was an awkward question. Instruction in soap-making had not been part of their college training, but a Mr. Cameron undertook the matter, and at the end of a week he presented the queen with two small bars of fairly good soap made entirely from materials found on the island The queen was so pleased with the soap that, on condition that Mr. Cameron would agree to supply a certain amount, and teach some of the young noblemen how to make it, things were to be allowed to go on, and the missionaries were not to be interfered with in their work.

✻ ✻

The Holy Night.

One star burned low within the darkened east,
And from a stable door an answering light
Crept faintly forth, where through full hours of night
A woman watched. The sounds of day had ceased,
And save the gentle tread of restless beast
There dwelt a hush profound. The mother's sight,
So holden by her Babe, took no affright
When shadows of the beams, that caught the least
Of light, seemed shapened to a lengthened cross;
She only saw a crown made by a fleece
Of golden hair. Naught presaged pain or loss—
To her, the pivot of the swinging sphere
Lay sheltered in her arms so warm and near;
A mother's heart proclaimed him "Prince of Peace!"

—*Edna A. Foster.*

✻ ✻

Droves of Men.

Dr. Parkhurst says that in all questions men go a good deal in droves. A few people act as conscience for the many. Those who settle questions of right and wrong for themselves are very largely in the minority. Yet men will not be judged in droves, but every man must give an account of himself before the bar of God. If we have to stand alone there, it is a good thing to begin to stand alone here.

✻ ✻

Bury Theirs.

W. L. Moore, chief of the United States weather bureau, was the subject at a recent dinner of many jokes about the mistakes that the bureau was making just then in its predictions. He took it good-naturedly, giving apt answers to all the chaffing, and scored in particular against a young physician. "Mr. Moore," said the doctor, "I'm glad of one thing—you chaps will at least admit that you make mistakes." "Oh, as to that," responded Moore carelessly, "we must, necessarily. Now, with the medical profession it's quite different. You can bury yours, you know!"

✻ ✻

"Bringin' Up Chillun."

Dinah: "Mandy, wha' foh you give dat baby a piece of pohk ter chaw on? Don' you-all know the poh child'll choke on it?"

Mandy: "Dinah, don' you see the string tied to dat piece er fat pohk? De udder end's tied to de chile's toe. Ef he chokes, he'll kick, an' ef he kicks, he'll jerk de pohk out. Ah reckon you-all don' learn me nothin' 'bout bringin' up chillun!"

✻ ✻

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NEW. INVENTION!

QUAKER FOLDING BATH CABINET
A TURKISH BATH AT HOME FOR 3 CENTS

Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed Sent on 30 days' trial. $100 to $300 a month, salesmen, managers, general agents 100% profit WORLD MFG CO., 82 World Building, CINCINNATI, OHIO

"Better Off Than We 'Spects You Is".

An old negro died at Holly Springs, Miss., recently, and as he belonged to no church or lodge, three or four negroes volunteered to bury him, and they were the only followers in his funeral train. After the coffin had been lowered into the grave all seemed to feel that something ought to be said. They appealed to the oldest man, "Bob" McCraven, who delivered the following: "Friday Vizor, you is gone; but we hopes you is better off than we 'spects you is."

✻ ✻

The Giving of the Year.

A certain woman has a big old trunk marked "Christmas," and, as we happen to know, keeps thinking of it all the year round. It's rather a nice way of keeping the Christmas-y feeling alive, don't you think? Somebody has beautifully named Christmas the "giving-time of the year," but it oughtn't to be the only time for giving. We wouldn't give a fig, and a dried fig at that, for anybody who was a miser of love all the year round so as to save it up for Christmas. No, let your "giving-times begin away back in January or February (say about the day after Christmas so as to get a good start) and then let the kindness be sprinkled all through the year, clear up to Christmas again, and through it. That will be like the love of the dear Lord himself, whose birthday fills the whole world with gladness. Every day, rain or shine, something is always coming from him to make us glad, if it isn't anything more than "weather"; always some sweet happening to show that God hasn't forgotten to love us; always some unasked-for and unlooked-for blessing (like the presents people send us for a "surprise") all through the year and every day in the year; and then, to crown all, on this Christmas day, the "Unspeakable Gift." Of all the Bible words for Jesus, this somehow seems most beautiful. Why not take a pattern for our Christmas giving? Something all through the year to those we love —costly as our purse can buy, if we please to have it so—but for Christmas giving, just ourselves!—mainly ourselves, at least. "Love came down at Christmas," and whoever gives without love at Christmas has no part or lot in it.

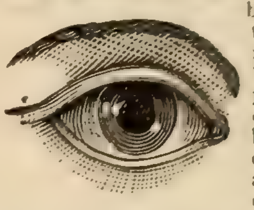
✻ ✻

Restores Eyesight

SPECTACLES ABANDONED

"Actina," a Marvelous Discovery That Cures Afflictions of the Eye Without Cutting or Drugging

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials—such as are received by us daily:



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old, I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Association, Dept. 203B, 929 Walnut St., a valuable book, Prof. Wilson's Treatise on the Kansas City, Mo., you will receive absolutely free

FREE—OUR HOLIDAY CATALOG—FREE
CHRISTIAN PUBLISHING COMPANY,
2712 Pine Street, St. Louis, Mo.

"A MERRY CHRISTMAS"

Is Pleasantly Remembered When Some Good Book Comes With It.

Books by J. H. Garrison:

The Holy Spirit, 211 pages, cloth	$1.00
Alone With God, 244 pages, cloth	.75
Heavenward Way, 100 pages, cloth	.75
Half Hour Studies at the Cross	.75
The three above for	2.00
The Old Faith Re-stated, 500 pages, cloth	2.00
The Reformation of the 19th Century	2.00
Helps to Faith, 245 pages, cloth	1.00
A Modern Plea for Ancient Truths	.35

Books by W. W. Dowling:

The Bible Hand-book, fine, cloth, 312 pages	$1.00
The Lesson Commentary for 1906, just the thing for a Teacher or other Bible School Worker	1.00
The Christian Psalter, full of fine responsive readings and a very acceptable gift to the congregation	.50
The Lesson Helper for 1906, a gift to an Intermediate Teacher	.35
The Lesson Mentor, for Junior Teachers	.25
The Lesson Primer, for Primary Teachers	.20
The Guide Book Manual on Sunday School Organization, for your Superintendent.	$ .25
The Helping Hand for Y. P. S. C. E.	.25
The Normal Instructor, in 7 parts, all needed by Bible Readers, Teachers, etc., each part	.15

Books by B. W. Johnson:

The People's New Testament, with Notes, in 2 vols., making one remember you for life	$4.00
Young Folks in Bible Lands	1.00
A Vision of the Ages, on Revelation	1.00
Commentary on John	1.00

Books by W. T. Moore:

Man Preparing for Other Worlds, a book for thought	2.00
Fundamental Error of Christendom	1.00
The Living Pulpit of the Christian Church	2.00

Books by E. L. Powell:

Savonarola, Sunday Evening Lectures, cloth	1.00
Victory of Faith	1.00

Any Name in Gold FREE on any $1.00 Book Ordered Before December 15, 1905.

CHRISTIAN PUBLISHING CO.
2712 Pine Street St. Louis, Mo.

With the Children

By J. Breckenridge Ellis.

A Child's Question.

The shepherds had an angel,
  The wise men had a star,
But what have I, a little child,
  To guide me home from far,
Where glad stars sing together
  And singing angels are?

Christ watches me, his little lamb,
  Cries for me day and night,
That I may be his own in heaven,
  Where angels clad in white
Shall sing their glory, glory,
  For my sake in the height.

—*Christina G. Rossetti.*

* *

A Week with the Woodneys.

THE SIXTH EVENING.

When Worth Acre discreetly left the Woodney family in the old churchyard, he walked slowly homeward. Somehow, his cheerful mood was past, and while he would not suffer himself to be despondent, he made no attempt to ward off a gentle melancholy. "When a fellow is forty years old!" said Worth, half aloud. He added no more. but crossed the street with head bowed. Was it seeing Mr. and Mrs. Woodney with their son and daughter that had reminded him of his age? He glanced at the windows of the Miss Days, but no face was to be seen. He reached Horseshoe House and found the gates of the court standing open. His grandfather was seated under the silver maple, his cane upon his knees. The sight of the aged gentleman, deserted by his wife and children, but increased the pensive thoughtfulness of the blacksmith. He drew a rustic bench near his grandfather, and having selected a twig from among those which lay scattered in the grass, he began to whittle. The house bent around them inclusively, shutting off all view of the outside world, save as the open gates afforded a glimpse of the ice house across the road, adjoining Hoogan's saloon. The sunshine touched the edge of the grassy plot on the east, and shone in the windows of the eastern bend of the horseshoe. It was gaily playing in the upper branches of the silver maple; but where the two men sat, a soft and delicious repose and shade pervaded the air.

"How are you feeling today, grandfather?" inquired Worth; "still hale and hearty and firm?"

"Still firm," answered the old man. "Do you know where my wife and children are? I would like to meet them once more before I am led to execution."

"They are quite safe," said Worth. "You are sure you have everything you need?"

"Oh, yes," said the old man smiling, "I am very well contented."

"Think of that!" exclaimed Worth. "Contented at your time of life. Many a fellow is discontented at twenty, to say nothing of ninety-six. Why, even at forty, a man may fuss around because he hasn't everything he wants!"

"It's everything whether you're firm or not," old Mr. Acre explained. "Nobody sees me tremble, or grow pale, in spite of my situation. But I would like to see my wife and children today. This is a beautiful day, just the kind of day for a man to see his wife and children." The old man looked wistfully at Worth, and clasped his withered hands.

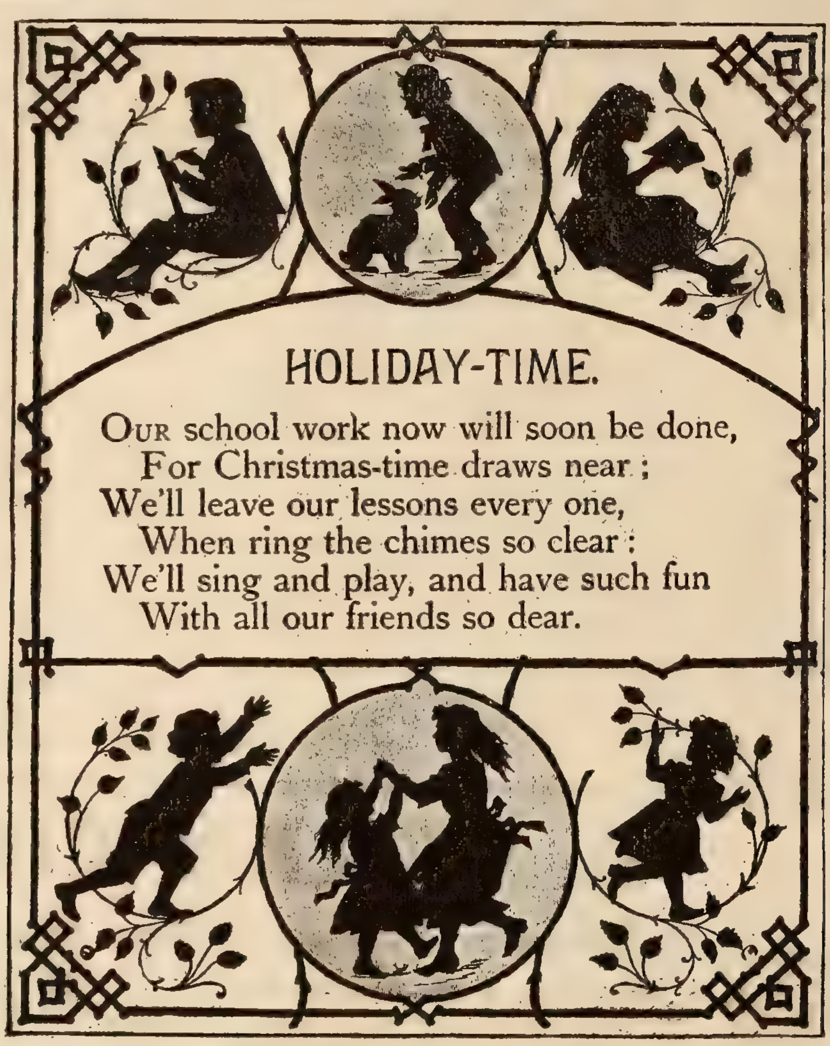
"It is a fine day," said Worth, "and I have been fortunate enough to see Clarabella St. Clair—the beautiful lady who married my friend, the blacksmith. So the day would have been fine enough for me, if there had been no sunshine on the silver maple. Sunshine? Pshaw! What need had I for it? Clarabella smiled at me, grandfather."

"I have never forgiven the princess for marrying a blacksmith," said the old man severely.

"She couldn't help it," said Worth softly. "You see, she loved him."

"But how did you ever get to know a churl in that base calling?" demanded old Mr. Acre, his eyes snapping. "What business had he in his mean condition, to aspire to a lady's hand? Ah, this is the revolution, this is the downfall of nobility! A blacksmith, indeed! He should have sought a wife among the red-cheeked market-women, or sturdy harvesters. It is these blacksmiths and apprentices who have me now a prisoner. But they shall not see me falter. I will be firm to the last."

"To be sure, it *is* humble of the fellow to be a blacksmith," Worth assented, "but his wife is, nevertheless, the princess Clarabella St. Clair. And as I came from the cathedral today, she walked by my side just as she did twenty years ago, when she and I were sweethearts. It was just the same, except, of course, she can never be mine as I used to dream, because she is already married. She can never be mine, grandfather, never! But I am going to see her tomorrow night, just for old times' sake. And yet, I know she can never be my wife!"



HOLIDAY-TIME.

Our school work now will soon be done,
  For Christmas-time draws near;
We'll leave our lessons every one,
  When ring the chimes so clear:
We'll sing and play, and have such fun
  With all our friends so dear.

"Do you still grieve for her, my boy?" asked the old man, reaching over and laying a thin hand on Worth's great knee.

"Yes, grandfather, just as you do for your wife and children."

"Ah, my poor child," said old Mr. Acre, slipping his hand from the blacksmith's knee to the blacksmith's shoulder. "What a world, my boy! What a world!"

Worth roused himself and spoke more cheerfully. "Later, I spent some time with Clarabella's little daughter—her name is Lizzie." He chuckled. "It's amazing how that child loves me! She's big enough to stop caring—most children come to the age of not caring—did you ever notice?"

"Ah, yes," cried the old man, "yes, yes!"

"But Lizzie thinks I'm everyting—I believe she loves me more than her father. 'Uncle Worth,' she calls me. The child is about fifteen. She overtook me as I was walking in the fields, today. 'Oh, let me go with you!' she cried, as if she were only five years old. She caught my hand, and on we went. It's the funniest thing—when her fingers catch my hand, they can't close around it, of course, and they're so soft—and yet nobody could break away from them. They seem to hold like steel. When Lizzie holds my hand—oh, I don't know!—seems like all the sweetness and purity and promise of childhood is given me in trust. She doesn't know how much she means, and how great she is, and she doesn't know how unworthy I am, either—doesn't dream of it! Her eyes are blue, and they dance and dance. Her face is soft and round and dimpled and—and her hair is this golden fluffy kind, you know—made out of finer stuff than the general run of hair. Grandfather, when she tips back her face to lok up at me, those eyes dancing—and the sunlight falls on it, and the merry lips just a wee bit parted—and the cunningest pearly teeth, shining—and her hand holding mine—well, some of the warmth of her round, little body steals into my heart, and makes me grow young. Grandfather, do you know where the fountain of youth is?"

"No, I don't," said the old gentleman promptly. "If I did, I wouldn't be here."

"I'll tell you where it is," said Worth earnestly, "it's to be found in one's children."

"But they have taken my children away," sighed old Mr. Acre. "My son and daughter would come if they could. They and my wife are taken away."

"I did a very bold thing today," Worth continued. "I was walking with little Lizzie just as I have been saying, and somehow when I looked down into her lovely, happy face, I seemed a thousand years old. Do you ever feel that way, grandfather?"

"No, my boy, I've never felt older than ninety-six, but sometimes I imagine, when you've reached my elevation, the atmosphere stays about the same thinness from then on to any stretch of years."

"I felt a thousand years old," Worth persisted. "And I felt an awful ache in my heart—it was the ache to be young again—to be on a plane with the child by my side, to catch on to her youth, somehow, anyhow, and keep myself from drifting away, drifting away, to the sombre, silent pool of old age. Her face was so bright, her voice was so fresh and girlish, her step was so young! And I love her so! Then I said to her, 'Lizzie, darling'—for you know she looks on me as a father—'Lizzie, darling, will you let an old fellow kiss you just once?' I was watching her very close to see if she would start away, or show unwillingness, but bless your heart, grandfather, her eyes opened wide in surprise, and her little mouth was all wreathed in a smile, and her voice shook out little bars of music. 'Of course you may, dear,' she said, 'and as often as you please!' Then, I bent down—the great rough fellow that I am, and Lizzie rose on the tiny tips of her fairylike shoes, and held up her lips to me, and—and—what's the matter with me?" cried Worth in amazement, for his voice had been broken by a sob. He cleared his voice angrily, and his eyes smarted with tears. "I don't know how that happened," he apologized, rising abruptly.

"Be firm, my boy!" cried old Mr. Acre, getting up by means of his cane. "Be firm—look at me!"

"I will, grandfather!" exclaimed Worth. "I'm ashamed of myself. I know it couldn't ever be."

"The world's full of grief," cried the old man, his eyes sparkling, "but be firm! It's all we can do."

"It's all we can do," Worth agreed, "and I'll take fresh courage from you."

"The enemy's against us," exclaimed old Mr. Acre, waving his cane, "they're singing, 'To arms! to arms!' Our wives and children are denied us. Nothing but a prison for us to guard. In three days the guillotine! But be firm, my boy. Cry hurrah!"

"Hurah!" cried Worth, waving his great arm.

"Mr. Acre! Mr. Acre!" cried Mace's excited voice from the gate, "our horse is in the house. Come quickly!"

"Ha, the mob!" cried old Mr. Acre with great zest as he rushed for the gates. "The barricade!"

"Let me out first," cried Worth, with difficulty passing the old man on his way to the gates. Harc had he gained the sidewalk when th gates closed with a crash, the bolts r ed into place, and Horseshoe Hou was in a state of siege.

(TO BE CONTINUED.)

* *

Christmas Conundrums and Answers.

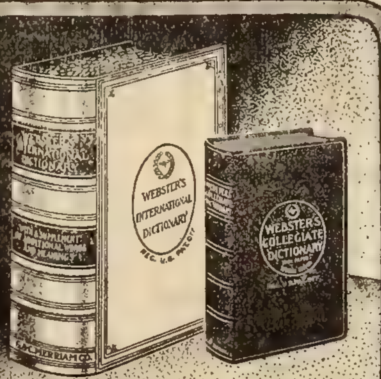
Suppose, when you go to bed on Christmas eve, you should find hanging in your room a set of rules like this:

1. Before you have any breakfast tomorrow morning you must tell exactly what Christmas means and how it came to be celebrated on December 25.
2. Before you go into the closed parlor where that tree is glittering you must describe the origin of the Christmas tree.
3. Before you open any of your gifts you must make it clear who St. Nicholas was, and how we came to call him Santa Claus.
4. Before you may enjoy the privileges of the mistletoe you must give a sketch of the customs connected with it.
5. Before you consult an encyclopedia or any book whatever, you must obey these rules!

Do you think you'd get your breakfast—and see your tree—and open your presents—and have your kiss?

It isn't likely that anything as severe as this will happen to you, but if it should, the following items will help you:

WEBSTER'S
INTERNATIONAL
DICTIONARY


WEBSTER'S INTERNATIONAL DICTIONARY
WEBSTER'S COLLEGIATE DICTIONARY
G. & C. MERRIAM CO.

THE BEST CHRISTMAS GIFT

Useful, Reliable, Attractive, Lasting, Up to Date and Authoritative. No other gift will so often be a reminder of the giver. 2380 pages, 5000 illustrations. Recently enlarged with 25,000 new words, a new Gazetteer, and new Biographical Dictionary, edited by W. T. Harris, Ph.D., LL.D., U.S. Com. of Ed'n. Grand Prize, World's Fair, St. Louis.

Webster's Collegiate Dictionary. Largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience. 1116 pages and 1400 illustrations.

Write for "The Story of a Book"—Free.
G. & C. MERRIAM CO., Springfield, Mass.
GET THE BEST.

HOW CHRISTMAS BEGAN.

There's Christmas, for instance. "Everybody knows what Christmas means!"—but that isn't exactly an answer to the question, after all. When this word was coined "mass" meant "a sacrificial offering," and Christ meant "One anointed" or "set apart" for a special purpose, so that the real significance of the festival was "the offering up of One set apart for a special design."

How is it, remembering this, that we ever celebrate the sacred anniversary unthinkingly or selfishly?

And then the date. Did I hear somebody say that Christ was born on December 25? If you know that for a certainty, then you know more than all the scholars of all the centuries.

According to church history, Christ was baptized on January 6, and, at first, his birthday not being recorded, that was the day celebrated, but some time in the third or fourth century December 25 was chosen instead—to be celebrated, ever after, as Christ's birthday. The chief reason for selecting this date, just at the winter solstice—the time when the year turns its back on the short, dark days of winter and sets its face toward the long bright ones of spring—was, because in those times this was the accepted season for festivals. The Romans already celebrated it as the Saturnalia; the nations of the north called it Yule, and, by a beautiful symbolism, the Christians made their feast a rejoicing that the Sun of Righteousness was rising with cheer and comfort for the world.

THE FIRST "CHRISTMAS TREES."

As for the tree idea, it is older than old. First of all, the pagans used to look upon the sun as a heavenly "light tree." Its rays were the branches, the clouds were its leaves, the lightning its flowers, and the sun, moon and stars its golden fruit. Later, the Scandanavians of the north chose the ash to typify this idea of the "tree of life," while through Germany and central Europe the pine was held sacred. In representing their "world tree" the Scandinavian legends always placed four harts in the branches "to devour the blossoms as the seasons devour the days," and one great stag "to consume the leaves as the year consumes the month." At Yule they decorated small fir trees with animals to carry out this idea and then covered them with candles to signify that the great "light tree" had begun to grow again.

When they were converted, the missionaries usually let them bring their Yule into Christianity, only now they had Christmas trees instead of Yule trees. In England, however, the skin-clad Anglo-Saxons were taught that Yule trees belonged to idolatry and must be cut down and burned at Christmas time, in token that the Holy Child had destroyed heathenism. This was the beginning of the Yule log that blazed on the Christmas hearth for a thousand years, and, in fact, only went out when hearths went out of fashion.

So when you trim your tree this year don't forget that, once upon a time, every object upon the branches had a special meaning. We string popcorn and cranberries today because to the pagans such festoons typified mythological serpents; and later, among the Christians, they stood for the serpent in the Garden of Eden. The gilded nuts and colored globes represent the pagan idea of the fruit of the "light tree," which afterward was made to symbolize the Christian belief that the "heavens declare the glory of God."

THE CHRISTMAS FAIRY.

And now for Saint Nicholas, or St. Niklaas, as the Dutch call him, or Santa Claus, as we have learned to know him.

To begin with, he was a spirit who came to earth on a white steed at Yule, and led away the souls of all who had died during the year. That was a pagan idea, and of course he was not named St. Nicholas yet. Next, they came to believe that he took only the souls of the unbaptized—all children, and in that way the idea of his being the children's friend started to grow. By and by he changed his white steed for reindeer, born of the sun-stag on the "light tree."

True
Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is deleterious.

So the Christmas fairy comes down in story and tradition until, in the fourth century, good old St. Nicholas, archbishop of Myra, made himself so famous for good work that he has been called the patron saint of Christmas ever since.

"UNDER THE MISTLETOE."

The mistletoe legends are many. The Druids reverenced it, partly because, in common with many other primitive peoples, they attached a peculiar significance to the idea of a Trinity, and the mistletoe berries often grow in threes, and partly because the berries ripen at the sacred season. From earliest times the plant played an important part in the December ceremonies, and long after the last Druid was dust it was believed to be good medicine for all ills, physical, mental and sentimental. As for kissing beneath it, it began so far back that no one attempts to trace it, and from present prospects the custom isn't likely to die out. It must have come near dying, however, in the days of the Puritans upon our shores. Christmas was a solemn fast with them, you remember. Mince pie was sinful, and plum pudding even worse.

From their ways to ours seems a far cry indeed, for we have learned to believe today that Christmas is no less sacred because of its gladness and merrymaking. The more cheer we can bring to every heart within our reach, the more truly we shall "keep Christmas."

* * *

Two Little Girls' Christmas.

It was Christmas morning. A Christmas tree, still gay with tinsel, colored tapers and garlands, but shorn of its presents, stood in the center of the room. A little girl sat near by with her lips extended in a disagreeable pout. Numerous toys lay on a table, but the girl paid no attention to any of them. Her mother entered.

"Why, Ethel," she exclaimed, "that isn't a nice expression for a little girl to have on Christmas morning, especially a little girl who has received as many presents as you have!"

"But, mamma," Ethel said, crossly, "I don't like my presents one bit. My doll is a brunette, and I wanted a blonde; and I don't like my book, I wanted 'Alice's Adventures in Wonderland.'"

"But you haven't read your book yet, Ethel."

"I know it's horrid anyway, and I wanted——"

Just then the door bell rang, and a newsboy threw in a morning paper. He was about to go away, when the Christmas tree caught his eye.

"Oh!" he exclaimed, clasping his hands together, "how beautiful! I wish Ruth could see that."

"Is Ruth your sister?" Ethel's mother asked kindly.

"Yes'm," the boy answered.

"Well, tell her that we shall be pleased to have her come to see the tree."

"She can't, ma'am. She's an invalid, and has to lie all day in bed; but she's always so patient and good."

"Was she pleased with her Christmas presents?" Mrs. Gray asked, with a glance at Ethel.

"She got only one, but she was so pleased with that. It was an orange, a great big one. I bought it for her, and she says it will make her happy all day."

The disagreeable expression had left Ethel's face. She eagerly whispered something in her mother's ear.

"Yes, dear," her mother replied.

"Where do you live?" Ethel asked addressing the boy.

"In the first house in Brigg street. It isn't a nice place at all. You wouldn't want to go there."

"Anyway, I'm going tonight," Ethel said, with a laugh. "I want to see your sister, and I'm going to play Santa Claus."

That evening a little girl lay on a pallet of straw in the corner of a dreary, bare room. Her mother sat near, a look of interest on her tired, pale face. The newsboy knelt by the bed. The girl's face was aglow with excitement. "Oh, Tom," she exclaimed, "tell me about what the little girl said!"

"She said she was coming to see you, Ruth, and she's going to play Santa Claus. I don't exactly know what she meant by that, but something nice, I'm sure."

A rumble of wheels was heard outside, and a step sounded in the porch. Tom ran to open the door, and Ethel and her mother entered.

Ethel passed over to where Ruth was lying, and, after a few words of greeting, tied the softest of handkerchiefs over her eyes.

"I mustn't take it off," she said, gaily.

Then there were excited whispers, a hurrying back and forth, and shouts of pleasure from Tom.

Soon the handkerchief was removed, and Ruth opened her eyes in fairyland! There stood Ethel's tree, again loaded down with presents. On one of the branches hung the doll that Ethel had despised, but that Ruth thought a marvel of beauty; and under the tree were piled bundles containing warm clothing and groceries.

I haven't time to tell you about the happy evening the little girls spent together, but that night, just before Ruth dropped asleep, she murmured: "This has been the loveliest day I ever had, mamma. I won't care now because I can't run and play like other girls; I have so many, many things to make me happy."

At the same time Ethel, lying in her little white enameled bed, under the daintiest downy coverlets, was saying: "I'll never be so selfish again as I was this morning, and I'm always going to share my presents with some one less favored than I am."

* * *

Christmas All the Time.

"It is only for thirty-six hours of the three hundred and sixty-five days that all people remember that they are all brothers and sisters, and those are the hours that we call, therefore, Christmas eve and Christmas day.

"And when they always remember it . . . it will be Christmas all the time."

* * *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Gloria in Excelsis

Our New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

Returning From California

Make sure your ticket reads "Shasta-Northern Pacific Route." A beautiful journey up the Pacific coast to Portland. Eastward over the great transcontinental highway, on the "North Coast Limited," a train without a superior. Magnificent scenery all the way—Mounts Shasta, Saint Helens, Adams, Rainier, and the Cascade and Rocky Mountain ranges.

Comfort all the way if you select the "Northern Pacific Shasta Route." The best of service. Northern Pacific dining car meals are famous. Any information from D. E. Gardner, D. P. A., 210 Commerce Bldg., St. Louis, Mo., You have only to ask.

Northern Pacific Railway

A. M. CLELAND
General Passenger Agent
St. Paul, Minn.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.

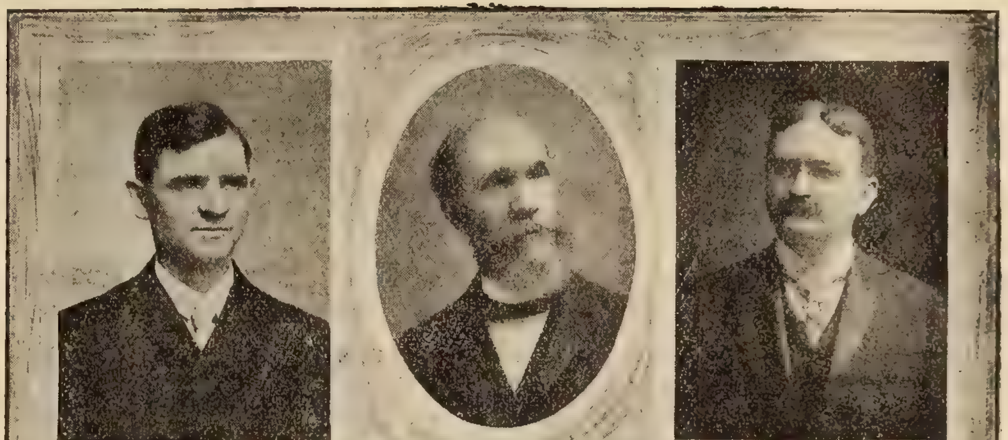
C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

MINISTERIAL RELIEF NUMBER

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 50. December 14, 1905. $1.50 A Year



MEMBERS OF THE BOARD OF MINISTERIAL RELIEF. See page 1622.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Published by the Christian Publishing Company, 2712 Pine Street.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

Current Events....1611
Editorial—
Ministerial Relief Day....1613
Planning Large Things....1613
Allies Against Common Foes....1613
President McGarvey's Criticisms....1614
Notes and Comments....1614
Editor's Easy Chair....1615
Contributed Articles—
Ministerial Support—What God Hath Ordained. I. J. Spencer....1616
Will $25 a Quarter Suffice? A. L. Orcutt....1617
Not of Grace But of Debt. T. A. Abbott....1617
A Preacher's Salary—75 Cents. E. L. Frazier....1618
The Holiest Appeal Before the Brotherhood. T. J. Legg....1618
Link Churches, 30; Link Individvals, 27....1618
From a Layman's Standpoint. Samuel B. Capen....1619
Christ, the Center. W. H P. Faunce....1619
As Seen From the Dome. F. D. Power....1620
Revival of the Teaching Function. J. H. Hardin....1621
Our Budget....1622
The Pittsburg Campaign....1625
What One Church is Doing....1627
News From Everywhere....1629
Evangelistic....1628
Midweek Prayer Meeting....1631
Sunday School....1631
Christian Endeavor....1632
People's Forum....1633
Obituaries....1634
Family Circle....1635
With the Children....1638

"A MERRY CHRISTMAS"

Is Pleasantly Remembered When Some Good Book Comes With It.

Books by J. H. Garrison:

The Holy Spirit, 211 pages, cloth	$1.00
Alone With God, 244 pages, cloth	.75
Heavenward Way, 100 pages, cloth	.75
Half Hour Studies at the Cross	.75
The three above for	2.00
The Old Faith Re-stated, 500 pages, cloth	2.00
The Reformation of the 19th Century	2.00
Helps to Faith, 245 pages, cloth	1.00
A Modern Plea for Ancient Truths	.35

Books by W. W. Dowling:

The Bible Hand-book, fine, cloth, 312 pages	$1.00
The Lesson Commentary for 1906, just the thing for a Teacher or other Bible School Worker	1.00
The Christian Psalter, full of fine responsive readings and a very acceptable gift to the congregation	.50
The Lesson Helper for 1906, a gift to an Intermediate Teacher	.35
The Lesson Mentor, for Junior Teachers	.25
The Lesson Primer, for Primary Teachers	.20
The Guide Book Manual on Sunday School Organization, for your Superintendent.	$ .25
The Helping Hand for Y. P. S. C. E.	.25
The Normal Instructor, in 7 parts, all needed by Bible Readers, Teachers, etc., each part	.15

Books by B. W. Johnson:

The People's New Testament, with Notes, in 2 vols., making one remember you for life	$4.00
Young Folks in Bible Lands	1.00
A Vision of the Ages, on Revelation	1.00
Commentary on John	1.00

Books by W. T. Moore:

Man Preparing for Other Worlds, a book for thought	2.00
Fundamental Error of Christendom	1.00
The Living Pulpit of the Christian Church	2.00

Books by E. L. Powell:

Savonarola, Sunday Evening Lectures, cloth	1.00
Victory of Faith	1.00

Any Name in Gold FREE on any $1.00 Book Ordered Before December 15, 1905.

CHRISTIAN PUBLISHING CO.

2712 Pine Street **St. Louis, Mo.**

"THE ONLY WAY."

ST. LOUIS to CHICAGO.

4—PERFECT TRAINS—4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Standard Sleepers; Cafe Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, ASST. GEN'L PASS. AGENT, ST. LOUIS, MO.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. December 14, 1905 No 50

Current Events

Balfour Resigns.

Mr. Balfour has resigned as British Prime Minister, his resignation has been accepted by the king, and Sir Henry Campbell-Bannerman has been entrusted with the task of heading a new cabinet. This means a transition from a Conservative to a Liberal government. For the past ten years the Conservative party has been continuously in power. In fact, the Liberals have been in control of the government less than three years in the last twenty; namely, the period from 1892 to 1895, when Mr. Gladstone was Prime Minister for two years, followed by Lord Rosebery for a few months. A that time the Liberal Party went to pieces on the Irish Home Rule question, and from then until now the party has never been able either to command the support of the Irish nationalists, in a sense its natural allies, or successfully to dispense with it. The new Premier appears to believe that he can solve the problem by outlining a program about which all the elements of the party will heartily unite. It will be a great achievement if he can do so, and will prove his possession of a higher degree of statesmanship than he has hitherto been credited with, even by his friends.

The protective tariff plan, advocated by Mr. Chamberlain and countenanced in a measure by Mr. Balfour, has been as embarrassing and divisive to the Conservatives as the Home Rule program was to the Liberals. Mr Balfour's administration, and more particularly his utterances on public questions, have marked him as subtle rather than stalwart. Whether he is temperamentally undecided or only discreetly evasive, he has produced upon a large part of his public the impression of being on both sides of the issues of present importance. In particular, his attitude toward the Chamberlain protective idea, too favorable to suit its opponents (who are numerous even in Conservative ranks) and too uncordial to please its advocates, has heated his enemies, cooled his friends and done its share toward depriving the party of popular support. Recent elections have been going rather constantly in favor of the Liberals. The new cabinet, formed and headed by Campbell-Bannerman, will contain at least two men whose names and works are familiar to all Americans, John Morley and James Bryce, two of the finest examples of the scholar and litterateur in politics. The name of Lord Rosebery is missing from the roll of the new cabinet. This brilliant figure in British politics, having attained the objects of his earthly ambition, seems to rest on his honors.

Mark Twain at Seventy.

Mark Twain's seventieth birthday was celebrated in New York by a dinner party which, as an aggregation of literary notables, has not often been surpassed. Most of the people who write good books were there, besides a number who write only fairly good books and several who only write essays about other people's books. Mark Twain himself made a speech, explaining his philosophy of life and telling "how to get to be seventy and not mind it." It is hard to believe that he is only seventy. Not that he acts old, for of course he is perennially young in spirit; but he is an institution, established, indispensable, inwrought in the fabric of the Republic. He seems like a natural, essential and everlasting part of American civilization—like the constitution, trial by jury and the writ of habeus corpus. And now we find that this institution of merriment and joy is only seventy years old—and of course still younger *as* an institution. A few times in recent years Mark Twain has been serious, and therefore absurd. His discussion of the missionary question shortly after the Boxer outbreak in China was pathetic in its futility, and his excursions into politics and against Christian Science have not exhibited him at his best. He does not shine in argument. But these indiscretions of age are not to be held against him. The shelf full of immortal humor, wholesome, true and human, that he has given us, and the glowing personality that has gone with it and that still abides with unabated geniality—these are things that we would not willingly do without, and at thought of them we give Mark Twain a grateful greeting as he passes the seventieth year, that "scriptural statute of limitations beyond which the time-worn duty bills are not collectible."

* * *

The Treasury Report.

Secretary Shaw's annual report as secretary of the treasury shows a deficit of $23,004,228 for the fiscal year ending June 30, 1905. This represents the debit balance between receipts of $697,000,000 and expenditures amounting to $720,000,000. The deficit for the preceding year was $41,000,000, and the secretary congratulates himself, therefore, that the deficit shows a decrease. Last year, however, the deficit was excused on the ground that the expenditures included an extraordinary item of $50,000,000 for the Panama canal, which ought not properly to be charged as an item of current expense. But if this plea was valid last year to prove that there was no real deficit in current expenses—and we think it was, in part at least—it must also be borne in mind when we are comparing the relative economy (or extravagance) of the government for the two years. There has been a total deficit of $64,000,000 for the two years. Counting out the canal payment, the deficit would be reduced to $14,000,000 which would be the resultant of a credit balance of $9,000,000 for 1903-4 and a debit balance of $23,000,000 for 1904-5. In other words, disregarding the canal payment, the expenses of government for the past fiscal year are greater by $32,000,000 than for the preceding year. The President is very obviously right when he says, in his message, that there must be either an increase in receipts or a decrease in expenditures. It is almost equally obvious that the latter alternative ought to be chosen and that it will be entirely possible to acomplish it, if the problem is intelligently and honestly approached, without committing any of those false and expensive economies against which we are so frequently warned.

* * *

Elastic Currency.

The old but still urgent problem of introducing a large element of elasticity into our monetary system, claims a share of Secretary Shaw's attention in his report. The volume of money needed to transact the country's business is much greater at certain seasons than at others. In the dull summer months, when business is at low ebb, it is difficult to keep all the money busy, even when it is offered at preposterously low rates of interest. In livelier seasons, notably in the fall, there is usually not enough money to supply the wants of those who need it in their business and who have credit or commodities to exchange for it. In consequence, interest rates are subject to wide and demoralizing fluctuations. The secretary gives the limits of this fluctuation during the past year as one per cent and twenty-five per cent. Probably few of us (except those of us who are life insurance presidents and are therefore in a position to return the favor) have borrowed as cheaply as this minimum, and not many of us (except those who patronize the genial firms which advertise to lend money to salaried people without security or publicity, to be repaid by the week) have paid the maximum. To prevent this alternate shortage and surplus of currency, Mr. Shaw suggests that national banks be permitted "to issue a volume of additional government guaranteed currency equal in amount to fifty per cent of the bond-secured currency maintained by them, but subject to a tax of five or six per cent until redeemed by the deposit of a like amount in the treasury." The chief virtue claimed for this new plan is that it will be completely automatic in its operation. It will not pay the banks to issue such additional currency until the current interest rate becomes higher than the rate of taxation which must be paid on the currency. When interest rates, for call money go as high as eight or ten per cent the banks issue the extra currency; the increase in the volume of currency will reduce interest rate to normal, and as soon as the rate falls below five or six per cent the additional currency will be withdrawn because it will no longer be worth what it costs the issuing bank to maintain it. The government would obviously assume a risk in guaranteeing currency which is not secured by bonds, but the secretary claims that the tax would much more than offset this.

* * *

The Tax on Works of Art.

There is a strong sentiment in favor of the removal of the duty on works of art which are imported into this country. The argument is, that works of art are educative in their influence and that their importation ought to be encouraged rather than hindered. The question of the protection of American artists from foreign competition does not enter, for the artists are anxious for all the competition they can get, realizing that the general artistic advancement of the country will be assisted by the bringing in of foreign pictures, and that their own business will be helped thereby. The tariff on works of art is purely for revenue. Secretary Shaw favors it. He recently recounted triumphantly how a certain lady paid $194,000 on one consignment of pictures which she brought over. That was a tidy sum for the public treasury, especially when there is a deficit of twenty-three millions for the past year. Doubtless the lady is able to pay it and since she actually did pay it and brought the pictures into the country, the art interests did not suffer by the collection of the duty except as it may deter others from importing pictures. Some of those who favor the removal of the duty talk very bitterly about the injustice of "punishing" people for importing works of art. The phrase is not well chosen. A tax is not a punishment. The state does not wish to punish a man for owning his home, but it taxes him on it. It has no desire to punish a man for possessing a library, but the valuation of a library goes down on the assessor's list. It is absurd to speak of taxation as a punishment; it is only the just distribution of the necessary burden of supporting the government. It is commonly accepted as good policy to exempt from taxation property which is used solely for the public good. So churches and colleges are exempt (though the former perhaps ought not to be, since some of them do not advance the public welfare), and no import duty is charged upon works of art for public galleries or scientific apparatus for institutions. It is scarcely possible to make a rigid distinction between those articles which advance the interests of culture and education and those which serve baser ends, and to say that the former shall be duty free. All beautiful objects of use and ornament, all articles which embody ideas or ideals, have an educational value. Musical instruments and good books and honest furniture and Oriental rugs and a thousand other things are instruments of culture. The difference between these things and pictures as educators is rather of degree than of kind. With really great pictures the degree is vast; with light and frivolous pictures it is inconsiderable; in the case of poorly painted or viciously conceived pictures, the advantage is on the side of furniture and rugs. So the case is not so one-sided as it would seem when our artistic friends declaim against the folly of "punishing" a person for bringing a Titian or a Raphael into this country. But when all the argument is summed up, we think they have a good case and hope they will win it. Let the pictures come in free, even if many other elevating things can not. More rich men are generous about their pictures than about any other item of property. Many of them permit the public to visit their private galleries, and most of the really great pictures sooner or later gravitate to the great public collection, by loan or gift.

* * *

The President's Message.

The message of President Roosevelt to the Congress of the United States on its recent assembling is generally regarded as an able state document, fulfilling in an admirable manner the constitutional requirement that the President shall set before Congress the condition of the country and indicate needed legislation. It is a long message, but it is impossible to present in a satisfactory way the various departments of this government and indicate the needed legislation in a very brief message. As was expected, the President gives considerable attention to the revision of Interstate Commerce Regulation. The President's policy concerning railroad rate regulation is to empower the Interstate Commerce Commission to fix the maximum rate for railroad charges and see that no unjust discrimination is practiced, and that the system of rebates be abolished. Of course the courts have the authority to overrule any regulation of this kind, on complaint of the railroads, which is found to be unjust or unconstitutional. It is not improbable that there will be considerable contest on this question of railroad rate regulation, and the alignment for and against the President's plan of regulation is not likely to be on party lines. The message calls attention to the danger of corporate dishonesty and the danger to our social and political institutions through the commercial dominance of unscrupulous and unprincipled men. It exalts economy in public administration, but warns against that "false economy which is in the end the worse extravagance." It urges the protection of the children from the injurious effects of child-labor, and advocates the admission of Arizona and New Mexico as a new state in the Union, and Oklahoma and Indian Territory as another addition to the sisterhood of states. The President sums up his view of the immigration question in the statement, "We can not have too much immigration of the right sort, and should have none whatever of the wrong sort." Urging the importance of loyalty to the principles of our constitutional liberty, the President quotes that famous statement of Burke: "Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there be within, the more there must be without. *It is ordained in the eternal constitution of things that men of intemperate minds can not be free.* Their passions forge their fetters."

* * *

The President on Temperance.

The Associated Prohibition Press says of the President's message that the significant fact is that this message gives more space to the liquor question than any other message of any President since the foundation of the Republic.

In two trenchant paragraphs the President sizes up the dangers now threatening the Indian exposed to drink, and advises speedy congressional action in his behalf. In this connection the message speaks as follows:

THE INDIAN'S PERIL.

"During the year just past the phase of the Indian question which has been most sharply brought to public attention is the larger legal significance of the Indian's induction into citizenship. This has made itself manifest not only in a great access of litigation, in which the citizen Indian figures as a party defendant, and in a more widespread disposition to levy local taxation upon his personality, but in a decision of the United States Supreme Court, which struck away the main prop on which has hitherto rested the government's benevolent effort to protect him against the evils of intemperance. The court holds in effect that when an Indian becomes by virtue of an allotment of land to him a citizen of the state in which his land is situated, he passes from under federal control in such matters as this, and the acts of the congress prohibiting the sale or gift to him of intoxicants become substantially inoperative.

"It is gratifying to note that the states and municipalities of the west which have most at stake in the welfare of the Indian are taking up this subject and are trying to supply, in a measure at least, the abdication of its trusteeship forced upon the federal government. Nevertheless, I would urgently press upon the attention of the congress the question whether some amendment of the internal revenue laws might not be of aid in prosecuting those malefactors known in the Indian country as 'bootleggers,' who are engaged at once in defrauding the United States Treasury of taxes and, what is far more important, in debauching the Indian by carrying liquors illicitly into territory still completely under federal jurisdiction."

* * *

The Pope has ordered the removal of a tablet which was erected to mark the exact spot in Rome where St. Peter was crucified, and the tablet is not to be replaced "until historical investigation has absolutely proved that the claim is true." The dispatch naively adds: "This will probably take much time." So it will. It is a most reckless and unfeeling requirement for the Pope to make. A general application of the rule would play havoc with the holy places generally.

* * *

Senator John H. Mitchell, of Oregon, died last week. He was at the time under conviction, pending appeal, for defrauding the government in a matter involving public lands. The Senate omitted the customary formality of adjourning for a day out of respect to the deceased. When a senator dies, it is customary for a Representative from the same state to announce the fact to the House. This ceremony was also dispensed with, owing to the fact that one of the two Representatives from Oregon is under indictment for a similar crime, while the other has already been convicted.

Ministerial Relief Day.

One of the blessed ministries which has sprung up among us out of the very heart of our Christian love is that of ministering to the needs of our aged and dependent ministers. No class of people make a stronger appeal to our Christian benevolence than these aged veterans of the Cross who have spent the strength and vigor of their manhood in preaching the Gospel, often without earthly reward and to the neglect of their material welfare. Now, in the winter of old age, unable longer to continue their active labors in the ministry, they sit by firesides made cheerful by the loving remembrances of their brethren, or cheerless because of the neglect of their brethren, and dream of the days that are gone, when they were in the thick of the battle in behalf of New Testament Christianity. Whether their humble homes shall be radiant by the tender remembrances of their brethren, or whether their hearts are to be chilled by the thought that they are forgotten, will be determined very largely by the offerings made by our churches on Lord's day, December 17. We are sure we can rely upon the readers of The Christian-Evangelist everywhere to participate at that time in this ministry of love, and thus make their own Christmas happier by the knowledge that they have helped to lighten the burden and gladden the hearts of our aged and dependent ministers and their families.

Planning Large Things.

We have entered upon the last four years of our Centennial campaign. In the four years that have passed, as we have previously indicated, great progress has been made all along the lines of our work. But the San Francisco convention planned for a more aggressive campaign for the remaining four years by authorizing the committee to select a representative man who should devote his entire time to this work. Such a man has been selected and he has accepted the work with the understanding that we are to undertake large things and are to furnish him the necessary funds for a vigorous propaganda.

In addition to this a local committee at Pittsburg was appointed to co-operate with the original Centennial committee, and this local committee has been made an executive committee to have immediate charge of the work.

It was believed by the committee having the matter in charge that the event we are to celebrate is worthy of great achievements and that we ought to plan large things. We are old enough, large enough, rich enough, and, we trust, enterprising enough, to plan largely and to execute vigorously. We have asked all our colleges to set as high a figure as possible for their respective endowments for the year 1909. Our various missionary organizations are also lifting up their banners and writing upon them the objective points which they hope to reach by that time. The evangelistic bureau is planning a vigorous campaign in the way of simultaneous evangelistic movements for the conversion of sinners and the edification of our churches. Church buildings are to be erected, church debts paid, the circulation of our religious papers extended, and the attendance upon our Sunday schools greatly enlarged.

It is a superficial objection to this program to say that it gives too much prominence to the financial side of our Centennial propaganda. What does college endowment mean? It means a better educated ministry and a better educated membership, and that is a spiritual and not a financial result. What does the doubling up of our contributions to home and foreign missions mean, but the putting of more evangelists into the field at home and abroad and the conversion of more sinners? That is a spiritual and not a financial result. What does the increase in our gifts to benevolence mean? It means proper care for the widow and the orphan and of our aged ministers—the fruit of our Christian love and therefore a spiritual and not a financial result. This is the end indeed of every direct object that it is proposed to accomplish by this Centennial movement.

What we were saying, then, is, since this is a good work and is done in memory of a great event, let us do it on a large scale. If we would reap bountifully we must sow bountifully. If we would accomplish large results we must plan large things. This the Centennial Committee is trying to do. It asks the earnest co-operation of all our missionary, benevolent, and educational enterprises, of all our preachers and church officers and of all our business men. We desire to make this Centennial movement as broad as the whole brotherhood, and to enlist and quicken every agency among us and thus make it glorify our divine Lord and promote the unity of his people. We have a right, therefore, we think, to expect the hearty co-operation of all who love our Savior and who appreciate the movement we are making to restore his simple, pure Christianity to the world.

Allies Against Common Foes.

A great change has come over the religious world even within the past quarter of a century. The spirit of pugilism is dying out as between the different religious bodies, and the spirit of brotherhood and of good will is taking its place. The recent Inter-Church Conference in New York City marked the close of what might be called the period of internal strife in this country, among religious people owning a common Lord and worshiping a common Father. The spirit that prevailed in that Conference among the representatives of various religious bodies will largely prevail among the churches everywhere. That is one of the good results that will surely flow from that great gathering.

This does not mean that the period of investigation and of fraternal discussion is passed. It means simply that we shall henceforth treat each other as brethren and seek, in the spirit of real brotherhood, to correct each other's faults and to bring each other nearer to what we each believe to be the Scriptural standard of faith and practice. That is not warfare, and it will henceforth not be carried on in any spirit of strife or personal bitterness. It is too late in the world's history for that. No one who caught the vision in New York City, of unity and brotherly love in Christ Jesus, can ever go back to his field of labor and wage a narrow, sectarian war against a neighboring church. This would be like turning a river up stream. It would be like putting an oak back into an acorn or a chicken into its shell.

Just as in war, when the regular armies have laid down their arms against each other, bushwackers and guerrillas contine the fight on their own responsibility, so now there will no doubt be something of the old style of warfare, here and there, in remote sections away from the railroads, and the path of the home missionary, until they learn that the war is ended as between Christian bodies, and that they should now make common cause against common enemies. Now, this new spirit of brotherhood is going to make it far easier for us to teach each other what each one knows better than another, and it is going to be a period of assimilation to each other and to the common standard of Christianity, even Jesus Christ, the recognized Leader of all. In the atmosphere of mutual love we can sit at each other's feet and each learn of the other those things which we are able to teach each other. Moreover, it is the atmosphere in which we can all come anew to sit at the feet of Christ and learn of him, imbibing his spirit, learning more fully his will and coming into closer touch with him and hence with each other. This is the way, it would seem, that God is going to unite his people.

This new era of peace between those owning allegiance to a common Lord will be marked as a period of new aggressiveness and of more vigorous warfare against the evils which threaten our Christian civilization and hinder the progress of the kingdom of God on earth. The church will now become more militant than ever, only its warfare will now be directed, not against the friends of the Master, but against his enemies, and especially against those gigantic evils which produce so much sorrow and suffering. It will also be marked as a period of greater activity and of more systematic and united effort on the part of Christians to evangelize the world and to fill the whole earth with the knowledge of Jesus Christ.

It will be glorious to be living in an age when the forces of righteousness are united in a life-and-death struggle with the forces of evil, and when Christians, hearing only the voice of Christ, shall keep step to the music of the Cross, as they march forward, a united army, to make the kingdoms of this world the one universal kingdom of our Lord Jesus Christ.

* * *

Character is everyday goodness repeated until it becomes the unconscious and permanent habit of the soul.—*Zion's Herald.*

* * *

Search others for their virtues and thyself for thy vices.—*Fuller.*

President McGarvey's Criticisms.

Our higher critic, Brother McGarvey, continues his criticisms of the Editor's recent book on "The Holy Spirit." We have not been able to keep up with him on account of the pressure of other matters. It would be a large task to reply to all the flaws in our brother's criticisms. This we shall not attempt. An illustration of his tendency to draw unwarranted inferences is furnished in the following excerpt from one of his recent articles:

> "He speaks of just having read Dr. Richardson's book on the Holy Spirit, in which the Doctor takes substantially the same position with himself in regard to Samaritans (p. 161). I read this book when it was first published and corresponded with its author on the subject, more than forty years ago; and if I am not mistaken, Brother Garrison was then down South fighting the Confederates. I am glad they did not kill him, for then I would have missed the opportunity of teaching him the way of the Lord more perfectly. It would be nearer the truth to say I have not sense enough to understand the subject than to say that I have not very thoroughly studied it, but it will be soon enough for him to say either when we get through with this discussion."

Now, as a matter of fact, Dr. Richardson's work on the Holy Spirit has been in our library for more than a quarter of a century, and was read by us fully that long ago. In the passage to which he refers we spoke of just having observed, since a certain paragraph was written, that Dr. Richardson's position was substantially the same, having, of course, re-examined the work on that particular point.

Brother McGarvey knows his own motive in referring to our having been "down south fighting the Confederates" at the time of the publication of Dr. Richardson's book. We do not judge him. Since President McKinley and President Roosevelt have expressed the general sentiment of the old Union soldiers, in their words of praise and appreciation of the Confederate soldiers because of their heroism and devotion to what they believed to be their duty, is it too much to ask that the grizzled veterans who wore the blue and followed the Stars and Stripes in those dark days of 1861-64, should be forgiven for saving the union? It is comforting, of course, to know that Brother McGarvey is "glad that the Confederates did not kill" the author of the book he is criticising, even though he does not ground his gladness in anything that the author is, or has accomplished, but rather in the opportunity that his living has afforded our critic for his congenial task of criticism! Let no one think that we feel the slightest unkindness toward Brother McGarvey for the remarks above quoted. They do him far greater injustice than they do us.

Another criticism of President McGarvey raises a psychological or metaphysical question which we aimed to avoid entirely in the book which he is criticising. He says:

> "When Bro. G. speaks of receiving the Holy Spirit in such measure as to be distinctly conscious of it, he drops back into the superstitions of a past age. Consciousness testifies to states of mind and feeling, but not to the power producing these. It testifies to the existence of those emotions which Paul calls the fruits of the Spirit, but that they are caused by the Spirit is a matter of faith and not of consciousness. No man is *conscious* of the Spirit's indwelling. If it were a matter of consciousness, all in whom the Spirit dwells would be conscious of the fact and none would be found to deny it. We do not even know by consciousness that we have a human spirit within.
>
> "One serious fault with Bro. Garrison, manifested in several parts of his book, is an improper use of the word 'consciousness.' For example on page 93 he says, 'We come into consciousness of the sonship of God,' and twice in the same paragraph he speaks of this as a 'conscious relationship.' This is a matter, not of consciousness, but of faith."

Now, we are well aware of what has been said, pro and con, about what consciousness testifies to in relation to the Holy Spirit. It would be quite possible for Brother McGarvey and ourself to write columns of matter on a question of this kind without giving any light to any one who was seeking to possess the Spirit. We only care to say here that Brother McGarvey's position as to the scope of consciousness is not the only one held by psychologists, nor do we think it is the correct one. When he says, "We do not even know by consciousness that we have a human spirit within," he takes issue with such thinkers as Descartes, who said, "I think; therefore I am." We believe it perfectly proper to say, as we have said in the paragraph Brother McGarvey criticises, that "We come into consciousness of the sonship of God," that is, of our own sonship through the Spirit dwelling in us. Jesus certainly lived in the consciousness of his sonship.

There is a limited meaning to the term consciousnes in which, of course, what Brother McGarvey says concerning its function is true, but it is not always used in this limited sense, and the best metaphysicians are not agreed that it should be so limited. It is in a broader and more popular sense that we have used the word in the few instances referred to, and we purposely sought to avoid raising a metaphysical issue in the book. What we are most concerned about is, that we may possess the Holy Spirit, and that we may know that fact of a surety, by the help which he gives us and by the fruit which he bears in our lives. This being granted we are willing to waive the metaphysical aspects of the question which, while interesting enough from a psychological point of view, are not to be compared in importance with the vital fact of receiving and being guided by the Spirit.

"This [knowledge of our sonship] is a matter," says Brother McGarvey, "not of consciousness, but of faith." But is there not such a thing as *Christian* consciousness that is born of faith? The power of the mind that takes cognizance of its own states and actions, and which we call consciousness, is bound to cognize the new affections and emotions which the new life imparted by faith introduces into the soul. It is greatly enriched and Christianized by this new life of faith, which it comes to know as the life of God, through the intuitive power of the soul, by which it apprehends the divine. "My sheep hear my voice and follow me." We regard this intuitive power as closely related to faith. Apart from this power to recognize truth, faith itself would be impossible. No amount of external testimony would suffice to establish in us the certain conviction that we are children of God, apart from the soul's capacity for God, and its conscious peace when it receives God.

Notes and Comments.

A "commission on aggressive evangelism," recently appointed by the Methodist church, has just held an important and inspiring session in Brooklyn in connection with the general missionary meeting. It was announced that a lay member of the church had deposited $10,000 in the bank to provide for a distinct and general advance in the work of the commission in arousing the church to soul-saving. This gift is to be followed by other annual gifts, and provision will be made in the donor's will for prosecuting the work after his death. "The Central Christian Advocate" regrets that the "appointment of a field secretary, who is to fly among the churches as the flaming torch of this movement, is not to be made public at this time." Undoubtedly this is a mistake, if the man has been secured and the money is in hand to prosecute the work. But the fact that one individual has been selected to give his entire attention to the work of evangelism shows that other churches than our own are awakening to the importance of specialists.

* * *

British Methodism and the Christian church at large loses a devoted worker in the death of Thomas Champness, who was really one of the great leaders of the Christian forces. Mr. Champness has had a long and useful career, and he may be called a unique character. Beginning his Christian effort as a missionary worker without college training, in one of the hard places of Africa, he buried his wife there and returned to the homeland, broken in health and seemingly doomed to die. But he was not a man who easily gave up. Entering upon the evangelistic field, he developed extraordinary gifts. He was one of the pioneers in producing a religious journalism that would reach the great masses of the people. It was when he was about sixty years of age that he conceived the idea that a paper full of evangelistic fire and put out at the price of one cent per copy would be popular. Starting without any great financial backing, he made a success of "Joyful News," and in connection with it organized a home for evangelistic workers, evolving a far-reaching plan for their employment. Like George Muller, he was a man who believed in direct answer to prayer, and for the work he thus began he received nearly one million dollars, which he used at home and abroad in missionary enterprises. Mr. Champness' independence was also seen in his powerful antagonism to the liquor traffic at a time when a very large number of the members of the Methodist church were not only indulging in the drinking habit, but were financially interested in it. He was a great-hearted man.

Editor's Easy Chair.

It is Byron who sings of how sweet it is to hear "the watch-dog's honest bark" as he bays a "deep-mouthed welcome home." But there is something sweeter far than that to the home-coming weary man at the close of a toilsome day. To hear the patter of little feet rushing through the hall, and the cheery sound of a childish voice crying, "First kiss!" and to feel the pressure of little arms around one's neck—that is a welcome which no "watch-dog's honest bark" can equal. Who can tell how many feet are homeward turned at the close of day, that might otherwise be turned in other directions, but for the welcome of loved ones which they know awaits them on their home-coming? Sweeter spot on earth there is not than a home where love abides and extends its warm welcome and greeting to the return of absent ones. Blessed is the man at whose return home at eventide there is a race for the "first kiss," in which the wee toddler always wins. Whether it be child, grandchild, or other loved one, there is in it a suggestion of what Peter means by the "abundant entrance," which shall be administered to us in the heavenly kingdom. Will there be any one there at the beautiful gate to give us a glad welcome and a "first kiss," when we get home from earth's weary pilgrimage? Heaven would not be heaven to us if there were no one there to be the gladder for our coming. No doubt our warmest welcome to the heavenly home will come from those who have done most to help us on our way thither, and from those whom we, under God, have rescued from the power of sin and pointed the way to the Father's house.

* * *

Speaking of the home, we are glad to note the increasing importance which it is coming to have in the thought of the great religious and educational leaders of our time. Perhaps there is no country in the world that has been more greatly blessed by its home life than our own. As compared with many other nations, the United States may be called a nation of homes. And yet there is great reason to fear that there is a decay in the home-life of America. There are influences at work in our civilization which are tending to destroy the sanctity of the home, with its sweet seclusion from the glare of publicity and its altar-fires whereon were once offered the fragrant incense of love and gratitude to Him who is the Father of all the families of the earth. It would be a sad day for the people of this nation, should it ever come, when they can not look back with sweet and tender memories to the purity and sanctity of the old home, and recall its lessons of purity and devotion. The church and the state alike are dependent on the home for their staunchest defenders, and noblest representatives. To throw every possible safe-guard around the home, to rekindle on its altars the fires of family love and of worship and reverence to God, should be the unceasing effort of all who love God and their fellow men It is the noblest school, wherein are taught the noblest lessons, relating to the most vital things, at the most impressionable age, where the teachers and the taught are bound together by the strongest ties. Whoso has access to a child-heart to sow therein the seeds of truth and virtue is at the very source of influences which make for the world's betterment. He is at the fountain whence must flow the life-giving streams for the regeneration of society.

* * *

One of the best ways to make a happy home is to supply it with an abundance of good, pure literature. Among other questions which the Editor is often asked to answer at this season of the year is, What is a good Christmas present to make to a husband or wife or son or daughter or friend? Now, we are not going to be too modest to suggest that, in our judgment, The Christian-Evangelist would be a most appropriate gift to make to any one who is not receiving it. One of the desirable qualities of a Christmas present is that it shall be a perpetual reminder to the recipient of the love and friendship of the donor. Send The Christian-Evangelist for a year to your absent son, or daughter, or relative, or friend, and it will remind them at least fifty-two times in the year of your thoughtful love and generosity. But more than that, it may revolutionize the thought and life of the young man or woman, and make you their eternal benefactor. One of our ablest, most scholarly and useful men told the Editor recently that The Christian-Evangelist, put into his hands as a present for six months, had changed the whole current of his thought and life, and made him, under God, what he is to-day. If we were to call for similar testimony from others we doubt not that hundreds would testify in the same way. Why not, then, make a present like that, that is not a cold dead thing, but a warm, loving, weekly messenger that has in it the seeds of a harvest yet to be—a living and vitalizing force for molding and enriching life? Do you know of an investment that is likely to bring more permanent and gracious results than a dollar and a half invested in The Christian-Evangelist, as a Christmas present to one in whose welfare you are deeply concerned? If our Easy Chair readers did not know us so well we might fear they would attribute this advice to a selfish motive, but we are sure that not many of them will believe for a moment that this is the prompting motive of our suggestion. Show us that you do not so believe by sending in a subscription for The Christian-Evangelist for a year as a Christmas present to one whom you love.

* * *

And this leads us to say that among other contemplated improvements for the new year is an enlarged and carefully prepared Family Circle or Home Department. It shall be our aim to make it a treasury of good things for young and old in the home. We should be delighted to have a number of brief, half-column articles reminiscent of the old home and of the influences in it which linger yet as an abiding force in the lives of those who write. Perhaps in no other way could we more successfully stir up an interest in the home-life today than by these blessed memories of the homes of our childhood and of the impressions we received there which we have carried with us down through the years. Many a heart will be stirred, and many an eye will glisten, as recollection takes us back to the old parental roof-tree and to our earliest lessons about God and duty and truth and righteousness, which we received from lips which, it may be, have long since turned to dust, but the memory of whom is green in our hearts. It may be too that these backward glances to the homes whence we came and to the influences which helped to mold our characters, will cause us to make our own homes brighter, purer, and more radiant with Christian love. While we are thus discharging a debt of gratitude, too long unpaid, to the noble and unselfish love of parents and other benefactors, we shall be helping ourselves and others to more worthily discharge our obligations to the oncoming generation. To live forever, not only in heaven, but in the lives of others made stronger and purer by our teaching and example—that is the noblest ambition which any mortal can cherish.

* * *

The Easy Chair has just had a very flying trip down into the southwestern part of the state. Leaving the railroad at Aurora we had a carriage ride of fifteen miles across the country on one of the severest days of the winter. Being near Crane, in Stone county, on Lord's day morning we attended church where the Presbyterian minister was to preach at 11 o'clock. On our arrival he insisted on our preaching to the congregation, which we did, discussing the subject of Christian union before an audience made up about equally of Presbyterians, our own members and non-church members. Since the building of the new road from Aurora through Crane to Galena the little town of Crane has taken on new life, and with the building of another road now under way which is to connect it direct with Springfield, it is destined to be a town of considerable importance. It is in the midst of a good fruit-growing region, and the presence of abundance of water and timber ought to make it a good manufacturing town. The Christian church there has a good building, but no regular preaching. The churches at Marionville and Crane could easily co-operate in sustaining a good minister. In the afternoon of Lord's day we drove back to the railroad at Aurora, and preached at night to a large audience Bro. George E. Prewitt is the pastor of this church, having recently entered upon the work there, and we had a very pleasant visit with his family, and renewed acquaintance with many of the members whom we had met on previous visits. Brother Prewitt is a native-born Missourian, who was educated in Lexington, Ky., and has made a good record as a preacher in his native state. The church at Aurora seems to be prospering under his care The mining interest has made this an important town and the church there has an increasing field and a wide door of opportunity. We trust it may rise to its new responsibilities.

Ministerial Support ❦ *What God Hath Ordained*[*]

By I. J. Spencer

Having been invited to speak on ministerial relief, I found myself with a message on ministerial support instead. I realize, however, that if there be the proper support there shall be small occasion for relief.

I shall be able, I hope, to present ministerial support, not only as a specific requirement of God, but to show also that it is an ordinance illustrated and confirmed by common human experience and harmonious with the very nature of things. My text is a deliverance of the Holy Spirit through the Apostle Paul and recorded by him in the ninth chapter of First Corinthians—"Even so did the Lord ordain that they that preach the gospel should live of the gospel."

An ordinance of God is simply what God has ordained and established, whether operative in nature or in grace. Science and revelation are two corresponding lamps shining upon the same pathway. God is the heart of nature and nature is the material manifestation of his power and Godhead. Many laws observed in the physical world find in the spiritual their highest fulfillment. Not only in the dawn of creation did the morning stars and the sons of God sing together for joy. They have been singing in harmony ever since. Even in Isaiah's sinful day he saw the Lord high and lifted up and his train not only filled the temple, but the angels from their superior vision sang: "The whole earth is full of his glory." The ordinances of God are sacred and sovereign, whether considered in the natural or spiritual realm, and happy are they who observe and obey them. The man who delights in the Word is like a fruitful and beautiful tree. Not so the disobedient, who is like chaff which the wind driveth away. Godliness is profitable in all things because in harmony with the laws of Omnipotence. God did not ordain cosmos in nature and chaos or caprice in grace. Law is everywhere.

The Word of God that endures is far superior to the bread that perishes. If the Word be so much better than bread and the spirit superior to the flesh, shall the minister of the Word be held in less honor than they who furnish bread? Is the butcher, the baker, the farmer, the statesman, entitled by his services to more honor than the preacher of the gospel, the teacher, shepherd and physician of the soul? Happily the Apostle Paul answers the question: "Let the elders that rule well be counted worthy of double honor, especially those who labor in word and teaching." By double honor is meant not honor in word only, but in deed as well; not in theory and sentiment merely, but in practice also. It does not mean one honor in the next world and another in this, but a double honor here and now. Double, among the Hebrews, meant ample and abundant. Joseph's double portion to Benjamin meant enough to express Joseph's love and to satisfy Benjamin's appetite. A double portion means enough provision to make one and his family comfortable. It means a home, along with facilities for education, culture and recreation. It means the removal of the raven of anxiety from its perch above the chamber door and its bill from his heart. If the ordinances of God in nature are inexorable and men must needs obey them much more must we know and heed the laws of the spiritual realm, or fall into dire disaster.

I characterize the ninth chapter of First Corinthians as the key to the problem of ministerial support, as the greatest chapter in the Bible and the greatest treatise in the world on the subject. It is ordained that the gospel shall be preached in all nations and to every creature, and that whosoever believeth and is baptized shall be saved, but even the great commission waits upon the support of the Christian ministry, for, says the Holy Spirit: "How shall they preach except they be sent?" If, as one of the missionary secretaries said, "the two wings of the bird are home and foreign missions," then the bird itself is ministerial support that sustains them and without which the wings would neither flap nor fly.

The character of all Christians, the rank and file of all church members, should be redolent and effulgent with the glory of God truly. But, fundamental and under all, the preaching must be right also. It is necessary to preach the truth as well as to practice it.

The pioneer preachers did grandly. They blazed the way. They laid foundations. They set us radiant examples. They preached in dwellings, school houses and forests. They went forth as true knights like Sirs Galahad and Percival to oppose error and sin to recover the Holy Grail of a primitive and perfect gospel.

> "They were men of present valor, stalwart old iconoclasts,
> Unconvinced by creeds or bigots that all virtue was the past's."

But they had their limitations in education and in vision. Yet they saw much and did well, and we, entering into their labors, have been able to do more, yet both they and we have failed to appreciate the ordinance of God: "That even so the Lord hath ordained that they who preach the gospel shall live of the gospel." They failed to discover, in the commendable self-abnegation and effacement, that adequate ministerial maintenance is as much an obligatory ordinance as gravitation or crystallization in nature or as Christian baptism and the Lord's supper in the kingdom of God.

Some of the pioneer preachers believed it was their duty not to receive remuneration from churches for services rendered and handed back donations as though to keep them were a sin, an exhibition of the spirit of the mercenary and the hireling. Such ignorance was as disastrous as it was pathetic.

I charge all ministers and their families not to be covetous, but to endure hardness as good soldiers, and even to glory in the Cross. I urge them not to backslide into other associations, but to teach the churches that their Lord is well pleased when they fully sustain his embassadors and keep them from the necessity of entangling themselves in the affairs of secular business. Preachers should avoid speculation in oil and timber, coal, copper or gold mines, cocoanut camps or even in rubber plantations, however elastic their own consciences. Churches should not tempt their faithful ministers to leave the ministry for any of these things.

The Scriptures declare that "they who plow should plow in hope." It is wrong for him who puts his hand to the plow to look back, but is it forbidden that he shall look forward in expectation of receiving his just wages? Is it wrong for the merchant who brings his goods from afar to think of the reasonable profits of his sales? Is it wrong for him who builds the house of another to think with hope of the time when he and his own wife and children shall dwell under their own roof-tree and it can be said truly: "He hath provided for his own household"? Is it wrong for the minister who renders the highest services possible to be ever hopeful, knowing that while he is absorbed in preparing a vision for his people to inspire and instruct them his salary will be paid promptly and in amount sufficient to meet his necessities and preserve his reputation for honor?

God hath ordained that those who seek first the kingdom of God shall have their wants supplied; that they who leave all for his sake shall have a hundred fold here and now and in the world to come life everlasting. But men and covetous churches have perverted the right ways of the Lord. David said he had never seen "the righteous forsaken nor his seed begging bread." But if David had been the president of a modern board of ministerial relief he could not have borne such testimony.

Other reasons of great practical moment might be urged for observing the holy commandment under consideration. I give only a few:

1. When a minister is ill paid he may be forced into debt and his indebtedness may become a scandal and a stone of stumbling.

2. Young men, bright, godly and wholesome, hesitate to enter the gospel ministry when there is so drear a prospect for ample, cheerful and ungrudging maintenance. If God called them to remain unmarried, to found no homes and to provide for no households the case would be different. But if a minister have a household and provide not for its necessities he is worse than an infidel.

3. Another reason is that old age or feebleness is a burden at best and its weight is augumented when the superannuated, without having had any chance to provide for a rainy day, is laid on the shelf or turned out upon the common without provision for himself and family. Shall the ox be fed only while threshing the wheat

---

[*] Outline of an address at the National Convention.

and when its work is done be muzzled, denied and left to perish? The Lord has ordained that they that thresh shall thresh in hope and it is the duty of the Church to see to it that every faithful minister shall be sustained, pensioned or provided for in one way or another until the curtain falls on this world and rises on the next.

4. Still another reason is that they who preach the gospel simply, clearly, fully and consistently should be rewarded according to their superior qualifications and services. If any people have a purer message, a diviner plea, a fuller gospel than others, they, above all others, should support the men who preach it.

5. One more reason I name in favor of adequate ministerial support is that ministers' children may not be made to stumble. They are most susceptible to the conduct of the churches. If they feel that the churches are generous, considerate and appreciative of their fathers their faith is strengthened and they grow in faith as roses grow in the sunny southland. They know that God has said that they who provide not for their own are worse than unbelievers and if provision be wanting through carelessness, avarice and selfishness on the part of the churches the ministers' children are made to stumble.

But wherein lies the remedy? After all it rests in the hands of the preachers themselves. They must declare the whole counsel of God. Self must be thrust aside and effaced and God's ordinance must be exalted. Even if the preacher be deemed mercenary, when like Paul he is merciful, he must still declare the whole counsel of God. The enemies of Abraham and Isaac stopped up their wells, but those patriarchs opened them again. God intends that his ministers shall dig wells of liberality in the churches.

The Board of Ministerial Relief has one of the most formidable, scriptural, strategic and primary tasks to perform. It must educate and persuade preachers, especially the young ministers, as well as the congregations, that "they who preach the gospel shall live of the gospel," and that this is true whether they are active or disabled. There should be secured speedily a permanent endowment fund for disabled ministers larger than any ever raised for any purpose among the Disciples of Christ. The aged ministers should be told that they may still eat of the Master's bread.

Only let God's will be done in the premises and his ministers shall always plow in hope. The Lord will provide. Only let the Church act as his faithful steward.

Will $25 a Quarter Suffice?

By A. L. Orcutt

President of the Board of Ministerial Relief

We are a great people; great in numbers, influence, wealth, with great preachers, great colleges and universities. We publish great religious papers, and we make the great plea for the union of all the people of God upon the one foundation laid in Zion; but we are not yet great enough as a people to properly support our aged and helpless ministers, who, in the days of their strength, laid the foundations of this greatness. As to why we have failed at this point it may be said, our people do not understand the divine ordinance for ministerial support; and the people are not at fault, but the preachers, who have not properly instructed them on this subject. When our people are taught that the support of the gospel ministry is as much a divine ordinance as baptism and the Lord's supper, we will have stronger churches, a stronger ministry, longer pastorates, and the support of the "old guard" will be reduced to a matter of distributing the funds. This support of the ministry must be emphasized as divinely ordained and therefore as one of the essential features of the "Restoration Movement." There is as much need today of preaching from 1 Cor. 9:14 as from Acts 2:38 or 20:7, and possibly more, for we are lame on the former as we are not on the latter.

There is just as much reason for the preacher's delicacy on the question of baptism as on the question of money. The one is for the sinner, the other is for the saint. Baptism for the remission of sin and money for the support of the ministry are only different parts of the same divine system. And if, like Paul, we "shun not to declare the whole counsel of God," then the Lord's counsel on this question of ministerial support must not be neglected, "for so the Lord hath ordained that those who preach the gospel shall live of the gospel." What statement in the New Testament is clearer, more definite, or needs more emphasis? Pay the preachers; pay them sufficient to live as other people, which is to pay them according to the will of God, and we will have more preachers and better preachers, and therefore, more and better work. Fifty years ago this teaching would have been regarded unsound, if not sacrilegious; but today the preachers as a body, though they may be too timid to speak out, regard this as fundamental to the Christian ministry. And this is not for the ministry only, but for the people as well. Giving is an essential element in the Christian religion. "It is more blessed to give than to receive," and "the Lord loves the cheerful giver," and nothing more fitly represents the individual than his money; and one puts himself into the Lord's work when he puts his money into it.

Now, what every preacher in the brotherhood should unhesitatingly do, on Lord's day, December 17, is to lay the claims of the old preachers upon the hearts of his people, and ask them for a payment on this debt. Let the preacher ask himself how he thinks the old preacher can live on $25 per quarter. Let him try to realize what this means, and then he can put the question to his people in the right way. At least $25,000 ought to result from the observance of Ministerial Relief day, and more than this will come if the preachers will only give their people opportunity. It is the Lord's will that all the people give to this work. Send to Board of Ministerial Relief, 120 S. Market street, Indianapolis, Indiana.

Not of Grace But of Debt

By T. A. Abbott

There is a deplorable tendency upon the part of many to look at this blessed work of Ministerial Relief as a charity, that the money we give is a matter of benevolence. The writer heard an appeal for this cause only last year, in which it was put on this very ground by a minister occupying a pulpit in a church that had been established fifty years. That very congregation was planted by one of the "fathers." It owed its very existence to the self-sacrificing labors of one of God's great men, who wrought largely without compensation and died poor in everything save faith and good works. It is now a prosperous church, it has a splendid building, it pays a good salary, its incidental expense account would have seemed a princely salary to the man who planted the congregation and nurtured it in the years of its feeble, infantile life. He was in the strength of his manhood when that church was organized, he gave the best years of his existence in the doing of such work, it was impossible that he should lay by in store against the day of feebleness and age, yet when the appeal was made for the support of such as he in the days of their need it was put on the ground of charity.

Is it true? Are they pensioners upon our bounty? Are they to be to us as the inmates of the poor house? God forbid! Not of grace, but of debt, not of pitiful charity, but of grateful love. When we remember all that these men meant to our movement, when we call to mind that they left the plow, the shop, the store, the home; literally forsook houses and lands, home and fireside, friends and loved ones, in order that this gracious story so old, yet so wonderfully new in all the new light that had just been thrown upon it, might be told; that this plea, the grandest of all, might be presented, it ought never to occur to us that they are pensioners upon our bounty, but that we are simply paying an honest debt when we make offering for them.

But for them we had been in sectarian chains; but for them the greatness of the plea for a return to primitive Christianity and for the fulfillment of the gracious Master's prayer, had never come to us; but for them the sweet music of this simple Gospel story had never wooed our hearts or charmed our souls. And for this when the day of offering dawns we ought to be happy that we have the privilege of paying a small portion of the debt which is so large that we may never discharge in full the obligation. No, no, brother, it is not of grace, but of debt.

A Preacher's Salary---75 Cents

By E. L. Frazier

The old preachers wrought for us. They laid foundations and we are building thereon. They planted vineyards and we eat the fruit thereof. They builded houses and we live in them. Yes, we live in the good houses they built, while they are almost turned out of doors.

Think you, good preacher, living with a church of from three to eight hundred members, with your large, modern, beautiful church house, and your salary paid you every Monday in a bank check for from twenty-five to fifty dollars, or more, that the great, grand, heroic unselfish men who made this possible for you, received such scant pay for their work that they could live only by the industry and frugality of their wives who stayed at home and hoed the corn and potatoes while their husbands went where there were no churches to pay them and planted the churches that are now giving you a generous support? And remember that these men, now too old or feeble to preach, and their wives, too old and feeble to hoe, are needing the common comforts of life.

Don't begin to say, they ought to have had better business tact and laid up something for a rainy day. I tell you there was nothing to lay up. H. R. Pritchard said he preached a year and received seventy-five cents. You say, then why didn't they do something else? Well, if they had where would you be today, and what would we be as a people? With our almost one and one-half millions of people, and missionaries in many fields, and great churches everywhere, and our great plea shaking the world, we are a great people; but this could not be but for that which has made these men poor in this world's goods in their old age. You will be ashamed to meet them and to look them in the face when you see them in the glory land if you do not help them now.

You have two opportunities to help them: First, a gift from your own good salary; and second, an appeal to your congregation for them. Not a cold, formal, short cut-off, but an appeal warm from the heart, and repeated every Lord's day and in every prayer meeting for a month before the time for the offering. Then, when the time comes, tell them of the five, ten, or twenty-five dollars you are putting in the offering.

There is yet another way; see personally your men and women who are living in palaces and tell them of the huts their fathers in this great restoration movement are living in, and urge them to pay the debt they owe these heroes of the faith.

The Holiest Appeal Before the Brotherhood

By T. J. Legg

Our movement has been before the world for only three-quarters of a century. The first generation of ministers and their colaborers have all passed to their reward. But of the second generation there remain among us some who have given their lives to the establishment of the conditions that we now so much enjoy. At best, and under the more favorable conditions of the present, the ministry is not a financial enterprise. The writer gave the earlier years of his life in secular employment and saved something of a competence for old age. But young men of his age entered the ministry in their youth and have nothing of this world's goods laid by for old age. They have not been improvident nor lacking in business tact. Their salaries were small, and the requirements of the service such that, to maintain the dignity of their calling, they had to leave their small salaries upon the fields among the people they served.

But with the preachers of the second generation there was absolutely no opportunity to save. They gave their strength, their brains, their heart power, their domestic pleasures and comforts; they laid all upon the altar of service. "Taking no thought for the morrow," they wrought wonderfully, winning their thousands to Christ and bequeathing to us our present prosperity in numbers, influence, social standing, and unlimited finance. Their wives, many of whom have become their widows, remained at home and kept lonely vigil at the bedsides of loved ones, all day and all night; oh, what angel pen can record the heroic devotion of these saintly mothers in Israel! Now they are old and in need.

Brethren, if every one who has been won to Christ by the message proclaimed by these saintly servants of the Lord, would give a dollar, or five dollars, to the Ministerial Relief Fund, how delightful would be the closing days of these servants of the Lord! Would every member of every church planted or fostered by the sacrifices of these saintly ones, respond "as God has prospered him," what clouds would be blown away, what shadows cleared, what anxieties dispelled from these servants of the Lord in the evening time of life!

The Board of Ministerial Relief is composed of men with both brains and hearts. It has no superior among our general boards. The report at the San Francisco convention showed that it is the most economically managed. Remember Ministerial Relief day. Save up something now for that day. Don't let it be a happen-so gift. Plan it now, yourself, so the angels in heaven will know you meant to do it.

Link Churches, 30; Link Individuals, 27

By living link we do not mean churches or individuals contributing a specified sum once or twice, but we mean those churches or individuals contributing regularly to this work, in whatever amounts, for a period of five consecutive years. This may not be in harmony with the idea of living link churches or individuals as generally advocated, but it is commendable in that it has the idea of "living" in it, and this is the thing of importance. It is this class of "living" contributors that gives stability.

In all 278 churches, 10 Christian Endeavor Societies, and 242 individuals contrbuted to this work last year. These contributors bore the burden of this work, while more than 10,000 churches with their more than a million members failed their Lord in this ordinance.

There were 117 churches and 101 individuals, new contributors last year. This is a splendid beginning for more than 200 living link contributors four years hence. This is what we would call solid business, and this point ought to be reached by thousands of churches and individuals also.

link contributors of a number of individuals and churches who have already made four annual offerings. Some have three and others two to their credit now. It would seem that no inducement would be necessary to encourage either churches or individuals to such faithfulness save the sweet consciousness of an approved fellow-worker with God and his Christ. Send your offering to the Board of Ministerial Relief,

A contribution this year will make living and your prayers to the Father for the support of this work.

A Momentous Ride.

By Mrs. Rosetta B. Hastings.

> 'Twas a preacher that rode, and he rode for the Lord,
> For a house for each church he was leading the van."

Boggess' ride to the strip was a momentous move for our cause. Our societies, by employing Brother Boggess and other evangelists in Oklahoma, in the very beginning, caught Time by the forelock. Today we have eighteen thousand members in Oklahoma, organized into more than three hundred churches. There is no time when people can be so easily reached by new religious influences as when they have just settled in a new country. In the old churches it is hard to reach men with our plea, because they do not like to break loose from their old associations. But in a new country these ties are already sundered. The people all meet on terms of equality, ready to form new friendships, and eager for religious services of any kind. The primitive gospel preached to them under such circumstances is like seed sown in fallow ground, and springs up to a rich harvest.

Contrast this with Arizona, an older territory than Oklahoma, though its rapid settlement began about the same time. Rich in ore, its mines have drawn an energetic population from the east. Its grazing lands are crowded with sheep and cattle. Its mountain streams are fitted for irrigating the valleys. Wherever this has been done, gardens, orchards and homes, rivaling those of the east, fill the fertile valleys. Yet we have only three churches in this whole territory, although we have hundreds, probably thousands, of scattered members.

One of these days we will bemoan our tardiness in coming in to possess this great commonwealth.

If we realized the wonderful opportunities awaiting us in these new states and territories we would deny ourselves of many a luxury, yea, or many a comfort, and pile the money in the coffers of our home board, until they would have evangelists spreading over the great west like a conquering army.

From a Layman's Standpoint

By Samuel B. Capen

The Hon. Samuel B. Capen, LL.D. (Congregational), president of the American Board of Commissioners for Foreign Missions, Boston, Mass., who spoke on "The Outlook from a Layman's Standpoint," said, among other things.

"The two words which express the principles that rule today in the business world are co-operation and economy. Apply these two thoughts to the work of the church. Our sects and denominations have often been sources of rivalry and competition, and they have left the church as a whole weakened and shorn of its power. We have not presented a united front against a common enemy, but have too often fired into one another's camps. But we are moving away from the extreme individualistic ideas of religion, prevalent fifty years ago, and men are now considered in their relations to others. Co-operation through a closer federation is the need of the hour. And then we must carry the same spirit of economy into our church work that we have now in our businesss, and thereby come into harmony with modern ideas. We can no longer go on saving in the business world and wasting in the church. And there are no other words to characterize many of our church methods in the past than these: shameful waste. In one of our large cities recently a gentleman visited three places open for reading rooms and religious services, and all within a few minutes' walk of one another. There were perhaps twenty people in the first, four or five in the other, and less in the third, and this was said to be the usual condition. Here were the expenses for rent, heat, light and janitor service for three halls, when one would have answered every purpose.

"We have not yet begun to measure the power of the church in destroying positive evil and promoting positive good, if only we can thus get together. We are often discouraged, and unnecessarily so, because we are so far apart. This gathering together of these representatives from all these various denominations under one banner ought to give us, before we separate, new enthusiasm to get closer together in our work for the great triumphs which are not far away.

"The time for action has come. Years ago the English war department was considering a change of uniform. The Duke of Wellington, thinking he would get an opinion of an old soldier, asked: 'If you were to fight the battle of Waterloo over again, what kind of a uniform would you like to wear?' Quick as flash came the reply from the scarred veteran: 'General, if I was going to fight it over again, I should want to go in my shirt sleeves!' When the Church of Christ gets all its various army corps together and metaphorically puts on that garb for service, the Devil's kingdom in America will be doomed."

Christ, the Center

By W. H. P. FAUNCE

The Rev. William H. P. Faunce, D.D., LL.D. (Baptist), president of Brown University, Providence, R. I., who spoke on the theme; "Our faith in Christ; Christ, the Center of Christianity," said in part:

"We have a new hymnology, distinctly different from that of a century ago, whose dominant note is

> "'O, Master, let me walk with Thee,
> In lowly paths of service free.'

"This modern feeling for Christ is a return to the primitive attitude which gave peace and victory to the first apostles of the Lord. It is impossible to exaggerate the depth of devotion which Peter, James and John felt toward their Master. The superb faith of the first disciples was not the result of intellectual analysis, however correct, but the result of a moral and spiritual allegiance to Jesus Christ. Future critical processes may conceivably require us to remove from our New Testament many a text; but they can never remove the pattern which runs throughout, the attitude of measureless devotion to the Lord which created the literature, because it created the life out of which the literature grew.

"This unmeasured personal devotion was the sole bond of unity in the early church. That unity was not racial; it was not that of uniform ecclesiastical order; it was not that of a social class; it was not philosophical. It was the unity which came from the soul-transforming experience of Christ, into which they all had come. Out of that experience came, by necessity, their ethics, their theology and their entire world view. The faith in one Lord was the root, not the fruit, of both the creed and the organization of the Christian Church.

"Here is the perpetual place of Christ in Christianity—at the very center. We profess a relation to the Founder of Christianity which is unique in human history, because his relation to God—however the words may stumble and totter in which we declare it—is unique. We do not preach an emasculated Christianity, a mere devitalized residuum of what is common to all the religions of history. We do not expect to make Christianity credible by stripping it of all that challenges our thinking powers, or by reducing it to platitudinous propositions which no man has ever denied. Christianity at its lowest terms is never at its highest power. Jesus of Nazareth is more to us than a Galilean peasant.

"The great conviction that in Christ the mind of God has entered into the life of man, has been the source of incalculable moral energy. It is not so important to be sure that Christ is like God as it is to be possessed of the immovable conviction that God is like Christ. That God is not a Cesar or a Sennacherib; that he is not like some shape of clay or wood or stone, but is like Jesus. This is the renovating idea which has purified and uplifted the moral world, and is still the supreme conception which goes before us in all our endeavors. In Christ we have the supreme and final revelation of the character which is in God, and may be in man."

* *

These Three.

BY THOMAS CLARK.

Palaces and thrones decay,
Holy temples pass away,
Kings and priests live but a day,
Truth alone abides.

* * *

Fame shall vanish in a night,
Wealth but come to take its flight,
Might must yield to greater might,
Love alone abides.

* * *

Armies in their blood shall lie,
Nations proudest live to die,
Worlds shall into atoms fly,
God alone abides.

Danville, Ill.

* *

A BRAIN WORKER

Must Have the Kind of Food That Nourishes Brain.

"I am a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe Grape-Nuts food.

"I discovered long ago that the very bulkiness of the ordinary diet was not calculated to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus.

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods and they, too, proved unsatisfactory, till I reached Grape-Nuts. And then the problem was solved.

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack.

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains all the elements needed by the brain and nervous system of the hard working public writer." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

As Seen From the Dome

By F. D. Power

Congress opened under us with the usual scenes. The same people crowded, many of them, to witness the same dull ceremonies. It is a very formal and mechanical sort of thing, but a never-ending delight to certain old habitues of the capital. The Dome and I have looked down on the sight so many times and seen so many of the actors on the stage come and go that we are not materially stirred by the event. The fellows who imagine themselves in the lime light today, and fancy the world looking on and wondering at their greatness, will soon be where those of thirty years ago have gone and the Dome and I will be serenely studying their successors. They will be forgotten and others will sport in the lime light, and strut their brief passage across the same stage. It is less than thirty years, only twenty-two, since I was connected with the house, and there are only three men of that body in sight today: "Uncle Joe" Cannon, the speaker, J. Warren Keifer, the ex-speaker of the forty-seventh, and Mr. Bingham, of Pennsylvania, now "the Father of the House." When I first looked in upon this scene the civil war had just closed, the great "Review" had not long passed up the Avenue; it was in 1866, and Andrew Johnson, who had just been acquitted by one vote, was President. The days of "Reconstruction" were on. Then in 1875, when Grant was in his second administration, and the war of the giants was still raging in the House and Senate. How many of the public men now in sight could even name the cabinets of Johnson and Grant? Some of the big fellows under the Dome when we had "the rough on the throne," were Thad Stevens, Sumner and Logan, Stanton, Butler and Bingham and Boutwell, and the rest. Hot times those were in the White House and at the Capitol. Then the great soldier brought in his circle, and when I climbed the Dome again, ten years later, Fish and Bristow and Don Cameron and Back Chandler, and Robeson and Jewell and Taft, father of the present Secretary of War, were his associates. "They have gone, they have all passed by," and who names them, who remembers them?

But the Dome and I belong to today, and so do these that come and go like ants on the pavement and in the halls and corridors below. Some of them are old enough, gracious knows. There is Edward Everett Hale, in his sacerdotal robe of black, opening the Senate in original phrases and measured tones. He belongs to another age one would know from the color and cut of his hair. And William A. Clark and Chauncey Depew are sufficiently old to remember the Lord's Prayer and repeat it after him. The younger set do not seem to know it and perhaps take it for an original and even heterodox form just introduced by the venerable Unitarian chaplain. Once a Republican member approached me when in the House, and said: "Mr. Power, they say you are a Democrat." "Why?" I asked. "Because, they say, you don't know the Lord's Prayer." Then he told the story of a Republican M. C. and a Democrat M. C. who were talking on the subject of religion and the latter said: "I'll bet you don't even know the Lord's Prayer." "I will bet you," said the first. "Let us hear you repeat it," said the Democrat member. "Certainly. 'Now I lay me down to sleep,'" began the Republican. "Here," said the Democrat, interrupting, "take your money; I didn't suppose you knew it!"

Many faces are missing this winter. From the upper house George Frisbie Hoar, the man of great brain, and independent thought, and classic speech; O. H. Platt, the rugged angular New England Yankee; and Joseph R. Hawley, the soldier and orator and publicist; Matthew Stanley Quay, the suave, mild mannered, slow moving, but shrewd and even cyclonic man who carried the keystone state in his hip-pocket; George Graham Vest, the cavalier, *sans peur, sans reproche,* the statesman poet. These have passed. And Francis M. Cockrell is among the missing. And Mitchell* and Burton are detained at home on court business; and several others have doffed the toga. Change as they may, however, these men constitute the most august and influential legislative body on the globe.

The House is the show body. It attracts the stranger. "Uncle Joe" is in himself a whole circus with all the side attractions thrown in. Flowers were tabooed by him this session and the old time set pieces sent in by admiring constituents, and big enough to hide the average representative so that the lime light couldn't reach him, were lacking, but the gowns made up for it. The galleries almost equaled the Horse Show for display of millinery. The set pieces were in the seats in the form of sweethearts and wives. There were eighty-one new members in the House. Williams, the Democratic leader, spoke of them as "the kids." Some of the old boys, dearly loving a joke, put Mr. Wharton, of Chicago, up to asking Williams why he used that epithet. The young man did not realize his peril. "The gentleman from Mississippi used an expression in his remarks concerning the 'kids' in the House. I would like to have him explain the expression of kids to the House," said Mr. Wharton awkwardly. The House applauded. "Mr. Speaker," said Mr. Williams instantly and in strident tones, "with that degree of reverence which the personal appearance of my interrogator excites in my mind, I should say that he is, perhaps, the last person in the House who ought to ask that question." Both sides roared. It is safe to say Mr. Wharton has fastened upon himself for all time the title of "Charlie, the Kid." "Helpless as a bird trying to fly in an asphalt lake," is another phrase of Williams alluding to the effect of the rules of the House if such "manacles" were adopted; and when a Republican ventured to ask in what particular the manacles in operation during the last Congress differed from those inspired by the Democrats when in control, Williams retorted: "There is an old saying of the logicians that the poorest thing that pretends to be an argument, and is not, is an '*et tu quoque*.'" So things promise at least to be lively in Uncle Joe's aggregation.

There are interesting figures on the floor of the House. Here is J. Warren Keifer, whose return is like that of Rip Van Winkle. He presided over the forty-seventh. He appears always like Hannibal Hamlin of ancient memory, in an old-fashioned evening dress swallowtail, and looks as if he had stepped down out of an old portrait. When my wife was a little girl she was a "rebel" and lived in Fredericksburg, Va. All her people were of the Simon pure southern sentiment. Keifer was brought wounded to her mother's home and cared for kindly. Her mother ministered to a number of Union officers, always saying the Bible taught her to love her enemies,

---

*Senator Mitchell has died since the above was written.

* *

THE "COFFEE HEART"

It Is as Dangerous as the Tobacco or Whisky Heart.

"Coffee heart" is common to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometmes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum Food Coffee.

"I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was 6 months ago, and all my ills, the indigestion, inactive liver and rickety heart action, have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum, is as satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

and she would render the service on condition that they would pass it on to some of the boys in grey when opportunity offered. The little girl of ten years often went with her to the wounded officer's room, and when he became speaker of the House, and I became chaplain, the friendly acquaintance of the war time was renewed. There are just a few of these forty-seventh people left. H. H. Bingham, of the first district of Pennsylvania, entered in the forty-sixth and has served continuously. Uncle Joe Cannon came to the forty-third, but skipped one Congress, the fifty-second. W. P. Hepburn belonged to the forty-seventh, as did R. R. Hitt, J. W. Wadsworth, J. H. Ketcham and J. F. C. Talbot. A few of my Congress are in the Senate. Julius C. Burrows, H. D. Money and J. C. S. Blackburn were under my pastoral care; and a half dozen other members of the Senate survive of the forty-seventh. The rest no longer answer to the roll. They are now evermore with the majority.

Our own folks are represented by some new faces. Champ Clark is still here, and Senator Edward Ward Carmack, of Tennessee; and W. H. Graham, our steadfast helper in every good work from Bethany College to Bethany Beach; and our good Hoosier brother, Edgar Dean Crumpacker, of Valparaiso; and that amiable and courageous Buckeye, Amos Richard Webber, of Elyria, whose mother rightly named him after the prophet, and who cries out against the sins of his people very much as did the herdsman of Tekoah, the "dresser of sycamore fruit," who lived among the lions, against the sins of Israel. He is going to introduce a bill for prohibition in the District of Columbia and then look out for a stir among Uncle Joe's animals. Another member, from the sixteenth district of Missouri, Hon. A. P. Murphy, tells me he is going to make the same move, and he is immensely in earnest about it.

We have some other good Disciples in this fifty-ninth Congress. William C. Houston, of Woodbury, Tenn., successor to J. D. Richardson, is always in his place in the house of God as well as in his seat in the House of Representatives. In his brief biography in the Congressional Directory he says of himself he "is a member of the Christian church and lives on a farm." Mounce Gore Butler, of Gainsboro, Tenn., is also one of us, and Ernest M. Pollard, of Nebraska, is another. I have no doubt I shall find others. We have also a number of brothers-in-law, such as James T. Lloyd and John Welborn, of Missouri, James A. Hughes, of West Virginia, Joseph L. Rhinock, of Kentucky, and E. H. Hinshaw, of Nebraska. We should be glad to learn of any Disciples connected with Congress, or spending the winter in Washington in any capacity, and will look them up if our readers will advise us concerning them. As usual the President's message touches every interest save the cause of temperance. Why is it?

Washington, D. C.

Revival of the Teaching Function

By J. H. Hardin

The above words are quoted from the first chapter of George Whitefield Mead's new book, "Modern Methods in Sunday School Work." The author takes the ground that we are now "in the midst of one of the mightiest religious revivals that has ever grasped the world." Not a revival of hysterical excitement and wild emotional upheaval, but a revival (1) of personal service and (2) of the teaching function of the church.

When we consider the things that are being done and planned it begins to appear that Dr. Mead is right. Certainly there is now being felt, as it has not been before in modern times, a desire to restore the office of teaching to the place in the program of the Christian congregation which it occupied in the beginning. Thoughtful minds and hearts throughout Christendom are pondering and praying over this. The thought and prayer now being devoted to this matter will bring about—indeed are now starting—a revolution.

The feature of Christian effort which is destined to be most affected by this revolution is the Sunday school. Here is an institution unrivaled in the good it has accomplished; with a record for effectiveness that forestalls criticism. And yet there is a widespread, if not universal, feeling that radical changes must be made in its ideals and methods if it is to survive, and hold an important place in Christian effort in the future. This feeling finds expression in the deliberations of religious bodies, in books on the subject, in editorials, in sermons and addresses, and in the conversations among earnest Christian men and women. Thus feeling grows stronger every day. That which a little while ago many thought, but feared to whisper, now begins to be spoken aloud in almost every circle. The best of it is that there is a strong determination to face the facts, and to make whatever readjusment they seem to demand. We begin to see what is needed and how to introduce the needed changes. This is even now being done. Like many other revivals, the Christian world is finding that to get on the right basis it is only necessary to go back to the simple arrangement provided by the divine Founder and Head of the church. He appointed the teaching function. To get this matter right we have only to revive the method of the Master, to restore the function of the teacher in the New Testament church. In a measure, the Sunday school has stood for this function; but so inadequately has it carried on its work that it now awakens to the fact that its hold on the respect of the community is precarious, if not entirely lost; and that it must reshape its program or perish. I hope to point out some of the steps necessary for us to take in order to revive the teaching function.

Kansas City, Mo.

Literature for the Youth.

By George B. Evans

I believe it was Charles Lamb who said a child should be turned loose in pastures of rich literature to browse at liberty. Such freedom, however, presupposes the presence of a liberal library in the home and a discriminating discretion on the part of the child, or else the lamb turned loose soon becomes "a lost sheep."

What authors, then, best lay the foundation for a child's mastery of good literature? If, as lambkins, our youth need shepherding, what writers can best wield the crook, so that the young can truly say, "These being our shepherds, we shall not want"?

I think the literature committee of the National Congress of Mothers is in a better position than any one else to answer this question intelligently. Its members are men and women of recognized authority on children's literature. Then, too, their list is the result of combined efforts for a number of years past.

This committee recommends the following suggestive poems for children under nine: Browning's "Pied Piper of Hamelin," Southey's "Inch-Cape Rock," Longfellow's "Children's Hour," "Bell of Atri," "Legend Beautiful," most of "Hiawatha," Whittier's "In School Days," Bryant's "Robert of Lincoln," Emerson's "Mountain and Squirrel," and Tennyson's lyrics, "The Day Dream," "The Merman," and "Winter."

To older children, from nine to fourteen, this committee recommends the following short, specific poems: Tennyson's "Revenge," "The Vision of Sir Launfal," "The Charge of the Light Brigade," "The Forsaken Merman," by Matthew Arnold, Gray's "Elegy," Bryant's "Thanatopsis," Browning's "How They Brought the Good News from Ghent to Aix," "Ratisbon," "Dog Tray," "The Ancient Mariner," of Coleridge, Scott's "Lochinvar," Byron's "Sennacherib," "Prisoner of Chillon," and "Blenheim," Shelley's "Ode to a Skylark," Whittier's "Snow-Bound" and "Maud Muller" and "Abou Ben Adhem," by Leigh Hunt.

For those above fourteen there opens up a vast field of rich literature. If a taste for the highest class of poetry has been wisely cultivated, the young high school student will revel in Goethe, Homer, Dante, Milton, Browning, Cowper, Wordsworth, Spencer, Browning, Tennyson, Longfellow, Lowell, Whittier and other crowned heads of poesy.

Let us never forget that the same child that delights in fairy tales will likewise be an apt pupil of myth and fable. Let "Alice in Wonderland," "The Arabian Nights," "Gulliver's Travels," "Hans Andersen's Fairy Tales," and Hawthorne's "Wonder Book," pave the way for the Grecian gods, Zeus, Juno, Apollo, Aphrodite, Perseus and Persephone. Hellenistic mythology will be as great a favorite to the young mind as "Æsop's Fables." Olympus will be as choice a spot soon as the jungle with its jolly jingles.

A child can be an attentive listener to Bible stories for the young; should learn early that the Psalms, the Epistles of St. Paul and the Book of Job are the world's masterpieces of literature.

Remember that the great Goethe has well said we ought to see a good picture, hear some good music and read some good poetry every day. If our youths are thrown into such surroundings their environments will be well-nigh ideal.

Big Run, Pa.

Our Budget.

—Ministerial Relief day next Lord's day.

—It ought to be considered a blessed privilege to minister to the needs of those whose debtors we are.

—We give considerable space this week to this holy cause and bespeak a careful perusal of the articles relating thereto.

—Our assistant editor, following the honk of the wild goose, has fled to Texas, where he will attend the Texas Christian lectureship at Denton and luxuriate a few days in Texas sunshine and Texas hospitality, and incidentally will report the lectureship.

—Two wedding notices have just come to hand as we close up this week's paper which will interest our readers: Bro. Vernon Stauffer, pastor of the church at Angola, Ind., at the Christian church parsonage, on Monday evening, December 25, the bride being Miss Laura Emma Hoffman. The other is Bro. Jasper T. Moses, principal of our mission school at Monterey, Mex., Tuesday evening, December 26, to Miss Katherine Elliott, of Newcastle, Ind. Our hearty congratulations to both these happy couples.

—The new Christian church building at Mexico, Mo., is to be dedicated on next Lord's day, December 17. Brother Rains will preach in the morning. There will be an afternoon communion service, and the dedication address will be delivered in the evening by the Editor of The Christian-Evangelist. A fine program has been arranged and the preaching will be continued for several evenings during the following week by different brethren.

—Bro. T. N. Kincaid, Hot Springs, writes that the espousal of the cause of the new church lot in that city by The Christian-Evangelist has greatly stimulated the members there, and he says they are going to try to raise $1,000 additional, of the money needed, in spite of their former sacrifices and their fire. They are asking help to buy their lot. See statement elsewhere.

—It is generous for a fellow-publisher to give praise to another journal. C. A. Young writes: "Your Holiday Number is fine. The cover is exquisite. Congratulations."

Special to The Christian-Evangelist.

Knoxville, Tenn, Dec. 7.—We have just unfurled the stars and stripes from the dome of the new School of the Evangelists, and the new bell sounds its notes of joy. Thousands will rejoice with us.

Yours for the great campaign,
Ashley S. Johnson.

It will be remembered that this school building was burned down some months ago during the president's absence. Its speedy resurrection, phenix-like, from its ashes, is one of our modern miracles of enterprise and generosity. Our hearty congratulations are extended to President Johnson and his faculty and students.

—The cut on our first page this week shows the members of the Board of Ministerial Relief. Commencing at the left and reading to the right they are: First row, Samuel Ashby, W. S. Dickinson, A. B. Philputt; second row, I. J. Spencer, A. L. Orcutt, Dr. Jabez Hall; third row, T. B. Laycock, F. E. Udell, Amos Clifford.

—Sister Rachel G. Burns, wife of John Burns, of this city, departed this life December 5, aged 84 years. Funeral services conducted by the pastor of the church, Dr. J. M. Philputt, Saturday, December 9. Fuller report next week. Our sincere sympathy is extended to Brother Burns and the surviving children and grandchildren.

—O. E. Hawkins has just been set apart to the ministry. The service took place at the Soniat Avenue Christian Church, New Orleans, and was conducted by B. L. Smith, of Cincinnati.

—A new church will be dedicated at Waterford, O., December 24. O. L. Cook is the minister.

—V. E. Ridenour will hold a meeting with J. R. Golden at Gibson City, Ill., early in January.

—A new house of worship will be erected at Austin, Tex., before very long, a lot having been purchased.

—W. A. Morrison, of McPherson, Kan., will assist the church at Iuka in a revival during this month.

—R. H. Sawyer has been tendered a farewell reception at Missoula, Mont., he having accepted a call to Carrollton, Mo.

—William Shoesmith has had a cordial reception at Estherville, Ia., where he began his work the first of this month.

—A. W. Gehres will divide his time between Brook and Bethany Chapel, a country church in Benton county, Ind.

—Edward Wright, who has for some time been in the evangelistic field, has settled down to a regular pastorate at Spencer, Iowa.

—Jewell Howard has taken up the work at Amarillo, Tex., having preached his farewell sermon at Plano the last Lord's day in November.

—Herbert Yeuell, who is now in a short meeting there, writes of the successful work that G. F. Assiter is doing at Parkersburg, W. Va.

—"When You Get Married" was the attractive title of a sermon recently preached by R. S. Crossfield.

—Evangelist Herbert Yeuell has been giving his lecture, "Ben Hur and Quo Vadis," with great success. At Petersburg, Va., it netted $237 for the church.

—A. R. Hunt's time is now all taken, preaching to rural congregations adjacent to Savannah, Mo. He begins a meeting at Ravenwood, December 25.

—O. N. Roth has resigned at Argentine, Kan., to accept a call from the Lawrence Avenue Church, of Wichita. He will enter upon his new field January 1.

—Lee H. Barnum had to cancel his acceptance of the call to the church at Great Bend, Kan., because the Caldwell church refused to accept his resignation.

—Philip Evans has been asked to remain another year at Princeton, Ill., but his decision depends on the question of support. The outlook, he reports, is encouraging.

—Thomas J. Thompson will close his pastorate at Slater, Mo., January 1. He will evangelize for a few months or accept a permanent work in a suitable field.

—"The Seven Greatest Evils of Modern Society" is the title of a series of lectures being delivered by J. W. Lowber at the Central Christian Church, Austin, Texas.

—There will be a re-dedication of our church at Ridgetown, Ont., about January 1, some $27,000 having been spent on the building in remodeling and repairing it.

—George B. Evans, of Big Run, Pa., is in demand for addresses at union services. The C. W. B. M. offering at his church was three times as much this year as last.

—Isom Roberts has been on a visit to Wellington, Kan., where he occupied the pulpit; W. W. Robertson and Z. A. Harris supplied for him at Blackwell, O. T., during his absence.

—A most favorable reception was given to the sermon of J. P. Lichtenberger, one of our New York pastors, delivered at the union Thanksgiving services of the Harlem churches in the Church of the Puritans.

—A. L. Ferguson, of La Junta, Col., who was reported in our columns recently as having gone from Macon, Ill., went from Macomb to his present place, beginning the work October 1. He reports seven additions since he began work.

Hood's
Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best
Blood Medicine.

—E. B. Barnes, of Noblesville, Ind., will hold a meeting in February at Big Run, Pa. George B. Evans, the former secretary and treasurer of the West Virginia ministerial association, is the present pastor.

—We regret to learn of the death of Dabney Procter, who was an elder in the church at Moberly, Mo., and a brother of the more widely known Alexander Procter. The funeral services were held last week.

—The Foreign Society has prepared an exercise called "Star of Hope" to be used on Endeavor day, which is the first Lord's day in February. It ought to be very helpful to all the societies. Address F. M. Rains, Box 884, Cincinnati, Ohio.

—A new church has just been organized by L. F. Stephens and wife at Twin Falls, Idaho, with thirty-two members and five more added since. B. F. Clay was to preach the dedicatory sermon. Ours is the first church building erected in this growing town.

—J. C. Mason, in a line, reports: "We will pass the record of last November in our mission offerings." We would not expect anything else of Texas. "The Louisiana Christian" will in future be edited by Brother Procter and published at Lake Charles.

—Prof. C. T. Paul, missionary of the Foreign Society, who has just reached Nankin, China, writing of his impressions of that land, says: "I have found China vastly more degraded and needy, and Christian mission work vastly more flourishing and hopeful, than I had ever dreamed. The half has not been told on either side."

—The dedication of the Christian church at Pontiac, Ill., will take place on Sunday morning, December 17, when J. H. Gilliland, of Bloomington, will preach. William G. McColley, the minister, and the church extend invitations to all friends.

—The twelfth anniversary of the dedication of our tabernacle at Council Bluffs, Ia., was celebrated with the announcement that every dollar of the indebtedness was paid in full. We congratulate W. B. Clemmer not only on this fact, but on the good work that is being done in all departments.

—The sixeenth wedding anniversary of C. E. Taylor and his wife proved a surprise occasion to the inmates of the parsonage at Sebring, O. Our congregation there came down upon the pastor and his wife, not only in large numbers, but carrying a very handsome rocking-chair to leave as a souvenir of the occasion.

—We regret to learn of the death of Mrs. Mabel McMillan, wife of Bro. Alexander McMillan, pastor of our church at Winnipeg. She had been ailing for some three months, and the cause of death was a tumor at the base of the brain. She was a daughter of Alexander Brown, of Fostoria, O., and leaves, besides her husband, two children.

—Our church building at Frankfort, Ind., is to be remodeled. During W. J. Russell's eight months' pastorate 143 new members have been enrolled and it has just been decided to expend between twelve and fifteen thousand dollars in enlarging and putting new furnishings into the church which will make it the most commodious church home in the city

—F. W. Collins is going to add to his library. This is a result of the handsome gift with which the pastor of our church at West Liberty, Ia., was recently surprised as an expression of the appreciation of his congregation. To equip himself better for the ministry by the reading of good books is, in Brother Collins' judgment, the best way to return value to the church.

—A note from H. C. Saum, written at Manilla, reports that himself, wife, Herbert, D. O. Cunningham and wife, and Miss Olive Griffith have had an excellent voyage, and had just been enjoying a pleasant day with the Hannas and the Kershners. He reports the work in the Philippines as very promising, while he calls for reinforcements for Japan, seeing that the opportunities there have been greatly increased.

—The annual report of the City Mission Board of Kansas City, of which Frank L. Bowen is secretary and evangelist, shows that there are six mission points under the direction of the board and that the number of additions during the year was 229, of which 98 were baptisms. A chapel fund has been started, amounting to $3,000 at present, Independence Boulevard Church having given $2,000 to inaugurate it.

—The Year Book is now in the hands of the printer and will be ready for mailing as rapidly as subscriptions are received. We have fixed the price of "The American Home Missionary" at the low rate of 25 cents, which is much less than the cost of publishing. This Year Book includes the list of our ministers. If you desire the Year Book please send in your subscription to Benj. L. Smith, corresponding secretary, Y. M. C. A. Bldg., Cincinnati, Ohio.

—Last week the Foreign Society received $1,200 on the annuity plan. The society has received nearly a quarter of a million dollars in this way. It is hoped many other friends will take this step at an early date. And the society was also the recipient of $500 last week from the estate of the late Mrs. O. A. Burgess, of Indianapolis, Ind. Several thousand dollars additional are expected from the same source.

—The people at Duluth, says Baxter Waters, are generous in their giving and are anxious to build a strong, solid church in that growing city, which is a strategic point. "We need encouragement from the outside as we are a long way from the center of the brotherhood," writes Brother Waters. He reports that a new carpet has been put on the church floors and that the Sunday school is arranging for a fine new organ.

—A line from Bro. B. B. Tyler, of Denver, Col., under date of December 5, says: "The mortage was burned on time and according to program." Leters were read from a number of brethren, and Bro. W. B. Craig, the founder of the church, delivered a fine address. Now that the debt is out of the way the church is already asking, "What next?" and is planning for further conquests. Brother Tyler writes that they are having constant additions to the church.

—It is with pleasure we record the fact that another of "The Christian-Evangelist Special" crowd of bachelors has given up the struggle and succumbed to the charms of womanhood. The engagement of C. W. Cauble, pastor of our church at Greencastle, Ind., to Miss Mary, daughter of Mr. and Mrs. D. M. Hawley, has just been announced. She is one of the best known young women of Huntington and is a conscientious, capable church worker. Brother Cauble is a graduate of Harvard and a man of fine spirit. We did not know what we were doing when we started that "Christian-Evangelist Special."

—Bro. J. W. Ellis and wife, and his son, J. Breckenridge Ellis, the talented conductor of our "Advance Society" and the writer of some of the stories in The Christian-Evangelist, having removed to Bentonville, Ark., it was in order that the church there should give a reception to introduce their new minister and his family. More than two hundred invitations were sent out, and the occasion was a very delightful one, speaking of warm hearts and Christian character. Te audiences, we learn, are large and increasing and the outlook for Brother Ellis in this new field is very encouraging.

—"I feel that I must express to you," writes D. W. Moore, of Springfield, Mo., "my appreciation of the rich things we are having now in The Christian-Evangelist. My heart 'burns within me' as I read your report and suggestions concerning the recent Inter-Church Conference in New York. The Disciples of Christ feel that they have been, in a certain sense, the chosen of God to prepare for such a movement. It is sad to remember, and yet it is well for us to recall, that it was the 'chosen of God' who crucified their Lord and Redeemer, and that it was the nation's suicide. The Lord make us wise in this time of opportunity. 'It is the hour of fate.' "

—The interest which the brethren everywhere are manifesting in the late Interchurch Conference in New York City shows that the spirit of unity is not a spent force in our ranks. Our readers generally are enthusiastic over the outlook. One brother writes: "The last number of The Christian-Evangelist was superb. I was eagerly waiting for your report of the great Interchurch Conference and read it with increasing interest. Surely the Lord is bringing to our very doors opportunities for which we have long been praying and working." These are indeed great days, and we hope to furnish our readers during the coming year much that will both surprise and delight them.

—The anniversary sermon of N. M. Ragland, Fayetteville, Ark. "After Twenty Years," commemorates the completion of a pastorate lasting through a score of years. Referring to his work in that city, he says: "When I recall the joys of this pastorate of twenty beautiful years my heart is stirred at the thought of how near I came to losing it." It is a tender, beautiful sermon and indicates an ideal relationship between minister and people. The increasing number of lengthy pastorates is a most cheering sign of the times. In the sermon Brother Ragland quotes from two or three brethren the benefits which they ascribe to long pastorates, and these we may print at another time. Our congratulations are extended to both pastor and flock on the consummation of twenty years of delightful and fruitful service together.

—G. W. Waters has just moved from Canton, Mo., to Hope, Ark. He is the father of Dean Waters of the Agricultural College, University of Missouri, and of Baxter Waters, the pastor at Duluth, Minn. He has been a leader in the old Olivette and Center church in Ralls county, and was an elder in the Canton church for twelve years. He has also been a member of the board of trustees of Christian University for a number of years. Old Grandfather Waters came to Missouri a century ago, when it was still a territory and he was one of our pioneer preachers. He built up what was known as the Sugar Creek Church, from which have come the Center, Hays Creek, Manning, Ariel and Spalding congregations. Bro. George Waters, as he is familiarly known, will certainly be a great help to the cause in Hope, where he is to make his future home, and in a general way to the cause in the whole state of Arkansas.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

—A pastor who has moved from the north down into a more southerly region writes: "You cannot imagine my surprise on coming here from——to find our Baptist brethren here still practicing the old sectarian exclusiveness which I knew when a boy in Kentucky, namely, the rebaptism of baptized believers. They tell me this is the practice of our Baptist brethren all over this part of ——. This was a surprise to me, for the Baptists at —— and —— follow no such practice." Yes, unfortunately, that is a theory that has gotten root among the Baptists in certain parts of the country, but like every other practice founded in prejudice or in a misconception of truth, it is gradually giving way to a better knowledge of the spirit and teaching of Christ. There are "landmarkers" in all religious bodies, who are not tall enough to see over their denominational walls. The remedy is not to antagonize them, but to seek, in the spirit of love and meekness, to teach them the way of the Lord more perfectly.

—Wallace M. Stuckey, who for fifteen years has been in the ministry in the Advent Christian Church, has recently united with one of our churches in Kansas City, Mo. Having been for a number of years pastor of a church in Kansas City, he is acquainted with the brethren there and has only recently taken a step which has been in his mind for some time. In a letter just received from him he expresses his conviction that the points which separate the Advent Christian Church from other Christian Churches which omit the name Advent are not vital and should not be allowed to separate the two bodies. He believes that a large per cent of his former brethren will pursue the same course that he has. He writes: "I am now ready to go out in the name of the Christ wherever the way opens for evangelistic work, either as singer or as evangelist." He refers brethren to Bros. W. O. Thomas, W. F. Richardson, of Kansas City, Mo., and to C. P. Smith, of Kansas City, Kan. We hope Brother Stuckey will find a field of labor.

—A correspondent writing from Arkansas says, "I am a very ordinary Christian but Brother McGarvey's doctrine would take all the hope out of me. I was once bound down under the power of rum and I am sure I coud never have gotten out from under the curse of it but for the aid of the Holy Spirit. I can not understand the operation of the Holy Spirit any more than could Nicodemus, but I am positive that he did operate upon me and through his aid I am free. It looks to me that a very ordinary wayfaring man ought not to err in understanding the words of John 3:34: 'For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.' The conclusion which I would draw from that is that if our blessed Savior was not given the Spirit by measure all other flesh receive it only by measure." That would seem to be a reasonable conclusion for an ordinary wayfaring man, not under the pressure of defending a position which is indefensible.

—Rev. Daniel Hughes, late pastor of the Baptist church in Chester, England, has recently accepted work among the Disciples of Christ and has been called as minister of the Church of Christ in Upper Parliament Street, Liverpool. A Liverpool paper contains an account of a double Thanksgiving meeting held recently in that church, which celebrated the extinction of the debt by the burning of the mortgage publicly and which extended an enthusiastic welcome to Brother Hughes, formerly of Grosvenor Park Baptist Church, Chester, to the pastorate. It seems to have been a very happy occasion, in which several of Brother Hughes' former ministerial brethren extended their greetings and congratulations. In his speech, Brother Hughes said, among other things:

"I consider the movement with which I am now definitely associated a great and good one, its freedom from the trammels of man-made creeds, its emphasis upon obedience to the specific commands of the Lord, and a continued regard of the dictates of the abiding Spirit, its democratic character, for those of soft attire and those wearing garments of coarser make are one here, its insistence that God should be regarded not as a metaphysical expression, but a mighty experience, these and other experiences demand that I should devote my humble life to the propagation of such truths."

Brother Hughes is the author of a book, noticed elsewhere, entitled "The Making of Man," the first edition of which has been already exhausted. He writes the Editor that he is doing what he can by the use of tracts to guide aright the new converts in Wales who are seeking a broader basis of fellowship than is offered them in the existing denominations of that principality. We extend the hand of brotherly greeting across the Atlantic and bid him Godspeed in the work he has undertaken.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Free for December.

The Christian-Evangelist is planning a vigorous canvass to increase its circulation during the coming year. With the view of introducing the paper to new readers we will send it FREE during the month of December to any one who will send us his name and address and request it. All papers so sent will be promptly discontinued at the end of December unless we receive orders for continuance. Any of our readers may send us a list of such names, but should notify the parties that the paper is sent on trial for December.

* * *

The Hot Springs Church Lot.

The rally to raise the balance due on the lot for the centrally located church, is meeting with success. Now let everybody rally all along the line, and let us make short work raising this small amount needed. There are thousands of readers of The Christian-Evangelist who can send us a dollar or two and never miss it, crowning our long and hard fought effort to buy and pay for a central location with means.

ANOTHER INDORSEMENT.

"The importance of building a good house in a desirable locality at Hot Springs can not be overestimated. The following considerations commend themselves to the thoughtful and observant: (1) Their membership are energetic workers, under the leadership of the devoted and untiring T. N. Kincaid; (2) With the present location of the church they can never build up an influential congregation that will largely reach the citizenship and visitors of that most frequented of all health resorts; (3) The cosmopolitan character of the population, and especially of the visitors, makes it desirable to have there property that will favorably represent to the eye of sojourners the great cause of pure Christianity, while it invites attendance and a favorable hearing; (4) For the same reasons already given, the entire brotherhood should be represented in this enterprise. Arkansas should lead out, and others should follow. Every strong church in the United States should help in this enterprise of general interest. I think this is the judgment of every leading Disciple who has visited the locality. The lot they have purchased, on which they have made a number of payments, is a very desirable one. The emergency is upon them. No time is to be lost.

"E. C. Browning,
"Cor. Sec. Arkansas State Missionary Society."

MONEY RECEIVED LAST WEEK.

N. M. Ragland, for Fayetteville church	$46.75
Miss Anna Moore, Butler, Mo	1.00
B. T. Wharton, Marshall, Mo	3.00
Total	$50.75

T. N. Kincaid.
132 Garland Ave., Hot Springs, Ark.

* * *

DRAUGHON'S

A Chain of 26 Colleges

Elsewhere will be found an advertisement of Draughon's Practical Business College located at St. Louis, Kansas City, Ft. Scott, Evansville, Paducah, Little Rock, Memphis and Waco.

A chain of 26 colleges located in 15 states; established 17 years; incorporated $300,000.00 capital; seventeen bankers on Board of Directors—Draughon's chain of Colleges secure positions for those who take guarantee course or refund every cent of money paid for tuition. For catalogue address J. F. Draughon, Pres't., at any of the above places.

CHRISTMAS

The Birthday that Nobody Forgets

REMEMBER THE CHRIST HIMSELF

by a Gift to

Ministerial Relief,
120 E. Market St., Indianapolis, Ind.

Orphanages and Hospitals,
National Benevolent Association, 903 Aubert Ave., St. Louis, Mo.

Woman's Work, Home, Foreign and Educational,
C. W. B. M., 152 E. Market St., Indianapolis, Ind.

General Home Missions,
Y. M. C. A. Building, Cincinnati, O.

Foreign Missions,
Box 884, Cincinnati, O.

Church Extension, (Assistance to houseless Churches),
600 Waterworks Bldg., Kansas City, Mo.

Any Christian College

Any State, District or City Missionary Society

Any Christian Newspaper

W. R. WARREN
Centennial Secretary
205 Bissell Block, PITTSBURG, PA.

An Oklahoma Convention.

The Fourth Semiannual Convention of the Christian churches in Woods county, Oklahoma, was held at Cleo, Nov. 1 and 2.

W. B. Young, county evangelist, reported 32 churches, with 18 houses of worship and 5 houses being built; value of church property $28,380; church debts, $2,970; members reported, 1,050; number in Bible school, 705; additions to the church during the past 6 months, 239; raised for missions, $335.25.

The place of next meeting, Alava, Okia.

C. J. Chastain.

* * *

Ministerial Exchange.

E. W. Brickert and wife have open dates for January and February. Churches desiring to hold meetings may address them at Marysville, Kan.

S. R. Reynolds is open for meetings. Address, 1436 29th street, Des Moines, Ia.

John M. Jayne writes that there is a splendid opportunity for a first-class druggist at Memphis, Mo. Address, J. M. Jayne, Memphis, Mo.

GET MONEY—I DID—GOT $301.27
In 2 weeks doing plating, writes M. L. Smith of Pa. (used small outfit), Start as Smith did—that's easy—hundreds already started—new ones daily—money coming in—goods going out. People everywhere have table-ware, watches, jewelry, etc., for the "Gray Plating Man." Practical outfits, all sizes, heavy plate, guaranteed, pure gold, silver, nickle metal plating, equal to new goods, latest process, taught free quickly. experience unnecessary, all easy, secrets exposed. Own and Boss a business at home or travelig all or part time that pays $15 to $50 weekly—you can. Write today for new offer, sample, and hundreds letters from successful agents—free to all. Gray & Co., Plating Works, 82 Miami Bldg, Cincinnati, O

The Pittsburg Campaign Viewed by the Committee

The Century Simultaneous Revival enlisted forty-two churches in western Pennsylvania, including three whose meetings preceded the others and three that came in at the eleventh hour. There have been nearly two thousand additions to these churches. The way has been opened for several new buildings. New life has been infused into congregations that had settled down to a "do nothing" existence. A great city has become aware of the greatest religious force of the twentieth century, and the people who entered into the campaign have come to increased and confirmed faith in the possibilities when willing and united people work with God.

The central committee wishes to record, first of all, the humble and reverent conviction that the success attained in all directions is of God. Many of our original plans he has overruled entirely. The campaign has been conducted in many of its central features subject to change on twenty-four hours' notice. We were walking in untried paths and had dared to seek his ways among the mountain tops and so we looked to him for guidance. It is not necessary to say that he never failed us and we need only record that our docility was due, not to our great faith, but to our great weakness.

When the pandemonium of last Hallowe'en was disturbing all our meetings members of the central committee were reminded of how the previous Hallowe'en was spent in an upper room in the Frick building forming their plans for this evangelistic campaign. Only a fraction of those plans were ever carried out, but the meeting was none the less fruitful. What the committee did was to stir up the churches, to recommend to them the very ablest preachers that could be secured for this work and to organize a central series of meetings that we felt would be commensurate with the task in hand. When the inquiry has been made, "How did you induce this man, or that, to leave his own work?" we have answered, "By making him see that for this period this was his work, and by appealing to his congregation to give the pastor leave of absence to visit 'the Holy Land,' which for one month was to be in western Pennsylvania." We assigned some of the strongest men in the brotherhood to some of our weakest points, and they have thanked us for their crucifixion, seeing at once that they could accomplish more for the kingdom of God in such places than with strong churches. It is impossible to tell of the success or failure of these meetings by the number of additions secured. Among the most important meetings were those of Geo. B. Ranshaw at Crafton, W. J. Wright, at Hazelwood, Vernon Stauffer at Herron Hill, Geo. W. Moore at Braddock, Cecil J. Armstrong at Observatory Hill and Allen Wilson at Belmar.

The same spirit of co-operation in the campaign as a whole made the evangelists to give their best efforts to the down-town meetings. The triumphant success of the five great services in the Nixon theater has been and will be mentioned always as the leading feature of the campaign.

One of the esesntial factors in the campaign was the music. The singing of the Netz sisters quartet, of Toledo, O., in all the central meetings from first to last, and every night in some one of the churches, not only carried the Gospel home to the hearts of those who heard it, but made the meetings famous throughout the district. Here was one distinctive feature, easily grasped, that set these meetings apart from any others that had ever been held in the city. Of the same effect was the singing of Mrs. Princess Long during the ten days that she continued with us. It was not merely the talent and accomplishment of these singers, but the deep devotion that made their service so effective. They were not counted as mere attractions but were put in the same class with the evangelists and we are sure that this classification had the divine approval.

A great modern city is an organism. You can not impress any part of it without impressing the whole. The newspapers are its perceptive faculties. Through them you can speak to the whole city. We had something to say, so we engaged Mr. Edward C. Sykes, a faithful member of one of our churches, and a trusted and a successful reporter of one of the daily papers, to keep the city informed through the seven daily papers as to the progress and events of the revival. His work was one of the necessary means to the end accomplished. Not only were the meetings kept constantly before the reading public of western Pennslyvania, but every Monday a full report of the Sunday sermon in the Nixon theater appeared in the columns of several of the papers.

Of course this campaign was expensive. It is estimated that the total cash outlay reached $15,000, $2,500 of this passing through the treasury of the central committee. It was raised without difficulty, nearly all of it in free-will offerings. Our people had been trained, through a long term of years, to co-operate. Team work has become a habit here. In 1884, fifty years after the establishing of churches in western Pennsylvania, there were but five churches in Allegheny county, with a membership of about 700. Within the next twenty years twenty-one more churches were organized and the membership increased to nearly six thousand. This came to pass because certain men made it their business to see that it did. One of the foremost in inaugurating this extension by multiplication was W. F. Cowden, pastor of the first Allegheny church. The constant leader in all this growth has been Robert S. Latimer, president of the Western Pennsylvania Christian Missionary Society. With them was a native of western Pennsylvania, O. H. Philips, whose entire ministerial life has been given to two of our churches, Carnegie and Braddock, and who, without jealousy or envy, is recognized today as the master of our western Pennsylvania ministry. A constant element for over a dozen years has been the burning zeal of an Australian, C. L. Thurgood, whose glowing smile is known clear round the world, but has borne the most of its fruit in Pittsburg. Others have failed of equal usefulness only by removing from the state as soon as well acquainted. During all these years there have been two conventions every year, and little conventions once a month, the weekly meetings of the ministers—at first the four had to be introduced to each other—and the almost continuous publication of a local paper. As carefully and patiently as a football coach labors with his eleven, Brother Latimer has labored with these churches and people that they might come to an exemplification of their plea for Christian union. The fruits of these labors stand forth gloriously. We look for larger things for 1909, and particularly to see other cities that are now better equipped outstrip the achievements of our little district.

W. R. Warren.

FROM AN EVANGELIST'S STANDPOINT

By W. T. Brooks

There are some valuable lessons to be gotten from the Pennsylvania campaign. There is some danger, I think, that other communities may undertake such a work and become disappointed in the results, for it is not every section that could carry on such a revival and indeed it is not needed in every section.

Our people are comparatively weak in Pennsylvania and the denominational churches are very strong. There was great need that our plea should be brought to the attention of the people and that the strength of the church that stands for apostolic Christianity should be impressed upon them. When the central committee began to negotiate for buildings and other accommodations they found that some of the leading people of the city of Pittsburg had never so much as heard of the Church of Christ.

The movement was on such a large scale and received so much attention from the newspapers that few people in the western part of the state who read the papers are not now more or less acquainted with our movement. This was one of the objects to be attained in the revival.

The managers of the campaign were men of wisdom, and men who had a definite purpose in view and cautiously and carefully measured each step in the preparation. Yet these men were aggressive and had a sublime faith. And it took faith. In a great city where we were virtually unknown, to engage one of the largest theaters at $100 a day for five Sundays and then to see that building full every service and enough overflow to fill a great church across the street, was a tribute to the power of the committee in arousing interest in the great work.

Each church had charge of its own revival in local plans, finances, and personal work. The central committee assisted in bringing evangelists and churches together and also assumed the financial responsibility of the general expenses of the campaign, such as advertising, cost of union services, and any expense that was not purely local. The offerings taken at the union services were very generous and must have covered fully the expenditures. Plan for great things and the people will always respond with liberal offerings.

The theater meetings on Sunday afternoons were productive of great good and did more to bring our cause prominently before the city than any other feature of the work.

Each day during the week, save on Saturday, there was a noonday service in the heart of the city lasting fifty minutes. This was designed as a service for business men, but I think in this respect it was something of a disappointment, for it seemed to me that comparatively few of this class were ever in attendance. A sermon by some evangelist or pastor was the main feature of each service. It was an open question whether this noonday meeting accomplished enough good to offset the time lost by the preachers and workers from their local fields. While it was most helpful and enjoyable to all of us, yet it took time and energy that might have counted for more if spent in other channels.

The total number of additions has reached nearly two thousand, and, considering the field, this indicates a wonderful success. Many of the churches were mission points and it was hard work that counted. As an illustration, take Wilson and Lintt at Belmar. These men entered this field without a word of complaint and were the first to hold a service of our people in that section of the city. The first service was held before the heaters were installed or the window lights were in the building. The church had seventy members and they had eighty additions, or, in other words, more than doubled the membership. The church was completed, the societies of the church fully organized, all debts of the meeting paid and our cause made prominent in that section.

Those communities contemplating campaigns of this order would do well to write that prince of organizers, W. R. Warren, of the central committee, and get the details for their plans, for to enter into such a work with incomplete plans or with half-heartedness, will be to invite disaster. I do not believe that such a series of revivals would be the best in every city. I feel sure that, in smaller places, ranging from fifty thousand in population on down, a much better way would be to unite the local churches in one great union revival, using the largest auditorium in the city. With a chorus of several hundred voices and a united effort of all congregations there would be thousands of additions where we now have hundreds.

But my judgment is that the Pittsburg campaign was a success from every view point and may be put down as one of the great events in our history of evangelism. The men who were leading as evangelists will all join me, I am sure, in saying that there was perfect harmony and holy fellowship and that it was a privilege to be counted worthy to stand on the firing line where our battles began nearly a century ago.

Ladoga, Ind.

SOME REASONS FOR THE SUCCESS

By Edgar D. Jones

I have nothing but praise for the Century Simultaneous Revival and admiration for the management and constituency that made it possible.

I reckon it a rare privilege to have preached in a meeting of a month under such circumstances and amid such an enviornment.

1. In common with other visiting ministers the first thing that impressed me was the spirit of unity and co-operation that characterizes the Disciples of Greater Pittsburg. We had heard of this, but when we saw it and felt it, Queen-of-Sheba-like, we could only say: "Behold, the half was not told us!" It was simply beautiful. With our brethren in Greater Pittsburg, much as they love the churches where they hold membership, the cause in the city as a whole comes first. This unselfishness, this Christlike spirit, I think, accounts very largely for the success of the movement.

2. The preparation for the revival was in every way noteworthy. For more than a year careful and prayful preparation was carried on. Things were done on a big scale. Neither time nor money was spared. When the time came for the opening of the campaign all things were good and ready. A very important factor in the success of the revival was the official organ of the Disciples of western Pennsylvania, "The Worker." Doubtless this paper has contributed largely to the unity and co-operation which is so obvious there.

3. The Pittsburg revival has taught our brotherhood the efficacy of the simultaneous idea and is suggestive of yet larger things. If thirty-three churches can accomplish so much, working thus, what might not be done should all the evangelical churches of a great city undertake such a movement?

Given: First, a spirit of harmony and co-operation between and among the churches; second, tireless and very thorough preparation; third, an official paper, such as "The Worker," to go into the homes of all the members; fourth, a corps of consecrated business men to constitute a central committee; fifth, a W. R. Warren to lead;

And any city can have a great soul-garnering revival such as Pittsburg experienced.

Cleveland, Ohio.

Responsive Reading

By D. R. Dungan

I want to confess that the subject is one Mrs. George Miulen, Miss Sallie Roberts of great interest to me; that I was delighted with what Brother McGarvey had to say on the subject, and also with the sensible suggestions in THE CHRISTIAN-EVANGELIST of November 16. That there are difficulties in these readings can not be denied; that responsive reading by verse is a failure and largely without intelligence, is certain. There was an effort in the "Gloria in Excelsis" to avoid this, and yet to claim that the effort was a success in all respects would be to claim too much. And yet Brother McGarvey will not be able to say that an advance has not been made. There are bad readers enough in a congregation to render it impossible for any one to know certainly what is said, unless he have a book before him and be reading also. The same thing exactly may be said for congregational singing. Even in choir singing, it is difficult to know what words are being pronounced. Indeed, there are many solo other tongue. This is especially true where the culture takes on the flutter-mill attachment, and reminds us of the ancient cordusingers who might as well vociferate in anroy bridges in Indiana. And yet it does not seem best to condemn song service by the wholesale. It would be well that we should be able to sing with the spirit and with the understanding also, and perhaps this may be done by real devotion and proper culture. At any rate, it will be better to try some reasonable remedy than to dispense with the service.

In behalf of congregational singing it may be said that each person who will participate in the service will have a livelier interest in the worship than those who take no part. That is reasonable. Most thinkers will accept the view. But it should not be overlooked that if all shall be led to participate in the reading it will have the same effect.

It is suggested, too, that Professor McGarvey hyperbolized, to some extent, in his glorification of the Episcopal prayer book. The writer, at least, is unanimous in his opinion that the good professor has not gone through many of those forms, or even endured them. My opinion is worth but little on the hymnal question, but, nevertheless, it will be allowed me to say that, in my opinion, the collection of songs and tunes in "Gloria in Excelsis" is not equaled in any other publication now extant.

Drake University.

DRAUGHON'S
Business Colleges

St. Louis, Kansas City, Ft. Scott, Evansville, Paducah, Memphis, Little Rock, Waco and Oklahoma City. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

What One Church Is Doing

By W. A. Fite

The one church referred to is the East Dallas Christian Church, of Dallas, Texas. As one well acquainted with its history, I wish to set forth briefly some of the things accomplished by this young and vigorous church, with the hope that the work done there may be an inspiration to other churches in the brotherhood.

This church celebrated its second anniversary the last Lord's day in November. It was organized by John A. Stevens, who, at that time, was laboring under the American Christian Missionary Society. The church had no regular pastor until the writer took the pastorate April 1, and continued in the charge until the celebration of the first anniversary, when on account of his wife's failing health, he was compelled to give up the work in search of a better climate, which was the greatest disappointment of his ministry. The history of that first year is briefly told. At the end of the year there was a membership of nearly 200, and the treasurer's report showed that over $7,087 had been raised by the church during the year. The church had become a living link in the Home Society, with John A. Stevens as evangelist, had given $130 to Church Extension, and given very liberally to the other missionary enterprises. The Sunday following the anniversary, $300 were raised for Texas missions, and the church became a living link in the state work.

January 1, 1905, R. H. Ford, who had just taken his Master's degree from Texas Christian University, and of whom President Zollars had said that he had never turned out from any institution with which he had been connected better ministerial timber, took the work, and continues until the present time. In his brief pastorate the work has made great advances. The March offering for Foreign Missions amounted to $175.50. The offering for Home Missions in May amounted to $300, and the living link in that society was continued. The children's day offering in June was $100; and on June 25 they began a meeting with Brethren Scoville and Smith. The cost of this meeting was $1,500 in toto. This has all been paid. Though seriously interfered with by rain, the visible results of the meeting were 133 additions, 91 of whom were by confession and baptism. The church now has a membership of 350, and I would judge that nearly one-half of these have come into the church by primary obedience. At the close of the meeting between $11,000 and $12,000 were raised toward a new building. For, be it remembered, they have been worshiping in a temporary structure, a barn-like tabernacle, with no pretensions to architectural beauty. The pledges toward the new building are to be paid in six, twelve and eighteen months. Three thousand dollars of this amount were pledged by the ladies' aid society. When I learned what this society had done, I thought that they had more faith and determination than any ladies' aid of my knowledge. As a token of the appreciation of the services of Brethren Scoville and Smith, they gave them a present each; the value of both was $215. Soon after the close of the meeting, Bro. A. J. Bush preached for the church and presented the plea of the Juliette Fowler Orphans' Home, and raised $96.

Now, what is the secret of this liberal giving? Perhaps some are saying that it is a rich church, and its wealthy members can afford to give thus largely. If such were the case, I would not be writing this article; for if they were doing proportionately what many other churches are doing which do not have the amount of wealth, they would deserve no commendation. It is not a rich church. There is but one man in the church that can be considered in any sense wealthy. Many of the members do not so much as own the houses in which they live. As a sample of their liberality, I will instance but one person. He lives in a four-room cottage, which he rents at about $20 per month. He has a wife and three children. He has no business of his own, but works on commissions. He told me that he would give to the church this year $300, which would represent a fifth of his income. Many others in that church are giving proportionately as much. You can understand the secret of such large liberality when I tell you that every member of the official board and the pastor of the church and 50 members of the church are tithers; that many have signed the Tenth Legion pledge, and there are doubtless many more who tithe who have not signed the pledge, a great many paying more than the tenth. And the beauty about this liberality is that it is so voluntary, spontaneous, cheerful. They give because they love to give. They find a real joy in it. It is a delightful privilege. We preachers are usually very sanguine with reference to any offering for which we may call, and usually overestimate the amount asked for. This is the only church in my knowledge which has always given more largely than the expectations of those taking the offerings. This generous giving does not impoverish them. They say that they have just as much for themselves after giving liberally to the Lord. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet; but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy vats shall overflow with new wine."

I have spoken particularly of the generosity of the church, hoping that its example might be emulated by many others; but there are other features that are just as interesting. It is a working church. Every department (and they have the various organizations of a well-equipped church) is busy. It is a beehive with very few drones. The officers of the church are wide-awake, and each one of them studies the interest and welfare of the church, just as does the preacher himself. Since its organization it has been remarkably free from the divisive spirit. I suppose that they are too busy to quarrel.

I write this article unsolicited, and with no purpose whatever of giving notoriety to the church (the church is too modest to seek advertisement), but with the sincere desire of giving encouragement to other churches which struggle with the financial problem, in the hope that a practical illustration of consecrated wealth may not be amiss.

* * *

Bible Commentaries No Longer Needed

The language used in the American Standard Revised Bible is so perfectly plain, the meaning of every sentence is so clear to every reader, that with this edition it is no longer necessary to have a commentary or Bible dictionary.

THE AMERICAN STANDARD Revised Bible

is the plainest translation of the Scriptures ever produced. Revisers worked 29 years to perfect it and it is now preferred by ministers and churches of all denominations.

All booksellers have in stock or can quickly get from us, any style of the American Standard Revised Bible you order. Prices [illegible] according to size and binding. ☞ We sell direct where booksellers will not supply.

Free—"The Story of the Revised Bible"

our 40-page book, which tells why the Bible was revised, how it was accomplished, and shows sample pages, bindings, etc., of the many styles issued. Your name on a postal card, **with the name of your bookseller,** will get you this booklet.

THOMAS NELSON & SONS
East 18th Street, New York

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO
Best of References. Correspondence Solicited.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

NEWS FROM MANY FIELDS

Oregon.

To date 22 churches have sent in their offering for Oregon missions and have received credit, viz :

Athena, $50.50; Monmouth, $39.50; Silverton, $41; Cottage Grove, $38.45; The Dalles, $34.70; Roseburg, $27.50; Ashland, $25.10; McMinnville, $23.05; Hood River, $21.45; Rodney Avenue, Portland, $16.35; Hebron, $16; Perrydale, $15; Forrest Grove, $9; Hillsboro, $8.45; Nashville, $5; Wasco, $4.60; Woodburn, $3.50; Franklin, $3.30; Santa Clara, $2.50; Coquille, $1; Carlton, $6.25; Falls City, $6.

The figures represent all the receipts from these churches from July 10 to the present date. In some cases the figures are final, but in most cases there are pledges, payable between now and June, 1906, which will largely increase the offerings from these churches and for several churches will more than double the amounts reported here. I am glad to say that more than one church will report an average of over 50 cents per member for state work this year. Which will be the banner church? Brother, will it be yours? If it is not, will it be your fault? "Fifteen hundred souls for Christ and all debts paid in full." May the Lord help us to realize the vision.

F. E. BILLINGTON, Cor. Sec.
Cottage Grove, Oregon.

* * *

Iowa.

CLINTON AND OUR NEW HOUSE OF WORSHIP.

Clinton is a beautiful city of 20,000 people located on the Mississippi River, at the crossing of the main line of the Chicago and Northwestern Railway. At one time Clinton was a great lumber center and had the distinction of having the largest saw mill in the world. A number of people amassed fortunes in the lumber business, and Clinton now, most likely, numbers more millionaires among its citizens than any other city of its size in the middle west. The glory of the lumber business has departed, but it yet remains a great railroad center and boasts of one of the largest round houses in the world, its capacity being 100 locomotives. The pay roll of the company is over $65,000 per month.

About four and one-half years ago our mission board sent evangelists to Clinton in an effort to establish a church. The meeting resulted in a number of people becoming obedient to the Gospel and we were in a fair way to success, but the members became stranded on the lot question, and but for the heroic efforts of a few, all would have been lost. The entering wedge to success was the appointment of a committee with full power to select a lot, and purchase or build a house of worship. The committee began six months ago with nothing. A lot well located, on which was a fair dwelling, was bargained for at $3,000. The dwelling was sold and a church building bought and moved on to the lot in its stead. A twenty foot addition was built, together with a basement under the entire structure, furnace heat, electric light, carpet on the floor, paper, paint, baptistry and all things needed for a well equipped house added.

Nov. 26 was selected for the opening. The morning sermon and all appeals for money were made by the writer. O. W. Lawrence, of Rock Island, Ill., was present at the afternoon and evening service and preached. About $1,000 was raised during the day, cleaning up all indebtedness except $1,500 against the lot. Victor F. Johnson, the pastor, has been the leader in this work and has shown great patience and tact in carrying the enterprise through. Six months ago we had no property in the city; now we have a house and lot worth $6,000, and all but $1,500 paid for. It is a wonderful triumph of faith and we feel that our brethren are now in position to accomplish a great work for our God. I remained and preached Monday and Tuesday nights. I stopped one night with Dr. Johnson and wife, good people that I have learned to know and love for their work's sake. Two nights were spent in the delightful home of Brother and Sister T. C. Peaco. Brother Peaco is one of the most reliable men in the railway machine shops, is a deacon and a faithful Disciple of the Lord. This puts another one of our mission churches under roof.

B. S. DENNY, Cor. Sec.

* * *

Springfield Letter.

I am just home from a seventeen days, meeting with W. F. Turner at the First Church, Joplin, Mo. Brother Turner began the meeting on Sunday with eleven additions. We arrived on Monday and continued sixteen days and closed with fifty-two altogether. The meeting should have gone on for a week or two longer, but duties at home urged us to return earlier.

Brother Turner came and assisted us in our meeting just before this. We have gone back to the good old log-rolling days of our fathers, when the people "swapped" work and enjoyed each other more.

The meeting at Joplin was a real feast to the writer. The First Church and its consecrated pastor have been much in the eyes of the brotherhood for the last two years. The great Harlow-Ridenour meeting quickened the evangelistic pulse of the entire country.

The pastor and his workers—with a wise consecrated board—have husbanded the forces in a remarkable way. This congregation is more like a lovely family than any other with which we have labored. The pastor is wise, patient, thoughtful, industrious and consecrated. Definite intention characterizes all he does, both as student and pastor. The people of his flock love him and trust him. All the people of Joplin believe in his integrity of character and respect and honor him. He is a factor to be reckoned with in the city's fight for municipal righteousness. The spirit of progress in this people promises much for the future. They have not been content to hold a great meeting or two, but continued to enlarge the work. During the last year they have put a missionary on the foreign and one on the home field.

At this time they are seriously considering an evangelist for Joplin, and a gallery and a pipe organ for their own house.

Our own two weeks' meeting in the South Street Church did us much good. Brother Turner was with us ten days. This meeting followed a three weeks' union meeting under Evangelist William Edward Beiderwolf. This meeting was held in a large tent, eleven of the churches of the city joining together. About one thousand cards were signed expressing a purpose to live the Christian life. Of these some one hundred and fifty have gone into the churches. The fault was not in the preaching so much, I think, as in the fact that they were not definitely and finally committed to anything. "The interrogation of a good conscience" was not answered, was not satisfied. Since the meeting closed forty-four have been added, thus far, at South Street. The outlook is for others soon. We are planning for the winter work now.

D. W. MOORE.
Springfield, Mo.

* * *

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists. 75c.
Take Hall's Family Pills for constipation.

BEST

FOR ALL DEPARTMENTS OF CHURCH WORK
THE NEW EDITION OF
Church Hymns and Gospel Songs
By the authors of the famous GOSPEL HYMNS,
Sankey McGranahan & Stebbins.
Round or Shaped Notes, 25c. each, 30c. by mail
THE BIGLOW & MAIN CO., New York and Chicago.
Returnable Samples mailed to "earnest inquirers."

Have You Ever Seen It Before?

Books like the ones below selling at 75 cents, postpaid. Handsomely bound in cloth. From 400 to 500 pages, 12mo.

Alice of Old Vincennes, by Thompson.
Abroad With the Jimmies, by Bell.
When Knighthood was in Flower, by Major.
By Right of Sword, by Marchmont.
Christian, by Caine.
Call of the Wild, by London.
The Circuit Rider, by Eggleston.
The Eternal City, by Caine.
Gordon Keith, by Page.
Janice Meredith, by Ford.
Letters of a Son to His Self-Made Father, by Lorimer.
Peggie O'Neal, by Lewis.
Quincy Adams Sawyer, by Pidgin.
The Right of Way, by Parker.
Letters of a Self-Made Merchant to His Son, by Lorimer.
The Sign of the Cross, by Barrett.
Virginian, by Wister.
Via Crucis, by Crawford.

And 196 more just like them. Did you ever?

Christian Publishing Co., St. Louis.

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks.
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

A MARVELOUS COMBINATION BOOK OFFER

For Sunday School Teachers, Superintendents and Ministers

$2.75 WORTH OF VALUABLE BOOKS FOR $1.25 THREE BOOKS FOR THE PRICE OF ONE

1. **PELOUBET'S SELECT NOTES ON THE SUNDAY SCHOOL LESSONS FOR 1906.** Acknowledged by all the best book on the Sunday School Lessons published. Publishers price, $1.25. Our price, 85c., postage, 13c.

2. **PELOUBET'S TEACHER'S COMMENTARY ON THE BOOK OF MATTHEW.** By Rev. F. N. Peloubet, D.D., author of **Peloubet's Select Notes on the International Lessons.** The most valuable commentary for pastors and teachers yet made. Publishers' price, $1.25. Our special price, 25c., postage 15c.

NOTE: **We have a limited number at this low price. Order early.**

It is the last and best result of the best flower and fruit of a study of all the available commentaries and books bearing upon the Bible, and an experience of more than a quarter of a century in doing this kind of work in a series of books which have been more popular and useful and had larger sales than any books of the kind in existence.

Probably no one in the country has had a larger acquaintance with commentaries than the author, and none so wide an experience in adapting Bible knowledge to the daily uses of the great body of the people.

3. **500 BIBLE STUDIES.** Price, 25c., postpaid.

The above books will be sold singly at the special prices given, or we will make **a combination offer for the regular price of one book.** The three books (list price $2.75) will be sold, for a limited time only, at $1.25. If books are to be sent by mail, add 30 cents to cover cost of postage, or we will agree to send the three books by prepaid express to any address for $1.50.

PREBSYTERIAN BOARD OF PUBLICATION, J. H. SPRINGER, MGR., 1516 LOCUST ST., ST. LOUIS

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special to THE CHRISTIAN-EVANGELIST.

DECATUR, ILL., Dec. 10.—Twenty-two added in the first eight days at the Christian Temple; continue.—THOMPSON AND KENDALL.

Special to THE CHRISTIAN-EVANGELIST.

HARRODSBURG, PA., Dec. 5.—Sixty-six to date; interest deepening. Brooks brothers are more than filling our high expectations. —M. G. BUCKNER.

Special to THE CHRISTIAN-EVANGELIST.

NEWMAN, ILL., Dec. 10.—Charles Reign Scoville and DeLoss Smith are with us in a meeting; 62 added the first week. House packed at every service.—J. G. MCNUTT, pastor.

Special to THE CHRISTIAN-EVANGELIST.

SHAWNEE, OKLA., Dec. 11.—Campaign here continues. Interest is growing. There have been 170 additions to date; 17 Sunday.—B. J. WAUGH.

Special to THE CHRISTIAN-EVANGELIST.

BETHANY, MO., Dec 12.—In fifteen days 91 have been added. Community never so stirred. Evangelist Fife is great. Continued.—ORAN ORAHOOD, pastor.

Special to THE CHRISTIAN-EVANGELIST.

WAYNESVILLE, ILL., Dec. 11.—Six additions here yesterday. Meeting one week old. Fine prospects.—W. W. WHARTON, evangelist.

ARKANSAS.

Hope, Dec. 4.—Eight additions yesterday —4 confessions, 4 by statement. Large audiences continue despite cold weather.— PERRY G. CROSS.

COLORADO.

Pueblo, Dec. 8.—Two additions by letter at the Central last Sunday and 1 at the Broadway.—W. B. S.

DISTRICT OF COLUMBIA.

Washington, Dec. 4.—Present at ministers' meeting: Pres. J. E. Stuart, F. D. Power, E. B. Bagby, Walter F. Smith, W. T. Laprade, and the writer. Additions: Whitney Avenue (Walter F. Smith), 1 baptism; Thirty-fourth Street (Claude C. Jones), 1 by statement; Vermont Avenue (F. D. Power), 1 by letter and 1 baptism; Ninth Street (E. B. Bagby), 4 by letter or statement and 2 confessions. Total, 10—6 by letter or statement and 4 by confession and baptism. —CLAUDE C. JONES, Sec.

ILLINOIS.

Atlanta, Dec. 4.—Closed a good meeting at Clinton, Nov. 29, with 31 added. E. A. Gilliland, the pastor, did the preaching. Began a meeting here Dec. 3 with W. O. Lappin.—H. K. SHIELDS, singer.

Dixon, Dec. 5.—Evangelist W. E. Harlow and son closed a very successful meeting Dec. 3 with 34 added—24 by baptism, 8 from other religious bodies, 1 by letter and 1 by statement. This makes 228 added in 15 months.—J. F. STONE.

Mason City, Dec. 7.—We are enjoying a continuous revival. Since our meeting closed Nov. 15, eight have been added by primary obedience, and 1 by letter. Six who had been members of denominational churches were baptized during the past month. Our Junior and Senior C. E. Societies are growing splendidly in interest and in membership.— O. C. BOHMAN.

Joliet, Dec. 7.—Two additions at First Church last Lord's day—1 by letter, 1 by statement.—BEN N. MITCHELL.

Fairfield, Dec. 5.—Meeting with G. W. Thompson starts off nicely, with 2 additions, big crowds and splendid interest.—ALLEN T. SHAW, minister.

Rutland, Dec. 6.—We closed a two weeks' meeting, Dec. 3, resulting in 6 additions, 5 by baptism, 1 by letter. Our pastor, R. B. Doan, did the preaching. The church has extended to Brother Doan a call to remain another year with an increase in salary.— WILSON MATEER, clerk.

Clayton, Dec. 9.—Meeting five days old; ten confessions to date. H. A. Davis is the evangelist and Mary Baily is the singer.— HARRY WATSON, pastor.

Carterville, Dec. 8.—Our meeting is moving nicely; 6 additions. Melvin Putman, our new district evangelist, is doing the preaching.—F. L. DAVIS.

INDIANA.

Terre Haute, Dec. 3.—Sellers and St. John at Central Church; 62 have been added; meeting continues with great interest.— LE ROY ST. JOHN.

Kirklin, Dec. 3.—One confession at regular services.—A. W. CRABB.

Flora, Nov. 27.—Closed a six weeks' meeting with 31 additions—5 Baptists, 1 Conservative Dunkard, 1 Progressive Dunkard, 1 M. E.. 2 Presbyterians, 7 by letter and statement, 13 by confession. Also baptized a sweet spirited lady 79 years old, a member of the M. E. church. For many years she had been dissatisfied with her baptism, and when immersed said, "I am glad I have obeyed my Savior." She will not change her church membership. The first week of the meeting was preparatory to the coming of State Evangelist T. J. Legg. This is our second meeting for the year, making a total of 50 added to the church. The church was never so prosperous.—A. B. HOUZE, minister.

Indianapolis, Dec. 4.—One confession yesterday at Whitewater, making 34 added there; 68 added to the churches that I have been serving this year. Organized two Christian Endeavor Societies which are growing numerically and spiritually. The Sunday schools are in a splendid condition. One church debt has been paid. The missionary collections taken amounted to more than $100.—WILLIS M. CUNNINGHAM.

Noblesville, Dec. 8.—The meeting at Lebanon closed with 36 additions. L. E. Brown did the preaching.—H. H. SAUNDERS, singing evangelist.

INDIAN TERRITORY.

Weleetka, Dec. 4.—Have just closed a three weeks' meeting at Ada, fifteen added —three by baptism and twelve otherwise. Ordained elders and deacons and located a pastor this week.—F. HOOKER GROOM.

Minco, Dec. 4.—This is growing into a great meeting; 25 added from all sources, and we are just entering upon the second week. Our ten days' meeting at West Point O. T., in November resulted in 8 confessions —D. D. BOYLE, evangelist.

IOWA.

Osceola, Dec. 4.—Ten added to date.— LEMON BOILEAU.

Prairie City, Dec. 2.—Five added since last report—1 by baptism, 1 by statement and 3 by commendation.—C. H. STRAWN.

Cantril, Dec. 4.—We have just closed a three weeks' meeting resulting in 31 additions—22 by confession, 4 by commendation, 1 reclaimed, 2 from Methodists and 2 from Baptists. S. M. Perkins was the evangelist, and Mrs. J. M. Van Kirk, of Kinross, singer. —W. A. JONES.

Council Bluffs, Dec. 4.—We are having additions to the membership by confession or letter every Lord's day. Evangelist Wm. J. Lockhart, of Des Moines, leads us in an evangelistic campaign beginning Lord's day, Jan. 7.—W. B. CLEMMER.

West Liberty, Dec. 4.—There have been 31 additions in the past few weeks, 25 being by confession and baptism. All departments of our work are in flourishing condition.—F. W. COLLINS.

KANSAS.

Topeka, Dec. 5.—Four reclaimed during November, making 32 additions to the Central Park Church since Aug. 1.—C. A. POLSON, pastor.

Girard, Dec. 4.—We have just closed a meeting at Marysville; 29 confessions and 3 added by statement. We are beginning here.—E. W. BRICKERT AND WIFE.

Effingham, Dec 4.—Our pastor, Frank G.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over FIFTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

Richard, held a meeting in November with 34 additions—27 by baptism and 7 by statement.—Z. S. Hastings.

Hoisington, Dec. 3.—One confession this morning and 1 added by letter last Lord's day.—F. M. McHale.

Dighton, Dec. 1.—We recently closed a good meeting with 31 added—20 by baptism and 11 otherwise; also organized a Senior and Junior Christian Endeavor, and a C. W. B. M. auxiliary. Evangelist Neal Overman, of Topeka, did the preaching.—E. J. Palmer, pastor.

Pleasonton, Dec. 1.—Our meeting closed last night with 14 additions.—O. A. Ishmael.

KANSAS.

Lafontaine, Dec. 8. Our meeting is five days old with 5 additions—4 by confession.—J. P. Haner, evangelist.

Beloit, Dec. 7.—We are having a good meeting; 48 additions to date. H. F. Ritz, the pastor, is doing a splendid work.—H. A. Northcutt, evangelist.

Maxwell, Dec. 9.—Our meeting has doubled the membership of the church. I am assisting F. T. Ray.—David Lyon.

Eureka, Dec. 9—Twenty five days; 65 added. Continuing over Sunday.—Jno. P Jesse, evangelist.

KENTUCKY.

Latonia, Dec. 4 Edgar C. Riley has just closed a meeting for us, with forty-seven additions thirteen confessions, four from Baptists and thirty by letter and statement. We are almost free from debt, and with the addition of many strong helpers, we are planning for a new house and greater things.—H. C. Runyan.

Vanceburg, Dec. 8.—Five added recently—three by confession and two by letter. December 10, I will begin a meeting for Brother Thomason, Portsmouth, which will be my third meeting in the interest of the four years' crusade.—S. S. McGill.

Latonia, Dec. 8.—Two additions at reception given this week to Brother Riley, making 49 in all The church is happy and is planning for greater things.—H. C. Runyan.

MISSISSIPPI.

McComb City, Dec 4.—Two added last night—one confession and one from Baptists. Five added since last report, and five in a meeting at Jackson.—W. W. Phares.

MISSOURI.

Joplin, Dec. 4.—D. W. Moore, pastor of the South Street Church, Springfield, helped us in a short meeting which resulted in 52 additions, 30 of them a net gain to our people Our chief purpose was the spiritual culture of the church.—W. F. Turner.

La Grange Dec. 1.—One addition at Emerson; 3 additions at Newark since last report. T. A. Hedges.

Shelbyville, Dec. 4. Six additions by letter at regular services; we will have our meeting in February, with Lawrence Wright at the helm.—C. E. Wagner, pastor.

Richards, Dec. 4—Four additions at Brother Sterling's regular appointment.—O. L. Fouts.

Buffalo Dec. 5—Our work is very encouraging. We had 4 additions Dec. 3.—J. Q. Biggs.

Ridgeley, Dec. 7.—Two baptized here. House repaired. Church encouraged. Unanimous call to us to serve them another year.—H. E. Ballou.

Kirksville Dec. 6.—Five additions since last report; 4 baptisms. The county sheriff and wife were of the number.—D. A. Wickizer, pastor.

Carrolton, Dec. 5.—We immersed 5 young ladies at Milan Dec. 4.—J. J. Limerick.

Bethany, Dec. 5.—I am in a good meeting here. Thirty additions the first week.—R. H. Fife.

Columbia, Dec. 4.—We have just closed our year's work with two Howard county churches, New Hope and Mount Pleasant, with 34 additions. We will continue for 1906.—B. F. Goslin.

Clinton, Dec. 4.—I have just closed a meeting at New Hampton with 46 additions. J. T A'sup is the efficient pastor.—G. W. Terrell.

Dearborn, Dec. 5.—W. A. Oldham, of Nortonville, Kansas, closed a 10 days' meeting at Bethel, Mo., resulting in 8 baptisms.—R. E. Callithan.

Neosho, Dec. 6.—We have had 4 additions since taking this work 3 weeks ago. Crowded house at every service.—F. F. Walters.

Laddonia, Dec. 11.—Simpson Ely, of Joplin, is assisting us in a meeting: good interest and 3 added to date.—J. D Greer.

Seymour, Dec. 8.—E. W. Yocum, of Mountain Grove, has just closed a two weeks' meeting resulting in 8 confessions.—W. S. Gentry.

NEBRASKA.

Lexington, Dec. 5.—Our meeting with Joel Brown, evangelist, and Mrs. Hormel as singer, closed Nov. 29 with 35 added.—D. B. Titus.

Beaver City, Nov. 30.—Our meeting closed with 26 added by baptism 17, by letter and statement, 9. The church now has a membership of over 200, this being the second meeting held this year. While S. V. Williams and wife, of La Porte, Ind, were with us, they held a splendid meeting. Somewhat of a drawback, however, was that the members were very busy at this time of the year, and the minister confined to his bed during almost the entire meeting, with inflammatory rheumatism, thus being unable to attend to the duties developing upon him. Yet the people were edified, the church greatly enthused, and souls converted to Christ.—D. S. Domer minister.

NEW MEXICO.

Artesia, Dec. 4.—Our new pastor, E. H. Holmes, has begun his work; two additions by letter yesterday.—D. W. Robertson, clerk.

NEW YORK.

Buffalo, Dec 11.—At a large union Thanksgiving service held in our house of worship yesterday at my suggestion, the gospel invitation was extended, to which 2 responded—both to unite with the Jefferson Street Church. Such a thing has never been done in the city, I am told. The sermon was preached by Brother Loyd, of the Northampton Street M. E. Church.—B. S. Ferrall

Buffalo, Dec. 8—I exchanged pulpits with Bro. W. C. Bower, of Tonawanda, last Sunday evening greatly to my delight. There were 2 confessions at Jefferson Street last Lord's day.—B. S. Ferrall.

OHIO.

Tiffin, Dec. 7—One added at our regular service, Dec. 3, by letter. Adam K. Adcock.

New Philadelphia, Dec. 4.—We have just closed a three weeks' meeting, with 16 additions. The church is very much strengthened. Grant W. Speer was the evangelist.—C. B. Reynolds, minister.

Hamilton, Dec. 4. Two confessions and 1 addition by statement yesterday at the Lindenwald church; 12 since last report—6 by confession, 6 by statement or letter.—W. H. Hedges.

Athens, Dec. 4—We closed our meeting with 20 added, mostly baptisms.—T. L. Lowe.

Ravenna, Dec. 4.—Six additions by letter since last report. I assisted J. S. Ross in a short meeting at Braceville recently. Of the 12 confessions 9 were young men.—M. E. Chatley, pastor.

Galion, Dec. 4.—Meeting closed yesterday with 32 confessions and 2 by letter. Bruce Brown, of Mansfield, was the preacher. Besides spending two days a week doing pastoral work in Mansfield he preached to his own congregation on Sunday morning. The results were splendid in view of this. A floating indebtedness of $350 was provided for. We are now planning to build next summer.—Chas A. Pearce.

PENNSYLVANIA.

Connellsville, Nov. 29—Closed with 131 additions and the new converts contributing, in pledges, about $800 towards the coming year's expenses. It is a growing missionary church led by an earnest and capable man, Chas. M. Watson. Bro. J. P. Garmong was with me as singer. The leading feature of the meeting was our large men's services on Sunday afternoons and the number of business and professional men who united with the church. I spend a few weeks before Christmas in my sister's home at Caney, Kansas, and shall assist the church there in a short meeting. During January we co-operate with the church at Council Bluffs, Ia., and in February will follow the dedication of the new church at Streator, Ill., with a meeting. Have an open date for March, 1906.—Wm. J. Lockhart, evangelist, permanent address Des Moines, Iowa

PHILIPPINE ISLANDS.

Vigan, Nov. 6.—Three men baptized on Sunday.—Hermon P. Williams

HARMLESS TOBACCO CURE

I have discovered a harmless remedy for tobacco habit. I cured my husband in ten days. After using tobacco for 3 years he does not desire it. Can be filled by druggists. I gladly send prescription free for self-addressed envelope. Mrs. Vine, 39 State S ., es Moin s, Ia.

$4 a Day Sure Learn the art of selling and get rich. We furnish work in your locality and teach you free. One agent earned over $3600 in 18 months; another, $53.50 in 10 days; another, $1100 in 97 days; another, $600 in 2 months. Many earn over $150, per month Evenings and spare time will do for a start. O. ZAPFEL, Main St., Cleona, Pa.

In the Heart

of

NEW YORK CITY

Passengers ticketed via B. & O. S-W. to New York are now landed at "New West-23d Street Terminal"—most convenient Station in New York City; located in the heart of the Shopping, Hotel and Theatre District. In addition to electric cars, an Electric Cab and Carriage Service has been established, and popular prices prevail. Stop-overs are allowed at Washington, Baltimore and Philadelphia

For full particulars, call on your nearest Ticket Agent or address

F D. GIL ERSLEEVE,
Ass't General Passenger Agent,
ST. LOUIS, MO.

[illegible]

ARCHITECTS—Chapman and Chapman, Architects, Canton Ohio. Correspondence solicited

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ quality guaranteed Address, Advertising Manager, Christian Publishing Co., St. Louis

CHORISTERS and PREACHERS Examine our new Church Hymnal, "Gloria in Excelsis" It will improve the public services one hundred per cent Write for sample pages Christian Publishing Co. St Louis M

HEALTH SEEKERS who intend coming to Colorado will find a nice little home near Denver, new house, 2 acres of ground all set to fruit Only two blocks from station, P. O., stores, school and churche . Price low to desirable family. Write, enclosing stamp, Dr. Robinson, Harris, Colo.

Midweek Prayer Meeting.

By W. F. Richardson.

December 20, 1905.

CHRISTMAS GIFTS FOR CHRIST.—Matt. 2:1-12.

Led by the wonderful star, the magi from the east came to Bethlehem where the new-born King of the Jews was, and paid to him their tribute of gold, and frankincense, and myrrh. Little knew they of the marvelous secret wrapped up in that infant life, or how that, through centuries yet unborn, increasing myraids of the sons of men, of every clime and tongue, would bring their offerings to lay at his feet. Still less did they suspect that his name should become the supreme one of all time, and the one through whose magic power salvation should become possible to a sinful and dying race. What inspiration may we gather from their offerings, to bring to Christ, at this Christmas season, our own gifts of adoration and love? Let us see.

1. *We should bring the gold of our possessions.* For it all belongs to him, and we are but stewards of his wealth. He it is who gives us the power of getting wealth. In asking for our means, he is but asking for his own. (Psa. 24:1; 50:10-12; 1 Cor. 10:25, 26.) If the disciples of Christ would on this one Christmas but recognize fully their obligation to the Lord in the use of their wealth, the gifts they would bring would prove ample to establish a thousand churches that are now feeble, build a thousand houses of worship for homeless congregations, double the number of our missionaries in the home and foreign fields, give to every worthy college an adequate endowment, largely increase the resources of our benevolences, and make it possible for every aged and dependant minister of the Gospel to enjoy the comforts of life for the remnant of his days on earth. To withhold our money is to dishonor the Savior, and he is being thus dishonored by thousands of our brethren and sisters who call themselves Christians.

2. *We should bring the frankincense of our love.* This fragrant gum, whose sweet odor arose before the altar as a symbol of the pure devotion of the worshiper, suggests the deep affection which will manifest itself at this Christmas season for the Christ-Child. In ten thousand churches will the children gather and sing their Chrismas carols, and recite their little stories of the Babe of Bethlehem. Choirs and congregations will mingle their voices in anthem and chant and psalm. From the pulpits will sound out again the beautiful story of the Shepherds, and the Wise Men, and the humble stable of the Inn, and the tender babe upon his mother's bosom. Eyes will grow moist and hearts warm with forgotten sentiments of kindness and affection. The love of God will be revived within us, and we will feel that every man is a brother, and every child our own sweet lamb. Let it be a time for the cultivation of love among all the children of men. Jesus Christ will count this as the best way of expressing our love for him. (Matt. 25:34-40; 1 John 3:14-18).

3. *We should bring the myrrh of suffering.* The bitter myrrh was used of old for embalming the bodies of the dead, and it has ever been associated in the minds of men with suffering and sorrow. And the world is full of such experiences. Every life has its bitter cup to drink. Even the Master shrank from this cup in the dark garden. Yet he gained the victory, because he brought his spirit into such close harmony with the Father as to say, "Not my will, but thine, be done." So let us bring all our griefs and burdens unto the Lord, who will count them as gifts, because he delights to comfort and strengthen the weak. Like the mother welcoming to her bosom the hurt and weeping child, does the Lord invite his troubled children to himself, the eternal refuge. (Psa. 46:1; Matt. 11: 28, 29; 1 Peter 5:7.) Thus will our Christmas season be filled with the peace and joy of the Christ, and other lives will catch their holy reflection, and be richer forever after.

Sunday-School.

December 24, 1905.

THE CHARACTER OF THE MESSIAH.—Isa. 9:2-7.

[Christmas Lesson.]

Memory Verses, 6, 7.

Golden Text.—Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1:21.

The Messianic idea runs like a golden thread through the Old Testament. The religious interest of the Hebrews centered rather in the vindication and glorification of Israel, as a holy people, than in the reward of individuals who lived in accordance with the will of God. Wherever we find this thought of the ultimate triumph of the people of God, there we have, in germ at least, the Messianic idea. The hope of the prophets, in the days when Israel's political power was waning, often took the form of a glorious kingdom to be re-established in Zion, whose beauty and grandeur should be the admiration of the whole earth.

Not always was there a distinct reference to the king who should establish this kingdom, and it should be borne in mind that many passages are essentially Messianic although the author had evidently no clear idea of a personal Messiah. In certain well known passages in Isaiah, however, the personal side of it is brought into lively prominence.

It is further to be remembered that the prophets spoke to their own time, not to the distant future. They had a message of courage in times when the souls of men were tried by the thought that the nation—Jehovah's chosen nation, as they firmly believed it to be—was about to go down in utter failure and defeat before the pagan powers of the east. It meant not only defeat for the nation but disgrace for Jehovah. The prophets, after declaring that Jehovah would not hesitate to punish his people for their sins and that these foreign enemies were to be used by him for that very purpose, gave assurance also that the nation's destiny would yet be fulfilled and its glory restored. It was the promise of a present and visible deliverance. The prophets doubtless expected a literal restoration and glorification of the kingdom which never actually came to pass. Many of the Messianic prophecies are colored and controlled by this expectation. The spiritual content of their predictions was fulfilled in Christ, but the details cannot be interpreted as predictions concerning the personal and historical Jesus.

The kings of Damascus and Samaria had united in revolt against the king of Assyria, to whom they both owed allegiance, as the king of Judah also did. The two revolting kings threatened Judah because she would not join in the revolt. Judah appealed to Assyria for help, against Isaiah's advice. It was a time of double peril. The alliance with Assyria was even more dangerous than the enmity of the two northern kingdoms. There seemed to be no way by which Judah could escape the dilemma. Isaiah was disgusted with the weak king Ahaz who had made the matter worse by calling upon Assyria. The low estate of the nation suggested the reassuring promise of a more glorious kingdom which was shortly to come. The miserable inefficiency of Ahaz suggested an emphasis upon the character of the coming king who should rule over the restored kingdom. The expectation of such a king was already current. Isaiah gave it more definite form and applied it to the particular emergency then confronting the nation. And in doing so he uttered words whose deeper meaning went far beyond his own understanding.

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis, Mo.

Mention this paper.

Do the four titles ascribed to the Messianic king (9:6) define his nature as divine? The question has been much discussed. Neither opinion is a mark of either ignorance or irreverence. Schultz, one of the most distinguished German writers on the theology of the Old Testament, says that "the names as a whole correspond to the predicate *theos* (God)" and that the promised deliverer "is nothing less than God, in the metaphysical sense of the word." George Adam Smith says that the work of a wise and divinely guided earthly king was all that Isaiah predicted. In any case, it should be borne in mind that the phrase "the mighty God" in the original employs a word which literally means "mighty one," and is not elsewhere applied exclusively to God; that the work of this king as described by the king is a work which a wise and spiritually-minded human king could perform; and that it would be not a little incongruous with Hebrew thought to ascribe deity to a king who was to come to accomplish a work of political deliverance.

The work and character of Jesus were in a very true sense a fulfilment of these predictions of divine help for the people who seek God. The promise of such a Messiah as Jesus actually was, would have been small comfort to Isaiah's contemporaries. But whether he meant it or not, his words are strong enough to bear the meaning which subsequent history has put upon them. And if we read them not as detailed predictions or mechanical proof-texts of the divinity of Jesus, we may well hear in them a clear fore-echo of the Christmas message.

"The more spiritual our notions are of the saving work of Jesus," says G. A. Smith, "the less inclined shall we be to claim the prophecies of Isaiah in proof of his deity . . . Just because we know the proofs of the divinity of Jesus to be so spiritual, do we feel the uselessness of looking for them to prophecies that manifestly describe purely earthly and civil functions."

* *

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Christian Endeavor.

By H. A. Denton.

December 24, 1905.

THE BROTHERHOOD OF MAN.—1 John 2:7-11; 3:12-15.

(A Christmas Missionary Meeting.)

For the Leader.

What day in all our year is more closely associated with the thought of peace and good will between all men than Christmas? This is the anniversary of the night when the angels sang that sweet song of peace on earth and good will to men to the shepherds on the hills of Judea. Upon what fact is this doctrine of the peace that Jesus has brought to us based? Upon the fact that we are all brethren. Does any one draw back from the consequences of this position? It need not be a thing to dread. It is not to be taken in a social way where local conditions would be violated to a degree that harm and ill will instead of good and good will would follow. The brotherhood of man is an underlying principle that enables every one to look upon his fellows in the light of the golden rule: Doing unto men what we would have them do to us. We are to study this topic tonight. What a beautiful subject for our Endeavorers at the Christmastide!

For the Members.

1. It is the doctrine of Christ that his followers love all men. This is called a "new commandment." The world had not hitherto lived by this rule. Friends were to love one another. They were to be true. Persons of a common cause might love one another. Nations bound together by treaty might love one another. That is, the nearest thing in the pre-Christian times to what Christians call love. It was not anything like the love of Christ. But for a man to love all men; for one to love his enemies; for one to do good to those who did him harm; for one to reverse all precedent—this was the unusual, the new, teaching of Jesus.

2. Was this position of Jesus an accident? Did it flash upon him like an idea upon an inventor? Not at all. Jesus held this position because he knew the whole of nature. He knew the foundations of all knowledge. He could unfold the relations of men to one another and the world in which they lived. He knew that what men thought of how one should treat one who injured him was erroneous. The feeling of returning evil for evil he knew to fail in the thing it was expected to accomplish. It would seem that his reasoning would be stated about as follows: There is one God. He created all things. He is Lord of all. This order in which we live is from him. It is for a purpose. Everything proceeding from him, everything is related. Instead of antagonism, there is kinship everywhere. God, then, is Father of all. We are not only his children, but we are all brethren. To harm one another is to harm the whole order, and to do great injury to oneself as well as the one against whom we proceed.

3. This teaching of Jesus enabled the world to see the proper relationship between men. Because he made manifest things, enabled us to see them, he is called the Light. And when John says, "He that loveth his brother abideth in the light," he has this in mind. Jesus is, then, the great light. He is also called the true light. He enables us to see how we are related to all the people in the world. He tells us how to live to help them. He tells us how to so live that we will do ourselves the greatest good: to love all men; to do good unto all: to pray for our enemies: to do unto all men the things that we would have them do unto us. May God help us to receive this message. For it is the very thing that the world practically disbelieves today. But it is the best way to live. It is the only way to live in harmony with the order of which we are a part. When we live otherwise we are injuring ourselves. Why can we not receive this doctrine from our Lord and be happy? Why can we not walk in the light and see our way?

4. Darkness is the way of all who do evil for evil. It is the way of the commercial world today. Does anyone take issue with this? Well, then, let him show an instance of a firm that was injured by some other firm that did not retaliate. Let him show that it is the rule to meet the injuries received in the spirit of the Master. Even nations live together in armed peace. One discrimination brings another. When one individual says, "Just wait; I'll get even with him, if it takes me a lifetime," in what way is he walking? In the way of darkness. He is walking in the way of death; death to himself, and death to his fellow. The soul is blighted when it is ever kept on a war footing by such a feeling. There is too much of this darkness in our churches. It is destroying the sweetness of the fellowship and defeating the ends of Christ in us. It is even in some Endeavor Societies. Here it works its death to friendships; to the growth of the society; to the good work of the young people; to the growth of all in the spirit and knowledge of the Christ. Let us dispel this midnight from our souls. Let us love one another as we should for the sake of him who died for us.

Quiet Hour Thought.

Am I willing to get down upon my knees and earnestly ask the Lord to help me to live by the golden rule which only our Savior gave to men?

DAILY READINGS.

M.	God declares men brothers.	Gen. 9:2-6.
T.	"No respecter of persons."	Acts 10:34-45.
W.	The Gospel for all.	Rev. 14:6-13.
T.	The Elder Brother.	Heb. 2:10-18.
F.	Greek, Roman, Jew.	Rom. 16:1-23.
S.	Brotherly love.	1 Thess. 4:6-10.
S.	Topic—The brotherhood of man.	1 John 2:7-11; 3:12-15.

* * *

A LOVELY COMPLEXION

New York Lady Proves That Every Woman May Have it by Using Cuticura Soap.

Mrs. R. Reichenberg, wife of the well-known jeweler of 146 Fulton St., New York, says: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and lovely complexion, she replied, 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example, which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white and clear, and prevents redness and roughness."

PURE FICTION

Riverside; or Winning a Soul, by Mrs. Butler	$ .50
Altar Stairs, by Judge Scofield	1.25
Young Man From Middlefield, by Jessie Brown Pounds	.75
Robert Gordon, by Professor J. E. Beadley	1.00
Adnah, by J. Breckenridge Ellis	1.00
Shem, by J. Breckenridge Ellis, paper	.50
Rosa Emerson, by Williams	1.00
Mary Ardmore, by Stark	1.00
Hugh Carlin, by Stark	1.00
Edna Carlisle, by Doyle	.75
Dr. Carl Brown, by Miles	.75

Christian Publishing Co., St. Louis.

FOR CHRISTMAS

Fernland

Is the title of a fine little booklet, full of interesting and choice selections. Just the booklet for the "little tots" taking part in Christmas. Children's Day, Easter, Missionary, or other concert exercises. Postpaid......20c

Paramount Dialogues

Are for the Juniors and Intermediates taking part in concert and other Church entertainments. Twenty-nine choice selections, postpaid........25c

Paramount Sunday-School Recitations

Will supply your demands for Anniversaries, Easter, Flag Day, Rally Day, and all other like occasions, having over 300 fine selections. For Temperance occasions it can not be surpassed. Postpaid, paper......30c

Little Branches, No. 4.

Is the song book for the Primary Department and for Junior bands. The sales of the other parts of this happily chosen title insure the demand for this booklet, 64 songs. Price, single copy, postpaid, 15 cts.; per dozen, postpaid, $1.60; per 100, not prepaid, $10.

Christian Publishing Co., St. Louis, Mo.

Another Christmas Greeting

Books Tell Our Thoughts

The Garrison Books are always acceptable.

Alone With God, postpaid	$ .75
Heavenward Way, postpaid	.75
Half Hour Studies at the Cross	.75
The three above, postpaid	2.00
Helps to Faith, postpaid	1.00
The Old Faith Restated, postpaid	2.00
Reformation of the Nineteenth Century	2.00

One of the Latest and Best Presents

The Christian Worker's Bible, $2.60 to $5.25.

The Christian Worker's New Testament, 75 cts. to $1.25.

Red Letter Bibles and New Testaments

The Bibles, $2.25 to $3.00.

The New Testaments, 50 cts. to $1.50.

We Guarantee Two Books for Mirth

Reuben provokes laughter all the time, being his experiences at college and abroad, $1.00.

Whether Common or Not, is a most uncommon work, exciting mirth in every gathering when read, $1.00.

Man Preparing for Other Worlds, by W. T. Moore, is pronounced by far the most thoughtful and thought-provoking work of this gifted author. A book your thinking friend will want. Prepaid, $1.50.

Your friend's name in gold on any of the above books, free, if ordered before December 15.

Christian Publishing Co., St. Louis.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

People's Forum.

The Holy Spirit.

To the Editor of The Christian-Evangelist:

John says: "Try the spirits, for many false spirits have gone out into the world." If they are to be "tried" there must be some standard by which to try them. That standard must be the Word of God come in the flesh as "the light of the world." Not *a* light but *the* light. If *the* light, there is not another. The confession that Jesus is the Son of God is the acceptance of him as the all and in all—prophet, priest and king. If our king, he controls by enacting laws, setting up a government and appointing his officers, his exchequer, etc, As priest, he makes atonement for man and brings in reconciliation with God. As prophet, he becomes our teacher—our Master, and directs us in all our ways. If he is our only king, and our only priest, he is our only teacher also.

If the Holy Spirit comes as a pedagogue he leads by, or through, Christ. There is reason in the saying of Jesus, "He shall testify of me." It is the only philosophy of spiritual influence. We speak when we testify. The Spirit speaks the truth. Truth is something spoken—declared. God is true, but not truth. What a true being speaks is truth. The word of a true God is truth. Jesus says, "I am the truth," and John says he is the word, and Jesus says the word is truth. The spirit of truth is the spirit of the word. None can get the spirit of the truth without the word. The spirit of truth is the Holy Spirit, and therefore the Holy Spirit must come and operate by the word.

Men are sanctified by the word; therefore, men can not be sanctified without the word. If the Spirit sanctifies it must do it by the word—by expression and not impression. "What he has heard that shall he speak." What he had heard was the word of God, therefore what he speaks is the word of God. His testimony is the things he says. He speaks through men to man. "Holy men spake as moved by the Holy Spirit." "The spirit of Christ," which was in the prophets, spoke the same things which it spoke by the evangels of the New Testament, and the prophets had to search through what was spoken to understand its teaching, and failing, they concluded its ministry was not for themselves, but for those of a coming dispensation. when the revelations of the Spirit would be more full. (1 Pet. 1:9-12.) The testimony of the Spirit in the prophets was given in words which the people must hear—to which they must give ear. Neh. 9:29,30.) As he testifies to men of his guilt so must he bear witness of his hopes by promises. No man knows the things of God save the Spirit of God, and the apostles spoke these things by the Spirit which was in them in the words of the Spirit. (1 Cor. 2:13.) These words were full of promises for the obedient and threatenings for the disobedient. From the influence of these promises man purges himself from all filthiness of flesh and spirit, and through fear from the threatenings by the same spirit perfects holiness. (2 Cor. 7:14.) Inspiration of the Spirit caused the prophets and apostles to speak not to feel, and through the promises and threatenings spoken by them we, who receive, by faith in the word spoken, the knowledge of the truth, receive the spirit of truth; but if we receive a misunderstanding we receive the spirit of error and the man who is led by the truth the Spirit has spoken is led by the Spirit. But if he fails to understand it, and is led by that misunderstanding, he is led by a false spirit.

1 John 4:1 says, "Believe not every spirit; but try the spirits whether they be of God, for many false prophets are gone out into the world." A false spirit makes a false prophet—teacher. If we must try them it must be by some standard. That standard is not our feelings, desires Christ as embodied in the word born or emotions, but our faith in Jesus of his lips, made flesh, who once dwelt among us; but to whom is now given all power and authority, and because of his promises which come through his divine power we put on his divine nature. The divine power was the power of the Holy Spirit in the prophets and the apostles by which the promises came to the lost, and having this hope, founded upon our faith (not our impressions), we purify ourselves even as he is pure, (1 John 3:1-3.) Thus we receive the Spirit by faith in the word. The written word was to make their comfort full. (1 John 1:4.)

Our knowledge that we have eternal life comes not by the spiritual impressions, but by the written word (1 John 5-13). Whoever is led by the word written by the Spirit is led by the Spirit. The fruit of that Spirit is love, joy, peace, long-suffering, etc., but love, joy, peace, etc., are not the Spirit. These graces are cultivated by the men on account of the promises. (2 Pet. 1:1.) Before the Spirit came Jesus said the Father would send him to those who prayed for it, but when that Spirit had once come he would remain—"remain always"—remain in the temple and go to the world from the temple in the word—the truth preached since God saves the world by preaching, and not by divine prerogatives. Any conception of any impressiveness of the Spirit since prophecies ceased makes Mormonism not only possible, but very probable. What right have I to say that God leads me by the impacts of his spirit and deny the same experience in the Mormon, Mohammedan or any others? The Spirit leads no one but by speech, and that speech is the word of God, and the man who hears and obeys is led by faith.

On this subject we have had much trouble in days agone. Brother Russell, of Jacksonville, a man of sweet spirit and fruitful imagination, with a few associates, went off and founded a faction in the church, but were met by men of less learning from the schools, but a far better understanding of revelation, and they lost their following and were driven to the Baptists, where they really belonged. Could we understand that the promise of the Spirit in answer to prayer was not made after he had come to testify to the truth, or of the truth, we would be on the way to a better undersanding of this subject. I would like to write more fully, were it not that space for the discussion of these themes is wanting in our newspapers. Having treated the subject at some length in a book I have published, I refer the reader to that.

Hamilton, Ill. J. Carroll Stark.

[We call the attention of the "Biblical Criticism Department" of the "Christian Standard," under charge of Professor McGarvey, to the foregoing article, as furnishing all the evidence needed, perhaps, of our claim that there are still those among us who teach that the operation of the Holy Spirit today is confined to the word. It is the remnant of an outgrown philosophy which taught that no idea or impression could get into the mind of a man except through words.

Brother Stark calls attention to the fact that "we have had much trouble in days agone" on the subject of the Holy Spirit, and mentions one instance. He might have mentioned the fact that we have hundreds of churches perishing, or living a miserable, impoverished life, because of the false, legalistic teaching which practically cuts off direct communication between the soul and God and imprisons it within the narrow walls of legalism. That is the chief trouble we have had. Just as fast as our churches are discarding this dead formalism and are entering into the life of the Spirit they are coming into power and fruitfulness in the Christian life. We undertake no reply to Brother Stark's article. The truth there is in it speaks for itself; while the error it contains also replies to itself for our readers. We will only say this: The trying of the spirits and views of the Spirit by the standard of the word of God, and especially by the Word that became flesh and dwelt among us, is precisely what we are advocating. Back to Christ's teaching on the Holy Spirit iis our plea.—Editor.

* *

"The Gospel Wagon."

To the Editor of The Christian-Evangelist:

Bro. J. W. Harrison, of the "Gospel Wagon," has done a good work for the cause of Christ and humanity in his unique journey from New York to Atlanta, Ga., and back, and now on his way to San Francisco. He informs me that it is his purpose (D. V.) to spend the winter somewhere in the neighborhood of Centralia, Mo., and proceed on his journey in the spring. I have known Brother and Sister Harrison for more than forty years. I baptized both of them in the city of Melbourne, Australia, in 1864, and both became active members of the church at once, as indicated in The Christian-Evangelist. When I commenced my work for Christ in England, in 1875, they resided in Liverpool, and had lost none of their "first love" and zeal, but were still the same earnest, active Christians as in bygone days.

Brother Harrison is sound in "the faith," and is an earnest, active, godly man of good speaking ability (having had considerable experience in Australia, England and this country) and is of unblemished character. His soul is fired with the love of Christ and the earnest desire to do all he can to advance the interests of the Redeemer's kingdom and to save his fellow man. He is also a lifelong abstainer, and a devoted advocate of temperance, purity and righteousness. Any country church or churches in need of a preacher, would do well to secure his services, for they would be blessed by his ministry. Sister Harrison, who journeys with him, is his true and faithful helper in his "work of faith and labor of love."

Indianapolis, Ind. Henry S. Earl.

* *

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clay pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 475 Walton street, Atlanta, Ga.

MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

GOULD—WARNER.—At the Christian parsonage, Atlantic, Iowa, on Nov. 3, A. E. Gould and Edith Warner, W. B. Crewdson officiating.

POWELL—MACKEY.—J. D. Powell, pastor of Clarksville, Mo., church, and Miss Nellie K. Mackey, on Nov. 25, in the Christian church at Clarksville, E. J. Lampton officiating, assisted by Brother Hobbs, of Evelyn, Mo.

TUGGLE—KECK.—At the home of the bride's parents in Gallatin, Mo., Nov. 14, 1905, Mr. Dennis Tuggle and Miss Ethel Keck, C. W. Comstock officiating.

* * *

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CUMMINGS.

Rachel, wife of F. M. Cummings, pastor of the Christian church, Sedan, Kan., died Nov. 20 of tuberculosis, at the age of 60 years.

HOWE.

With the death of Daniel R. Howe, at Eureka, Ill., Nov. 18, 1905, "a prince and a great man in Israel" has fallen. He was born in Wilmington, Ohio, July 24, 1819, and of his more than 86 years, 51 were given to the active ministry of the Gospel. In 1835 he came with his parents to Bureau county, Ill., and three years later went to Green county, Wisconsin, where he taught the first public school in that county. His first regular pastorate was in Princeton, Ill., from 1849 to 1859. In 1860 he was elected to the State Legislature, and was one of the staunch and loyal supporters of the great War-Governor Yates. But D. R. Howe was too zealous a citizen of Christ's kingdom to be drawn into a devotion to Cæsar's service, however tempting the rewards, and at the end of his legislative term he took charge of the Christian church in Springfield. From that time forth he preached the Word, in season and out of season, in labors, trials and fruits abundant. He was always on the firing line—one of the pioneers who led the way of civilization in the fertile wilderness of Illinois; one of the pioneers who followed Lincoln in the crusade for the abolition of slavery; one of the pioneers who followed Alexander Campbell in the crusade against sectarian bigotry and formalism. He "took no leaf from our American gospel of compromise," as Wendell Phillips would say. No man need misunderstand his message or his purpose. With him Christ was the end of the law for righteousness—social, economic and civic righteousness. He had the zeal for right and the hatred of wrong which characterized the old prophets of Israel. His home had been for some ten years in Eureka, where he was held in reverence by all the people, and a great concourse assembled to participate in the last solemn rites, conducted by Pastor A. W. Taylor and the writer. We laid him to rest in the cemetery in Washington, Ill., beside his first wife, who died in 1866.

B. J. Radford.

KEITH.

Prof. J. C Keith, late professor of the Bible department of Bethany College, died at his home in Bethany, W. Va., Nov. 28. He had been ill for nearly a year, having been stricken with paralysis last January. His body was laid to rest in the Campbell cemetery on the afternoon of Thanksgiving day.

J. W. Yoho.

PETERSON.

At Atlantic, Iowa, Nov. 2, infant daughter of Mr. and Mrs. Byron Peterson.

SHEPPARD.

Died at Kenoma, Mo., Sister Sarah Sheppard, the beloved wife of Bro. R. T. Sheppard, aged 40 years, 3 months and 9 days. Sister Sheppard was a devoted Christian, a loving mother and a faithful wife. Funeral services at the Christian church were conducted by R. B Havener, after which her remains were laid to rest in the Oakton cemetery.

Mrs. Anne Garver.

WEBB.

Edith Filds was born in Orange Co., Ind., May 15, 1820, and died at Santa Monica, Cal., Oct. 22, 1904. She was married to Geo. W. Webb in 1837, to which union eleven children were born, eight of them surviving her. G. W. Webb, her husband, died in 1881. Her early life was spent in Orange county, Ind. After her husband's death she moved to Nebraska, later to Medford, Oregon, where she and her children did much toward establishing the Christian church. The last few years of her life were spent in southern California. Her Savior alone can comprehend the influence of such a wonderful life lived for him.

G. L. Webb.

* * *

DEGREE COURSES AT HOME,

or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

LATEST BOOKS

THE HOLY SPIRIT. By J. H. Garrison	$1.00
THE VICTORY OF FAITH. By E. L. Powell	1.00
THE DISCIPLES OF CHRIST. By Errett Gates. A Popular History of the Disciples of Christ which should be in every library. Net	1.00
A WORLD WITHOUT A CHILD. By Coulson Kernahan. Net	.50
MOMENTS OF SILENCE. A Book of Daily Meditations. By Alexander Smellie. Net	1.00
THE ROCK-A-BY BOOK. Charming poems of Childhood. Net	.50
YET ANOTHER DAY. A Brief Prayer for Every Day in the Year. Leather. Net	.35
MISSIONS FROM THE MODERN VIEW. By Robt. A. Hume. Net	1.25
THE INNER CHAMBER OF THE INNER LIFE. By Andrew Murray. Net	.75
PATHS TO POWER. By Gunsaulus. Net	1.25
INTER-COMMUNION WITH GOD. By Talling. Net	1.00
SCRIPTURE SELECTIONS TO MEMORIZE. By Helen Miller Gould. A wall roll. Net	1.00
HOW TO CONDUCT A SUNDAY SCHOOL. By Marion Lawrance. Net	1.25
CHRISTIANITY AS TAUGHT BY CHRIST. Henry Stiles Bradley. Net	1.25
HOW TO PLAN A LESSON. By Marianna C. Brown. Net	.50
THE APOSTLE PETER. By W. H. Griffith Thomas. Net	1.25
THE MEN OF THE BIBLE BY THE MEN OF THE CENTURY. (Old price $17.) Now	6.00
THE YOUNG MAN AND THE WORLD By Senator A. J. Beveridge. Net	1.50
HUSBAND, WIFE AND HOME. By Chas. F. Goss. Net	1.00
YOUNG MEN WHO OVERCOME. By Robt. E. Speer. Net	1.00
THOUGHTS OF THE SPIRITUAL. By C. F. Goss. Net	1.00
JESUS OF NAZARETH, THE ANOINTED OF GOD. By P. Cook, M. A. Net	.75
STORY OF THE BAPTISTS. By H. C. Vedder. Popular history of the Baptist Church	1.00
WITH THE SORROWING. A Pastor's Hand-book. By F. W. Palmer. Net	.75
STUDY TO BE QUIET. By Edgar W. Work. Net	.50
THE DIRECTORY OF THE DEVOUT LIFE. By F. B. Meyer. Net	1.00
THE WORKING MAN AND THE CHURCH. Net	.35
THE CHRIST OF TO-DAY. WHAT? WHENCE? WHITHER? By G. Campbell Morgan. Net	.50
GOD'S WAY OUT. By Campbell. Net	.75
THE REDEEMED LIFE AFTER DEATH. By Chas. Cuthbert Hall. Net	.50
THE GROWING CHURCH. By McAfee. Net	.50
OUR LIFE AFTER DEATH. By Arthur Chambers. Net	1.00
THE GROWING CHRISTIAN. By McAfee	.50
THE GROWING PASTOR. By McAfee	.50
THE FRONT LINE OF SUNDAY SCHOOL PROGRESS. By F. N. Peloubet Net	1.00
SUNDAY SCHOOL PROBLEMS. By Amos R. Wells. Net	1.00
BRIGHT IDEAS FOR ENTERTAINING. Full of Pointed Suggestions. Net	.50
SCIENCE AND A FUTURE LIFE. By Jas. H. Hyslop, Columbia University. Net	1.50
THAT THEY ALL MAY BE ONE. By Amos R. Wells. Net	.75
THE CYCLOPEDIA OF PRACTICAL QUOTATIONS. By J. K. Hoyt. 1205 pages. Cloth	6.00
HISTORICAL LIGHTS. Compiled by Chas. E. Little. 964 pages. Cloth	5.00
BIBLICAL LIGHTS AND SIDE-LIGHTS. Compiled by C. E. Little. 638 pages. Cloth	4.00
THE LIBRARY OF RELIGIOUS POETRY. Edited by Philip Schaff. 1049 pages	6.00
FIFTEEN HUNDRED FACTS AND SIMILES. By J. F. D. Tinling, B. A. 471 pages	2.00
WINDOWS FOR SERMONS, the Art of Sermonic Illustration	1.20
A HAND-BOOK OF ILLUSTRATIONS. By Edward P. Thwing. Cloth	1.00

FREE—Any name in gold on any $1.00 book ordered before December 15.

Christian Publishing Co.,

2712 Pine street ST. LOUIS, MO.

Family Circle

Where the Old Home Used to Be.

Naught can make the worn heart warmer
Than the visions of the charmer
In thy castle, Memory.
Ah, the pictures glowing, glowing,
And the snowing, snowing, snowing
All about the Christmas-tree
Where the old home used to be!

There are smile, and song and laughter,
From the ceiling to the rafter,
In thy castle Memory;
There are loved ones in their places,
There are fond and lovely faces
Where the old home used to be,
And the glorious Christmas-tree!

All the swift descending glory
Of home's stainless dream and story
Crowns thy castle, Memory!
And is wrought from out thy bosom,
Wondrous fruit and wondrous blossom,
Song of sky and song of sea,
Where the old home used to be!

There is romping in the meadows
Where the daisies left their shadows
Sunn'd and 'broidered of thee;
There's the June of joy and gladness,
There's the sorrow and the sadness,
For some forms we could not see
Where the old home used to be!

There's the beauty of dominion,
Of faith dropt from angel pinion,
In thy castle, Memory;
There's the gold of hearts we treasure
With delight's unstinted measure,
The immortal dowery
Of the home that used to be!

Lies the village church in splendor
Of the sunset warm and tender,
Rainbow'd in the memory.
Ah, the yesternight, when mother
Led me there as leads no other
Where the old home used to be,
And the glorious Christmas-tree!

—*Leslie's Weekly.*

The Spending of Money

By Walter Williams.

Money is made to be spent. There is no other purpose in its acquirement. Money is a means, not an end. Only the miser hoards dollars, and is despicable thereby. Fertilizing material accumulated in a heap breeds noisome pestilence; spread abroad over the land it makes rose gardens of the desert. Money is fertilizing material, a commercial fertilizer. Money is the lifeblood of commerce. It is only as blood circulates through veins and arteries that it fulfiills its mission. Congestion follows over-supply in any one spot. The circulation of blood in man is parallel in purpose to the spending of money in the body politic. The bank account is the base of supplies, a kind of ammunition wagon in the battle of life. But money, whether gold or silver or wampum, is merely cartridge, shell or powder, never victory. To think otherwise is to set up a golden calf as god and to make idols of bank balances. Money is valuable only when it is spent. In itself it is a thing to be despised. It can not be eaten or drunk, nor will it clothe the naked. Money neither loves nor hates. It affords none of the sweet influences of friendship nor the comforts of home. But spent, it does provide food and clothing and drink, a rooftree and a book, a bed and a picture. Toil is transmuted into money. There is pleasure in the toil itself and profit aside from its commercial value. There is joy in labor. But there is not profit in the money except for what it may bring.

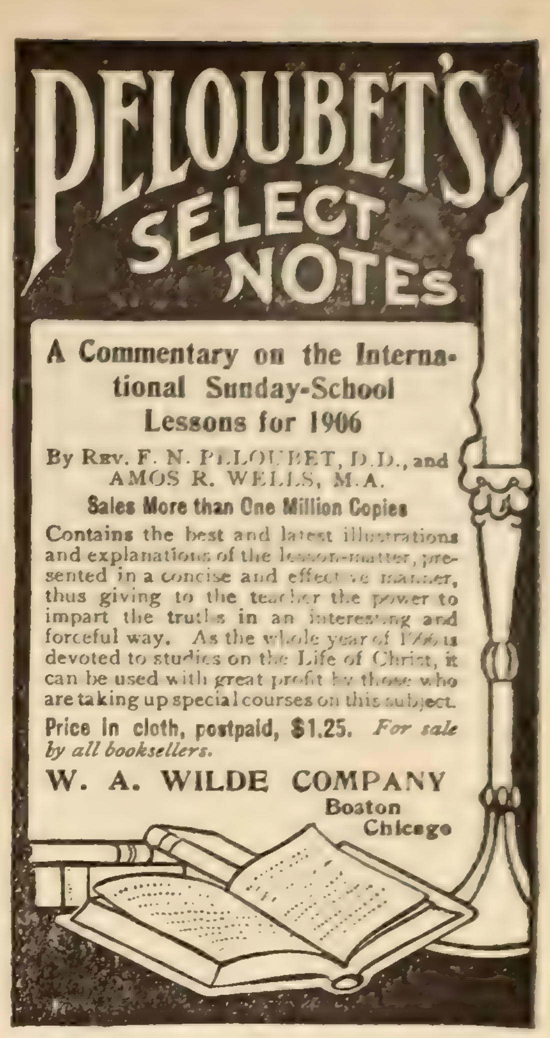
A certain Jew, whose proverbs have always been held in high esteem, said 3,000 years ago: "A fool and his money are soon parted." The proverb has been quoted for thirty centuries as an injunction against spending money. Now, provtion against ever half truths. If the Jew meant the sage sentence as a warning against extravagance, well and good. If he intended it as a precept in defense of miserliness, it is out of place in any essay upon ethics. Judicious extravagance is a virtue, not a vice. A certain backwoodsman asked in a book store for a copy of the new novel, "To Git and to Keep," meaning, of course, Mary Johnston's story of love and longing, "To Have and to Hold." It is not backwoodsmen, but rather dwellers in the city, who make "To Git and to Keep" a life motto. They thus miss life's meaning further than the unread fellow missed the title of the volume he desired. In fleeing the Scylla of spendthrift, they are wrecked upon the rock of Charybdis, which is miserliness. The world has ever preferred the man who parted with his money to him who clung greedily to every coin. In the Great Teacher's parable, the prodigal who had spent all his inheritance got a big dinner, a gold ring and a new suit of clothes. The elder brother, who had never spent a cent, did not even sit down to the feast, growled about the spending of the money and remained outside the kingdom.

The accent in education has been too long placed upon making money. The phrase which the thriftless William Shakspeare placed in the mouth of "Polonius" is the keynote to civilization of the commercial kind: "Put money in thy purse." Get money—honestly, if you can, but—get money. The result is, getting takes the place of giving. The economy of the highest living is replaced by the lowest form of selfishness. Competition succeeds co-operation. There is wrong here. "The devil take the hindmost" is ever the devil's motto. "I take the hindmost" is in accord with the noblest life. Education needs a reversal. The science of distribution ought to be emphasized as well as the age of acquisition. Indeed, the art is learned without teaching. The primary form of life is the jellyfish, continually absorbing. The highest of human existence is a Christ, giving away even his life. Evolution goes from jellyfish to gentleman.

A fool may make money. Only a wise man can spend it aright. The ignoramus looks upon dollars as little gold or silver gods, to be worshiped for their own sake. The sage sees through them what they can procure for his own or his neighbor's health of body, mind and soul. In the curriculum of every college should be a professorship of spending money, a course in liberality. No discouragement of the acquisitive habit should be permitted. Money-making is precedent in point of time to money-spending. Only the idiot spends his money before he has it, and only the idiot undervalues money. Money is power, leisure, opportunity, only as it is spent. The man who had sixpence, declared glum old Thomas Carlyle, was lord of all the earth to the extent of that sixpence. True, but not while he kept the sixpence in his pockets, only as he spent it.

The spending of money requires discrimination. Discrimination is the secret of happiness and usefulness in all life. Selection is the keynote to success. It is there that a great heart and a wise head give manifestation of existence. A man's character can not be determined by the amount of money he makes, but by the use to which he applies it. It is not the number and amount of the bank deposit certificates which decide as to a man's wisdom and real wealth, but the number and amount and purpose of the checks he issues. Liberally requires discrimination or it degenerates into reckless extravagance. It is not improvidence that needs emphasis for avoidance, but rather indiscrimination in expenditure. As any one can make money to a greater or less extent, so anybody can throw it away. Careful study and some practice are required to learn how to throw dollars in order to hit the right mark.

The successful business man has found the value of spending money long before he became successful. Indeed, success in business is founded upon liberality. In advertising, in salaries in store rent, in all the disbursements which bring rich returns, he has been liberal, sometimes apparently to the verge of reckless extravagance. The result is shown, however, in increased business, in larger sales, in additional prosperity. He simply decided not that he must spend money, but that he must spend it wisely. The difference between the merchant prince and the mercantile failure lies along here. The same principle holds good in all branches of life. The price must be paid.



PELOUBET'S SELECT NOTES

A Commentary on the International Sunday-School Lessons for 1906

By Rev. F. N. PELOUBET, D.D., and AMOS R. WELLS, M.A.

Sales More than One Million Copies

Contains the best and latest illustrations and explanations of the lesson-matter, presented in a concise and effective manner, thus giving to the teacher the power to impart the truths in an interesting and forceful way. As the whole year of 1906 is devoted to studies on the Life of Christ, it can be used with great profit by those who are taking up special courses on this subject.

Price in cloth, postpaid, $1.25. *For sale by all booksellers.*

W. A. WILDE COMPANY
Boston
Chicago

Women are more economical than men. The extravagance of the eternal feminine has always been a favorite jest of the paragraphists from Joe Miller to the last resurrectionist of jokes. It is really, however, all a jest. Man, who commonly makes the money for the household, generally spends it more profusely than woman, and much less wisely. The economist of the average home is the wife and mother. She makes a dollar go farther than a man does. She has to do it. The bargain counter appeals to her not altogether because of the shopping habit, but because of the financial necessity. The average man would have more money at the end of the year if he placed his whole earnings in his wife's hands instead of a pittance for household purposes. The man practices economy in large things, the woman in small ones. As there are more small things than large ones met with in the coures of a year's expenditures, so the man has fewer opportunities than the woman to practice economy of his special kind. The man goes into a store and buys the first article which he comes to, or certainly the second or third. He seldom leaves the store without purchasing something and usually with little regard to the price. The woman regards herself derelict in duty if she buys in the first store she visits. The salesman would prefer one man as a customer to a dozen women. Indeed, it may be said that there is more profit in one man who buys thus readily than in ninety and nine women who wander around bargain counters and remnant sales. A woman finds her chief enjoyment in saving money for months and then spending it in a single lump. It is the reaction of extravagance from economy. The man, on the contrary, after foolish small expenditures of money, denies him something of real, large and permanent value—and sets himself down in his own opinion as practicing economy.

The spending of money requires more care in small things than in large ones. The little foxes spoil the vines, the little leaks sink the ship. The man with an income of $500 a year has more reason for discrimination than the forunate possesor of $5,000. Human nature usually acts differently. The nickels are expended with much less care and thought than the dollars. There is a superstitious objection to "breaking a bill," because small change slips through the pocket so easily. Not only is the reverse of this behavior wise for prudential and provident reasons, but for other causes. "Take care of the pennies and the pounds will take care of themselves" is a trite proverb. The man who discriminates wisely in little things will have no difficulty in spending aright large amounts.

There are certain rich folks and those less wealthy who wait until they are dead to spend their money and then some one else spends it for them. In this behavior there is a certain hoggishness. Among animals all except the hog possess some value while alive. The hog must be killed to be any account. So with hoarders and holders of wealth. Such people, because of their inordinate selfishness, usually drift away from the place in the other world where gold is only used for cobblestones and diamonds for hinges on the gates. Andrew Carnegie has said that a millionaire who dies a millionaire dies disgraced, and Mr. Carnegie is endeavoring to avoid disgrace by making constant gifts to various worthy objects. There is belief that wealth is never owned, but merely held in trust. This belief causes the highest manifestation of the art of money-spending. For he who holds his money merely in trust as steward will spend it that his stewardship may not be of wise accounting. It is not so much what a man gives away that determines his liberality, but what he keeps. The stewardship theory would place all at the disposal of those who need. There is no surer test of a gentleman than the way he spends his money. If he owes a debt he pays it gladly, never grudgingly. If he gives presents he makes the recipient feel he confers a favor by its acceptance. If he has only a dollar to spend he spends it as though he had a million. He owns his money and is never owned by it. The gentleman has money in trust and never his trust in money.

Money is the least valuable of man's possessions, however he count it chief. Paid out it may purchase happiness for others, temporal good and joy. With it can be bought clothing for the naked, food for the hungry, shelter for the homeless. It may build hospitals and asylums, schools and churches, roads and harbors, and all that makes the highway of life smoother and man's home more comfortable. But no money can purchase love though millions are expended. And love is the greatest thing in the world. Money may build mansions, but it can not fill them with laughter and glad song. Money may construct bridges, but it can not cause swift feet to run across them, leaving sorrow behind. Money may set a golden spire as giant finger beckoning to a higher life, but the heart of man in which he dwells always is unreached by the beckonings.

Man is a steed for service to all who need to be carried upward. He may justly expend upon himself only such sum as shall keep him well groomed for the long and arduous race. If tinsel trapping is added thereunto these are but impediments in the race. Money hoarded or selfishly expended is weight, money spent is wings. It answers the purpose of the hostler to put the animal man in best condition or it hamstrings him on the highway. The misspent coin rusts itself and tarnishes all it touches. Covetousness, meanest of all sins save ingratitude, grows by money holding.

The character of civilization is determined by its use of money. Cicero lamented that the Eternal City paid out its coins for luxury and licentiousness. In Tasso's time the great artist who painted the Sistine Chapel was carried to his lodging place on the shoulders of the citizens who bought the hairs of his brush at fabulous prices for mementos. In the days of Isabella only she was found to pawn jewels for a new world's discovery. Here and there all through the civilization of the present day have risen men like Lord Shaftesbury, who have used vast wealth for help of those most poor. These men and their deeds are the oases in the desert of commercialism, the wells of living water which satisfy the deep thirst of humanity for something more refreshing than the golden sands. The man who lets a dollar stand between him and a new and helpful past, between him and the drying of an orphan's tears. between him and a noble deed of love and mercy, is a miser to the extent of that dollar. But he who spends a penny to relieve distress, to afford joy, to make a child happy, though but for a moment, is to that extent a philanthropist. Poverty is always a letter of introduction to his friendship, a letter of credit which he honors as long as his bank balance is unspent.

"Money talks" is a favorite phrase of the streets. Did the coin which idly rests in the safe deposit vault have ready speech it would preach a sermon. It would tell of its coming fresh and shining from the mint, of its going over the counter to its first owner, of its slipping into a dark pocket, of its coming out into the sunshine to gladden a child, to relieve a widow's distress. It would speak of its employment in lifting debt, in providing food, in making a great enterprise possible. While it moved around its coming always did good. Who is now helped by it in hiding? It turned the wheels of commerce, unlocked the debtor's prison house, unbarred the windows and let in the sunshine of prosperity. All this when the coin was expended.

The people of ancient faith brought a certain proportion of their wealth to the priest who placed it in the temple as altar gold. The world may learn this lesson of the use and obligation of money. It is all altar gold, to be held in stewardship for the demands which church and school and state and humanity's life make upon it. Only in this way is money of its largest value. The man who has a penny owes an obligation to every other man in the world to the extent of that penny. He who has a million dollars has no different obligation, but only a larger one.

Nobody needs advice on money-getting. The constant clamor of business is lesson perpetual upon this subject. Nobody needs advice to spend money selfishly or reck-habit is strong in humanity. Nobody needs adiv to spend money selfishly or recklessly or with undue extravagance. Human nature teaches this lesson every waking hour. But there is need of frequent exhortation to spend money wisely and with liberal hand. Every woman is a miser at heart and man is the son of his mother. Spending money is not human nature, but divine. God is the great spendthrift. He is liberal with air and sunshine, with wind and dew. He fills the earth with soil and precious stones. He stores the sky with sun and stars. He gives life to all his children, not a starved and pinched and famished existence, but life more abundantly.

To accumulate wealth is a virtue. The gospel of thrift is a genuine gospel. To be owned by the accumulated wealth, small though it be, or great, is a vice. Only he who spends really has what he spends.—*Columbia Herald.*

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive pro

DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

Our Holiday Books

Birds and Animals; or Child's Natural History.

Lives of Our Presidents.

Thrilling Stories by Sea and Land.

Recitations for Young Speakers; or Popular Program.

Games, Puzzles, Charades, and Other Home Amusements.

Trip Around the World with Captain Parker.

Wonderful Fairy Stories for Children.

The Sweetest Story Ever Told.

THE

"Red Line"

BOOKS

For Boys and Girls

250 Pages Each

Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.

Young People's Life of Christ.

Little Men and Women; or Boys and Girls of Many Lands.

Sunday School Speaker and Entertainer.

Wild Animals of the Jungle and Forest.

The American Speaker.

Wild Life Among the Red Men.

Stories About Famous Men and Women of Our Great Country.

List price, $1.00 **Our price, 50 cents,** postpaid
Send for descriptive circular.
CHRISTIAN PUBLISHING CO., - - 2712 Pine St., ST. LOUIS, MO

SUNDAY SCHOOL EQUIPMENT

All Departments of Sunday School Completely Furnished.
You can buy from us all Requisites of your School.

OUR POPULAR SERIES OF SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

The Bible Student.

A Lesson Magazine for the Advanced Classes containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Bible Lesson Picture Roll.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson; 13 leaves in a set.

Christian Picture Lesson Cards.

A reduced facsimile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully suppy themselves with the Lesson Books or Quarterlies.

Weekly.

The Little Ones.

This is a paper for the Primary Department, printed in colors, filled with Short Stories, Merry Jingles and Lesson Talks.

The Young Evangelist.

A paper for the boys and girls of the Intermediate Classes, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry, and Lesson Talks, profusely illustrated with fine pictures.

The Round Table.

An eight-page paper for the wide-awake Boys and Girls who have outgrown the ordinary child's paper, filled with Entertaining Stories, Familiar Talks on Interesting Themes, Sketches of Travel and a variety of subjects that thus far have delighted all classes of readers.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday School and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday School Lessons, and Endeavor Prayer Meeting Topics for each week, Outlines of Work, etc.

Samples of all the above sent on receipt of request.

BOOKS AND SUPPLIES FOR OFFICERS AND TEACHERS

Model Sunday School Record.
Each book contains blanks for two years' records.

Model Sunday School Treasurer's Book.
Good for three years.

Model Sunday School Class Book.
Good for one year.

Sunday-School Collection and Class Envelopes.

Call Bells.

Blackboards.

Sunday School and Class Buttons.

Home Department Requisites.

Cradle Roll Supplies.

Supplies for Sunday School Rally.

Maps.

Cards.

Bibles and Testaments.

Concert Exercises.

Perry Pictures, used with S. S. lessons.

LESSON COMMENTARY

ON THE

International Bible Lessons for 1906

BY W. W. DOWLING.

A Volume Issued Every Year Since 1886

ADAPTED for use by the Officers and Teachers and Advanced Pupils of the Sunday School.

THE LESSON ANALYSIS consists of Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with many Suggestions for Teachers and Pupils on Each Lesson.

THE TEXT is Printed in both the Common Version and in the Text Authorized by the American Revision Committee in Parallel Columns.

ITS ADVANTAGES.

It Declares the Whole Truth According to the Scripture.
It Contains Colored Maps Prepared with Special Care for This Book.
It Brings Out the Meaning of the Word in Plain and Simple Language.
It Gives Helpful Suggestions to Teachers on Each Lesson.
It Contains Selections from the Scholarship of the World's Commentators.
It Contains Blackboard Illustrations on Each Lesson.
It Contains Illustrations of many of the Prominent Places Mentioned in the Lessons.
It is the Cheapest Lesson Commentary Published Considering its Amount of Matter.

MUSIC BOOKS FOR USE IN THE SUNDAY SCHOOL

Living Praise.

Popular Hymns No. 2.

Praises to the Prince.

Gospel Call, Parts One and Two.

Silver and Gold.

HELPFUL BOOKS FOR SUNDAY SCHOOL WORKERS

GUIDE BOOK, W. W. Dowling	$ .25
BIBLE HAND BOOK, W. W. Dowling	1.00
THE FRONT LINE OF THE S. S. MOVEMENT, F. N. Peloubet	1.00
THE WAYS OF WORKING, A. F. Schauffler	1.00
S. S. PROBLEMS, Amos Wells	1.00
BLACKBOARD IN S. S., A. F. Schauffler	.75
BLACKBOARD FOR PRIMARY TEACHERS, Florence H. Darnell	.25
THE TEACHER, CHILD AND BOOK, A. F. Schauffler	1.00
BRIGHT IDEAS FOR ENTERTAINING, Mrs. H. B. Linscott	.50
S. S. SPEAKER AND ENTERTAINER	.50
HOW TO USE AND UNDERSTAND THE BIBLE, J. H. Bryan	.50
THE WHAT, WHY AND HOW OF S. S. WORK, J. H. Bryan	.50
KINDERGARTEN GEMS, Ida M. Jorgensen and Agnes F. Ketchum	1.00
KINDERGARTEN BIBLE STORIES, Laura Ellis Cragin	1.25
MODERN S. S. SUPERINTENDENT, Jno. R. Pepper	.10
HOW TO CONDUCT A SUNDAY SCHOOL. Marion Lawrence	1,25
MODERN METHODS IN SUNDAY SCHOOL WORK. Rev. Geo. W. Mead	1.50

BIBLE LESSON ANNUALS

Graded International Series. The most Complete and Thorough in Existence. The only Lesson Annuals published for use by our Brotherhood.

By W. W. DOWLING,
Editor of Our Young Folks.
Author of The Bible Hand Book, The Normal Instructor
The Guide Book, The Helping Hand.

The Lesson Primer.

A book of easy lessons for the Little Learners of the Primary Classes.

The Lesson Mentor.

An aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts, and Suggestions for Home Study and Work.

The Lesson Helper.

An aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biblical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with Practical Suggestions for Home Study and Work.

The Lesson Commentary.

A book for Advanced Pupils and Teachers, containing a careful analysis of each lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with Suggestions for Teachers and Pupils on each lesson.

CHRISTIAN PUBLISHING CO.,

2712 Pine Street ST. LOUIS, MO.

With the Children

By J. Breckenridge Ellis.

A Week with the Woodneys.

SIXTH EVENING.

In the meantime, Luther Woodney and his mother had entered the kitchen. Bonaparte stood at the pump, knocking his nose against the handle. "You'd better not come in here, Benjamin," his wife called excitedly. Old Mrs. Woodney, with little steps, crept through the inner door, always looking behind her to make sure she could escape in case the horse threatened a quick retreat. "Now, who would have thought," Luther exclaimed, in great admiration, "that that horse could amble over the front porch with the floor half out! Father, this beast will prove a treasure yet!" The horse, apparently insensible of his surroundings, continued to fondle the pump-handle. As he stood at some distance, he was obliged to stretch out his long, thin neck to its utmost, and in this attitude, gaunt, forlorn, and sore, he extended half the width of the room.

"He must be gotten out immediately," exclaimed Mrs. Geraldine, "and at any cost! I wish Mr. Worth Acre would hurry and come."

"I don't need him or anybody else," said Luther confidently. "I'll simply lead him out. Come on Bonaparte, the house is no place for you, my boy!"

Some of the ropes which had kept Bonaparte in his bed, still hung from his limbs and body. Luther fastened one about the bony neck, and pulled hard. Just then the front door was darkened by a cloud of witnesses. They were Mr. and Mrs. Wren and their six children, and old Mrs. Wren.

"We saw Mace running—" began fat little Mrs. Wren, who was greatly out of breath.

"I said, 'something is wrong—'" interrupted Mrs. Wren.

"A horse in the house!" cried old Mrs. Wren. "Now what is that for? Hadn't you better get him out, just as quick as you can?"

"I will lead him right out," said Luther, pulling on the halter. Bonaparte, with nose pressed stubbornly against the pump, began to describe a circle.

Old Mrs. Wren continued: "Mrs. Woodney, we had the funniest experience a little while ago! A tramp—"

Puss Wren interposed with, "You ought to see him! He scary, he's so ragged and dirty. He came to our house—"

"Look out there!" shouted Maria Tucker and her sister Helen in a breath. In describing his circle Bonaparte had sidled up to the dining table. He now crowded his poor rib-marked side against it. The table turned over, and the dishes scattered over the floor, rolling and crashing. Luther dropped the rope, and the horse in mild astonishment turned his head to look at the wreck he had wrought. By one of those strange chances which at times seem to prove that the law of gravitation is not exactly what people suppose, the molasses-stand had fallen apparently without injury, top up; not a drop was spilled. Bonaparte seeing it stand in the midst of desolation, seemed to regard his work as imperfect, for he feebly lifted up his well hind leg and kicked at the stand.

"He is vicious!" exclaimed Mrs. Geraldine, rescuing the molasses-stand.

"No," said Luther, "I think he doesn't understand. Whoa, Bone! Get out of the way, everybody, he's going to knock over the gasoline stove!"

"No, sir!" cried Reginald, grabbing the horse's tail. "You hold to his head, and we'll keep him stationary."

"But we want him out of here immediately!" exclaimed old Mrs. Woodney, raking the dishes from under the horse's feet by means of a broom. "That butterfly cup that Geraldine went to housekeeping with is broken."

"Is it, indeed!" exclaimed Mr. Woodney, who had been patiently waiting in the next room. "Geraldine and I used to say it couldn't be broken!"

"But this isn't the *ugly* butterfly cup," his wife returned, "this broken cup is the one that had only one little baby butterfly on it."

"He's moving on the gasoline stove!" cried Reginald. "Pa, throw all your weight against his side."

Mr. Wren spread his palms upon the animal's ribs, and threw his weight against them. "Git over!" he cried.

"Papa," said Annie, "you mustn't say 'git,' don't you remember—"

"Sure enough, Annie. Yes, thank you, my dear. Here he comes, Reginald! Git over, there!"

"He *will* go on and make his circle!" shouted Luther. "He's as strong as an ox! The gasoline stove will have to go!"

"We'll save it!" shouted the Wrens, rushing upon the stove, and beginning to drag it away.

Old Mrs. Wren continued, "And that tramp begged for old clothes or victuals, or anything, and he said—"

"It's the first tramp has been in the village since I don't know when," declared Maria Tucker The horse struck his hoof against a piece of chinaware, and the article was sent bounding over the floor.

"What was that?" exclaimed Mr. Woodney, in distress.

"That," said his wife, "*was* the butterfly cup; the one with four big fat butterflies crawling up the sides. But it's only nicked."

"Somebody is coming!" exclaimed Helen Wren.

"It's that very tramp!" said Puss, in a hoarse whisper. Peter reinforced his father, as Bonaparte was clearly gaining on them. The stove was heavy, and as the children were pulling at it from different directions, it made little progress.

"He has gone around to our parlor door!" said old Mrs. Woodney, catching a glimpse of the tramp as he passed the window. "What a horrid looking creature! To think of human beings falling so low!"

"He thinks our kitchen door is at the back of the house, no doubt," Mr. Woodney explained.

"Here we are!" cried Mace, as she and Worth Acre ran up to the door. At sight of the blacksmith Bonaparte lay down as if trained to the act.

"Sit on his neck, Mr. Acre!" exclaimed Mrs. Geraldine; "see, he's looking at you to do it!"

A council of war was held, but no decision was reached before the tramp was seen slowly repassing the window. He stopped in the front yard, and looked at the front door. "He is trying to decide," remarked Mace, "which is the back door. Just let him alone; maybe he will go away." The tramp regarded the crocks with an uncertain eye. Presently he once more went back to the parlor-porch in the rear.

"He doesn't know what to think," commented old Mrs. Woodney.

"Everybody lift!" cried Worth Acre, "and we'll have Bonaparte out of here in a jiffy. I wonder if he is thirsty?"

"No," said Luther, "I watered him after dinner. He's just spunky, that's how I regard it. I tell you, the old boy has lots of nerve, yet! Mace, hurry and find out what time it is. I must know to the minute, because Mr. Mancey will be sure to want to know exactly when I left home." As the clock was in a niche of the kitchen-wall, and as Luther had his back to it, in straining at his venerable friend, Mace realized the importance of her task. She examined the clock, then went into the next room. When she returned, Bonaparte was up. "Well?" said Luther, turning to her.

"Have you a pencil?" Mace asked. Her brother betrayed no surprise, but handed her a pencil. "And paper?" persisted Mace. Luther shook his head, but Arthur Lowell, who had been keeping Mr. Woodney company, furnished a scrap of blank paper.

"But what time is it?" demanded Luther, perplexed by these preparations.

"That is what I mean to find out," returned Mace. "The clock in here is too fast, and the one in father's room is too slow, but if you add them up and find the mean time, it is always just five minutes late."

Old Mrs. Woodney said, "Look! There's that tramp back in the front yard again, hovering like a hawk!"

"Let him alone," counseled Mrs. Geraldine. "At any cost, let us get the horse out of the house!"

"A buggy has stopped at the front gate,"

A Great Physiologist

Once Said That the Way to Keep the Stomach Healthy is to Exercise It.

But He Did Not Tell How to Make It Healthy.

The muscles of the body can be developed by exercise until their strength has increased manifold, and a proper amount of training each day will accomplish this result, but it is somewhat doubtful whether you can increase the digestive powers of the stomach by eating indigestible food in order to force it to work.

Nature has furnished us all with a perfect set of organs, and if they are not abused they will attend to the business required of them. They need no abnormal strength.

There is a limit to the weight a man can lift, and there is also a limit to what the stomach can do.

The cause of dyspepsia, indigestion and many similar diseases is that the stomach has been exercised too much and it is tired or worn out. Not exercise but rest is what it needs.

To take something into the stomach that will relieve it from its work for a short time—something to digest the food—will give it a rest and allow it time to regain its strength.

The proper aid to the digestive organs is Stewart's Dyspepsia Tablets, which cure dyspepsia, indigestion, gas on the stomach and bowels, heartburn, palpitation of the heart, and all stomach diseases.

Rest and invigoration is what the stomach gets when you use Stuart's Dyspepsia Tablets, for one grain of the active principle in them is sufficient to digest 3,000 grains of food.

The Tablets increase the flow of gastric juice, and prevent fermentation, acidity and sour eructions.

Do not attempt to starve out dyspepsia. You need all your strength.

The common sense method is to digest the food for the stomach and give it a rest.

Stuart's Dyspepsia Tablets do not make the cure, but enable the organs to throw off unhealthy conditions.

Perfect digestion means perfect health, for under these conditions only do the different organs of the body work right and receive the building-up material found in pure blood.

Stuart's Dyspepsia Tablets are a natural remedy and are a specific for stomach troubles. The ablest physicians prescribe them.

The Tablets are pleasant to the taste, and are composed of fruit and vegetable extracts, golden seal and pepsin.

At all drug stores—50 cents per package.

said Reginald Wren, as he tugged at the rope about Bonaparte's middle.

"Why, so it has," commented his mother; "Mrs. G. C. D. Woodney, and Mr. G. C. D. Woodney. Mr. G. C. D. Woodney is getting out. He is coming in."

"But we can't have company now!" cried Mrs. Geraldine desperately. "Get out of my kitchen, you old dumb beast!"

"My dear!" said her husband gently. There was a knock at the parlor door. "The tramp has lit," said Luther. "Whom can we detail to wait on him, while a detachment meets cousin G. C. D. Woodney?"

"I'll make short work with that tramp," exclaimed old Mrs. Woodney, considerably exasperated by the course of events. "It is a *splendid* time for my nephew to come, with a horse in the kitchen, a tramp at the parlor door, and a strange trunk on the porch that may blow up at any moment." With unusually vigorous strides, the old lady marched to the rear door and confronted the disreputable tramp. "Now" she flashed. "What do you mean? This is our front door."

"That's what I calculated," said the man, rubbing a grimy hand over a short, red, bristly beard. "I was looking for it. You don't know me, do you?"

"Know you!" cried the old lady. "What do you mean sir? Why do you come to our front door?"

"I reckon I *do* look different from what I was when you saw me last, cousin Macie," said the man, "but I'm the same I was then, only unfortunate. How is cousin Benjamin and cousin Geraldine? How is little Mace? Where's Luther?"

"Who are you?" gasped old Mrs. Woodney, grasping the doorpost for support.

"Why! I'm Dave Jim Woodney from Carrollton, Kentucky. Don't you remember me? It was pa that wrote the Early History of Kentucky. Don't you remember Humboldt Woodney? He was my pa," said the tramp good-naturedly.

"You are Dave Jim!" gasped old Mrs. Woodney, sinking down upon the doorstep and staring as upon a ghost. "But why are you in this disgraceful guise? Have I lived to see a son of Humboldt Woodney going from house to house as a common beggar!"

"Now, cousin Macie, don't be hard on a poor wretch," said Dave Jim Woodney, still rubbing his stubby red beard with the back of his soiled hand.

"Benjamin," called the old lady, faintly, "come here!"

"He has went out to speak to Mr. G. C. D. Woodney," called Mr. Wren.

"Papa," corrected Annie, "he has gone out."

"Anyway," returned Mr. Wren, twisting Bonaparte's tail, "he ain't here, Annie."

"Does cousin G. C. D. Woodney live in this place?" cried the tramp. "I'll just go around and speak to him."

"You'll not!" cried the old lady, jumping up and grasping him by the arm. "You'll come with me this second to the barn, where you can be hid. I'll not have Mrs. G. C. D. Woodney looking at you. She thinks *now* that the Dobneys are better than our family!"

"Oh, she does!" cried Dave Jim. "Well, I'll have her know I consider myself as good as anybody walking the earth, and you can tell her so, for me."

"You come to the barn!" interposed the other.

"I'm not going to any barn, cousin Macie, excuse me for speaking plain. I came to the front door and I'll leave by the front door. I've been unfortunate, but I'm a Woodney, and I know what's due the Woodneys. My house burned down, and there was no insurance. I lost heart, cousin Macie—everything went—all my books and pictures, my piano, my keepsakes—everything—even the barn and the horses—all burnt up. Nothing was left. I lost heart. I just pulled out, and I'm drifting. I made one fortune and the fire wiped it out. I feel I've done my part."

"What about Cousin Mary and your children?" demanded the old lady, severely.

Dave Jim shook his head. "I hadn't the heart to stay and see them suffer. I reckon the Lord will take care of 'em. I just pulled out. Looks like I've got no heart for work of any kind. There are some misfortunes that a man naturally sinks under, because a man is only human, cousin Macie; he isn't anything *but* human. The children are all big enough now to hustle for themselves, and Mary is strong and able, and I'd only be in the way at home. So I pulled out."

"And you are only in the way *here*," snapped old Mrs. Woodney, "so you can pull out again!"

"Very well," said Dave Jim, "and to cousin G. C. D. Woodney I go!"

In the meantime, G. C. D. Woodney had drawn Benjamin Woodney to one side, where the confusion of tongues furnished by the Wrens, and the excitement over Bonaparte, and the suspense regarding the tramp, could not completely confound the intellect.

"Benjamin," said G. C. D. Woodney, "I've come to give you a tip."

"A tip?" repeated Mr. Woodney. "I think somebody said your wife is in the buggy. Cousin Lucy, won't you get out and visit us?"

"Thank you," returned Mrs. G. C. D. Woodney, from her buggy, as at that momeant the unwilling head of Bonaparte appeared at the front door; "not today."

"Push!" came the men's voices from within. "Push! All together! Now!

"Benjamin," said his wealthy cousin, "step a little more to this side. Now, I'm a very busy man and have but a moment. The tip is this; a railroad is going to be built through Sullivan, a town about twenty miles from here, but only those on the inside know it. People think the road will run straight to St. Joe, but it will curve to the east and pass right through Sullivan. I'll tell you what to do; buy up as many town lots as you can and hold them. You'll only have to pay a little down, and I'll lend you the money tomorrow."

"But why not take advantage of this opportunity yourself?" inquired Mr. Woodney.

"Town lots are not in my way. I'm a farmer and have all I can do in attending to my cattle. But you can move to Sullivan, or even stay here and watch your interests over there. It will make you a pile of money, Benjamin, and I want to help you."

"Do you think it right to take advantage of the people's ignorance?" asked his cousin.

"You will pay the people what they ask, and be sure they ask all they think they can get," said Mr. G. C. D. Woodney, "and that's all the land's worth now. This knowledge you have of the railroad's coming there, is simply your capital, which you are investing."

"Cousin George," said Benjamin, excitedly, "suppose I decide not to take advantage of your information, may I communicate it to others?"

"Certainly," said the other, surprised. "I give it to you, absolutely. If you'd rather Luther would invest, all right. Now mind, I have this from the president of the company, and it must be acted upon immediately."

Bonaparte now staggered out of the kitchen door, followed by a triumphant and perspiring bodyguard. Mr. and Mrs. G. C. D. Woodney drove away. "What did he want, Benjamin?" asked Mrs. Geraldine, suddenly struck by the brightness of his face.

"Geraldine," said Mr. Woodney, "I'm the happiest man alive! It seems that when misfortunes are thickest, blessings are pushing their way to the front. Geraldine, the saloon is doomed; I have found an opening for Mr. Hoogan!"

(TO BE CONTINUED.)

* *

Children's Fetes and Fairs.

By Annette Halliday Antona.

One of the prettiest entertainments for little ones is the Fete of Flowers, an old idea from the days of Queen Elizabeth, but one ever susceptible of new treatment.

Costumes for this are the daintiest, and the least expensive, made of tissue or crepe paper, the dresses admitting of great individuality, and the bright colors of the paper forming a gay kaleidoscope of hues, with ribbons and artificial blooms helping out the general effect.

The campanulate flowers usually succeed better than th ros family in representations, and some of the native wild flowers can be delightfully imitated, such as the blue marsh clematis, the pink swamp mallow, the pale yellow alder's tongue, the Carolina lily in its gorgeous tints of orange-red, crimson and brown, and hosts of other wild flowers which a careful survey of a botany with colored plates will reveal.

Little girls should wear flower bonnets and little boys flower caps, each carefully arranged upon muslin bands and securely

25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS.
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

FRISCO

Through Tourist Car

To California

Leaves St. Louis every night 8:41 p. m., and runs through Springfield, Wichita and El Paso to Los Angeles.
A Tourist car is a thoroughly comfortable Pullman sleeping car, with berth rates **half the usual price.**

Very Low Rates

to California and the Pacific Coast.

For further information write

A. HILTON, General Passenger Agent, Frisco System, St. Louis, Mo.

attached to the head by elastic or otherwise. Processions of the living blossoms, dances and flower-drills make a pleasant variety, and the little ones should carry baskets ornameted with the flower they represent, and filled with suitable articles for sale, if the entertainment is to be remunerative.

Such articles might be pincushions, emeries, penwipers, blotters, handkerchief cases, veil and glove holders, appropiate sachets, dainty flower-bound booklets, calendars, toys, laundry markers, scissors guards—the list might be multiplied without limit. Each child should be taught the name of the flower it represents, but in case the name should be forgotten, it is well to have it plainly written or painted in some conspicuous place upon the little basket carried.

One of the most beautiful of these flower festivals was held in a bleak New England town, in which the school room was a perfect imitation of a world of ice and snow, skillfully reproduced by a plentiful use of silver powder upon cotton batting and fleecy scarfs. The lights were so well tempered that the grotto in which supper was served seemed a cave of cold blue and pale green ice reflections, the continuous tinkle of silver sliegh bells made the illusion complete, and one turned with a half shiver toward the decorations of red berries and greens which the winter woods had lent, and toward the gay blossoms—blue-bells, morning-glories, nasturtiums, asters, daisies chrysanthemums—who wandered proudly here and there with their wares, and little realized the strong contrast, so ably presented, of the seasons.

Equally attractive, but for older children, is the Dickens Bazar in the Mother Goose Market. In the former, the booths should be presided over by the world-famous child-characters which the pen of the English wizard drew for our lifelong pleasure, and as far as practicable should protray the surroundings which the books have given us.

For instance, Paul and Florence Dombey could have a booth fitted up as Captain Cuttle's shop, where shells, seaweed collections, curios, toy ships anything in the line of natural history souvenirs from old ocean, are sold. A beautiful doll booth might be in charge of Jenny, the Doll Dressmaker; and Little Em'ly, in a stall made of an old boat, could serve chowder, oysters, lobster and other sea-food.

Poor Jo, the Marchioness, Smith, Little Nell, Pip, Estella, Oliver Twist, David Copperfield, Tiny Tim—these are a few from which to choose. Lovers of the great novelist will need no aid in selection.

A large room, decorated with cartoons, and gay pictures from the immortal Mother Goose, should be filled with small tables, each of which is in charge of a child representing some character from the nursery rhymes.

Stray personages from the Tales may stroll about the room and will excite much merriment. It is well that these individuals should be children from twelve to fifteen years of age, and foremost of them, of course, is Dame Goose herself, with half-short blue skirt and white apron, long red cape-cloak and high-peaked black cap with red band, a white chemisette, and green-flowered bodice and panniers. She must wear spectacles, carry a tall cane, and have a frill of muslin or lace falling around her face inside of the cap. Her stockings may be purple, with green slippers and huge buckles, and if possible, let her draw behind her a mammoth white goose on wheels.

A boy, cleverly masked as a cat, with tail, whiskers and pointed ears, and arrayed in a dress-suit, will create untold fun by promenading about with a fiddle and bow, which he pretends to play from time to time in imitation of "Hey, diddle, diddle."

The barber who questions every one whether or not they have a pig to shave, the little old woman with her petticoats cut round about, the Three Scornful Brethren out of Spain, the witch on the broomstick, are all good characters, and the impersonation by two young people of the milkmaid and her questioner, is most laughable.

Another mirth-provoking couple, if the part is skillfully carried out, is the pair who met "one misty, moisty morning when cloudy was the weather." The boy who personates the old man should of course be clothed in leather, while any Dame Trot costume will do for the girl. Let them walk through the room arm in-arm, stopping now and then to enact a little cake-walk, with "compliments and grins" for the benefit of bystanders.

A king in royal robes should take tickets or admission fees, like the "king in his counting-house counting out his money," and near by Mistress Mary might sell flowering plants, cut-flowers and boutonnieres from her garden. At the Baby Bunting table everything for infants' wear is appropriate. Crosspatch will sell tea and coffee at her booth, which should be so arranged that one must draw the latch to enter for a social cup, and "Polly who puts the kettle on" may be her partner. One unique feature at a fair of this kind was an imitation well, from which a little boy ladled up Angora kittens for customers, while over the well hung a "Ding, Dong, Bell."

"Goosey, goosey gander" sold pretty bedroom trifles in sterling silver and worsted and glass, fit for "my lady's chamber."

Hot Cross Buns at one a-penny, two a-penny, embraced all lines of baked goods, fresh, crisp and tempting, and not far away Jack and Jill furnished lemonade from their historic pail.

At Bo-Peep's table all kinds of woolen articles may be displayed; Taffy the Welshman, sells sandwiches of every description, and the Queen of Hearts will probably assist him, as she has homemade tarts to dispose of, while for tiny customers nothing will give more delight than Jacky Horner's Christmas pie of bran, from which, for a penny, each may be allowed to pull a plum, in the shape of some cheap toy. The fish-pond over which Simple Simon presides, is also entertaining for the little ones. Ideas become indefinitely elastic with a little thought.

A very beautiful entertainment to be given by little girls from ten to fourteen years of age, is an evening of cradle-songs, the blond children being given the German Scotch, Swedish, Russian and English parts, and the brunettes the Italian, Mexican, French, and Spanish.

DR. PRICE'S
Cream Baking Powder

Good Health depends upon the food you eat.

Adds to the healthfulness of all risen flour-foods, while it makes the food lighter, sweeter, finer-flavored, more delicious.

Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

PRICE BAKING POWDER CO.
CHICAGO.

NOTE.—There are many mixtures, made in imitation of baking powder, which the prudent will avoid. They are lower in price than cream of tartar powders, but they are made from alum and are dangerous to use in food.

Two Great Christmas Bargains

A Reference Bible, in linen paper, leather lined to the edge, silk sewed, price, $4.50; one of Nelson & Sons' best in the Old Version.......................$2.50
The Gospel of Matthew, by F. N. Peloubet, list price, $1.25 ..... .50

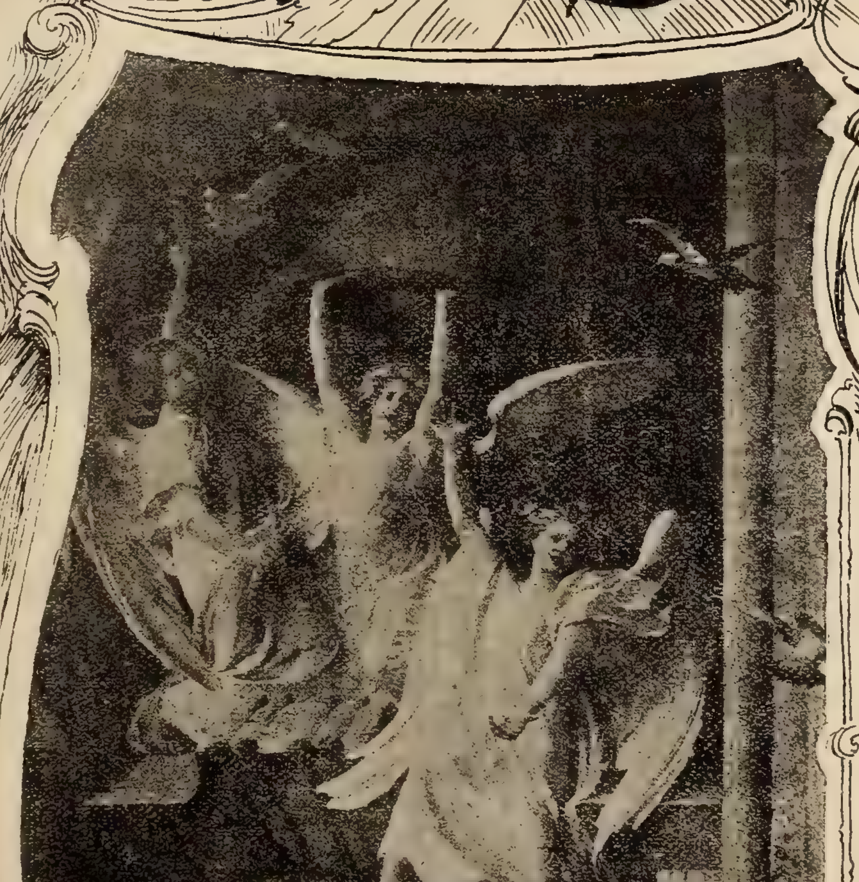
The Oxford press will not issue more of these, and when the present stock is gone, others can not be had. Just the thing for next year's lessons. We can heartily and fully commend either of the above as a gift to a friend or loved one; there is nothing better in their line.

Any name in gold on any $1.00 book (or more) if ordered before December 15.

Christian Publishing Co., St. Louis.

The Christian-Evangelist

Christmas



Vol. XLII No. 51
December 21, 1905

Peace
on Earth,
Good Will
among Men.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the Christian-Evangelist. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Published by the Christian Publishing Company, 2712 Pine Street.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

CONTENTS.

The Centennial....1643
Current Events....1644
Editorial—
Christmas Chimes....1645
Union in the Family of Immersionists.1645
Dr. Tupper on the Name Christians Should Bear....1645
Notes and Comments....1646
Editor's Easy Chair....1647
Contributed Articles—
As Seen From the Dome. F. D. Power.... 1648
As Seen From the Rockies. B. B. Tyler....1649
Things That Are Moving England. William Durban....1650
Some Practical Results of the Inter-Church Conference on Federation. F. D. Power....1651
Our Budget.... 1652
Current Literature....1656
News From Many Fields....1657
Evangelistic....1660
Sunday School....1662
Midweek Prayer Meeting....1662
Christian Endeavor....1663
People's Forum....1664
Marriages and Obituaries....1665
Family Circle....1666

FOR CHRISTMAS

Fernland

Is the title of a fine little booklet, full of interesting and choice selections. Just the booklet for the "little tots" taking part in Christmas. Children's Day, Easter, Missionary, or other concert exercises. Postpaid......20c

Paramount Dialogues

Are for the Juniors and Intermediates taking part in concert and other Church entertainments. Twenty-nine choice selections, postpaid........25c

Paramount Sunday-School Recitations

Will supply your demands for Anniversaries, Easter, Flag Day, Rally Day, and all other like occasions, having over 300 fine selections. For Temperance occasions it can not be surpassed. Postpaid, paper......30c

Little Branches, No. 4.

Is the song book for the Primary Department and for Junior bands. The sales of the other parts of this happily chosen title insure the demand for this booklet, 64 songs. Price, single copy, postpaid, 15 cts.; per dozen, postpaid, $1.60; per 100, not prepaid, $10.

Christian Publishing Co., St. Louis, Mo.

PURE FICTION

Riverside; or Winning a Soul, by Mrs. Butler	$ .50
Altar Stairs, by Judge Scofield	1.25
Young Man From Middlefield, by Jessie Brown Pounds	.75
Robert Gordon, by Professor J. E Beadley	1.00
Adnah, by J. Breckenridge Ellis	1.00
Shem, by J. Breckenridge Ellis, paper	.50
Rosa Emerson, by William	1.00
Mary Ardmore, by Stark	1.00
Hugh Carlin, by Stark	1.00
Edna Carlisle, by Doyle	.75
Carl Brown, by Miles	.75

Christian Publishing Co., St. Louis.

Another Christmas Greeting

Books Tell Our Thoughts

The Garrison Books are always acceptable.

Alone With God, postpaid	$ .75
Heavenward Way, postpaid	.75
Half Hour Studies at the Cross.	.75
The three above, postpaid	2.00
Helps to Faith, postpaid	1.00
The Old Faith Restated, postpaid	2.00
Reformation of the Nineteenth Century	2.00

One of the Latest and Best Presents

The Christian Worker's Bible, $2.60 to $5.25.

The Christian Worker's New Testament, 75 cts. to $1.25.

Red Letter Bibles and New Testaments

The Bibles, $2.25 to $3.00.
The New Testaments, 50 cts. to $1.50.

We Guarantee Two Books for Mirth

Reuben provokes laughter all the time, being his experiences at college and abroad, $1.00.

Whether Common or Not, is a most uncommon work, exciting mirth in every gathering when read, $1.00.

Man Preparing for Other Worlds, by W. T. Moore, is pronounced by far the most thoughtful and thought-provoking work of this gifted author. A book your thinking friend will want. Prepaid, $1.50.

Your friend's name in gold on any of the above books, free, if ordered before December 15.

Christian Publishing Co., St. Louis.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By Chas. H. Gabriel and W. W. Dowling

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., **St. Louis, Mo.**

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. December 21, 1905 No. 51

The Centennial

W. R. Warren, Secretary.

September 8, 1809, Thomas Campbell and a few friends published at Washington, Pa., "A Declaration and Address." Its propositions were so simple, its spirit so humble and devout, its logic so irresistible and its ageement with God's word so obvious that they expected the religious world immediately to cease from strife and unite under the Divine Leader to devote all their energies to doing his will and publishing his word. To their astonishment, not only did the churches refuse to hear the call to liberty and union, they even denied fellowship to every one who supported such propositions! Thus cast out, after two years of persecution they organized a church after the New Testament model. That feeble congregation has multiplied to eleven thousand and the little handful upon the mountain top to a host of a million and a quarter—still pleading for Christian union, standing fast in Christian liberty and devoted to evangelization.

Only the divine blessing can explain this marvelous growth. For the census figures show only a part of the increase. Those who are in substantial agreement with Mr. Campbell can be found in every communion, as he proposed to remain among the Presbyterians and was not allowed. Other unnumbered thousands can be counted as adherents of the churches of Christ, though not rising to the high demands made for membership. A hundred years ago only one in one hundred would hear with even patience such words as those of Thomas Campbell; today half of the average intelligent audience is impatient of anything that is contrary to those words. All this progress we recognize as of God. "Not unto us, O Lord, not unto us, but unto thy name, give glory!" He has led us in ways we did not choose and did not expect to travel. He has turned disappointments into victories, and magnified success out of failure. He has ministered perennial youth, virility and freshness, where other movements have grown stale and fossilized after their first generation. The processes of history have seemed to be stayed and even reversed, that we might go on from success to more glorious success. This is not because we are favorites of heaven, any more than it is due to our superior intellectual and moral endowments. In the fulness of time God's hour struck for healing the divisions of his people and he appointed a servant to speak to the people that they unite. It is left to us to complete what a seer began and what two generations of mighty men carried forward most gloriously. If their astonishment was equal to that of Moses when the message was not received universally and joyously, their toils and trials were also equal to his all the way they came.

Now we discern the heights of the promised land. If Thomas Campbell was only a hundred years ahead of his times, the world is ready for Christian union today. It is only necessary that the way of its accomplishment be made sufficiently clear, and that the voice that declares it be lifted high enough above the remaining discordant notes of sectarianism. And most especially is it necessary that we shall not allow ourselves or the awakening hosts to be satisfied with some specious substitute for actual, complete, vital, organic union. Tolerance may be worse than persecution, if it mean lack of earnestness. Comradeship would be worse than war, if it meant the decay of honesty. "Let love be without hypocrisy." It was not mere agreeableness but actual oneness for which the Saviour prayed and—died. It was not only fellowship but absolute unity for which he arose. And as he and the Father are one, so shall we be in them. Nothing else, however good, answers the prayer.

Not only is it fitting that we who plead for union in Christ should redouble our efforts in the closing years of our first century, because the goal seems so nearly in sight, but to crown the century with such achievements, sacrifices, zeal and devotion as shall give the only worthy expression to our thanks to Almighty God. That every church establish another church, that every minister lead another into the ranks of constant service, that every Disciple win one more to sit at the feet of Jesus—and that all of these redouble the earnestness of their public and private worship, strengthen the integrity of their characters and study to be kind unto all—surely we can no better show our gratitude to the Author of all good! And surely a great cycle of a hundred years may not be rounded out with smaller thanksgiving! "Herein is my Father glorified, that ye bear much fruit."

As means to these all-desirable ends it is proposed that every minister among us be constantly employed, that the ranks of the minstry be continually recruited, that the fullest possible training be given to these young men and to our children. "When our sons shall be as plants grown up in their youth, and our daughters as corner stones hewn after the fashion of a palace." Bible schools must be brought to surpass in their efficiency the best public schools, and the word honored in the latter and in the home. All resources must be husbanded and utilized. Once every year, and by concerted arrangement on the same Lord's day, every preacher in the brotherhood should lay before his hearers the duty and blessing of giving systematically of the means in their hands. On another day the possibilities of serving God in the bestowal of a lifetime's acquisitions should be clearly outlined—that every one may bequeath at least a child's part of his estate to the Lord. What a privilege to adopt as one's own child him who became a child for our sakes! Let the people know the opportunities for giving as well as the obligations, and they will gladly provide the money for freeing the churches of their burdens of debt, for erecting new houses, for meeting in the apostolic way the necessities of all and particularly the privations of the Lord's own, for preaching, teaching and healing in the dark lands, for making glorious this same plea for union in Christ and liberty in the Gospel in every part of our own land and especially for claiming every great city as a center of influence and for sending the printed word by the million to reinforce the spoken in the populous sections and to go before it into the waste places.

If with one tithe of the faithfulness that should characterize our efforts we give ourselves to these and kindred ministries for the next four years, the year of grace 1909 will find fifty thousand earnest souls assembled from all America and from the ends of the earth to proclaim with one voice which all the world must hear and respect: One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God. Those who shall not have considered will then hear, those who shall not have believed until then will obey, those who shall not have hoped will then leap for joy, aye, and those who shall have blasphemed until then will turn and reverence the Son!

As an agency for encouraging, co-ordinating, exchanging, stimulating, suggesting, publishing, disseminating, rallying, the Centennial Bureau has been established in Pittsburg, Pennsylvnia, within an hour's ride of where the Declaration and Address was issued and within two hours of where Alexander Campbell lived and wrought. Here the Centennial celebration will culminate in the greatest religious convention ever held. Make free use of this bureau. Report here every triumph of the Gospel that it may be sent out to all the papers for the encouragement of all the saints. "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." "The Lord is at hand!" "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing!"

Pittsburg, Pa.

Current Events.

Garfield on the Beef Trust.

Commissioner Garfield has submitted his annual report on corporations. It will be remembered that Mr. Garfield was subjected to a great deal of criticism in a former report which he made concerning the Beef Trust. The following extract from his report will be taken as explanatory of some things omitted from that report. Referring to the Beef Trust cases, the report says:

"The digest of all antitrust legislation has been completed, and is now practically ready for publication. The published portion of this report deals chiefly with the question of prices and the margin of profit in the packing business. In the course of this investigation, the bureau had also obtained much information bearing upon the question of combination as between the large packing companies. At the time of the publication of the report, the department of justice had under advisement proceedings against certain packing companies and their officers for violation of the federal antitrust law. It was obvious, therefore, that the publication of the information possessed by the bureau on the subject was inexpedient at that time, and accordingly, by the direction of the President, all the information possessed by the bureau on the subject of such combination was withheld from publication."

◆

Concerning Insurance.

In dealing with the subject of tnsurance Commissioner Garfield seems to be somewhat wary and expresses his view of the situation in the following paragraph:

"The fact that state supervision has failed to prevent great abuses in the management of some companies does not of itself justify federal action. It must be shown, first, that insurance is subject to federal regulation under the commerce clause of the constitution; second, that federal supervision would be of such a character as to correct existing abuses and prevent future ones, and, third, that such supervision would result, not only in greater security to policy holders, but would relieve them, through their companies, of the great and unnecessary expense of duplicated inspections and investigations by different states.

"Seemingly the most effective way to settle the question is for Congress to so legislate upon the subject as to afford an opportunity to present to the Supreme Court the question whether insurance as now conducted is interstate commerce, and hence subject to federal regulation."

◆

A Strenuous Congress.

Washington correspondents will need draw but little on their imaginations to interest the public in congressional proceedings this winter. There need be no "discoveries" of plots and counterplots or predictions of dramatic situations. Plain statements of legislation attempted, blocked, or enacted will make the daily paper seem to come at weekly intervals. It is evidently the President's intention to greatly increase the powers of the Interstate Commerce Commission over matters of railway rates, rebates, and "spheres of influence"; and also to enable the commission to prevent the pernicious practice of railways pleading "lack of cars" as an excuse for not hauling products from mines and quarries in which the railway companies have no financial interest while there are cars in abundance for other localities in which they are part owners. The President will find the representatives of "the system" harder to subdue in congressional committee rooms than is the bronco on his native heath, but he has the best wishes of the millions in his attempt. Tariff standpatters would have little difficulty in keeping down this Banquo's ghost were not the Republican majority so overwhelmingly large as to embolden some of the western members to voice the real sentiments of their constituents without danger of party defeat. The white-winged birds of tariff oratory are sure to be let fly. If "Uncle Joe" can haul them in before public sentiment is so thoroughly aroused as to overcome the "sacred schedules" he will have given his admirers the highest proof of his adroitness. Nor will the Panama Canal enterprise go unassailed. Cape Horn, whose furies it is in part designed to overcome, is calm in comparison with that session in which an attempt will be made to so expedite the work that any now living may hope to sail through it from sea to sea. Here again the interoceanic railway barons demand noninterference with their private snap. The question of admitting Oklahoma and Sequoia, Arizona and New Mexico will also make picturesque many a session. Whether it is patriotic to admit more Democratic congressmen and senators into the halls of national legislation is the only issue concerning the investiture of the first two with statehood. The public is willing to await patient investigation concerning the advisability of receiving the last two Mexican provinces into the Union. Both Houses have eloquent chaplains. We hope their prayers for the wisdom and honor of the members will avail much and that during these strenuous days much will be achieved for the real glory of America and the welfare of the world.

◆

Affairs in Russia.

Matters in Russia seem to be moving from bad to worse. It appears that the Czar has at last decided to resort to strong repressive measures to put down the strike. An imperial ukase was issued on December 17, empowering all governors-general and municipal authorities, in the event of railway, postal and telegraph communications being interfered with, to proclaim a modified martial law. This probably means the beginning of the end. Count Witte, the Premier, in a recent interview, is reported as saying that with the beginning of the use of force to restore order, his resignation would be forthcoming, as that is not his forte. The Workmen's Council and League of Leagues has issued a declaration of a general strike to begin immediately and, according to the imperial ukase referred to above, all governors-general, governors and prefects throughout the empire will be clothed with dictatorial power and may declare a state of siege. The Moscow mutineers have issued a manifesto which declares that "all of Russia has risen against the government which has involved the country in a useless war and brought it to the verge of ruin. We are soldiers, and are firmly determined to break down the tyranny of our commanders and to compel reform in the army. Now is the time for us soldiers to awake. Comrades, we summon you to dismiss your officers and to assume command until your grievances are redressed! 'All for one and one for all!' Hurrah for a free people! Hurrah for the army!" The demands of the soldiers include amnesty for all participants in the mutiny; freedom of soldiers' meetings; abolition of the death penalty; reduction of service to two years; abolition of military courts; exemption of reservists and their families from payment of taxes; increased pay, and the return of the army from Manchuria.

◆

Lower Tariff for the Philippines.

According to a special dispatch from Washington, a great deal of pressure is being brought to bear against carrying out the President's recommendation for reduction of the tariff rates between the United States and the Philippines. This dispatch says that "members of the ways and means committee of the House have been so strongly importuned to prevent this tinkering with the schedules that they have now decided to grant lengthy hearings to those interests which are strongly opposed to the passage of the measure." It is noteworthy that those whose personal interests are opposed to tariff reduction always refer to any modification of tariff rates as 'tinkering" with the tariff. One might be led to suppose from such remarks that the present schedules were inspired! It is understood that the sugar and tobacco growers of the country are strongly opposed to any reduction of the tariff with the Philippines. Then it is reported that Porto Rico and Hawaii are opposed to such reduction on the ground that they, having accepted the absolute sovereignty of the United States, are entitled to better treatment than that accorded to the Philippines. The Treaty of Paris, by which the war with Spain was settled, provided that we should maintain the same relations of trade and commerce with Spain that we maintain with the Philippines for a period of ten years after the signing of the treaty—that is, until 1909 It is believed, however, that this objection, which the opponents of the measure are urging, can be met by placing the special concession to the Philippines on the ground of reciprocity. It is evident, however, that the President's recommendation is to meet with considerable opposition, but it will probably prevail in the end.

◆

Hearst's Defeat.

The New York Court of Appeals has decided adversely to Mr. Hearst in his application for the opening of the ballot-boxes and a complete re-count. It was held that, under the present New York election law, the court has no authority by mandamus to order the re-examination of the ballots. This virtually leaves the whole matter in the hands of the election commissioners with no provision for detecting or rectifying a fraudulent or erroneous count, however ample may be the ground for suspicion. This may be a correct interpretation of the New York law, but if so it is a very defective law.

Christmas Chimes.

We are nearing Christendom's birthday. We can almost hear the tones of the church-bells ringing in all the steeples. Something in the very atmosphere, in the faces of the people, and in all the current literature, tells of its near approach. Christmas! The very name sets all the joy-bells of the heart ringing! It exerts a magic power over the mind and heart. It sends memory back, swift-footed, across the shining years to the halcyon days of our childhood. It summons before us forms and faces which have long since passed from mortal view, and revives recollections that we fancied were erased from memory's tablet.

No one is old at Christmas time. The heart grows young under the spirit of its blessed influence. Frowns give place to smiles, despair to hope, pessimism to optimism, hatred to charity, and niggardliness to generosity, under the transforming influence of the Christmas time. Surely the day that wields so potent an influence over the world, whose mystic key unlocks the hardest heart, whose genial warmth quickens into life latent and unobserved germs of goodness, that chases shadows from the hearth-stones of the poor and smooths the wrinkles from the face of care, that causes the rose of Hope to bloom in the valley of Despondency, should challenge our attention and awaken our gratitude.

The explanation is simple. Christ's birth opened the fountain of hope and of joy in the desert of Sin and Despair. It was the Infinite stooping down to the finite. It was the Almighty and the All-Compassionate reaching down his hand to the weak and sinful. It was God entering into union with humanity. It was love stooping down to lift up the lowly and the lost. It was God coming to man, in order that man might come to God. It was the heavenly Father sending his only begotten Son into the world, to bring his erring children home. It was the good Shepherd coming to search for the lost sheep. It was the arrival of heaven's missionary on the earth.

Such is the meaning of Christmas. Ring out, all ye bells of Christendom! Sing, once again, ye herald angels, that sang of old over Bethlehem's plains! Sing, all ye sons of men whose hearts have felt the kindling touch of His love who became incarnate for our sakes! Let heaven and earth be vocal with His praise who, on that Christmas night in the long ago, came into a world, dark with sin and heavy with despair, to illuminate it with His truth, regenerate it with His love, and fill it with the light of hope and the glory of His presence!

Union in the Family of Immersionists.

"The Watchman" (Baptist) of Boston, Mass., has an interesting editorial on Baptist union in which the editor points out that the differences which caused the separation between the different members of this family "have largely disappeared or have come to be regarded as so unimportant that they are no longer regarded as sufficient to justify the continuance of denominational divisions." After stating that the original ground of separation between the Free Baptists and the Baptists was the controversy between the Arminians and the Calvinists, and that this was no longer a question of fellowship in either body, the editor says:

"The chief points which caused the separation between the Disciples of Christ and the Baptists were four: That the former celebrated the Lord's supper every week, and held the New Testament only to be of authority in framing the constitution of the Christian churches, and denied the influence of the Holy Spirit previous to baptism, and placed less emphasis on ordination than the Baptists. The mere enumeration of the points is sufficient to show that these differences have also largely disappeared. The two bodies have been approximating each to the position of the other. There are some Baptist churches which observe the Lord's supper every week without at all imperiling their standing in the denomination. There are Baptist ministers like O. P. Gifford and the late Charles H. Spurgeon who never received the laying on of hands; yet their position in the Baptist denomination has never been disputed; and we suppose that there is not a Baptist anywhere who now would not only admit but claim that the New Testament rather than the Old is the authority to be followed in framing a Christian church. On the other hand we have assurances from intelligent and prominent members of the Disciples that few, especially of the younger ministers and members, would be found who would deny that the Holy Spirit influences the hearts of the unconverted, leading them to submission to Jesus and to belief in the word of God. There might be some difference in the choice of words and phrases, but after such inquiries as we have been able to make of those who are entitled to speak for the Disciples, it appears to be true that the most important differences between the denominations have disappeared, and no insuperable obstacles exist in the way of union.

"It is to be noted that both in the case of the Free Baptists and the Disciples the disappearance of differences has been quite as much due to modifications in the attitude of the Baptists as of the other bodies. Baptists have abandoned their insistence on Calvinism as an essential to good standing in the denomination; and they have also ceased to insist on the Old Testament as of equal authority with the New Testament in formulating the constitution of the Christian churches. They also concede absolute liberty to each local church to observe the Lord's supper weekly or less often as may be preferred, and while they still insist on an examination and a setting apart by prayer as essential to the full privileges of the ministry, they do not insist on the laying on of hands.

"We repeat that in all those features of belief and practice which are essential to unity and co-operation and fellowship in one denomination, the Baptists and Free Baptists and Disciples of Christ are agreed."

There are some other points of difference not mentioned by the editor of "The Watchman" which have had something to do in keeping the two bodies apart, but they have probably grown out of one of the points mentioned, namely, the emphasis laid upon the New Testament as the only authority in Christianity, and the effort to be true to its method of conversion. On one of the points mentioned above the position of the Disciples of Christ is not correctly stated, though of course this is wholly unintentional on the part of our contemporary. No representative man among us has ever "denied the influence of the Holy Spirit previous to baptism." Alexander Campbell said, "In converting men the Spirit, the Holy Advocate, was to speak of Jesus. Hence speaking of Jesus by the Spirit is all that was necessary to the conversion of men." He also said, in his debate with Mr. Rice: "I would not, sir, value at the price of a single mill the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion that it is *spiritual;* that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God."

What Mr. Campbell and the Disciples of Christ generally have opposed, was the theory once so prevalent that the Holy Spirit operated without means, in some sort of abstract manner, in the conversion of men, which largely dispensed with the Gospel as "the power of God unto salvation." In emphasizing this view it is possible that Mr. Campbell, but more especially others since Mr. Campbell's day, have been too much inclined to limit the operation of the Holy Spirit to the inspired word. On this point we are sure there has been a modification in the direction of a wider and truer view of the modes of the Spirit's activity.

We are sure, however, that "The Watchman" is right in believing that the time is here when these former differences have been so far outgrown and remanded to a subordinate place as to constitute no insuperable obstacle to a full recognition of the Christian character and standing of each other, and a closer union between them in standing for the things which they, in common, emphasize.

Dr. Tupper on The Name Christians Should Bear.

A friend has sent us a printed sermon by Dr. Kerr Boyce Tupper, pastor of the Madison Avenue Baptist Church, New York, on "The Name Every Christian Should Bear." The contention of the sermon is that the proper name for the church is "The Church of God." In proof of this Dr. Tupper cites a number of passages in which the Church of God is mentioned. We do not exactly see, however, how this is "the name every Christian should bear," since it is the name, not of an individual member, but of the body of Christ as a whole, or of a local congregation.

No one will call in question the propriety of designating the Church as the "Church of God." Dr. Tupper goes too far, however, in saying that this is "the one and only New Testament name for the Christian Church." To the above statement he adds:

"Our good friends, the Disciples, whose devotion and fidelity to the word of God uncovered by human ritual and untainted by human tradition we must all admire and praise, approach nearer than the rest of us the Biblical name, and yet, as our morning study will reveal, their designation, 'The Christian Church,' or 'The Church of Christ,' is not once found in the Gospels, in Acts, or in the Epistles."

Is not that stumbling at the mere letter? Jesus said of Peter's confession, "On this rock I will build my church." Is not "my church" equivalent to Christ's Church, or the Church of Christ? Again, Christ is called the "head of the church which is his body." In the Roman letter, in his salutations to the church, Paul says, "All the churches of Christ salute you." We would call Dr. Tupper's attention to the fact that this is the sense in which we use the term "churches of Christ" as applying to local congregations. The "Church of Christ" without local application includes all Christians, or what we sometimes call the Church universal.

Other passages might be cited, but the above suffice to show that Dr. Tupper has gone beyond the record in affirming that "the Church of God" is the only Scriptural designation for the Church. It would be a mistake for any religious body to adopt any one of these names as its one and specific designation; and those who have been pleading for Scriptural names have steadfastly refused to adopt any one of these to the exclusion of the others.

It is a strange remark of Dr. Tupper in the sermon above mentioned that "Though religion has to do with the relation of man to God in worship and duty, somehow Christ has come almost to engross the place of God." That is exactly what Christ came into the world for. He stands for God to our humanity. "He that hath seen me hath seen the Father." "He that honoreth the Son honoreth the Father." The suggestion of Dr. Tupper to throw denominational names in parentheses and make them subordinate, each local church bearing its Scriptural title, is a very admirable one, just as long as these denominational names are necessary for purposes of distinction. A perfect union would probably render them unnecessary for such purpose.

Referring to what Dr. Tupper calls "organic union" we notice the same confusion of thought which prevails so largely in the religious world about what is meant by Christian union. He says:

> "It was the advocacy of this conception of a united Church that rendered Pere Hyacinthe's visit to America some years ago a dismal failure. Men differ too widely in endowment, education, environment, providential calling to permit this theory to work. The universal law of God in nature is the primary law of God in grace—diversity in unity, variety in harmony. The stars differ one from another in color, size, distance from the sun, but because they have fellowship with a central sun, they have fellowship with each other."

Surely Dr. Tupper ought to be able to distinguish between the kind of union which Pere Hyacinthe advocated, and the kind of unity which prevailed in the church of the first century. That union was broad enough to include men widely different in "endowment, education, and environment, providential calling," etc. That is the kind of unity that is practicable now, and the only kind that is practicable.

To use the happy illustration of Dr. Tupper: "The stars differ from one another in color, size, distance from the sun, but because they have fellowship with a central sun, they have fellowship with each other." That is exactly the idea: Christ is the central sun, and each local church or other religious organization, though differing in size and other characteristics, if governed by this central sun, under the law of divine attraction, will be in fellowship with every other church so attracted and governed. This is the unity that is both desirable and practicable, and it is the union that is coming in spite of men's opinions and preferences to the contrary. Any denominationalism that is inconsistent with this unity, must get out of the way. Anything in the line of separate organization that does not interfere with this idea of unity may continue if found necessary or useful.

Notes and Comments.

The Houston, "Texas Chronicle," discussing the subject of the recent Inter-Church Conference in New York City, says:

> "The good of such a meeting as that of the Church Federation will not be its results and effects on those who participate in it as believers so much as upon those who are outside the pale of all churches, and many of whom are deterred from uniting with any church by reason of the differences and schisms which divide believers into so many bands.
>
> "If the church has done so much for the world, rent and divided as it has been, and is yet, what it will accomplish when denominational lines are broken down and a united church moves forward upon its divine mission, is beyond the power of seer or prophet to foretell."

The religious world has probably never realized to what extent good people have been kept out of the church and prevented from making an open confession of Christ because of a divided church. Abraham Lincoln is reported to have said once that if he could find a church as broad and unsectarian as the Bible, he would join it. No doubt thousands of others have felt the same way. The time is near at hand, we believe, when this obstacle in the way of faith and duty will be removed.

* * *

In an article in the "New Church Messenger" on the recent Inter-Church Conference, the editor says:

> "The New Church was not represented at this Conference, and yet she alone not only believes in the divinity of the Lord, but that He is Deity—that He is not one of three Divine Persons, but that He is the 'Father' as to His Essential Divine, the 'Son' as to His Divine Humanity, and from Him proceeds the Holy Spirit."

Our contemporary enters into a little philosophy here, that is no essential part of faith, but there is no reason why the New Church, so far as we know, should not work with the Inter-Church Conference, if it accepts the Deity of Christ and believes in the program of unity to which the conference looks. The "New Church Messenger" should understand that none of us believes that our divine Lord is "one of three Divine Persons," in the modern use of the word *persons*. There is but one God, and he has revealed himself in Jesus Christ, and whosoever "hath seen the Son hath seen the Father." Jesus said, "I will send the Paraclete—the Advocate—unto you." Whoso receives the Paraclete, that is, the Holy Spirit, receives the Father and the Son.

* * *

The report which we give elsewhere of the joint meeting of the committees on union between Free Baptists and Disciples will be of interest to our readers. We have already noted the fact of the agreement of the Baptist and Free Baptist Committees on a basis of union which in all probability will be endorsed by their respective bodies. This makes the union between these two bodies and the Disciples of Christ more feasible and more desirable: More feasible because the same spirit of unity that can remove obstacles out of the way between Baptists and Free Baptists will help to remove them out of the way between these two bodies and ourselves; more desirable because it effects a larger union and brings a larger number of churches holding to the one Lord, one faith, and one baptism into harmonious co-operation. We hail with joy these indications of a growing spirit of unity among the followers of Christ.

* * *

Our Cincinnati contemporary, "The Christian Standard," in an editorial on "The Church Federation Conference," puts itself squarely on record against our co-operation with that movement toward a closer unification of the Christian bodies of America. It urges two objections to this movement for federation which are mutually destructive. One is that there is not a thing new about it; it is simply proposing to do what we have all been doing all the while. The other is that this federation recognizes the legitimacy of denominationalism; therefore we can have nothing to do with it! Now, we can not allow our neighbor, although it is an expert rider, to ride both these wild horses headed as they are in opposite directions. It must cleave to the one and reject the other, or, better still, discard them both. Neither of them is safe for a religious editor to ride and neither is a winner. We shall give further attention in our next issue to "The Standard's" position; meanwhile, we ask our readers who may happen also to be readers of "The Christian Standard" to compare the two editorials appearing the same week in "The Christian Standard" and THE CHRISTIAN-EVANGELIST, entitled, respectively, "The Church Federation Conference" and "Allies Against Common Foes." These two articles point in opposite directions and indicate two widely different methods of procedure. The time has come for a clear understanding of the issues involved, and THE CHRISTIAN-EVANGELIST is determined that its readers shall understand that the success of our movement or its degeneration into a narrow sect is involved in the issue therein joined.

Editor's Easy Chair.

"There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
There's a baby's low cry."

That "song in the air" which echoed over the Judean hills in the long ago has been the inspiration of earth's sweetest and noblest music. It was but the prelude to the mighty chorus of praise that is echoing around the world. That song, with its note of "Peace on earth and good will among men," has organized all the peace societies of the world, and inspired every effort that has been made for the alleviation of human suffering and the amelioration of the condition of men. It is yet to make wars to cease unto the end of the earth, to break the bow and cut the spear asunder, and to burn the war chariots in fire. It is yet to convert swords into plow-shares, and spears into pruning hooks, until nation shall not lift up sword against nation, neither shall they learn war any more. Let the sweet refrain of that angelic hymn, "Gloria in Excelsis," be caught up and repeated until the discords of earth shall be swallowed up in the heavenly melody.

* * *

That "star in the sky" has guided the world's progress! Its light, shining in the dark night of sin, has pointed the way to forgiveness and peace. It has been the beacon light of history, leading the world on to a better civilization. Shine on, O star of Bethlehem, till thy growing light shall dim the splendors of all the suns that blaze in the depths of immensity! Shine on, until all the dark places of the earth shall be illumed, and until ignorance and superstition shall flee away! Shine on, thou star of Hope, till sin and sorrow shall be no more, and till the earth shall be filled with righteousness and truth, from pole to pole, and from the rising to the setting of the sun!

* * *

"A mother's deep prayer"! Ah, who knows what omnipotence there was in the petitions that went up from that pure mother-heart? In the presence of adoring shepherds and wondering magi, she could but lift her soul to God for the care of that holy treasure which had been committed to her. Is there anything sweeter and holier on this earth than a mother's love? Is there any prayer more potent than that which comes from a mother's heart for the welfare of her child? We write histories of the great men of the world and of their great deeds. But could we know it, behind each great character whose deeds have filled the world with his fame, there was a mother's love, a mother's prayer, and a mother's guiding hand. How often have her prayers stretched across the waste of years and arrested a prodigal son, wandering in a far country, and turned his wayward steps homeward! Let us thank God, this Christmas time, for our mothers, whose prayers have compassed us about like a fortress amid all the temptations and trials of life, and who, here or yonder, beckon us upward to purer and nobler living.

* * *

That "baby's low cry" was a part of the minstrelsy of heaven. It was the signal that God, manifest in the flesh, had come into human life by the door of suffering, and was bone of our bone and flesh of our flesh. Often had the wail of childhood reached the ear of God—aye, and the heart of God, too—before that first Christmas night. But now it is the Holy Child whose cry startles the midnight air and mingles with the great minor-keyed anthem of the race. God's way of entering into union with humanity was through the humble beginnings of childhood, with all its weaknesses and limitations. The Son of the Highest, he becomes the son of the lowliest, that he might thus enter into fullest sympathy with all classes and conditions of our common humanity. From these lowly conditions that Child, cradled in a manger, has risen to the highest place of power in the universe, wielding a sceptre of universal dominion. From weeping infancy to noblest youth, to divinest manhood, to supreme Lordship—what a career and what a personality!

* * *

How long it has taken the church—that part of humanity which is supposed to be most under the spell of Christ's life and teaching—to catch the meaning of his incarnation! He was the Father's magnet let down into the broken and scattered fragments of a divided humanity to draw them into union with himself and with each other. He came to show us the Father, and to bring us all back into the filial relation of sonship to him, and into the fraternal relation of brotherhood to each other. Nineteen centuries have passed since his advent, and still we have a divided church! "How long, oh, Lord, how long?" How long will men exalt their opinions, their personal ambitions, their prejudices, above the will of our divine Lord who prayed that his disciples might be one? Among other lessons which we learn from Christmas, ought we not to learn the lesson of unity, through brotherly love? Beloved, if God so loved us as to send his Son into the world as a bond of union and fellowship, ought we not so to love one another as to be one in him?

* * *

Even when people talk much about unity there is often the absence of the very spirit of unity. We allow ourselves to be deceived by the wiles of the devil. It is not by selfish and sectarian ambitions; it is not by zeal for party shibboleths and the traditions of the fathers; it is not by magnifying some differences and underestimating others, that union is to be promoted; but in love, in lowliness and meekness of spirit, in the exaltation of Christ, and of his desire for the oneness of his followers, above our individual opinions and prejudices, that we are to have a united church. May the Holy Spirit, who is the spirit of unity, of love, and of fraternity, lead us out of our carnality, wherein are divisions and strifes, into the life and liberty of the Spirit, wherein there is peace and unity! "The man who is tall enough to see the needs of those in foreign lands," said one of the speakers in the Inter-Church Conference, "is tall enough to see over denominational walls." And no man, we will add, who can not see over denominational walls, and recognize the Christian worth and work of those outside his own fold, can do anything for the cause of Christian union.

* * *

Speaking of union, Dr. Josiah Strong said that there were three tests of fellowship, making three circles: First, those who believe as we do, using belief in its popular sense as including our denominational agreements. That, of course, is a limited sphere. Second, there is a larger circle based on a common feeling. More people can love alike than can think alike. A choir in a Jewish synagogue recently sang, "Love divine, all love excelling." Another circle of fellowship is formed by a common purpose and action. This, he thought, was a larger circle and a truer test. "Whosoever doeth the will of my Father, the same is my brother and my sister." Will, he said, is fundamental to character. "No man needs a broader basis of fellowship than that, and I dare not make a narrower one." But many are unprepared for union on the basis of faith in and personal allegiance to Jesus Christ. "When saloons and brothels flourish because Christians will not unite," said Dr. Strong, "it is treason to the kingdom of God." Is that language too strong? If not, there is great need for a searching examination of our hearts to see whether or not we are guilty of treason to our King. To have no conscience about unity, and a very sensitive conscience about our shibboleths, is the unfailing mark of a sectarian, no matter what name he wears or what creed he professes.

* * *

And so let us go with the wondering shepherds to Bethlehem and see what has come to pass. What did come to pass? Better than the shepherds could know do we now know that a King was born that night in Bethlehem's stable. From that manger-cradle has flowed a purifying and life-giving stream which has changed the current of human history, sweetened and ennobled human life in all its relations, given the world new moral and spiritual ideals, dignified human nature, exalted human rights, and set in operation forces which are working for the education and regeneration of the race. At the birthplace of such a King we may well linger to offer our incense of devotion and our costliest gifts of love and service; linger to catch his Spirit, to be inspired by his ideals, that we may take up our life-tasks more bravely, and perform them more faithfully because done in his name and in his Spirit.

As Seen From the Dome

By F. D. Power

"Gloria in Excelsis" is a great hymnal. It is difficult to think of any improvement that could be made on it. Its 800 hymns, songs, and chants include everything that should be gathered together as the cream of the world's hymnology. Its Responsive Readings, Orders of Service, Invocations, etc., seem to meet every reasonable want in the church's worship. Its mechanical make-up is substantial and beautiful. Such a noble book is something to be proud of and grateful for and deserves repeated and generous commendation.

One of the things that was vigorously applauded in the Inter-Church Conference in New York was a reference to the new Methodist hymnal which is being used by the Methodist Church North and South and is supposed to be one instrument to reunite those bodies. It is the fruit of six years' labor on the part of a joint commission. The new volume is remarkable from a literary point of view and also marks an epoch in the history of the Methodist brotherhood in the United States, bringing these brethren, separated by sectional differences, into closer relations. The former hymnal contained 1,100 hymns, this has 717 and 39 other pieces. Charles Wesley has 134 hymns, Watts 53, and other authors have a place, among them Kipling, Richard Watson Gilder and Washington Gladden. The new hymnal is expected to do much to unify the brethren.

There is no question of the great value of hymns in promoting every interest of the kingdom. Such a volume as Hackleman's "Gloria in Excelsis" marks an epoch in our Church history. It is worthy to stand among the worthiest. Every phase of Christian experience and of church work and worship is richly provided for and classified in such perfect order that one can readily make his selections. The preacher should know his hymnal as he knows his Bible, and such arrangement is invaluable. Some departments receive special attention in this collection which in other books in use among us are lacking, as, for example, the hymns that set forth the work of the Holy Spirit, for children's services and miscellaneous meetings. It is a rich selection of the very choicest productions of the hymn writers, including some of the best of our modern Gospel Songs. Old favorites and familiar tunes are here, and enough of the newer and up-to-date pieces to satisfy all tastes. The editor has done his work well and deserves the thanks of the brotherhood for the great benefit he has unquestionably rendered our service of song. The Abridged Edition of this hymnal, with 503 hymns, has its fine features and deserves high praise.

"The Disciples of Christ," by Errett Gates, one of the Baker and Taylor series, under the general title, "The Story of the Churches," I have read with much interest. This series is intended to furnish a uniform set of church histories, brief yet complete, and designed to instruct the average church member in the origin, development, and history of the various denominations. This volume answers well its purpose. Mr. Gates has done his work very satisfactorily in so condensed a form. It is interesting. It is evidently written in the historical spirit. It aims to be every way just and fair. It gives as full a treatment of the great matters that come before the writer as is possible in the space allotted. It presents the story of the movement and its various phases and experiences with such clearness and faithfulness as the ordinary reader can readily grasp. Fuller discussion of many of the subjects reviewed may be desirable, but what the author gives us will quicken the taste for wider information and lead to fuller investigation of one of the most fascinating lines of study.

Such chapter headings as The Campbells, Religious Conditions in Scotland and Ireland, The Christian Association of Washington, Stone and the Springfield Presbytery, The Union with the Baptists, Alexander Campbell as a Baptist, The Reformers among the Baptists, Separation from the Baptists, Union of the Reformers as Disciples of Christ, Early Growth and Organization, Rise of Internal Controversy, Missionary Organization, Evangelism, Journalism, Education and Church Growth, and Recent Tendencies and Problems, will indicate the general arrangement of the volume. Such a history is needed. With the Centennial in 1909 close upon us there will be an increasing demand for some satisfactory statement of the history and religious position of a people occupying so prominent a place in our national life. Mr. Gates offers this as his contribution. It is a neat, handy, pleasing volume which well merits a careful reading and a general circulation, and for which the author has my personal thanks.

What an amazingly industrious, versatile and productive writer is Amos R. Wells of the "Christian Endeavor World"! When I read his "Helps for the Tempted" I thought surely *ne plus ultra,* but here he is with his latest and best, "That They All May Be One." It is a great little book on Christian union which, in these wholesome days of inter-church conferences and the like, is specially timely. Evidently the Disciples have no monopoly of the plea for union among the people of God. Mr. Wells writes out of a full heart and with a vigorous pen. And it is real union, visible union, organic union, practical and complete union, he urges. Hear him: "Why should we long for this organic union with one another and with Christ? Why should we plan for it, and admit no plans contrary to it? Why should we work toward it slowly, though surely, with the patient enthusiasm that never consents to defeat?

"Because it would be the climax of our splendid church history, the consummation of our Christian evolution. Because it would place the ability of each at the disposal of all and the power of all at the disposal of each. Because it would combine the utmost flexibility with the utmost strength, absolute freedom with perfect stability. Because it would inspire every Christian with the momentum of the Church universal and overbear all evil with an infinite phalanx of good. Because it would be the maximum of utilization with the minimum of machinery, the most results with the least waste. Because it would transform religious drudgery to religious zest, and the aching strain of a dwarf into the easy swing of a giant. Because it would put the church of Christ in harmony with the organic union of nature and the organic union of the Triune God. Because —and we return to our initial thought—because it is the will of Christ who desires all good for his churches and nothing but good for them—it is his loving will that they all may be one."

Mr. Wells writes, as he always does, in the most irenic spirit and with pith and point and brilliancy. One can not drop the dainty volume until he is through the last of its twenty chapters. It is a useful discussion of a vital theme. It is a sin for any man who tastes a good book to keep it to himself: he should pass the knowledge of it on to his neighbor. I sometimes recommend such treasures from the pulpit. Why not? It is a pleasure to introduce good people and why not good books?

Here is a volume entitled, "A Journey to Nature," by J. P. Mowbray, which is a needful volume to many in this day of rush and overwork. A Wall street man is advised by his doctor to go to the country. The narrative of how he became acquainted with Nature for the first time and of the delicate romance that creeps into this primitive life, is told with such freshness and charm as to make the volume unique in contemporary literature. To pass suddenly out of the very tempest and agony of life into the dead calm of another existence, to stop all the rioting faculties at full speed and go quietly away to vegetating dreams, was this man's experience. He exiled himself to forget himself, and he found something of infinite value which he had never before known. One can not conceive a more wonderful change than from such a hurly-burly as Wall street to leafy woods and singing birds and whispering streams and deep blue sky and clustering stars—to all the mysteries and glories of Nature. Nature itself is an open book. On every leaf, "Creator, God," is written. The victim of Americanitis becomes acquainted for the first time with its great libraries and laboratories and revels in a new and untried world. And the story is told in a delightful way. Tired folks will find it a most restful volume.

A book of great value, to preachers especially, will be "The Inter-Church Conference on Federation of 1905." These papers and addresses, published in one volume, should be circulated far and wide. They will help to acquaint Christian workers with a notable movement in the churches—a movement which will continue to

(Continued on page 1649.)

As Seen From the Rockies

By B. B. Tyler

Now that the South Broadway Church is free from the debt under which it has struggled since 1892 it is probable that the congregation will become a living-link church in the foreign mission field.

A gymnasium for our boys and young men is being prepared in the basement of the church this week. They have been going down town for their physical exercise and culture, where the moral atmosphere is not absolutely pure. This gymnasium will help them in the very best moral atmosphere and afford them the desired exercise and physical training. A competent teacher and director will be employed.

"The Post," a yellow journal of the worst type, printed in Denver, some days ago had an alleged "interview" with Mrs. W. B. Craig, wife of W. Bayard Craig, pastor of the Central Christian Church, in which this good man and his noble wife are represented as having gone over to Christian Science. Dr. Craig was represented as going about among his people as a "healer." The Wednesday evening meeting in the Central Christian Church was represented as a "testimony" meeting after the fashion of the Christian Science midweek service.

I had a conversation with Brother Craig last evening, Monday, December 11, in which he repudiates the alleged "interview," in toto, as also does Mrs. Craig. Brother Craig has given some attention to Christian Science. As a result he says: "Mrs. Eddy is fundamentally in error in her philosophy and the Christian Science Church is narrow and sectarian." This is what W. Bayard Craig thinks of the Christian Science Church and of the so-called philosophy of Mary Baker Glover Patterson Simmons Eddy!

To those who know Brother Craig it will be understood that when he says Mrs. Eddy's church is "narrow" and "sectarian" he is saying against it the strongest things of which he is capable. If there are two things that William Bayard Craig dislikes above any other two things they are "narrowness" and "sectarianism."

Is there no possible protection against the almost habitual mendacity of certain daily papers? In at least one state in our republic there is a law that compels newspaper publishers to keep within the limits of common decency and truthfulness. I refer, of course, to the state of Texas. Why should not the other states of the American union have laws similar to those of the Lone Star state?

A great meeting was held last evening in the Central Christian Church. The Rev. Dr. R. F. Coyle, ex-moderator of the general assembly of the Presbyterian Church in the United States, and pastor of the Central Presbyterian Church in Denver, gave an account of the Church Federation Conference held in New York last month. The principal pastors of the city came together, with selected men from their respective congregations, to hear Dr. Coyle's report of this great conference—assembled to the number of almost two hundred. It was a splendid company of men. The ladies of the Central Christian Church served a dinner such as they only can serve and in a style that left nothing to be desired. The Rev. J. H. Houghton, D. D., president of the Denver Ministerial Alliance, Episcopalian, rector of St. Mark's Church, presided. Dr. Coyle's report was a fine resume of the proceedings of the conference of which we had been informed by the press, but it was more interesting to listen to the recital of the story by an exceptionally good talker who was an active member of the conference. Bishop Warren, of the Methodist Church, who has preached the Gospel in thirty-four languages, in going around the world two or three times, gave an account of what he had seen of federation among believers in Christ in pagan lands.

The Disciples were much in evidence in this meeting. The genial pastor of the Central Church was host. On such an occasion Brother Craig is at his best. Assisted by such women as he has in his church, the entertainment was simply perfect. At the roll call, in the early part of the meeting, thirty persons reported as being simply "Christians." The Presbyterian Church followed with twenty-seven members present. A. E. Pierce, an elder in the South Broadway Christian Church, and chairman of its official board, brought the house down when he said: "I was born an Episcopalian; I am now a Christian." Dr. Houghton could not keep from reminding the company that the house of bishops, in 1886, submitted a basis of union, and were therefore pioneers in the now great movement in the direction of a united Protestant Christendom. This gave one of the brethren an opportunity to speak of the Evangelical Alliance, which he seemed to think was organized in 1873 instead of 1846. The sixth meeting of the alliance was held in New York in 1873. This brought a representative of the Young Men's Christian Association to his feet, who reminded the company that this great union movement began with the organization of the first Young Men's Christian Association fifty years ago. But this occurred sixty-one years ago—or in 1844. Of course a Disciple, or Christian, could not remain silent under such repeated provocation! A "Christian," therefore, arose and said that the real beginning of this practical union was the publication in 1809 of a document containing a declaration and an address in which was submitted a basis on which believers could co-operate in the evangelization of the world—the very basis on which this federation of churches proposes to build, namely, the Lordship of the Christ! The spirit of the meeting from first to last was faultless. A resolution was passed instructing the chairman to appoint a committee to formulate a plan of federation for the churches of Denver.

Denver, Colorado.

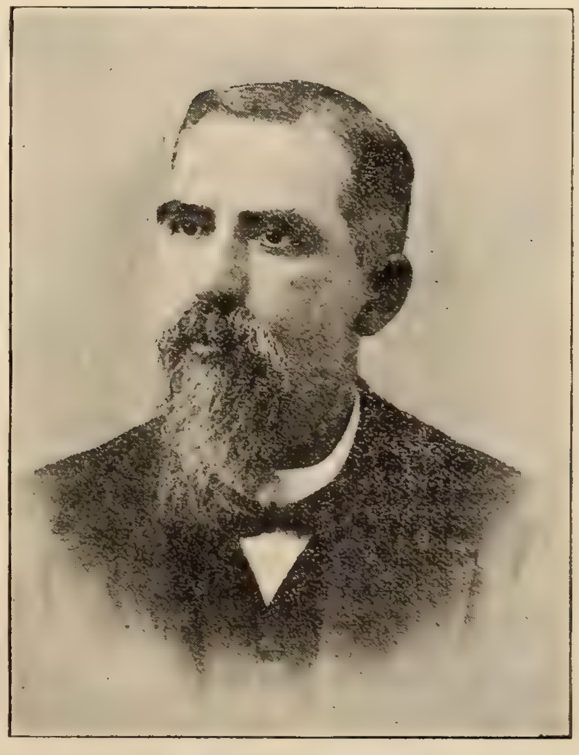
* *

As Seen From the Dome.

(*Continued from page 1648.*)

move, just as "the current reformation" will continue to be current. We must keep up with the procession. We must, if possible, claim a place on the band-wagon. We must have a hand in this Protestant readjustment. Instead of warring for place and recognition as sects, to the great waste and sacrifice of power and service possible to a united Church, the world's need must drive Christians to their knees and to a closer union in Christ. Get this book.

A Golden Wedding.



MR. PETER COURTNEY.

MRS. PETER COURTNEY.

Mr. and Mrs. Peter Courtney, who have just celebrated their golden wedding, amid the felicitations of many friends, are staunch members of the Christian church. They reside at Sedalia, Mo., and were married in Pettis county, fifty years ago, by the late Elder De Jarnett. We rejoice to know that they are in the best of health and that their nine children and the grandchildren were present at the celebration.

Things That Are Moving England

By William Durban

PRELUDE.

Deeply interesting to our English churches of Christ at this juncture are the changes taking place in our pastorates. Some of these are only in course of arrangement, but it is hoped that the issue will, at least in a large measure, compensate for the severe loss occasioned by the removal to America of those preachers whom I have mentioned in more than one of my recent communications. The gaps made are difficult satisfactorily to fill, but careful efforts on the part of our board are likely to be rewarded by the arrival in the vacant spheres of suitable men. In one case a remarkable incident has taken place. Everything possible was tried to induce Brother and Sister Ben Mitchell to remain with the church at Liverpool, but after faithful and arduous service for some years they decided to proceed towards the setting sun. The successor to Brother Mitchell is already in this important sphere. Liverpool is as interesting and important a location as any in our English work. The new minister is Daniel Hughes, a very notable man from the Baptists. One singular fact, which is naturally of special interest personally to me, is that Brother Hughes was my successor in the Baptist church at Chester, founded by myself when I was appointed to go to that beautiful place by the late C. H. Spurgeon in order to plant a new mission. The attempt was wonderfully blessed. Is it not a curious fact that the founder of that Baptist church, now a most flourishing community, and also his successor, should now be serving in the ranks of the Disciples of Christ? Daniel Hughes has only just commenced his new work, but I understand that crowded congregations are at once gathering to listen to his brilliant preaching, as was the case all the time in Chester. He is a native of Wales and is gifted with the fire of Celtic eloquence. Naturally, great things are expected from him.

A VOICE FROM DARKEST CONGO LAND.

I have been spending two of the most memorable and pathetic evenings of my life—one with Rev. John Harris, the other with Mrs. John Harris, a missionary couple from the Congo. I shall never forget the facts related to me by both husband and wife. England is being greatly agitated by the accounts which are being sent over by various missionaries of the dreadful crimes perpetrated by the officials of the Congo Free State and the black soldiers under their command in the rubber districts. As the American churches of Christ have now a new mission on the Congo, this matter is of deep interest to Americans as well as Britons. The chief rubber districts are a thousand miles up the Congo, towards the very heart of Darkest Africa. It has during the last few years been constantly alleged that infernal atrocities were being committed on the natives who failed to bring in supplies of rubber enough to satisfy the officers of the various companies. Some of these companies have grown enormously wealthy, but at a dreadful cost. The poor negroes are forced to go into the forests where the rubber vines grow and to work rubber till their baskets are full. In many localities the commodity has become scarce, through the extravagant drain on the plants and the failure to work them on the proper principles of scientific economy. Thus the villagers are compelled to march many miles into the recesses of the woods, taking three or four days for the journey before they reach the vines. Then they are several days occupied with the task of gathering, having no proper shelter, and being exposed to peril from wild beasts, snakes, and terrific storms. Then begins the weary homeward march. Likewise these unfortunate people are expected to pay heavy food taxes. They are bound to bring to the white men any supplies that may be demanded. A Belgian officer and his retinue may be tired of feeding upon yams, plantains, bananas, manioc, and cassava, and therefore they order a chief and his people within a few hours to bring them fish, chickens, and antelope meat, without any payment whatever.

THE CATEGORY OF CRIME.

I will here recite very briefly just a few of the atrocities chronicled by Mr. and Mrs. Harris. Many of the incidents came directly under their own notice, and they are now in England holding meetings and stirring public opinion. The excitement would be very great, were it not for the distraction of the public mind caused by the black news coming in hourly from Russia. A dignified chief was accused of shortage of rubber collected by his people. He was seized by the black sentries, under the orders of an official, tied by the neck like a slave to other prisoners, and compelled to sweep the roads. He was sick at the time and died soon after his release. If men do not collect sufficient rubber their wives are sometimes set to clean the roads, even in the heat of the day, often carrying their babes on their backs. Men, women and children are flung indiscriminately into filthy prisons. Often when the men are away in the forests their wives are stolen from them by the sentries, and others of the women are detained by the officials as hostages in order to force the supply of rubber. Hideous and unprintable deeds are committed. Mr. and Mrs. Harris have given me some of the photographs taken by the lady. These dreadful illustrations would decorate an infernal chamber of horrors. I will mention one sample out of many. Some of the black sentries employed are cannibals. A number of these, armed with rifles, raided a village. A little girl named Boali was captured with her mother. The father fled and hid among the trees, He actually saw the child killed, cut up, and eaten by these demons in the service of the Congo Free State. Watching his opportunity he snatched a little hand and foot, brought them to the front door of the mission station, laid them down on a tree trunk, and sat watching them in despair. I have this terrible photograph, taken by Mrs. Harris on the spot, before me now. Shocking mutilations of men, women and children have been constantly committed by these fiends. I forbear to tell more.

KING LEOPOLD'S COMMISSION.

The King of the Belgians has for a long period been mocking European public opinion. Though the atrocities have been proved over and over, the officials have taken vengeance on natives who have given evidence. It has been repeatedly proved that natives supplying missionaries with food have been malignantly punished. But some months ago King Leopold appointed a Special Commission to travel up the Congo and to collect evidence at various points. These delegates came in due course to Baringa, twelve hundred miles up the river. Mrs. Harris was the only white woman in Africa to give evidence, and her photographs fully established the appalling testimonies of herself and her husband. An elaborate report has just been published by the orders of King Leopold, giving the record of the commission. But the public have wondered why this document was so slow in appearing. The commissioners are constrained to admit the truth of the foul accusations leveled against the black soldiers but they make every attempt to whitewash the white officials, though it is too well known that many of these have been guilty of ordering unspeakable outrages. All humanitarians in Europe are now asking what King Leopold is going to do. The English press of all sections is bitterly declaiming against his callous policy. The Congo Free State is independent of the Belgian government, but the King of the Belgians is the head of it, and his orders must be implicitly obeyed. The important factor, however, in the situation is this: that he does not hold that position by right of conquest or annexation, but by the united arrangement of the great powers. At any moment this international agreement can be entirely reversed, and I note that very many of the most influential organs are vehemently calling upon the powers to take up the case and to do their duty. But, unfortunately, the world is just now full of dire commotion. The hearts of statesmen seem to be failing them, and apparently there is but little of the courage and wisdom manifested which the age crucially needs. The political conscience needs quickening in every nation, and only when the countless churches are alive to their responsibility to humanity at large will the necessary pressure be applied to the rulers who are so sadly failing to administer righteous judgment.

[This matter of the abuses in the Congo Free State came up for thorough discussion in the Committee on Resolutions at the recent Inter-Church Conference. There were on that committee men who had made a thorough investigation of all the facts bearing on this case in so far as they have come to light, and the Conference embodied its sentiments in a ringing resolution against such abuses, calling upon the United States government to use its influence in the correction of such abuses.—Editor.]

Some Practical Results of the Inter-Church Conference on Federation

The Address by F. D. Power

As God is God there is no such thing in all the universe as an unanswered prayer. Christ's prayer for the unity of his people was answered; is being answered; will be fully answered. We descend from our Hermon, where the "Sons of Thunder" and the "Men of Rock" have had their vision with the Master, to serve in the valley. We have been on the mountain top during these days. What are some results of this holy convocation?

1. We will pray for union. The spirit of unity is the spirit of prayer. We must depend more upon God and less upon our own plans, discussions and overtures. Heaven has a part here; nearness to God must promote the nearness of Christians to each other, and unless God's people are willing to bring themselves into humble submission to his will no effort at closer union can be successful. Nothing is more practical than prayer. "If two of you shall agree on earth"—agree in heart, mind, will, desire, faith—"as touching anything, it shall be done for them of my Father which is in heaven." What power there would be in the religion of Jesus Christ if the multitude of them that believed should all agree touching their common needs and send their petition up before the throne as one man! If the supplication of all the family of those that love God and his Son, blended in one voice for the Father's ear, should roll up to the gates of heaven, would not the gates fly wide, and the angels rejoice, and the cities of hell shake to their foundation with the shock? Would not heaven drop down from above, and the skies pour down righteousness, and the earth open and bring forth salvation, and righteousness spring up from sea to sea? Would there be any longer strife and division, the body of Christ bleeding because of the warring of its members, and the sweet sounds of the ringing, thrilling Gospel of Christ be muffled and hindered by the noise of conflict among God's people? Let the whole Church come with deep, tender yearning, solemn petition, to the Throne of Mercy, as Christ in the upper chamber in Jerusalem, and the dawn of the perfect day will soon gladden the eastern skies. The Master taught us to pray for union. Let us pray.

2. We will recognize our Lord's disciples, wherever they are, as brethren. "I pray not for these alone, but for all them that believe on me through their word, that they may all be one." This prayer reaches out to all peoples, all lands, all ages. "Other sheep have I that are not of this fold," said Jesus. "I am of the Church of all saints, and all saints are of my Church," says the true Christian. All spirit of narrowness, of bigotry, of intolerance, of exclusiveness, is opposed to the spirit of unity. No process of compulsion can ever bring unity. No plan of Christian union can ever succeed that does not respect every man's liberty in Christ Jesus. No religious body can ever effect it by lifting up its standard and crying, "We are the people!" No spirit can ever commend itself as the spirit of unity that is not as broadly catholic as the spirit of the Master on his knees, serving as the High Priest of all the human race. No progress can ever be made towards the bringing together of God's people unless we are willing to magnify our points of agreement and minimize our points of difference, recognize our brother's work and co-operate with him as far as we are able, and feel that Christian unity may be promoted, and in a large measure realized in a united Christian service.

3. We will be willing to sacrifice for the cause of unity. Jesus is on the way to Gethsemane. The shadow of the cross is upon him. Self is upon the altar. He is about to give his life for his brethren. Such must be the spirit of unity. Do we find that party names and creedal statements hinder the coming of a united Christendom? Does the exaltation of the commandments of men in place of the commandments of Christ occasion strife? Do human contentions and quibbles over mint, anise and cummin fetter and cripple the mighty giant which has the conversion of the world on its hands? The spirit of unity demands the putting away or the subordination of these things. The spirit of unity is the spirit of concession, the spirit of self-denial, the spirit that says: "I will eat no meat while the world stands if it make my brother to offend." "I would not surrender my denominational name for the world. No, not for the world, but for Christ's sake I will gladly surrender it." The spirit of Jesus in his intercessory prayer must be the spirit of the church, and he alone be Sovereign.

4. We shall, above all else, be inspired by such conferences as this to love our brethren. The spirit of sectarianism is the spirit of hatred; the spirit of unity is the spirit of love. Who can ever sound the depths of the heart of Jesus as he pleads, "I pray not for these alone, but for all that believe on me through their word"? How can we ever be worthy of the exalted condition he asks for us, "As thou Father art in me, and I in thee, that they may be one in us," unless thoroughly dominated by this principle? Forbearing one another in love and endeavoring to keep the unity of the spirit in the bonds of peace, all barriers must be removed as if straws. The thirteenth of First Corinthians must go with the seventeenth of John in accomplishing the unity of Christendom. The fruits of the spirit of Christ in us are "love, joy, peace, long-suffering, gentleness, goodness, faith," and when these are exhibited in the lives of Christian men and women everywhere the unity of the Church will be mightily hastened. We shall not have restored Christianity according to the apostles until faith, hope and love are exalted to their true positions. "There is a more excellent way."

Such has not been the spirit of the past. "Show me the peaceful reign of the Messiah," said a Jewish rabbi, "and I will be a Christian, and not before." "Do you want schools on your reservation?" was asked of Chief Joseph, of the Nez Perces tribe of Indians. "No," was the red man's emphatic answer. "No; the schools will bring us churches." "Don't you want churches?" "No, no; they will teach us to quarrel about God, as Protestants and Catholics do. We fight each other, but we don't want to fight about God."

The world in its disunity was Babel; men were strangers, barbarians, aliens, Scythians—anything but brethren. Christ came teaching a new dispensation. Love was the new law, and men began to realize that they were one family. They had all things in common. They were no more strangers and aliens, but fellow citizens with the saints and of the household of God, children of one Father, citizens of one republic, brethren. So the work went forward until pagan temples crumbled, idols fell upon their faces, philosophers were convicted of their folly, the Roman eagle was hurled from the throne of the Cesars, the standard of the cross was borne before the standards of all nations. Today the same results may be reached in less than three centuries with the same concentrated effort. Are we not seeking the same end—the repairing of the evils wrought by sin, and the joy of a meeting before the throne?

Two Scotchmen, a burgher and an antiburgher, lived in the same house, but at opposite ends. It was the bargain that each should keep his side of the house well thatched. When the dispute between their respective kirks grew hot the two neighbors ceased to speak to each other. But one day it happened they were both on the roof at the same time, each repairing the slope on his own side, and when they had worked up to the top they were face to face. They could not flee, so at last Andrew took off his cap, and, scratching his head, exclaimed: "Johnny, you and me, I think, hae been very foolish to dispute as we hae done concerning Christ's will about our kirks, until we hae clean forgot his will aboot ourselves. Whatever's wrang it's perfectly certain it can never be right to be unneighborly, uncivil, unkind, in fac' to hate one anither. Na, na, that's the devil's wark and na God's. Noo, it strikes me, that maybe it's wi' the kirk as wi' this house—ye're warking on ane side and me on t'ither, but if we only do our wark weel we will meet at the tap at last. Gie us yer han', auld neighbor."

My brethren, Demos is waking. He looks upon much of this state of things as belonging to the paganism of the priesthood. The people are tired of our differences; let their leaders confess and forsake their sins, and the great multitude of Christendom will join hands. 'Educate the masters, is a helpful word. Are we ever tempted to forget that we are Christians? Let us return to the spirit of Christ. Do we ask the kingdoms of this world to dissolve their armaments, to decree that there shall be no more war? Let us see that in the kingdom of the Prince of Peace the drumbeat of civil conflict is hushed. Do we speculate about a universal language and so predict the unity and co-operation of the human race? Let us who have our speech ordained of heaven all speak the same thing and preserve the unity of the Spirit in the bond of peace. Do we desire for our King that he may have the heathen for his inheritance and the uttermost parts of the earth for his possession, and that the kingdoms of this world shall become his kingdom? Let us pray with him that all his people may be one, that the world may believe. As the President of the United States, by touching a button, set the great machinery of the World's Fair in motion with one united purpose, started the play of fountains, unfurled thousands of flags and banners in an instant, quickened all the stupendous forces of nature, harnessed there to do man's will and go forward in unity and harmony, so may the spirit of the Son of God quicken and move his people to their common service and their common victory.

Our Budget.

—A **Merry, Merry** Christmas to all our readers!

—Send your gifts by return mail—in the form of renewals!

—By the way, that is what our subscribers are doing, and new readers are joining our ranks by scores and hundreds.

—The Christian-Evangelist for 1906 will be indispensable to any one among us who wishes to know what are the latest and best things saying and doing among ourselves and our religious neighbors.

—We call attention to the Centennial statement elsewhere of our secretary, Bro. W. R. Warren. He is lifting up a standard. Let all the churches and preachers fall into line for a great forward movement.

Special to The Christian-Evangelist.

Decatur, Ill., Dec. 17.—Meeting two weeks old; forty-seven additions at the Christian Temple. We continue.—Thompson and Kendall.

Special to The Christian-Evangelist.

Colorado Springs, Col., Dec. 17.—Seven added today; eleven last Sunday; recent reports show that this church leads Colorado in C. W. B. M. work.—Crayton S. Brooks.

Special to The Christian-Evangelist.

Wheeling, W. Va., Dec. 18.—Clarence Mitchell is with us in our revival among the students of State Normal; greatest meeting in years; forty confessions to date.—J. W. Underwood, minister.

Special to The Christian-Evangelist.

Bethany, Mo., Dec. 18.—Three weeks, eleven added; greatest meeting ever held here; continuing.—Orahood, pastor; Fife, evangelist.

—The new building at Lyons, Kan., where Geo. L. Lyon ministers, is now under cover. It will seat 1,000 people.

—The present address of C. A. Hill and wife is not Milton, Ohio, as announced last week, inadvertently, but Piqua, Ohio.

—Evangelist John W. Marshall is reported in a meeting at Normal, Ill., R. H. Newton, minister, that is full of interest and promise.

—The church at Gallatin Mo., will be without a pastor after January 1, 1906. Brethren desiring a call may write W. C. Gillihan, Gallatin, Mo.

—Charles M. Fillmore, in the midst of his seventh year at Carthage, Ohio, has been voted an increase of salary and asked to continue indefinitely as minister.

—We regret to learn that J. M. Blalock is critically ill with pneumonia at his home in Marshall, Mo. Let us pray that his life may be spared for the cause he loves.

—Educational day among the Disciples of Christ is January 21, 1906. Every church among us should plan to give the day thoroughly to this fundamental interest.

—J. W. Walters, Webster City, Ia., can put churches in correspondence with an excellent young minister and his wife, both college graduates, who desire to change their field of work January 1.

—J. Will Walters is just closing a meeting at Harlan, Ia., with T. C. McIntire, the pastor, and is to hold another at Bagby, Iowa, with F. W. Mutchler, pastor, December 20.

—The brethren at Fontana, Kan., heartily commend M. F. Ross, of Erie, Kan., who has been holding a meeting for them. They believe he ought to engage more fully in evangelistic work.

—Our colleges are expecting large results from education day, January 21, 1906. A people blessed as ours have been by well trained men can not well say, "No," when the institutes that train them need help to prepare more great men for the Lord's work.

—C. W. Perigo, who has recently located in Granite City, Ill., would be pleased to correspond with churches in easy reach of that place, with a view of visiting them and preaching for them once or twice per month.

—Harold E. Monser, and Charles E. McVay, song evangelist, will begin a meeting for the church at Petersburg, Ill., December 31, where W. M. Groves ministers. Brother Groves is planning well for the meeting.

—J. W. Butler, formerly president of Abingdon College, passed away at his home in Fall River, Kan., December 13, 1905. Fuller notice next week. Our sincere sympathy is extended to his bereaved wife who survives him.

—S. W. Traum begins his third year with hte church at Madison, Ind., on January 1. He writes, "We are planning for union meetings conducted by local ministers. Our town has the lid on. It bids fair to help us in our meeting."

—H. A. Long, of Missouri, and Asa Pixley, of Illinois, and the Dorchester, Ill., church have each just given our National Benevolent Association $100. This constitutes these brethren and this church life liners in Christian philanthropy

—Great foreign missionary rallies have just been held at Centralia and Du Quoin; splendid audiences and intense interest. Brother McLean is a genius in a missionary rally. He is being helped by Secretary S. J. Corey and C. B. Titus, of China.

—W. H. Book, of Columbus, Ind., reports that a few friends have just expressed their apppreciation of the county evangelist, William H. Chapple, and his wife in the way of a substantial token of the esteem in which they are held for their work's sake.

—Bro. Thos. Hunt, of Illinois, has just given our National Benevolent Association $100 outright and $1,000 on the Annuity Plan. Secretary Geo. L. Snively, of 903 Aubert avenue, St. Louis, will explain to all inquirers the annuity plan of helping this Christlike ministry.

—W. T. Clarkson, of Lawrence, Kan., will hold a meeting for the church at Willmathsville, Mo., beginning December 24. Brother Clarkson organized the church at Willmathsville last August, after the close of a very successful meeting which resulted in thirty-six additions.

—Herbert Yeuell gave his lecture "Ben Hur" to a crowded house on the Y. M. C. A. course at Parkersburg, W. Va., December 3, and repeated it at the Christian church to another crowded house December 15. This is Brother Yeuell's third time on this lecture at Parkersburg within a year.

—E. B. Barnes of Noblesville, Ind., will commence a meeting with the church at Farmington, Mo., Edward Owers, pastor, on January 4. Mr. and Mrs. John S. Zeran will lead the song service. Nothing has been left undone to make this meeting a great success.

—After twenty-one years' ministry in Missouri, James C. Creel, of Plattsburg, has accepted a unanimous call to the church at Jonesburg, Ark., where he begins the work first Lord's day in January, 1906. Thus Missouri loses and Arkansas gains a strong preacher.

—The Commercial Club of Omaha has unanimously elected S. D. Dutcher, pastor of the First Church there, to its membership. We note that Brother Dutcher has just started a little paper to forward the interests of the church work. It is full of news of our two churches in Omaha.

—Referring to inquiries that come to us occasionally from regions of the country where they are still discussing the organ question, we would say that there is a recent book containing a discussion between Brother Stark and Brother Warlick on that question, which can be had by applying to J. Carroll Stark, Hamilton, Ill.

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.

—Mrs. H. A. Wheeldon, of Missoula, Montana, reports C. W. B. M. day in the church there as very successful. Miss Mary Kingsbury, a missionary who has spent twenty-three years in India, was present and her addresses were listened to with great interest by large audiences. The church there is still in need of a pastor and is ready for the right man.

—A literary lady correspondent in New York City, writes: "I was pleasantly entertained by Mr. Power's letter last week giving an account of his visit to New York City in company with the Editor. I am glad you made the acquaintance of Mrs. Waldorf and were so hospitably entertained by her!" It was very unkind of Dr. Power to give the Editor away as he did!

—A large number of complaints were received at this office last week because of the delay of The Christian-Evangelist in reaching its readers. While we regret the mishap which caused this delay, we are glad of the evidence it furnishes of how much The Christian-Evangelist is valued as a weekly visitor, and how it is missed when its visit is delayed. We hope to be able to prevent these delays in the future.

—The dedication at Mexico, Mo., last Lord's day was a pronounced success. The building, erected at a cost of over $32,000, is, as the Baptist minister said, "A poem without and a psalm within." Brother Rains was present and made the appeal for funds and received in pledges nearly $14,000 to cover a remaining indebtedness of about $12,000. We hope to give a fuller report next week with a cut of the new building.

—Bro. S. W. Pearcy, church clerk, Saginaw, Mich., writing of Bro. S. M. Martin's meeting, which had just closed, with thirty-four additions, twenty-five of them by baptism, says: "Brother Martin is a great preacher and teacher. Many people have heard truths that they can not get rid of should they live fifty years. No happier company could be imagined than the converts were, seated near the speaker this evening to hear his parting words."

—A men's club has been organized at the Island Church, Wheeling, where C. Manly Rice is minister, and twenty-two members have already enrolled; eight taking membership at the last meeting. The club meets every month and has a literary program, and occasionally light refreshments. Its object is to get men interested in the work of the church and to help the needy and distressed and inculcate the spirit and workings of practical Christian brotherliness.

—Edward Oliver Tilburn, who closed a successful pastorate at Warsaw, Ind., on September 10 and accepted the work at Mishawaka, beginning on September 17, reports a most encouraging outlook in his new field of labor. He has received a cordial rception and the church is in fine condition. He reports large audiences, a number of recent baptisms, and a general spirit of co-operation among all the departments of the church.

—H. W. Hurst, Tarkio, Mo., reports that Bro. C. C. Brelos has just closed his second year's work with the church and was unanimously called for a third year. The church has shown steady growth under his pastorate; all missionary offerings increased, and all departments of the work active. The Sunday school is booming under the efficient service of C. C. Crouch, the superintendent. He reports a good opening there for a live newspaper man of Christian character.

—The American Bible Society, for the first time in a quarter of a century, finds itself in debt and says it must have $50,000 advance over last year's receipts to meet the appropriations already made. This great undenominational organization for the circulation of the Holy Scriptures throughout the world ought to be the beneficiary of every religious movement that bases its appeal upon the Bible as the inspired word of God. Help this old organization in its noble work.

—J. W. Hilton, Bethany, Neb., calls the attention of the brethren to Ed C. Tuckerman, a very earnest and devoted Christian man, and a cultivated and accomplished soloist and choir leader, who united with the University Church of Christ at Bethany (Lincoln) Neb., recently. Brother Hilton speaks in the highest terms of the worth and ability of this young man and predicts for him a splendid future as a singing evangelist. Our Evangelistic Bureau will no doubt take notice and see that Brother Tuckerman has employment.

—D. S. Domer, minister of the Christian church at Beaver City, Neb., writes: "It is with delight and pleasure that I have read your recent book on the Holy Spirit. I have a clearer conception of the office and personality of the Holy Spirit than I had before. No book can steer clear of thoughts subject to criticism, and this may be true of some things in this volume, but these are far outweighed by the good things, and the true things, and the spiritual things. Let every one who desires to know more about the Holy Spirit read the book."

—A. L. Orcutt, president of the board, writes: "The Board of Ministerial Relief has just received from the estate of Mrs. O. A. Burgess a bequest of $1,000. This becomes a part of our permanent fund and is to be known as 'The O. A. Burgess Loan Fund.' Sister Burgess' interest in the cause of Christ is not only to be known by this bequest, but as well by a number of others which she left to other departments of our general work. By these gifts she will still live to serve the cause of Christ. How wise this disposition of her possessions! This is a good example for others to follow. Blessed be her memory."

—How's this for a "territory"? Has anybody any objection to the admission of Oklahoma to statehood? Read: "Updike and Easton are in a meeting here. Last night a beating rain prevented services, but the patrons of the five rural phone lines asked for the sermon by phone, were connected, and heard the sermon distinctly. Easton sang two solos, one before and one after the sermon. At the conclusion of the sermon Updike asked all who were desirous of standing for God and right to say 'Aye,' and a chorus of 'Ayes!' responded. We hope for great good from the meeting.

"*Hinton, Okla.* HERBERT CALDWELL."

—The Fayetteville, Ark., press reports a very pleasant occasion in connection with the twentieth anniversary of Bro. N. M. Ragland's pastorate in the First Christian Church of that city. A reception was given at the Ragland home in which about 500 people participated. The house was beautifully decorated with flowers and there were music and refreshments. The paper says: "The evening was a most delightful one and many were the congratulations and good wishes bestowed upon the beloved pastor. His life is so entwined among the people of his church that no other could fill his place."

—Sister Sarah Yancey, corresponding secretary of the C. W. B. M. of Kentucky, in a note of thanks for volumes donated to their missionary traveling library and for the illustrated C. W. B. M. number of THE CHRISTIAN-EVANGELIST, says: "I am happy to inform you that through the efforts of Mrs. Luella St. Clair, president of Hamilton College, a gift of 110 volumes has been received from a gentleman in New York. Early in the new year we hope to have our plans perfected and start these books upon their journey, trusting the information that they will give may create enthusiasm for more consecrated missionary effort."

—The seventh year of the work of J. T. Boone at the First Christian Church, Jacksonville, Fla., has just closed. The local paper, in referring to this event, says that in this period, from a little handful of members struggling to pay a meagre salary to a preacher and finding it difficult to keep up the ordinary church expenses, it is now one of the big churches of the city, with a splendid church edifice, a pipe organ to be installed in January, and the outlook for growth excellent. "Brother Boone," says the paper, "has stood in the highest esteem not only of the people of the church but of those outside its membership."

—Mr. R. A. Torrey, the well-known evangelist who has been doing a great work in England and Australia, and who is returning to America this month with Mr. Alexander, his singer, in order to take up the work in Canada and the United States, invites the evangelists of America to meet with him for conference and prayer in Chicago, December 27, 28, 29. The headquarters of the meeting will be the Bible Institute and the Chicago Avenue Church. We trust as many of our evangelists as may find it possible to do so will attend this conference, contributing what they can to it, and receiving what they can from it.

—The Ohio Valley Ministerial Association was recently organized at Wheeling, W. Va., including in its membership the preachers of the plea located in the Ohio valley. Its meetings are held monthly in the lecture room of the Island Church, Wheeling, except once a quarter, when the meeting is held with some outlying church and includes an evening preaching service. The officers are: President, C. Manly Rice; vice-president, Percy H. Wilson; secretary, W. H. Fields; treasurer, J. W. Darby; reporter, E. H. Hart. It is hoped that much good will be accomplished in the way of arousing the churches to a better co-operation.

—George C. Ritchey, minister of the Christian church at Roseburg, Oregon, recently preached a series of five sermons on the Holy Spirit, as follows: 1. "The Holy Spirit of the Old Testament"; 2. "The Holy Spirit in the Ministry of Christ"; 3. "The Holy Spirit's Work as Related to the World"; 4. "The Holy Spirit as Related to Christians"; 5. "Helps from the Holy Spirit." We have no doubt these were greatly helpful to his congregation. We are glad to know that preachers are giving wide attention to this subject throughout the country. It is bringing to the front a neglected theme and one which had large prominence in the apostolic age.

—We regret to learn of the death of Professor D. G. Porter, which occurred at his home in Waterbury, Conn. Professor Porter was a man of fine scholarship and he has left the larger part of his estate for the purposes of education. Though a Baptist by training he was very largely in sympathy with the restoration movement of the Disciples of Christ and was not only a personal friend of the editors of THE CHRISTIAN-EVANGELIST, but a frequent contributor to its columns. The Professor's one peculiarity was that he was a confirmed bachelor and his bequest provides that the course of study in the school he has founded shall be for women during the summer time and men during the winter.

—A. M. Mott, Fontana, Kan., writes: "I have read with much interest what you have said concerning the Federation of Churches, the object of which seems to be to effect the union of churches. What are they to unite on? Are they not already united on the Bible as the word of God? Do they not already preach Christ and the necessity of faith in him in order to salvation, and that baptism is to be administered in his, and in no other, name?" Yes, the churches in that Conference were all agreed upon these fundamental truths and many others, and it is believed that we ought to cooperate on these things in which we agree and see if we can not settle some of the questions about which we disagree and so perfect our union.

—The Christian church at Frankfort, Ind., has just closed a most successful revival. In all there were forty services at which W. J. Russell preached and Mrs. J. E. Powell sang one or more solos, and there was a total of 114 accessions. At the close there was a great love-feast and reception of the new members. At this a surprise was sprung upon Mrs. Powell, who by her singing and directing the chorus has played a most important part in the meeting, two handsome souvenir spoons being presented to her on behalf of the boys and girls of the chorus, while testimonials were presented recognizing the church's ap-

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

preciation of the efforts of both Mrs. Powel, and the pastor, W. J. Russell. The church formally approved the action of the latter taken some days ago in promulgating the doctrine of the primitive church and the Word of God.

—An inquisitive brother asks: "In the oft-quoted statement, 'We are not the only Christians, but we are Christians only,' who are included in the 'we'?" Why, of course, it includes all those who are willing to be designated as Christians, Disciples of Christ, or other Scriptural names. "But if so," our inquisitor asks, "why 'Christians only' any more than 'Disciples of Christ only' or 'Saints only'?" Well, it is an abbreviated form of a general truth, we suppose, that passes more current in that form than it would otherwise. At least that is the best answer we can think of now. "But," our persistent querist continues, "if 'we' are not the only Christians then why should not the 'we' be used to include all who *are* Christians?" We (this is the editorial we) will be glad to have it so, just as soon as the unity of Christians makes the distinction unnecessary.

—Having advertised in The Christian-Evangelist the "Christian Colony" enterprise of J. P. Dargitz, near Acampo, Cal., and noticing from letters and papers received that there is some dissatisfaction among some of the colonists, at least, who claim that the conditions there have been misrepresented or overstated, and that many good people have suffered therefrom, we deem it our duty to make this fact known, and to ask our readers to make personal investigation of the situation before making any contract or agreement in connection with said colony. We regret that trouble has arisen among the colonists and the local church there, on this subject, and knowing nothing of the merits of the case, and without passing judgment thereon, we yet feel it our duty to give this note of warning to our readers.

—We learn that the American Christian Missionary Society has received $1,000 on the annuity plan from a friend in Missouri. It is wonderful how the annuity plan of our Home Board is growing in favor. If any one desires to help forward the cause of Christ and at the same time receive the income from his money during his lifetime, this to be free from taxation, insurance, rents, repairs, or any other charge whatsoever, we refer them to the annuity plan of the American Christian Missionary Society. It is certainly one of the best plans known to us to accomplish good with our means and at the same time secure the necessary income from it. The society sends out a booklet on the annuity plan and any one desiring information in regard to the matter may have same by writing Benj. L. Smith, corresponding secretary, Y. M. C. A. Bldg., Cincinnati, Ohio.

—"The Defender" (a Prohibition paper) severely criticises the Inter-Church Conference for failing to pass a strong prohibition resolution. And yet, strange to say, neither "The Defender" nor its correspondent gives the resolution that was passed. It satisfied many Prohibitionists who were present as being a strong condemnation of the liquor traffic. We have not a copy of the resolution but we remember that it recommended the "utmost restriction that is righteously enforceable," of the manufacture and sale of intoxicants. The language, it was explained, had no reference to license, but to the necessary uses of alcohol for scientific, mechanical and other legitimate purposes. The man who wrote the resolution and presented it believes in the principles of Prohibition, as no doubt a large majority of those who voted for it do also.

—A reader makes this suggestion: "Our literature explaining the New Testament plea and plan for union is too expensive and expansive. Our brethren can not afford to sow booklets broadcast and even if they could the booklets would be read only by those whose interest had been aroused by other means. What we need is a small single sheet set in either two or four pages. They should be so inexpensive that any Disciple could afford to scatter a few and so brief that they would be read. The subject matter should breathe a Christian spirit, should be educational without being abusive, and the tract itself should be entirely devoid of advertising. Seed time must precede the harvest." The suggestion is a very good one. We are not doing a tithe of what we ought to be doing in tract circulation. But, as indicated above, the tracts most needed just now must be written and adapted to present needs and conditions.

—Bro. Marcellus R. Ely, of New Orleans, writes that some of our calendar days should be consolidated. He mentions the appeals of the Christian Woman's Board of Missions and the Benevolent Association for Easter, and the Benevolent Association and Ministerial Relief. The first of these has been under consideration for some time, awaiting the opportunity of adjustment, and the consolidation of the latter two was suggested at the meeting of the General Board of the American Christian Missionary Society in San Francisco, but the brethren represented in that board thought there were reasons why this should not be done. No doubt, however, we shall make many improvements in our methods of administration in the interest of simplicity and economy, and if these suggestions are seen to be wise—as they seem to us to be—they will no doubt be carried out in the future. Meantime, our duty is to work for these organizations as they exist.

—Walter M. Jordan, Quincy, Ill., reports 35 additions to the church of which he is pastor at the regular church services since September 1. On December 5 the Business Men's Association gave its annual supper to the men of the church, the ladies' aid serving the supper. Seventy-two men sat down to the tables and after the feast there were a number of toasts on subjects pertaining to church life. Mrs. Jordan gave the C. W. B. M. day address, which was more than satisfactory. The C. W. B. M. auxiliary has gained twenty new members during the past month. A new feature introduced is a central council organized by the women composed of the executive committees of all the women's societies in the church which has proven satisfactory in keeping all the forces working in harmony. The church has become a living link in state missions and will support mission work in the chapel at the corner of Twenty-fifth and High Streets.

—James Small very cordially commends Helen Rhodes, who desires to teach classes in churches and Sunday schools and to lecture on the Bible. She is a woman of splendid Christian character and was baptized by him in Chautauqua Lake, N. Y., after hearing our plea there. The whole course of her life was changed toward the Bible, and the Bible alone. She has had special opportunities for the study of Biblical material, and can give the best of references as to her ability in this field. Her address is 563 E. 62d street, Chicago.

—Harry T. Maston has resigned the pastorate of the Toronto Junction Church, Toronto, Canada, in order to take further studies. He will enter Hiram College at the beginning of the next term.

—J. T. Boone, pastor of the First Christian Church, Jacksonville, Fla., had his sermon on a recent Sunday evening rendered into the sign language on behalf of a large number of deaf people of the city who attended the services. It was the first time such a meeting had been held in Jacksonville.

—E. M. Richmond writes: "Have read Brother Garrison's book on 'The Holy Spirit.' Am delighted with it. Chapters I and II, and also the one on Lessons from Pentecost, are not only sound but I believe as good as anything ever written on the subject. I must differ with the author on the question of baptism in the Holy Spirit continuing in the Church. What he says about the work of the Spirit in converting the sinner, comforting, keeping and perfecting the believer, is entirely sound and ought to be read by every member of our brotherhood." The difference between Bro. Richmond and the author of the work mentioned on the continuation of baptism in the Holy Spirit, is a difference, we take it, as to what the baptism in the Holy Spirit *is*. Our brother does believe in the continuation today of what the author of the book thinks is the baptism in the Holy Spirit, namely, that we may be "filled with the Holy Spirit," and have our minds and hearts brought fully under the influence of the Holy Spirit. The author does not believe in the perpetuation of the miraculous manifestations of the Holy Spirit, but he thinks these were no essential part of the baptism in the spirit, but only accompaniments for a time for a special purpose.

—In an able article by Charles Clayton Morrison on the "Inter-Church Conference" in the "Christian Century" he says: "The men and the churches involved in the federation movement and the trend toward unity know us only in name and in much prejudice. We are not understood. I have never seen a statement of our position written by one not a Disciple to which a well-informed Disciple would subscribe. Our books do not circulate outside our own brotherhood. We have no newspaper that represents us to any but ourselves. Nor does the voice of our pulpit carry our plea far beyond our own boundaries." This, it seems to us, is an overstatement of the truth involved in it, and an underestimate of the knowledge which the leaders in other religious bodies have of us and of our literature. The fact is, we are continually surprised, these days, to find how widespread among others is the knowledge of the plea we are making. This was especially true of the Inter-Church Conference. On congratulating a widely-known eastern bishop, whom we had never seen before, on his speech, the writer of this mentioned his own name by way of introduction, when the bishop remarked, "Oh, yes, sir; I have read your books, and while I can not agree with you in every point, I do in much." There is room, of course, for much greater publicity of our plea, but let us not underestimate what has been accomplished.

—A brother writing from Oklahoma asks what course a church should pursue towards one who asks admission to church fellowship as a baptized believer, who says in public that "he can dance himself into heaven and that he can go from the dance hall to the communion service." We have never yet met one who believed that he could dance himself into heaven, but we have met with some who held that it was not inconsistent with Christianity to engage in the dance with proper company and under proper conditions. This, of course, is a different proposition. While we do not think that an opinion of this kind should be made a condition of church fellowship where the Christian life in other respects is right, we would have grave doubts as to the Christian character of one who would lay great emphasis upon his right to dance and would prefer to remain outside the church rather than to yield his right to engage in this form of amusement. A little forbearance, on the part of the church, and a little humility and regard for the feelings and opinions of others, on the part of those believing in their privilege to dance, will generally solve the problem. We do not know how it is in the country, but in our cities we have sins so much greater to deal with, in our church members, that the question of dancing does not receive much attention.

Important Announcements.

G. A. Hoffmann, who for many years has been connected with the Christian Publishing Company, and in more recent years as General Superintendent of our Circulation Department, recently tendered his resignation, and becomes president of a bank at Maplewood, Mo., his home. He will continue to preach on Lord's days and maintain his other relations to the work of the church. Brother Hoffmann has rendered valuable service to this Company, and the directors, in accepting his resignation, ordered an expression of their appreciation to be spread upon the minutes.

George L. Snively, who for more than four years has been General Secretary of the Benevolent Association of the Christian Church, and who has accomplished so great a work in that line, has resigned his position as secretary, but will retain his connection with the work as a member of the board. Brother Snively has been elected to succeed Bro. G. A. Hoffmann as General Superintendent and Circulation Manager of the Christian Publishing Company, and will enter upon his work the first of January. Brother Snively's phenomenal success in the work which he has resigned, and indeed in every work in which he has engaged, argues his eminent fitness for the new and responsible position which he is now to assume.

Benjamin L. Smith, who for ten years has been our color-bearer as Corresponding Secretary of the American Christian Missionary Society and under whose wise and energetic management home missions have been brought to the front as never before, has resigned his position, to take effect February 1, next, and will resume his work in the pastorate. Brother Smith took the work of home missions at a time when it was at a low ebb, and by his indefatigable industry and energy has brought it to its present prosperous condition. He deserves and will receive from the brotherhood he has so faithfully served the plaudit, "Well done, good and faithful servant!" Having been successful as a pastor before his call to the secretaryship, there is no doubt but that, with added wisdom and strength, he is better prepared for successful work in that field than when he left it. Our best wishes go with him for his future success.

At the last meeting of the Advisory Board of the Benevolent Association, Sister H. M. Meier resigned the presidency of the association on account of the condition of her health. Her resignation was accepted regretfully, in view of her able and devoted service to the benevolent work, but in the hope that her release from the responsibility of her position would tend more speedily to restore her health. The work of the association was never more prosperous than it is at present, and a number of new enterprises are under consideration.

Successful Use of Oils in the Cure of Tumor—What the Rev. G. B. Crinklaw Says About It.

Rudd, Iowa, May 23.

Dr. D. M. Bye Co., Indianapolis, Ind.

Gentlemen—In answer to your enclosed letter I am glad to report success in using your treatment for tumors of the rectum. I began your treatment on Nov. 4, 1903. In one month the tumors were removed and I have been well ever since, except that I have some trouble with constipation. Yours thankfully,

GEORGE B CRINKLAW.

All forms of cancer and tumor, internal and external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used twelve years. Write to the Home Office of the originator for free book—DR. D. M. BYE CO., Drawer 105, Dept. 411, Indianapolis, Ind.

Evangelistic Notes.

Ben. F. Hill, California, Mo., has decided to re-enter the evangelistic field. He will be available after January 1.

James Bobbitt has just closed a meeting which was very satisfactory to the church at Lake, Ind. There were 13 additions.

C. A. Freer can hold meetings in March. He prefers working in central states; he has succeeded in many meetings. Write him at Painesville, Ohio.

Claris Yeuell, pastor of Randall Street Church, Baltimore, Md., can no longer lead the forlorn hope. The church is to be sold to satisfy a mortgage. Brother Yeuell is ready to work either as pastor or evangelist.

J. J. Taylor, Connersville, Ind., and Arthur Haley, Butler, Ind., are in a meeting with a view to constituting a church in Montpelier, Ohio. Interest is intense and many are making the good confession. The prospects are good for a strong church.

Harvey Stoner, Massillon, Ohio, is entering the evangelistic field. He has succeeded as pastor and evangelist. He is highly commended both as to character and ability by churches and well-known preachers. Write him for dates.

R. W. Stevenson, provincial evangelist, Toronto, Ontario, wants two substantial men for pastorates in that province. Of course none but men of good records and willingness to work hard are desired.

A business man with a big heart has about decided to sustain J. V. Coombs and several assistants in a special evangelistic campaign for at least one year at a cost of not less than $6,000 to himself. We have many men in our ranks who could sustain such a work. Who will follow this good example?

R. H. Fife, 3740 Wyandotte Avenue, Kansas City, has held successful meetings in Little Rock, Ark., Knoxville and Pittsburg this autumn. He is a good man and should receive all the calls he can answer. He is in a meeting in Bethany, Mo., with 38 additions in 14 days. The interest increases.

M. B. Ingle, Harper, Kan., is re-entering the field as an evangelist. He knows the work thoroughly, having been state evangelist both in Florida and South Carolina, as well as having been engaged in the work as an independent. Those who know his record will doubtless keep him busy.

Harry K. Shields, Rochester, N. Y., has done very satisfactory work as singing evangelist for more than a year. After January his time is not taken. If you need a singer try him. He will more than satisfy you.

J. J. Taylor, evangelist, Connersville, Ind., will be ready for meetings after January 1. He holds uniformly good meetings in difficult fields.

Few men among us have organized so many good churches in difficult fields as has Harold C. Monser, Champaign, Ill. He ought to be called to the large, difficult fields, for none can doubt his success in the smaller, and this argues his fitness for the large.

J. W. Webb, Modesto, Cal., who preaches and lectures, can be had for an occasional meeting. He is well known on the Pacific coast where he speaks several times weekly in schools and colleges chiefly on temperance and hygiene.

James A. DeMoss, M. D., Thayer, Kan., will give up his profession and on January 1 enter the work of an evangelist. We trust that he will be given every encouragement by the brethren in his own and nearby states.

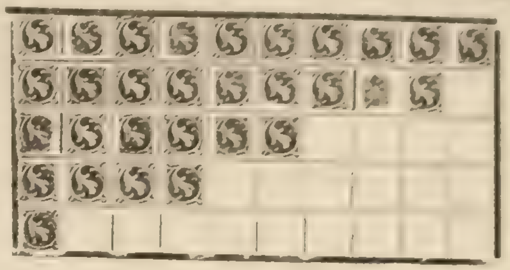
C. H. De Voe, Rochester, Ind., has held splendid meetings in Wilkesbarre, Pa., and Augusta, Ky., in the past few weeks. In the former place it is reported as the best meeting ever held by that church. He has a singer when desired.

Bro. J. M. Mapes, 75 North Street, Newark, N. J., has revived the work at Norwood, Long Island, and is doing good work.

W. J. WRIGHT,
Superintendent of Evangelism.

Hot Springs Lot.

From the present outlook I believe that by next week we can erase one of the dark squares. We can if all of those who are going to assist the Hot Springs work will remit their offering at once. We have written to a number of ladies' aid societies. Some of them have kindly responded, why not all? And why not those to whom we are unable to write join in the movement and send us aid also? There are many Sunday schools and Christian Endeavor Societies which also ought to have part in this work. Read what Bro. H. O. Breeden, says:



To THE BROTHERHOOD: Having some knowledge of conditions and possibilities for the cause in Hot Springs, I am glad to give a word of testimony: First, as to the need, the urgent need, of that heroic and sacrificing church. Nothing in our whole American field challenges the co-operation and generous gifts of the brotherhood as does the church at Hot Springs.

Second, the opportunities for scattering the seed of the kingdom, the possibilities of gaining a wide hearing for the Gospel, are there multiplied. Thousands of tourists every year visit the famous resort who surely need the Gospel, if ever souls needed it. I believe that no investment could be made by Christians of means and grace that would yield quicker or larger returns. Help the Hot Springs church in its herculean and laudable endeavor.

Des Moines, Iowa. H. O. BREEDEN.

We will hold our financial statement until we are able to knock out one of the black squares. We hope to be able to do this next week. Send all remittances to T. N. Kincaid, 132 East Garland Avenue, Hot Springs, Ark.

"The Victory of Faith."

A volume of sermons from the pen of E. L. Powell is an event of more than ordinary interest, and as such I ask for space in THE CHRISTIAN-EVANGELIST to make note of "The Victory of Faith, and Other Sermons," which has just come from the press.

To those of us who have heard this gifted preacher in his own pulpit, in the grand old First Church, which stands amid the din of the city a symbol of that Christianity which is also a civilization, these sermons have a peculiar power and charm. And thereby hangs a bit of reminiscence.

It was in 1896 that the present writer, then a young theologue in Louisville, went with a number of his Baptist fellow students to the Walnut Street Baptist Church one Lord's day. Dr. Eaton was not in his pulpit that day, and, somewhat disappointed, we strolled across the street, up the great stone steps into the First Christian Church, to see what we could hear.

It was a new experience. Of course we were critics, most young men are, especially theologues who fancy they are wise, and our attitude of mind was somewhat biased by sectarian prejudice. But something in the preacher, perhaps it was his splendid enthusiasm, captured us and carried us quite away.

As I look back from this distance it seems

(Continued on page 1661.)

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Making of Man, by Rev. Daniel Hughes. London. Arthur H. Stockwell, 3 Amen Corner, Paternoster Row, E. C. 1902.

The author of this little book of strong sermons is the brother whom we introduced to our readers last week as the present pastor of the Church of Christ at Upper Parliament street, Liverpool. He was formerly pastor of the Baptist church at Chester, which was founded by our Brother W. Durban, our London correspondent, in the days when he was also associated with the Baptists. We have been impressed with the strength of thought and vividness of expression in these sermons. There are ten of them and each one is marked by originality of thought and beauty and strength of diction. One of the sermons is marked "canceled," owing to the author's having changed his interpretation of the text since the sermon was written. Another one is marked for modification of one part of it where it can be strengthened and improved, showing that the author has the windows of his mind open for new light, and is growing continually into a larger apprehension of truth. Evidently Brother Hughes is a strong addition to the ranks of our ministry and it would be well for our ministers in this country to form his acquaintance by purchasing a copy of his book of sermons, which can be ordered, if desired, through this house. The price, including postage, would be about forty cents in our money.

* * *

Deerfoot on the Prairies, by Edward S. Ellis. Cloth, 12mo. Illustrations in black and colors by J. Steeple Davis. 366 pages. Price, $1. The John C. Winston Company, Philadelphia.

"Deerfoot on the Prairies" is the second volume of the new Deerfooot series in which Edward S. Ellis, the popular writer for boys, has yielded to the demands of many readers and brought back to life the wonderful Indian hunter. In this volume he makes a long and dangerous voyage from Ohio to the Pacific coast with two young friends and a guide. Deerfoot's courage and resourcefulness bring the little party safely through every one of the dangers which fall thick and fast on them, and some of his feats seem almost miraculous. Their adventures take place about a century ago, when every species of wild beast and tribes of hostile Indians menaced their path. A thrilling story.

* * *

The Messianic Message of the Old Testament, by Clinton Lockhart, A. M., Ph.D., late professor of Biblical Literature, Drake University, Des Moines, Ia., author of Principles of Interpretation, etc. Price, $1.50.

This, the latest volume of Professor Lockhart, is intended to be "a convenient manual on Messianic Prophecy for use in college." The author's estimate of the value of the message of the prophets he states as follows: "The time has come when no Biblical seminary can afford to omit from its course of instruction this fundamental branch of Old Testament study. The thought of the prophets is the very soul of the Hebrew Scriptures. Neither a teacher nor a student can feel that the study of the Old Testament is complete without it. With the desire to adapt the book to the growing demand for a text book on the subject, certain features of arrangement have been planned, and the treatment has been made as concise as comprehensiveness and perspicuity would permit." We have not yet had opportunity for a careful or critical examination of this book, but we are glad to make mention of its appearance, and to call attention to it. Professor Lockhart's reputation for conscientious, reverent, and careful investigation, together with his scholarly attainments, fits him for such a work as this, and we have no doubt that he has performed his task in such manner as to make the book exceedingly helpful to one who wishes to acquaint himself with the content of the Messianic prophecies, and especially useful as a text book in Bible colleges and seminaries. The new interest now felt in Old Testament prophecies makes the appearance of this work timely, and in the present revival of Bible study from the modern point of view, such a work ought to be in demand. The author of the book seems to be the publisher, also, though any orders for it can be filled through the Christian Publishing Company.

* * *

The Foundation of Christian Hope, by Eugene W. Herndon, Nashville, Tenn. McQuiddy Printing Company, 1904.

The author of this book passed away before the completion of the last chapter and the work has been brought out by his wife, Anna H. Herndon. The work contains chapters on the "History and Authenticity of the New Testament;" "Is Jesus Divine?" "The Mission of Jesus," and these are followed bv chapters on "Faith;" "Repentance;" "Baptism;" "Prayer and Special Providence," making a book of 184 pages. The chapters on the New Testament and the divinity of Christ follow the old lines of argument concerning the authenticity and dates of the various books and their authors, with arguments pro and con about the body of Jesus. The more modern method of presenting Christ's character, his teaching, and the results of his work, as proof of his divinity, is practically ignored. The other chapters dealing with what we generally call "First Principles" follow very strictly along the literalistic lines of argument, which have long since become unsatisfactory to the great body of our thinkers and writers. We are told in the last chapter that, from the time when Jesus went away until the death of the last apostle, "Christians were under the direct guidance of the Holy Spirit, because the New Testament Scriptures were just then being written, and they were conscious of it and the apostles insisted upon it. Since the New Testament canon has been completed, the Holy Spirit has exerted his influence through the word that he gave to the world." (P. 174.) This gives the author's point of view, and will enable the intelligent reader to form his idea of the value of the treatment.

* * *

The Endless Life, by Samuel McChord Brothers. Houghton, Mifflin & Co., Boston. 75 cents net.

This little book aims to furnish suggestions rather than a proof of immortality. Its view is not based upon the faith of a visionary, nor upon the ecstatic confidence of a soul filled with a sudden glory, but rather upon the confidence which grows and is steadied by the experience of the plain man who recognizes a power within him that enables him to transcend his limitations, who in his integrity stands undaunted before death and takes for granted that he is going on. Confidence in the integrity of personality, that in death the habits of a lifetime can not be changed, that the soul's struggle and achievement constitute its guarantee to larger and more efficient service—these are some of the grounds of "The Endless Life." His conclusion is: "Conscious of the divine quality of the present life, one can afford to wait for the things which do not yet appear." The book is suggestive and helpful and certainly deserves a wide reading.

* * *

Patriotic Studies.

The Reform Bureau, whose central office is at Washington, D. C., issues a book under the above title, which is made up of speeches, bills, acts, and documents of the United States Congress, from 1888 to 1905, upon subjects that are of deep interest to all who are seeking to uproot the great moral and social evils in our land, including the nonobservance of Sunday as it particularly affects the government, the liquor question, and other kindred themes.

* * *

The Saloon Problem and Social Reform, by John Marshall Barker, Ph. D. Everett Press Company. $1.

Books heretofore published on this subject have been either largely historical or partisan in character. Dr. Barker's book states the problem and sets forth the philosophy of social reform in a manner hitherto unattained. It is the work of an expert; is packed with information; deals with the economic, political, social and criminal aspects of the problem and considers practical methods of its solution. Of course it is this latter portion of the book that is the crux of the question, for it is not a difficult matter to convince any sensible man that there is a saloon problem. The author lays great stress on the federated movement of moral force and the formation of public sentiment. It is along this line and the establishing of rival substitutes that he sees the greatest signs of promise. The book is eminently helpful and suggestive.

J. BRECKENRIDGE ELLIS'
BOOKS

KING SAUL
A history of Saul from the time he started to find his father's beasts until his death on Gilboa. - - -
281 Pages. Cloth.
$1.00, Postpaid.

IN THE
DAYS OF JEHU
The story is so well told that it is really fascinating. It expresses important truths by historic examples. -
189 Pages Cloth.
75 cents, Postpaid.

SHEM
The scene of the story is in Judea, six centuries before the birth of Christ. The tale is a strong one with action on every page. - - - -
298 Pages. Paper.
50 cents, Postpaid.

ADNAH
Another very interesting historical novel concerning the times of Christ, written in a most interesting manner.
308 Pages. Cloth.
$1.00, Postpaid.

Christian Publishing Co.,
ST. LOUIS.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

NEWS FROM MANY FIELDS

Ohio Letter.

W. W. Whitmer will come from Indiana to the church at Jackson, O., as pastor, with the new year. We extend a cordial welcome to him.

E. S. DeMiller will change locality early in the year, coming from Nelsonville to Doan Street, Cleveland. This was the Glenville church, but now that Glenville is a part of Cleveland it is the Doan Street Church of Cleveland. They will find Brother DeMiller one of the best preachers and most faithful pastors that ever served any church. We are glad to have him in this corner of the state.

The new house of worship has been dedicated at Xenia. It is a modest chapel, seating about 250. Secretary Bartlett preached at the opening. J. N. Johnson followed with a meeting with several added. I. J. Cahill, with several of the Dayton brethren, attended the dedication and gave sympathy and money.

We are sorry to lose one of our good Ohio preachers in the person of G. W. Moore, of Akron, who goes January 1 to Ionia, Mich. The Ohio man pleads guilty in recommending Brother Moore to this field, but, nevertheless, we do not like to see him leave Ohio. But Michigan will gain a strong man. We congratulate them.

Allen Wilson and Singer Lintt are with Brother Vawter, the new pastor at Shelby, in a meeting. Brother Vawter is another Hoosier preacher we have recently acquired.

December 3, the church at Wellsville had a mortgage burning, when paper to the value of $9,452 was burned. They now have an excellent property worth $16,000, free from debt. It was a jubilee day, with house full and a great sermon at night by President Cramblet, of Bethany. W. C. Prewitt, the present bishop, has been at Wellsville nearly four years and has twice had his stipend increased. May prosperity continue.

The meeting at Painesville resulted in 21 added to the church, and was a great revival as well. Miss Ida Mae Hanna has very few equals as an evangelistic soloist. Not one word of criticism was heard on her work.

S. H. Bartlett will hold a meeting with Brother Hostetter and the Lorain church in January.

J. W. Kerns began his ministry at Massillon Sunday, Dec. 10.

L. R. Hotaling will leave Ashtabula Jan. 1. They already have a new man in view for his successor.

The Warren church will begin a meeting Jan. 21. Mr. Lynn will do the preaching and Miss Ida Hanna will sing.

The Central Church at Marion will occupy their new building the first of the year and will hold a meeting following.

C. M. Arthur, of Iowa, has come to New Straitsville and Shawnee to minister to the saints and convert the sinners.

Any church wanting a meeting in March with a pastor-evangelist and one of the very best singers can be put in touch with such by addressing the Ohio Letter.

Great preparations are being made for the inauguration of Governor Pattison on Jan. 9. The word has gone out that he has already used the veto power, in that he has vetoed the inaugural ball and the use of wine. The next House will stand 59 Democratic and 61 Republican, while the Senate will be even, with one man independent. As to what temperance legislation will be introduced we are not yet informed, but one bill will no doubt be a county option bill. It is also quite probable that the W. C. T. U. will push a bill to give women the right to vote at local option elections. It will be one of the most interesting sessions of the Ohio Legislature that we have had for many a year.

C. A. Freer.

Painesville, Ohio.

* *

North Carolina.

We continued our meeting at Winston two weeks. One was received by letter and one was baptized. Others seem interested that we hope will come later on. The offering on Boys' and Girls' Rally Day was $17.58. A part of our Christmas entertainment will be a liberal offering on our church debt. We must get out by 1909.

I regret to learn of the death of W. G. Walters, minister at Bluefield, W. Va. He was formerly minister here, and brethren here speak their regrets at learning of his passing away.

I had the privilege on a recent Lord's day of addressing the men's meeting at the Y. M. C. A.. I talked on "The Ideal Man," from Phil. 4:8. A man in our city who believes in keeping the seventh day, was put into jail for selling from his store on the first day unlawfully. Some of the people wanted to buy cigars and soft drinks on Sunday, and the "city fathers" got liberal and made provision for this. The W. C. T. U. asked the preachers to give a sermon on "Sabbath Observance," and also on a recent Sunday afternoon held a meeting at the Y. M. C. A. at which a number of the ministers spoke, and also a member of the Episcopal Church.

Tom, the man just out of jail, was present. This week I had occasion to go into his store, and I handed him D. R. Dungan's ' Sabbath or Lord's Day—Which?" and asked him to read it, and I thought he would see we do not need to live two thousand years behind the times. He seemed to appreciate it and be anxious for the truth. He said, "I was at the meeting and noticed you spoke differently from the rest." I hope the seed sown may do good.

J. A. Hopkins.

Winston-Salem, N. C.

* *

Kentucky—A Month's Mission Work.

Edgar C. Riley held a meeting at Belleview, Boone county, and added four. The work is reported to be steadily improving there under his labors, and help is earnestly asked from the board for next year.——Chestnut Grove has had the services of W. R. Mains one Sunday.——L. N. Early spent one-fourth time at Chatham, and work about as usual.——L. B. Haskins was at Erlanger two Sundays; added two and work in excellent condition.——R. B. Neal is again in Big Sandy Valley at Paintsville and Pikeville. He was at Fullerton a day or two and helped G. W. Adkins in his great meeting there.——D. C. McCallum was at Irvine two Sundays, and reports that he will close his labors there with the first of the year. He has done a good work there.——James E. Thomas was at Beattyville two Sundays. Collected for building debt $105, and hope to increase it to $150 before the close of the year.——J. W. Edwards did some good work during twenty-seven days in Hardin and Grayson counties. There were thirty baptisms and three other additions. He desires to continue with the board during 1906.——Wren J. Grinstead reports seventeen additions. The work on the house of worship has begun. Outlook promising; $900 for building fund. Jellico must succeed.——Latonia is being greatly blessed in a meeting. H. C. Runyan had the help of Edgar C. Riley. At last report there had been forty-two additions.——D. Earl D. Barr reports the work in a good condition at Bromley, where he preached two Sundays. House painted and otherwise improved.——S. J. Short added four and raised $35 for local work.——J. P. Miller was in Pike county all of November. Added eleven and did much general work.——W. J. Dodge was at Jackson two Sundays. Raised $159.59 for house of worship; house to be under roof this month.

H. W. Elliott was at work all the month in the interest of the work. He received $342.32 for Kentucky missions. This is the smallest amount sent in during November for years. None of the congregations contributing large amounts have yet remitted. Three out of four Sundays were unfavorable for taking the offering, and yet the reports received thus far during the month are indicative of good results. We urge the brethren everywhere not to allow the weather, or anything else, to prevent them from giving our state work a fair deal. Remit as soon as possible to— H. W. Elliott, Sec.

Sulphur, Ky.

* *

From the Buckeye State.

The church at Shelby is fortunate in securing the services of C. R. L. Vawter, of Indianapolis. This church has a very fine building but a heavy indebtedness, but the abounding energy of Brother Vawter will take care of that. He has already begun a meeting and expects Allen Wilson to assist him.

The pastor recently called by the Ashland Church died of typhoid fever before reaching his new field.

A foreign missionary rally will be held in the Mansfield Church Feb. 12. Two representatives of the Foreign Society, besides a returned missionary, will be present. We hope to have every church within a radius of fifty miles represented by delegates and preacher.

There has been a great meeting at Canton. P. H. Welsheimer, the pastor, is a man of remarkable and enduring powers, and this was perhaps the greatest meeting that any man ever held in his home field.

I began another meeting at Mansfield, Dec. 10. H. A. Northcutt is expected by Christmas to finish it. There have been 150 additions so far this year at Mansfield.

The little church at Galion has had a weary struggle for many years. Once it disbanded, and after being reorganized at another date it was again reorganized. For three years Charles A. Pearce, a choice spirit and a splendid preacher, has served this church. His work has been greatly

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

hampered by the little box-like affair of a church building. Recently he was called to a strong church. He agreed to continue at Galion if I would assist in a meeting. I have been over sixteen nights. There have been twenty-four additions—twenty-two confessions. Many more are to come. A new church must and will be built. With a new building and Brother Pearce to preach in it, that will become a strong church.

Bruce Brown.

* *

The Y. M. C. A. Convention at Sedalia.

It was my good fortune to attend the state convention of the Young Men's Christian Association at Sedalia, Nov. 23-26, and I believe it worth while for our people to know something more than they ordinarily know concerning this very live and aggressive movement.

There were in attendance something over two hundred delegates, of whom more than two-thirds came from the various college associations of the state, and the remainder from the railroad and city associations. Besides regular delegates, a number of men from college faculties and several ministers were present. The sessions were marked by intense spirituality and enthusiastic devotion to the principles of the movement. The various subjects discussed were all included under the general topic, "Missouri Men." Our own C. M. Chilton delivered two thoughtful and inspiring addresses as follows: "Missouri Men; Their Relation to the Religious Life of the State," and "Their Responsibility in the Use of Money." None of the addresses of the entire convention was of a higher order than these.

Governor Joseph W. Folk honored the convention by his presence and participation, speaking upon "Missouri Men; Their Relation to Social, Business and Political Life." The address was just what one would expect from the man whose actions have always been more eloquent than his words. His utterances were received with the utmost enthusiasm.

The central feature of the convention, however, was the great Bible study campaign, now being conducted by the association throughout the world. Clayton S. Cooper, of the International Bible Study Department, and F. S. Goodman, of New York, both of whom are giving their entire time and splendid talent to this campaign, were present and made several addresses. Not many of us, I fancy, realize the magnitude and far-reaching importance of this Bible study movement as conducted by the Y. M. C. A. It contemplates the enlistment of all men in definite, systematic Bible study according to a plan with the definite purpose of reaching ideals of character and service. The movement is supplied with an ideal equipment as regards courses of study, methods of class organization, recruiting agencies, etc. The success of the movement thus far is commensurate with the plans, and the enthusiasm with which it is being pushed. Remarkable progress has been made particularly in the colleges. This year, 1905, there are reported 572 institutions using the Y. M. C. A. plan with a total of 30,199 students studying the Bible daily in the regular courses. The tide of interest is just beginning to rise. All classes of students are being enlisted. A special movement is on foot to place Bible study groups in every Greek letter fraternity organization, with every prospect of success.

The most popular of all the courses prepared for students is that in the "Life of Christ," by Edward I. Bosworth, of Oberlin College. It is almost an ideal guide book in the study of this chief of all themes. This course is the first and is made fundamental to all succeeding courses of the college cycle.

In the University of Missouri we now have enrolled in these Y. M. C. A. courses about 300 young men, and the number will soon be brought to 400. These are divided into groups not to exceed ten men in each, and these groups meet weekly under the leadership of some competent student for the discussion of the previous week's study. These student leaders meet once each week in a training class for the more thorough preparation of the lesson material and for training in pedagogic method. The writer has the pleasant task of conducting this training class and thus contributing his mite to the value and effectiveness of the entire scheme.

In view of the enthusiasm of the convention just past it is safe to predict the speedy remarkable extension of this Bible study campaign throughout the entire state.

Charles M. Sharpe.

* *

A Glimpse of the Indian Territory.

Lying between the great Red river, which is the northern line of Texas, and south of Kansas, and west of Arkansas are five Indian reservations, known as the Cherokees, Creeks, Chickasaws, Choctaws and Seminoles. This is called the Indian Territory. Its area is 31,300 square miles. Its population is 800,000 souls. Its principal water courses are the Arkansas, Cimarron, Canadian and Washita rivers, whose valleys are the most fertile in the southwest. Six great trunk lines of railroad cross the Indian Territory, besides many branches, spurs and feeders. Its natural resources are many. Running from the northeast to the southwest there is the greatest oil and gas belt in the union. Vast fields of bituminous coal have been in successful operation for years. There are millions of acres of magnificent forests, containing pines and hard woods of the finest quality. It has granite, marble, lead, zinc, iron, fire clays, splendid brick-making shale, and every kind of building stone. It produces wheat, as good corn as Illinois, oats, rye, flax, as good cotton as Texas, as good apples as Arkansas, as fine goobers as Georgia, and all the fruits and vegetables known to the Temperate Zone. It is splendidly watered, with abundance of rainfall and a fine climate. It is on the dividing line between the rigorous winters of the north and the long, burning summers of the south. Its population is composed of enough of the north to give it thrift and business push, and enough of the south and west to make it hospitable and sociable. We expect to be admitted to statehood the coming session of Congress. If we are, the unprecedented will happen. The country will improve as no country has ever done. There are many enterprises that are lying quietly waiting for the restraint of Federal government to be lifted. And this development will be permanent, for there is something substantial to maintain it. It will be the most resourceful state in the southwest. It will be a land of homes. She will rise with such magic rapidity that the civilized world will look on in surprise. In less than a quarter of a century she will stand head and shoulders above her neighbor states.

The moral and religious tone of the country is of a high type. The towns are all well supplied with good schools and churches. The people are religious, sociable, informal and friendly. The Indians are all civilized and wear citizens' clothes, and many of them are well educated.

The Disciples of Christ number about ten thousand souls here. Notwithstanding their unsettled condition they have done a good work. Though there are many weak churches, and the work is not on her feet well, the foundation has been laid. We are getting more organized and will soon be doing a more systematic work. It will be a great thing to live, work and grow up with this country and the churches. There is no field around us that will return a greater harvest for the sowing than this. Young men are needed who can divide their time with weak churches until they are on good footing. This will be a great country. Let us make it a great country for Christ.

O. M. Thomason, Evangelist.

Davis, Ind. Ter.

Bright Ideas for Entertaining

By MRS. HERBERT B. LINSCOTT.

16mo., neatly and substantially bound with decorative cover. Price, 50 cents.

Contains about two hundred forms of amusements or entertainment for social gatherings of all kinds: large or small parties, clubs, sociables, church entertainments, etc.; with special suggestions for birthdays, wedding anniversaries, Hallowe'en, All Fools Day, Christmas Day, New Year's Eve, Washington's Birthday, Fourth of July, Easter, and all conceivable occasions.

CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

"It is the best collection of the kind I have ever seen."
—*John Wanamaker.*

* *

Quizzing the Missionary.

Dr. C. C. Drummond, who has charge of the medical work at Hurda, India, returned for his well earned furlough last July. He had been upon the foreign field nearly eight years. Being the medical missionary of the Maryville, Mo., church, which entered the living link list last March, he arranged for his first work in missionary meetings with his own church. It was a unique meeting, and the plan worked so well I want to give it to the brotherhood in the interest of world-wide missions.

He held a four days' meeting. The first meeting was on Sunday night. At this meeting he addressed a very large audience, giving a popular presentation of his work in India. The three nights following, the lecture room, which seats over two hundred, was used. No effort was made to get any one but members of the congregation to attend. We wanted a meeting larger than a class, and yet we did not want the outside and the formal address that would needs come with the larger hearing. Dr. Drummond would take up a different phase of the field each night, and, after talking about thirty minutes, would give opportunity for questions. The result was wonderful. From an hour to an hour and a half was taken up each evening after the address, and then the meeting had to be shut off. I never saw a congregation learn more of missions in any time, long or short. In this form of missionary meeting Dr. Drummond certainly has a unique and a most successful plan.

On Sunday afternoon and at night he addressed the three Endeavor Societies of the church, following much the same plan as in the night meetings mentioned above. Nothing unusual happened at Y. P. S. C. E. and Intermediate meetings addressed by him. But when he had told the Junior Endeavorers something of the work, and had given them an opportunity to ask him questions—our Junior ranges in age from ten down—it was quite a different thing. I took down the questions they asked him, twenty-four in all. I wish you could have heard those questions. It was a study in psychology worthy of the observation of some doctor of philosophy. After telling them how the Indians eat a meal without knives, or spoons, or any such thing, one small boy asked, "How do they cut their bread?" Following him a little girl wanted to know if they ate gravy. You will see the drift of the American mind to catch up a public speaker showing itself quite early in these questions. One asked, "Do they have candy over there?" Another queried, "Do they have soda fountains?" Another, "Do they have counters to put their things on?" One wanted to know if they had furniture in their houses. One budding Rothschild asked, "Is their money anything like ours?" One little girl wanted to know what they did for the boys and girls at the mission station. Upon hearing of the schooling and good treatment and food one shrewd boy observed that he should think they would all want to become Christians to get something to eat. They were deeply moved when told that the price of a day's work for a common laborer was but a few cents, and that some of their money was in pieces of not more than a tenth of a cent value. From this on the questions assumed a more serious drift, and the meeting was closed only when the superintendent interposed to deliver the good doctor from these youthful disciples of Socrates.

This plan of a four days' meeting is the best thing that could be used to give a church a stirring up on missions. The same plan could be extended in time, and used to advantage in all our Bible colleges. What could be more delightful and more profitable than a missionary meeting of a week, beginning on a Sunday and closing on a Sunday, in every one of our Bible colleges between now and the coming commencement? One hour or more at the close of each day's work could be devoted to this. When those young men went out after commencement they would carry into hundreds of places and to thousands of people more knowledge of India and more zeal for her salvation than would otherwise go out from ten years of formal addresses. Dr. Drummond should be kept busy through all the spring months in our Bible colleges.

One person should be ready to give the questions the necessary drift into the channels needing attention. Just a question now and then by this watchful observer will assure a close working over of the field under discussion. One will be surprised at what opportunities for deepening the spiritual life the short devotional services at the opening each evening will afford.

None of us will forget the last night, when we sang "God be With You," and said good-bye. Might we not follow some of our great evangelistic efforts with these missionary meetings by Dr. Drummond?

Dr. Drummond's address is 2525 Vine street, Lincoln, Neb. H. A. DENTON.

Maryville, Mo.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

Dedications.

Lampasas, Texas.

Sunday, November 19, was a high day for the Christian church at Lampasas, Tex. It was dedication day of the lovely new stone church home, just completed. Homer T. Wilson, of San Antonio, Texas, who held us a splendid meeting two months ago, delivered the dedicatory sermon. Eighteen hundred dollars were raised on the indebtedness, leaving the church practically out of debt at its completion. With wide-awake young people's organization, ladies' aid and other departments of work, the church is now ready to do encouraging work. W. A. BOGGESS, minister.

Dedication at Jonesboro, Ark.

Lord's day, November 26, was a red-letter day for the church at Jonesboro. It was the occasion of the formal opening and dedication of their new and beautiful house of worship. There was an indebtedness of $2,600 to provide for, and some $2,900 was easily and cheerfully raised.

To make the occasion still more enjoyable, five persons joyfully accepted Christ. It was a happy day to have the house dedicated; to hear the name of Jesus confessed, and witness the obedience of the penitent believers in the ordinance of holy baptism. L. L. CARPENTER.

Wabash, Ind.

Mobile, Alabama.

The dedication of the elegant new First Christian Church, November 19, was in all respects a grand success, F. M. Rains and B. L. Smith participating. The $3,500, the balance due on building, was raised. Claude E. Hill, our minister, was in the best of humor, and the entire congregation was happy at the results of their united effort. It was truly an ideal southern November day, and the greatest that has ever occurred in Mobile for New Testament Christianity. J. L. Haddock begins a meeting at once in the new church, to last indefinitely. Talmage Stanley has charge of the music. Let all who have helped us, and all the brotherhood, rejoice with us.

J. W. HENRY.

Dedication at Marshall, Ill.

The congregation of Disciples in Marshall, Ill., have rebuilt, refurnished and beautified their house of worship until one not knowing the facts would mistrust but that it is an entirely new house. It is now by far the handsomest church house in the city. It was a brave band who met in this beautiful place of worship on December 3, and faced a debt of $2,000. But it was a happy band who rejoiced on Lord's day night in offering this temple to God with all the debt provided for. It was a great joy to help these brethren raise their money, and in their name offer the house to the Lord. The church at Marshall is now on the road to great success.

Wabash, Ind. L. L. CARPENTER.

Ministerial Exchange.

J. J. Limerick is open for engagements as evangelist or for a regular pastorate. Address him at Carrollton, Mo.

D. D. Boyle, evangelist, can hold meetings in February, 1906. Address him at Minco, I. T.

W. T. McLain writes that he can put churches into communication with an evangelist of experience and culture who wishes to hold meetings beginning January 1. Address, W. T. McLain, 1314 South Emporia avenue, Witchita, Kan.

The church at Neosho, Mo., wants a first-class singer and personal worker to assist them in a meeting in January. Address F. F. Walters, the pastor.

J. W. Monser desires work for one quarter or one-half time within fifty miles of Kansas City, Mo. He gives as reference T. A. Abbott, Century building, Kansas City, Mo. Address, J. W. Monser, 514 Quincy avenue, Kansas City, Mo.

Wanted.—For new town in South California, brethren to engage in following lines of business: General merchandise, livery, barber, doctor, blacksmith, skilled mechanics; small capital required. Good farms with water cheap. The opportunity is now. Address, George Ringo, minister, Riverside, Cal.

The congregation at Ada, I. T., is without a minister and invites correspondence. Splendid opportunity—a town of 5,000 people and our brethren have the best location in town. Congregation able to pay about $70 per month. Address, L. T. Walters, Ada, I. T.

Would like to correspond with a vocal teacher in regard to taking a class; one who would be willing to take charge of the choir. Send references, etc., to Ernest J. Bradley, minister, Smithville, Texas.

Wanted.—An all-round printer; member Christian church. State salary. Ernest J. Bradley, minister, Smithville, Texas.

Thomas Martin is open for an engagement as evangelist. Address him at Sandy Lake, Pa.

H. H. Saunders, singing evangelist, can assist in a February meeting. He may be addressed at Noblesville, Ind.

Wanted: The addresses of four preachers for Louisiana who have no families and can work for $500 to $600 a year. Good lively old men preferred. The work is not very hard or difficult. Let no man apply who cannot give the best of references. John A. Stevens, corresponding secretary, Alexandria, La.

I am open for March meeting. Charles E. McVay, song evangelist, Benkleman, Nebraska.

The church at Grant City, Mo., where W. L. Harris ministers, is in need of a good chorister, also a teacher of stringed instruments. There is a splendid opening also for a tailor, as there is no tailor in Worth county. A first-class dressmaker could do well here. Address, W. L. Harris, Grant City, Mo., with stamp.

There is an excellent opening at Winchester Ill., for a thoroughly competent male teacher of vocal and instrumental music. One who can manage a chorus and orchestra would have a great advantage. An earnest member and worker in the Christian church would have good backing from the start. Any one who is competent may write E. O. Sharpe, Pastor Christian Church, Winchester, Ill., with references and stamp.

I will be open for engagements after January 1, 1906, as chorus organizer, leader and soloist. Address Miss Mayme Eisenbarger, gospel singer, Bethany, Mo.

The congregation at Poteau, I. T., is very anxious to employ an enthusiastic pastor. They have a church building, no debts, and a membership of twenty-six. They can pay a salary of $35 a month. Address, Jerry McKenna, Poteau, I. T.

I should like to correspond with churches wanting meetings, with or without a singer. S. J. Vance, evangelist, Eldon, Mo.

Splendid opening for a tailor shop: town of 3,000, railroad division. Member of the Christian church preferred. Address Ernest J. Bradley, Smithville, Tex.

A brother can buy good stock of groceries for about $3,000, fine stand; sales about $30,000 a year. Ernest J. Bradley, minister, Smithville, Tex.

The church at Hamilton, Mont., desires the services of a pastor. Salary $800 per year. No application will be considered unless accompanied by first-class references. Address Lock Box No. 382.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Harrison, Dec. 13.—J. A. Deatherage has just closed a meeting resulting in 2 additions, by primary obedience.—Mrs. L. C. Clendenin.

CALIFORNIA.

Ukiah, Dec. 11.—The yearly report of the church at Ukiah shows 53 added—46 by baptism, 31 from Sunday-school. The pride of the church is the pastor's class of 64 young people in Sunday-school. Eleven offerings for benevolent and missionary work, with a gain of over 60 per cent in receipts; all debts paid and money in treasury of every department. The church is united and happy, beginning third year with hopeful lookout.—Otha Wilkison, pastor.

College City, Nov. 20.—I have just closed a few days' meeting at Sycamore, with 2 additions. The church building has been repaired.—J. Durham.

COLORADO.

Rocky Ford, Dec. 8.—Our meeting moves on nicely; 15 additions to date. Good crowds and interest growing. Will continue up to Christmas. Brother Nelson is an indefatigable worker.—John T. Stivers, evangelist.

FLORIDA.

Jacksonville, Dec. 11.—Two accessions to the Church Street Church since last report.—T. Henry Blenns.

ILLINOIS.

Fairfield, Dec. 11.—Seven additions last night.—G. W. Thompson, evangelist, Allen T. Shaw, pastor and singer.

Normal, Dec. 11.—There were 9 additions yesterday—4 by confession, 3 by statement, 2 from the Baptists; 24 to date. Brother Marshall is doing the preaching.—R. H. Newton.

Farmer City, Dec. 11.—We have just closed our meeting with 53 additions—34 by baptism and 19 by letter and statement. The church has been much strengthened and encouraged. Andrew Scott, of Danville, did the preaching. Frank M. Charlton, of Bloomington, was our singer.—A. Immanuel Zeller, pastor.

INDIANA.

Fort Wayne, Dec. 12.—Our meeting resulted in 25 additions. C. C. Crawford, of Elmira, N. Y., did the preaching, and Miss Allie Dean, of Hiram College, was the singer.—E. W. Allen.

Portland, Dec. 4.—We have concluded a three weeks' meeting, resulting in 21 additions—12 by baptism, 1 from the Baptists, 1 from the Adventists, one reclaimed and 6 by letter and statement. The congregation has been greatly encouraged and built up.—C. H. Trout.

Columbus, Dec. 4.—The Tabernacle Christian Church will establish a church in the northeast part of this city. Joseph I. Irwin has given a lot 100 feet square.—W. H. Book.

Terre Haute, Dec. 10.—Central Church is having a great revival—80 additions thus far. Bro. T. E. Sellers, the pastor, is preaching great sermons. We conducted three factory meetings this week and over 600 men attended.—Le Roy St. John, Gospel singer.

Elkhart, Dec. 13.—We are just entering upon the sixth meeting, with home forces; 9 accessions to date. All departments are prospering.—W. W. Denham.

Indianapolis, Dec. 14.—Earl Wilfley has just closed a great meeting at the River Church; 43 added—14 by confession, 29 by letter and statement. C. B. Newnan.

Huntington, Dec. 11.—Five confessions Dec. 10. Our new building will be one of the best churches in Indiana and will have a seating capacity of 1,400.—Cephas Shelburne.

Lowell, Dec. 12.—Eight additions by primary obedience last night; 12 to date. Meeting continnes.—A. M. Hootman.

INDIAN TERRITORY.

Bartlesville, Dec. 14.—One addition last Sunday—2 one week before. Outlook for our work good.—R. E. Rosenstein.

Holdenville, Dec. 9.—Our meeting continues with good interest; 25 additions to date.—Campbell and Bentley.

Checotah, Nov. 20.—The work has been developed from a little interest and small attendance to great enthusiasm and splendid congreations. Last evening we filled the largest hall in town, despite the fact that there were services in all the other churches. The work could not have been at much lower ebb. Lack of leadership the principal cause. Thirty-three added to date. This is a fine field, and a great work will be established. We will probably locate a good man for full time. We have put a baptistry in the church which has added very much to the interest and efficiency of the meeting. Some fine workers. Will continue.—Frank L. Van Voorhis.

Davis, Nov. 21.—There were more confessions in our meeting last night. This is a rich little town, with a large church and the most loved and efficient pastor I have met in many thousands of miles of travel this fall. O. M. Thomason is yet young, but has many good meetings to his credit, and his pastorate here is his first. It could hardly be more successful.—T. M. Myers.

IOWA.

Milton, Dec. 14.—Our cause is prospering nicely. We recently baptized 29, one reclaimed and one by statement.—P. D. Holloway.

Riverton, Dec. 12.—Six added last night.—J. A. McKenzie.

Shenandoah, Dec. 10.—Our six weeks' meeting has just closed with 63 additions. The pastor did the preaching and was assisted by Miss Lucille Park as singer. All departments of the church at work in unity.—A. Rhodes

Moorhead, Dec. 16.—We are just closing the second week of our meeting; 11 added to date. We continue.—Joel Brown.

KANSAS.

Asherville, Dec. 11.—Two added last night from the Baptists. We are looking forward to a meeting in February with J. W. Garner, of Perkins, Okla., as our evangelist.—G. P. Clark, minister.

La Fontaine, Dec. 11.—Our meeting is one week old, with 21 additions.—J. P. Haner.

Beloit, Dec. 12.—Our meeting has just closed with 54 additions. The future of the church appears bright indeed. H. A. Northcutt did the preaching.—H. F. Ritz.

Harper, Dec. 16.—Just closed a week's meeting at Hazelton, with 17 added—11 confessions, 5 statements, 1 baptized Methodist.—M. B. Ingle.

Lebo, Dec. 9.—This is the close of the second week with a weak church here. Seven additions to date—4 by confession and baptism, and 3 by letter. Good audiences, and the church is waking up. They will locate a pastor here for another year, and perhaps build a parsonage.—Wallace M. Stuckey, evangelist.

KENTUCKY.

Eminence, Dec. 15.—We had H. C. Garrison, of Danville, with us in a two weeks' meeting, resulting in 24 additions—21 by confession and baptism.—Ernest W. Elliott.

Latonia, Dec. 11.—Six additions yesterday. Need a larger house—for which we are planning now.—H. C. Runyan.

OHIO.

Youngstown, Dec. 14.—Five additions at the Third Church last Lord's day; 4 by baptism and 1 by relation.—F. D. Draper, minister.

Eldora.—Bro. T. J. O'Conner is the pastor, and is diligent in the Lord's business. Our new house, worth $8,000, and dedicated last July, is regarded as a very satisfactory and handsome building. The church is preparing to bear its part in union evangelistic meetings to begin soon. Brother O'Conner is proving a pastor of the genuine and right kind.—C. L. Hays.

Leipsic, Dec. 11.—Two additions at West Belmore yesterday—1 confession and 1 ordained. We reached our apportionment of $20 for Ohio missions. All departments of our work in excellent condition. We began our meeting December 31.—H. C. Boblitt.

Akron, Dec. 12.—An excellent meeting has just closed at the First Church, resulting in 50 additions. George Darsie, the pastor, did the preaching, assisted by Prof. Leonard Daugherty, of Louisville, Ky., as soloist and choir leader.—B. C. Caywood.

Athens, Dec. 11.—Brother and Sister Frost, late of Hiram, spoke on C. W. B. M. work, and the offering was $43—or twice as large as last year. Three additions yesterday.—T. Lowe.

MARYLAND.

Baltimore, Dec. 4.—Baltimore churches are newly manned by the importation of four new preachers from the west. Charis Yeuell, Lewisvill, Minn., at the Randall Street Church; A. Randall Lookabill, Crawfordsville, Ind., at the Fulton Avenue Church; C. M. Kreidler, Milwaukee, Wis., at the 25th Street Church, and the writer at

STALL'S BOOKS

SELF AND SEX SERIES

Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty. Commended by highest medical authorities and eminent people everywhere.

"Other books have told other things, but you have compassed the whole subject."
—*Edward Bok, Editor Ladies' Home Journal.*

4 BOOKS TO MEN.
By Sylvanus Stall, D.D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of 45 Ought to Know.

4 BOOKS TO WOMEN.
By Mrs. Mary Wood-Allen, M.D. and Mrs. Emma F. A. Drake, M.D.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of 45 Ought to Know.

One Dollar per copy, post free. Send for table of contents.

Christian Publishing Co., St. Louis, Mo.

Caution.—Don't be deceived by those imitating our advertisements.
What a Young Boy Ought to Know Stall
What a Young Man Ought to Know Stall
What a Young Husband Ought to Know Stall
What a Man of Forty-Five Ought to Know Stall
What a Young Girl Ought to Know Wood-Allen
What a Young Woman Ought to Know Wood-Allen
What a Young Wife Ought to Know Drake
What a Woman of Forty-Five Ought to Know Drake

the Calhoun Street Church, from Bluffton, O. These, with B. A. Abbott at Harlem Avenue, and Peter Ainslie at the Christian Temple, as the old guards, constitute Baltimore's preaching force. Of these there were present at the preachers' meeting: President Abbott, Ainslie, Lookabill, Yeuell and the writer, who report as follows: Harlem Avenue, 1 baptism and 1 by letter; Christian Temple, 2 by letter and 2 otherwise; Calhoun Street, 2 baptisms and 1 otherwise. Brother Kreidler is in a good meeting at 25th Street with home forces.—A. F. Reiter, Sec.

Baltimore, Dec. 14.—Have just closed a short meeting at 25th Street with home forces, resulting in 29 additions; 31 added since my arrival on field. Our outlook is wonderfully bright.—C. M. Kreidler, minister.

MICHIGAN.

Saginaw, Dec. 15.—Three additions by confession at prayer meeting. S. M. Martin's meeting closed Sunday with 36 added.—J. S. Raum.

MISSOURI.

Lancaster, Dec. 10.—Elder T. A. Hedges closed a three weeks' meeting tonight with 70 additions, of whom 44 were by confession and baptism. We have engaged Brother Hedges for half his time for the ensuing year.—E. L. French.

New Market, Dec. 12.—Eight were baptized in a recent meeting; five others added. I am called to serve another year.—H. E. Ballou.

Kansas City, Dec. 11.—Two additions at Louisburg yesterday at my regular appointment—one baptism and one by statement.—Clyde Lee Fife.

St. Louis, Dec. 11.—Two additions at my appointment in Gillespie, Ill.—J. G. M. Luttenberger.

Franks, Dec. 14.—R. B. Havener is holding a meeting for us with 13 added to date—5 from the Baptists, 7 from the world and 1 reclaimed. An effort is being made to have preaching half time the coming year. The church here was dedicated Sunday and the entire debt provided for. I held a short meeting at Newtown last month resulting in 10 additions, 4 by confession.—Leon Couch.

Princeton.—I am in a meeting with 14 additions to date. We will continue about 10 days.—J. E. Davis.

Amazonia, Dec. 11.—Three additions yesterday—1 by confession.—Joel B. Thorpe.

Kenoma, Dec. 12.—R. B. Havener closed a two weeks' meeting Dec. 4, resulting in 18 additions—13 by confession, 3 reclaimed and 2 from the religious bodies.—W. H. Funderburke, pastor.

Butler, Dec. 14.—I just closed a week's meeting, with 10 accessions—eight were from sister churches, 2 by baptism. This makes 23 since Oct. 1. We are expecting F. G. Tyrrell with us the first of January for a short meeting.—H. Jas. Crockett.

Chillicothe, Dec. 16.—I am in a short meeting at Pattonsburg. Sixteen confessions and 2 reclaimed the first four nights. May continue a week longer.—James N. Crutcher.

Maitland, Dec. 15.—Just closed a ten days' meeting at New Point, with 13 additions—10 by baptism, 1 from the Presbyterians, 2 by statement.—B. F. Baker, minister.

Chillicothe, Nov. 16.—Four additions Nov. 15—2 by confession, 2 by letter. Five others baptized.—James N. Crutcher.

Eldon, Nov. 18.—Our Etterville meeting, under the auspices of the missionary state board, is 12 days old. There have been 40 additions to date, and the end is not yet. In connection with the meeting next week, we will take up the question of house building. I am ready to engage with churches for meetings after January, with or without singer.—S. J. Vance, evangelist.

NEBRASKA.

Overton, Dec, 11.—Raised our apportionment of $12 for state missions; gave $8.25 last year. Rally day brought in over $6 as compared with $2.25 last year. Had one baptism recently. L. B. Pickerill, of Deland, Ill., will hold our revival next month, assisted by Roy O. Youtz, of Des Monies, Ia., as singer.—O. L. Adams, minister.

NEW ZEALAND.

Auckland, Oct. 18.—I have just closed a meeting here, which resulted in 32 additions. —John T. Brown, Louisvile, Ky.

PENNSYLVANIA.

Allegheny, Dec. 12.—G. W. Thompson, of Kirksville, Mo., just closed a fine meeting with the Shady Avenue Church, resulting in 62 additions. One thousand dollars were pledged for an old standing debt and the pastor's salary raised. Brother Thompson is open for dates during March and April.—Grant E. Pike.

Sandy Lake, Dec. 8.—Our meeting at Beelers Station, W. Va., closed on account of bad roads and rough weather. There were six additions.—Thomas Martin, evangelist.

Meadville, Dec. 6.—Just closed a meeting with 37 added and the work greatly strengthened. H. F. MacLane, of Hiram, was the evangelist.—W. D. Trumbull, minister.

TEXAS.

Abilene, Dec. 12.—Two added by letter recently.—Granville Snell.

WASHINGTON.

Everett, Dec. 6.—The Hazel and Daughty meetings closed with 20 additions—12 by confession and baptism.—O. W. McGaughey.

WEST VIRGINIA.

Parkersburg, Dec. 14.—Our meeting continues. Forty-seven additons. Later reports will follow.—G. F. Assiter.

* *

PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l. Pass. Agent, Nashville, Tenn.

Do You Know Reuben?

You ought to read his interesting and amusing experiences at College and abroad. You will enjoy it.

Just send $1.00 for
Reuben's Book
—TO—
CHRISTIAN PUBLISHING CO.,
St. Louis.

A Complete Line of
BAPTISMAL SUITS
Guaranteed Best Quality.
Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Our Budget.

(Continued from page 1655

to me that the sermon of that day was one of the noblest sermons I ever heard. The preacher forgot himself and remembered only the sublime object of his ministry, to lift men out of the mire of sin and materialism into the higher air of God; to refine and exalt their lives; to turn them from the dazzling and devious paths of the world to the Way, the Truth, and the Life of his Master. That day was a new day in my young and troubled life.

And to this hour I can see him as he stood, not a graceful man, his gestures angular at times, his face aglow with the old unearthly phosphorescent light, uttering his high message in words simple, full of grace, and surcharged with living fire—it is a vision unforgettable.

The sermons in the volume before me are characteristic of the man in his ministry. They are the words of a man familiar with the most perfect fruits of culture, and sensitive in high degree to the charms of literary form. Not merely in the palpable allusion, but in the choice phrase, the brilliant epigram, the modulation of his sentences and the most chaste verbal reserve are to be discerned the master of speech.

As sacred compositions, they captivate by a beauty that is as natural to them as tints to a rose. They are logical without any display of argument, and poetical without any sacrifice of directness and sincerity. There is none of that flowery emptiness which is the besetting sin of the poet-preacher. Reason is appealed to all along, but the language of the appeal comes up all blossoming and fragrant with the sweetness of the heart.

No one can read these sermons without recognizing their catholicity of spirit, their gracious aim, and their helpfulness to minds that recoil from the formal and arbitrary in religion. They are worthy of the best traditions of the pulpit, because in them there is a faith in the divine constitution of things, a respect for human nature, a fine Christian optimism, and a plea for the religion that is a life.

Clearly, the preacher feels those noble and fruitful intellectual agitations which in our day have frightened many, but which are in truth a second coming of the Christ into the tangled and turbulent thought of this great age. Only the commanding vitalities of Christianity and its heroic enterprises engage his heart and inspire his ministry. He cares nothing for hair-splitting theories, but only for those heavenly truths which overarch all creeds, and that life of the spirit which underlies all sects. He is an authentic messenger of great truths.

May his days be many and his ministry an apostolate. May his glowing sermons lead many out of the drifting fogs into the Light of the world, out of the shadows of doubt to "The Victory of Faith."

Dixon, Illinois. Joseph Newton.

Living Praise

By Chas. H. Gabriel
and W. W. Dowling

Sacred Songs Suitable for All Occasions

367 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.

Three Styles of Binding.

PRICES:
$15.00, $20.00, $25.00 per hundred

CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo

Christian Endeavor.

By H. A. Denton.

December 31, 1905.

LOOKING BACKWARD.—Deut. 8:8-20.

For the Leader.

Endeavorers, we have come to the end of a measured portion of time. Once more we have finished a certain portion of the trip allotted to us between the cradle and the grave. We pause for a time to think upon what we have done. Soon we shall pass on into another measure. The past will be by us largely forgotten. But with God not a word shall fall to the ground. He will remember all. Some day, on the other side, we shall meet all the words and deeds that made up this life. May it not be far better for us to look backward and review this past tonight, and to profit thereby, than to go thoughtlessly on until it is too late? That, then, is the object of our meeting. May each one here lend us a hearty sympathy, and may all have some part in the meeting to the helpfulness of all.

For the Members.

1. What has come into our lives the past year that would make them worth reviewing? Why, God has been in our lives. We have been associated with him in the greatest work ever known by men or angels—an effort to think and to live God's thoughts after him. Is this not a great work? What greater could any one undertake? Now, if this work has been well done, there is reason in the rejoicing that we should go back and look it over. If this effort has resulted in failure, then for the sake of the future, and what we should do in the way of improvement, we should look backward over the past twelve months.

2. If any one wonders that we should value the past of man to this extent, let him remember that he is the object of the fatherly care and solicitude of the Infinite Father. What God regards, no man may spurn as unworthy his attention. If some one argues the small part man plays in this universe, let him think again. He may be small as to bulk, if we are going to cast this estimate up in the material. But, if we are to regard spiritual values, he aggregates more than all the continents. And when we take a closer look at the natural world and man's relation to the same, we will see that all eternity, past and future, is connected with man and his destiny and place in the age. Thus we are looking at no mean thing.

3. We all need to have a greater regard for the blessings of God. We are secularized. There are too many things that we do not count as from God. We say, "I did this; it is the result of purely my own effort." We have gradually let the secular encroach upon the dominions of God until there is very little left him in the reckoning of many people. God has been put out of his own world. And we are not able to see that in this ejection man has been the sufferer. One has been thinking that in getting God out of his territory he has been getting himself into it more and more, not knowing that the whole thing has been a most clever deception—a self deception. Put God more fully into the happenings of our lives and we shall have more in them for which to rejoice and give thanks.

4. It will doubtless be so that the hardest thing for many of us to do will be to look upon the sorrows that have come the past year and recognize the hand of God there. That question of sorrow and suffering has never been satisfactorily answered. There remains much that pertains to this subject that must be answered on the other side. Have we the faith, the patience, to wait until that day? We can get, however, this on the subject that will help us: It is God's world. He is managing it for the best. Some bad things go on in this world contrary to his will. These very things make up the necessity for Christianity. But to those who are doing the best they can to live the good life, nothing will come that will defeat the ends of their toil. God will carry us through. Only ourselves can defeat us. If we are willing, all will go well. Our efforts to bear up under the hard things that come upon us have a strengthening effect upon us. We can not say we are the worse for life's sorrows if we have kept ourselves true to the Father.

Quiet Hour Thought.

With what good resolutions am I approaching the new year?

DAILY READINGS.

M.	I need more grace.	1 Pet. 1:12-16.
T.	I am indebted to mercy.	Ps. 103:1-13.
W.	I should be more thankful.	Ps. 136:1-9.
T.	I must pray more.	Ps. 20:1-9.
F.	I should be humble.	Lam. 3:18-26.
S.	I am prone to forget.	Heb. 3:17-4:1.
S.	Topic—Looking backward: What have I learned this year?	Deut. 8:8-20.

W. DAVIESS PITTMAN

INVESTMENT COMPANY

Capital, $100,000 Carleton Bldg., St. Louis.

I desire to announce that I am engaged in a general investment business, under the above corporate name.

I buy, sell, or exchange good investment securities, and am now offering for sale a gilt-edged seven (7) per cent investment, the particulars of which I will mail on application.

I make a specialty of furnishing good, safe and attractive investments to persons having money to invest. Information or advice concerning any investment you may now have, or contemplate making, cheerfully furnished free of charge.

I refer to the editors of this paper, or to any bank or trust company of St. Louis.

W. Daviess Pittman

* *

BABY'S TERRIBLE HUMOR

Causing Untold Agony. Professional Treatment did no Good. Cured in Two Weeks by Cuticura.

"My child was a very delicate baby. A terrible humor, breaking out on his body, caused him untold agony. Professional treatment did no good, and I became discouraged and took the matter into my own hands, and tried Cuticura Soap and Cuticura Ointment with almost immediate success. Before the second week had passed the soreness was gone, not leaving a trace of anything." Mrs. J. H. Block, 281 Rosedale St., Rochester, N. Y.

"SUPPOSE I DIE"

We have helped the people to answer that quest on for half a century or more; to make provision for their survivors. We do more: We assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.
921-923-925 Chestnut St, Philadelphia.

BEST HYMNS, No. 3

Month's trial free. Returnable at our expense. 180 Songs. Manilla cover, 10c. Limp cloth, 15c. Full cloth, 20c. EVANGELICAL PUB. CO., 20 Lakeside Bldg., Chicago.

$3 a Day Sure

Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

What Is Your Life?

—OR—

Aims and Aids to
Success and Happiness,
By W. J. RUSSELL.

A Cloth Bound Book of 320 Pages, dedicated to the Young Men and Women of the country.

Elegant Literature, Pure Thought and Inspiring Suggestions.

$1.00 Prepaid.
CHRISTIAN PUBLISHING CO.,
St. Louis.

The
Normal Instructor
By W. W. DOWLING

In Seven Parts as Follows:
I.—The Book
II.—The Christ III.—The Church
IV.—The Land V.—The Institutions
VI.—The History VII.—The People

Each Part Bound Separately In Strong Manila Covers : :

PRICE:
15c. per Copy. $1.50 per Dozen

Christian Publishing Co.
St. Louis, Missouri

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

Midweek Prayer Meeting.

By W. F. Richardson.

December 27, 1905.

A NOBLE ENDING AND ITS SECRET.—2 Tim. 4:6-22.

The last prayer meeting of the year is a good time to think of the outcome of life's plans and labors, that we may remind ourselves of forgotten duties, and brace ourselves anew for the struggles that are certain to be encountered by every earnest Christian. And no example can be more instructive and inspiring than that of the apostle Paul. He was so human in his disposition, and has opened his heart so frankly in the letters he wrote, that to read the story of his spiritual conflicts is like listening to a soldier friend telling of his battles. Let us close the good year 1905 by a brief study of these last words of brother Paul.

1. He stood at the end of his earth-life. "For I am now ready to be offered, and the time of my departure is at hand." He was in prison at Rome, condemned to die. The sword of Nero would soon bring to a close the life that had been spent so faithfully in the Master's service. Had his days been squandered in selfish pleasures, or spent in achieving worldly ambitions, the thought of eternity would have filled his soul with dread. But he meets death with the calmness of his Master before him, and welcomes the sword, as Jesus did the cross, as if it were his best friend. Such behavior makes even death glorious and beautiful.

2. The secret of such a death is two-fold. There is, first, the past, with its memories of duties faithfully done, hardships patiently endured, good generously wrought. "I have fought the good fight, I have finished the course, I have kept the faith." Long years of loyal and loving following of the Christ had made the soul rich in spiritual possessions, such as death could not take away. The consciousness of having lived nobly made it easy to die bravely. So did his Master meet death, saying, "I have finished the work thou gavest me to do" (John 17:4; 19:30). Paul could never have forgotten the death of Stephen, and the triumphant joy with which he met his cruel fate. (Acts 7:55-60.) A ripened life will not dread the harvest, even though death wields the sickle. It is the life which has resisted the sunshine of God's truth, and the showers of his grace, and has brought no fruit to perfection, that needs to shrink from the reaper. If we fear to die, it is because we have dared to live, not as God willed, but as we pleased.

3. The second secret of the wonderful death of Paul is his outlook into the future. "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." Death was to the apostle, not a blind alley, but a thoroughfare. It was not a going forth into darkness, but a passage through a well-lighted doorway into heaven. To be absent from the body was to be at home with the Lord. (2 Cor. 5:6-9; Phil. 1:21-24.) He feared not man, who could not do more than kill the body. He trusted in the Lord, who was able to kill or to preserve both soul and body. He had been kept from the lion's mouth before, and he would be immortal till his work was done. (Vs. 17, 18.) This same assurance may be ours, for we, too, may love and serve the dear Lord with such self-abandonment that the crown that awaited the brave apostle shall be ready for the brows of "all them that loved his appearing."

Sunday-School.

December 31, 1905.

FOURTH QUARTERLY REVIEW.

Golden Text.—Thou crownest the year with thy goodness.—Psalm 65:11.

The lessons for the quarter cover a difficult and obscure period of history. Of the documents from which our knowledge of the period is derived, some lack much of being contemporary with the events narrated, some were perhaps not intended to be historical, and nearly all are anonymous. We know less about this period than we do of the age of Isaiah or even the age of David.

And yet it is a period of vast importance in the history of the chosen people and it serves well to indicate the unique character of the nation and its religious guidance. The exile ended the last human hope of independence for the nation. For a long time before the exile Judah had been practically under the suzerainty first of Assyria, then of Babylon. The carrying of the tribes into captivity was a deliberate attempt to destroy the conquered nation by amalgamating it with the great conglomerate of tribes in Western Asia over which Assyria had ruled, Babylon was ruling and Persia was about to rule. Such attempts had been successful with the conquered tribes. With Judah it failed. It was not her power of military resistance, for that was long since gone; it was not a racial tendency to separateness, for the Hebrew people were constantly lapsing into intimacy with their neighbors and requiring to be warned against this course. But something saved them where others had perished. Something rendered them incapable of being swallowed up in the general mass of mingled tribes which came under the successive empires of western Asia.

What was it? It could have been nothing less than a unique faith. They had often been blind and sinful, but in spite of it all they had a grasp on some eternal thing that reached beyond the changing fortunes of war and politics. This faith did more than deliver Daniel and vindicate Esther. It delivered and vindicated a nation beset by perils as imminent as those which are connected with the names of these characters.

The exilic and post-exilic period of Judah's history witnessed the growth of certain ideas and tendencies which controlled the Judaism of the time of Jesus. Some of them were:

1. The exaltation of the law, the written record of past revelations, to a higher place than ever before. As Judaism became more completely the religion of a book, the function of interpreting the book became more important, and the order of scribes came into existence.

2. With the new superstitious reverence for the letter of the law came a narrowly legalistic attitude to religion. The tendency was to consider religion as a series of technicalities by which one could secure divine favor. By shrewd management one could do this without forfeiting any of the practical advantages of the worldly life. Subtlety was called for rather than sincerity.

3. The institution of the synagogue was introduced to give opportunity for worship when the Temple and Jerusalem were unavailable. It embodied the new idea that the reading and exposition of the law was itself an acceptable act of worship.

4. The Messianic idea took increasingly definite form in the minds of those who were sincerely interested in Israel's future. Changing political conditions brought changing ideas as to the exact nature of the needed deliverance, but the nation's leaders never acquiesced in the status quo, never gave up hope that, at some time and in some way, the religious destiny of the nation would work itself out in the establishment of a new regime in which their faith would find vindication in the eyes of the whole world.

* *

Conference Notes and Comments.

In the excellent report in the "Christian Century," of this Conference, the editor thinks the Disciples present must have been disappointed and depressed by the fact that the work which we have been doing for Christian union for lo, these many years, received no recognition whatever by any speaker. This fact the editor thinks is not attributable to any prejudice against us, for they were too large-minded men for that, but to the fact that our work in this respect had not attracted their attention; and that we ourselves are in part to blame for that. We can not agree that the intelligent men who spoke on that platform were ignorant of our steadfast advocacy of Christian union from the beginning of our history. Nor do we believe that it was prejudice against us that accounts for the absence of any public recognition of our service in this cause, for there was, in private conversation with many of these men, generous recognition of our work in this behalf. Is it not more probable that in a meeting of this kind, where the effort was to interest all the Protestant bodies in this movement, it was deemed good policy not to mention any one religious body as leading, but to emphasize the movement of all toward Christ's will and prayer? The time is not yet for mutual congratulations. When this union is consummated, then the impartial historian will trace to its sources the influences that have made success possible. The attitude we shall take toward the union provided for in this Conference will have much to do in deciding what place the future historian will assign us as a factor working for a united church.

* *

C. W. B. M. in Missouri.

Reports are in from the following auxiliaries: Golden City, Belton, Pleasant Hill, Troy, Lebanon, Central, Moberly, Lathrop, Farmington, Barry, Kahoka, auxiliary and circle, Excelsior Springs, Bunceton, Sweet Springs, Bolivar, Bethany, Buffalo, Norborne, Lawson, Webb, Hannibal, Laplata, Canton, Neosho and Clearmont. None of these will receive a green letter card this quarter.

The Union Avenue auxiliary, St. Louis, is called upon to give up a beloved sister in Mrs. John Burns, who passed to her heavenly home on December 1. Our prayers and love are given to the faithful partner of Sister Burns, who grieves as one not without hope.

We note that Mrs. G. C. Rippy, of Lawson, has taken a life membership. This is splendid. Excelsior Springs observed C. W. B. M. day, the offering was $11. Sweet Springs, offering was $16.20; Norborne, $8.87; Bethany, $5; Lawson, $4.54; Webb, $10; Hannibal, $50; Laplata, $5.25; Canton, $4; Farmington, $3.65; Lebanon, $6; Pleasant Hill, $2.19. Others report offerings on special, not specifying whether or not they did observe the day. This is the last letter that will reach our auxiliary sisters before the dawning of Christmas day. To each and all, the secretary wishes a happy Christmas, that shall be full of joy, and of that peace from above of which no man can rob us. Mrs. L. G. Bantz.

Individual Communion Service

Made of several materials and in many designs including self-collecting tray Send for full particulars and catalogue No. 27. Give the number of communicants.

"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup."—J. K. Wilson, D.D.

GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

People's Forum.

McGarvey on "Gloria in Excelsis."

To the Editor of The Christian-Evangelist:

I have just read Brother McCarvey's review of the new hymnal, "Gloria in Excelsis," and I wish to briefly notice one or two paragraphs only in this reply, and leave the others to more competent hands, if, indeed, anything need be said concerning them. We thank Brother McGarvey for his words of commendation, though few they be.

He says, "The weight is exactly two pounds—heavy enough to make many a worshiper's arms ache before he gets through a service." I have heard of *weak-kneed* Christians, but this is the first time I have heard of *weak-armed* Christians. We suppose there are some of this kind and we advise all such to place the hymnal in the book-rack, except for the few minutes in which they are engaged in singing the hymns, and reading from the Responsive Selections. They might use the Abridged Edition until they gain strength!

The hymnal is intended to be comparable with other leading modern hymnals. In this respect it does not fall short in a single instance, and it is superior in many features, if we are to judge by commendations received from many of our leading brethren who have carefully examined it. Of course we do not claim that the hymnal is perfect, but its imperfections have not been touched by Brother McGarvey, as we see them.

"Gloria in Excelsis," is not as large as other leading hymnals now in use in this country. The new hymnal just issued by the Methodist Church contains more pages. This is also true of "In Excelsis," "Sursum Corda," "Laudes Domini," and a dozen others we might mention.

Brother McGarvey says, "I am convinced that there are not more than 300 hymns in the English language which deserve a place in a Christian hymn book." This might make a hymnal that would fill the wants of Brother McGarvey, but to treat amply the different subjects that should be treated in an up-to-date hymnal no less than 750 to 1,000 hymns are required. Many hymnals contain more than 1,000 hymns, some running as high as 1,400.

Much has been written concerning the characteristics of hymns that are worthy of a place in our hymnology. Little has been written that is of any particular value, for each writer has set up his own peculiar opinion as a standard by which he proceeds to select what he supposes to be the best hymns. Consequently there are as many standards as there are writers, and the selections thus made are as variant. This is the mistake Brother McGarvey makes. A careful study of church hymnody will reveal what we think is a very much safer tribunal than the preferences of any one person, viz., the Church universal. Its standard is the highest, truest standard, for the hymns upon which it has placed its approval have become catholic, no matter what their source, and, like true spiritual music and fervent prayer, they are above and beyond the theological bickerings of a divided church, just as Christianity itself is above and beyond the whims and vagaries of sectarian partisans.

There are at least 10,000 hymns out of the 1,000,000 hymns, and paraphrases and versifications of the Psalms that have been written since the Reformation (when Luther gave us back our hymnal) that are considered by the Church universal as worthy of perpetuation. The difficult task was to know what to omit when selecting from this vast treasury of approved hymnology. All the different phases of Christian work and experience had to be treated, and amply so, in order that the varying tastes of those who are to use it in both church and home might be fully gratified. A careful study of the "Order of Arrangement" will reveal the wide scope covered by the hymns, which is absolutely necessary to a comprehensive hymn book intended to meet all the requirements of our churches. The committee had in mind the large churches in preparing the Complete Edition. The Abridged Edition is for the use of smaller churches whose varying needs are not so great. The abridgement, however, is not in the subjects treated, but in the number of hymns allotted to each subject.

Brother McGarvey says his name is on the advisory committee, but that he contributed no suggestions, although he was requested to do so; that he commenced to prepare a list of hymns, but that other duties prevented his finishing the work. It is often true that one of a small committee of only four or five persons fails to do his part. It would be wonderful indeed if every one of a committee of 133 would be able to fulfill his part. We are glad to say that all but about a dozen did comply with all requirements made of them, and all of these, with one or two exceptions, wrote us of their interest in the matter, and promised assistance later.

The lists submitted by the two divisions of the general committee contained many, if not all, of the hymns included in the hymnal under the topic, "The Holy Spirit, the Comforter." Brother McGarvey condemns all these hymns as a whole. If his premise is true, that it is unscriptural to offer prayer and praise to the Holy Spirit, there may be some ground for his condemnation. We leave this to the theologians. In the meantime we will keep on singing:

> "Holy Spirit, faithful Guide,
> Ever near the Christian's side,
> Gently lead us by the hand,
> Pilgrims through a desert land."

The Ritual Services and the Responsive Readings were put in with the universal consent of both committees, so far as we know. The large number of our leading churches that have adopted the hymnal, together with the hundreds of gratifying commendations that have been received from our leading brethren everywhere, and the splendid reviews written for our papers, many of which speak of these special features, all go to show the wisdom of the committees, and the almost universal desire for them, upon the part of our wide-awake churches.

W. E. M. Hackleman.

Indianapolis, Ind.

Two Great Christmas Bargains

A Reference Bible, in linen paper, leather lined to the edge, silk sewed, price, $4.50; one of Nelson & Sons' best in the Old Version $2.50

The Gospel of Matthew, by F. N. Peloubet, list price, $1.25 ..... .50

The Oxford press will not issue more of these, and when the present stock is gone, others can not be had. Just the thing for next year's lessons. We can heartily and fully commend either of the above as a gift to a friend or loved one; there is nothing better in their line.

Any name in gold on any $1.00 book (or more) if ordered before December 15.

Christian Publishing Co., St. Louis.

* *

To the Editor of The Christian-Evangelist:

In your report of the recent "Inter-Church Conference," held in New York, you mention a people that you style "Free Baptists." Who are they? Do you mean the people who are to be in session this week in the city of Raleigh, N. C., in their annual convention called "The Baptist State Convention," or do you mean the "Free Will Baptists"?

Dunn, N. C. W. B. Harrells.

[It is the people formerly known as "Free Will Baptists," but now as "Free Baptists."—Editor.]

* *

Desserts

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

POCKET COMMENTARY FOR 1906 on **SUNDAY SCHOOL LESSONS** by **REV. J. M. COON.** All the Lessons for 1906 in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of **CHRISTIAN ENDEAVOR SOCIETY**, with Pledge, Benediction. 128 pages, **Pocket Size.** Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, prepaid. Stamps taken. **Agents Wanted.** **GEO. W. NOBLE, Lakeside Bldg, Chicago.**

Have You Ever Seen It Before?

Books like the ones below selling at 75 cents, postpaid. Handsomely bound in cloth. From 400 to 500 pages, 12mo.

Alice of Old Vincennes, by Thompson.
Abroad With the Jimmies, by Bell.
When Knighthood was in Flower, by Major.
By Right of Sword, by Marchmont.
Christian, by Caine.
Call of the Wild, by London.
The Circuit Rider, by Eggleston.
The Eternal City, by Caine.
Gordon Keith, by Page.
Janice Meredith, by Ford.
Letters of a Son to His Self-Made Father, by Lorimer.
Peggie O'Neal, by Lewis.
Quincy Adams Sawyer, by Pidgin.
The Right of Way, by Parker.
Letters of a Self-Made Merchant to His Son, by Lorimer.
The Sign of the Cross, by Barrett.
Virginian, by Wister.
Via Crucis, by Crawford.

And 196 more just like them. Did you ever?

Christian Publishing Co., St. Louis.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Our Holiday Books

Birds and Animals; or Child's Natural History.
Lives of Our Presidents.
Thrilling Stories by Sea and Land.
Recitations for Young Speakers; or Popular Program.
Games, Puzzles, Charades, and Other Home Amusements.
Trip Around the World with Captain Parker.
Wonderful Fairy Stories for Children.
The Sweetest Story Ever Told.

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each
Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.
Young People's Life of Christ.
Little Men and Women; or Boys and Girls of Many Lands.
Sunday School Speaker and Entertainer.
Wild Animals of the Jungle and Forest.
The American Speaker.
Wild Life Among the Red Men.
Stories About Famous Men and Women of Our Great Country.

List price, $1.00 **Our price, 50 cents,** postpaid
Send for descriptive circular.
CHRISTIAN PUBLISHING CO., - - 2712 Pine St., ST. LOUIS, MO

MARRIAGES.

Notices of marriages inserted under this heading at the rate of fifty cents for three lines or less (seven words to a line). Additional words at five cents per word. Cash must in each case accompany order.

VAUGHAN—BUCKROYD.—Dec. 9, 1905, near Prairie City, Ia., C. H. Strawn officiating, Mr. Levi Vaughan to Miss Eleanor Buckroyd, both of Jasper county, Ia.

WILSON—MOUNTAIN.—In the parsonage, Bentonville, Ark., November 30, 1905, Lewis D. Wilson, of Kansas City, Mo., and Miss Minnie Mountain, of Bentonville, Ark., J. W. Ellis officiating.

* * *

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BURNS.

Our dear Sister Burns, after an illness of six weeks, passed into God's beautiful beyond on Dec. 5, 1905, aged 84 years. Since her early life she has been an active, faithful member of the Christian Church, and was one of the charter members of the C. W. B. M., joining in January, 1878. Her maiden name was Rachel G. Hendrickson. She was married to Bro. John Burns in New York City, and soon thereafter moved to Independence, Mo., coming to St. Louis a few years afterward, where she has been actively identified with church work ever since, and a member of Union Avenue C. W. B. M. Auxiliary since its organization. She was also a faithful member of the Christian Orphans' Home Board and remarkably active for one of her years. She was beloved by all for her modest, self-sacrificing ways, and we, as a church and society, will ever cherish her memory as a loving friend and co-worker, and we extend to Brother Burns and son (Bro. Walter Burns, of Philadelphia,) and to the grandchildren and relatives, our deepest sympathy.

MRS. H. W. CARVIN.
MRS. HENRY MUN.
MRS. JOHN Q. MCCANNE.

St. Louis, Mo., Dec. 9, 1905.

In memory of Sister Burns, who passed away Dec. 5, 1905, leaving us to mourn her loss, but rejoicing in the rich legacy she has left us of a godly life.

Out of life's unrest into His rest,
Free from all sorrow and pain;
Oh, sister beloved, this surely is best,
Our loss is her heavenly gain.

She has fought the good fight—finished the race,
The crown of the victor has won;
Oh, the joy to behold him, her Lord, face to face,
And to hear his applaudit, "Well done!"

Her sun has gone down in beauty we know,
To rise where there is no more night;
Yet to us there is left the rich after glow
Of a life most Christlike and bright.

"A mother in Israel" truly has gone,
Church and home most sorely bereft;
Ours in loving submission to still follow on,
And treasure her legacy left.

St. Louis, Mo. MRS. P. R. GIBSON.

KEITH.

It was my sad duty Thanksgiving day to visit Bethany and share with President Cramblet and Professors Taylor, Moos and Wynne, the funeral services in honor of one of the late members of the Bethany College faculty, Professor James Crawford Keith. The remains were borne just across the street to the old Bethany church and thence across the bridge and along the avenue of locusts past the Campbell mansion and up the hill to the old rock-walled cemetery where lie the ashes of Thomas and Alexander Campbell, W. K. Pendleton, Dr. Richardson, W. H. Woolery, J. M. Trible and other honored dead of Bethany. He was a strong and neighborly man, held in the highest respect by his associates and students and enjoying, in the full measure, the teacher's honor of unselfishly working out the achievements of his life through the careers of others. James Crawford Keith was the eldest of the large family of William and Rebecca Keith, and was born in Crawford county, Tennessee, March 12, 1836. His ancestors came from Scotland to Pennsylvania, finally drifted south, and William Keith settled in Tennessee. When a lad the parents moved into Kentucky, where the childhood of James Crawford was spent. When approaching young manhood his father died, and James became the head of the family, assisting his mother, a woman of strong character, to raise and educate his eleven sisters and brothers, and at the same time preparing himself for college. He got a late start in life in securing an education, but finally overcame all difficulties and graduated from Kentucky University, at Lexington, with the honor of his class. He then began preaching in Louisville, Kentucky, where he met and married Miss Carrie Ford. They started at once for California, and there Professor Keith worked in church and college for many years. Fourteen years were given to building up a college and town in Colusa county, California. This was Pierce College. Later he became president of Washington College at Irvington, California, spending about four years there. Soon afterwards he returned to his Alma Mater as professor in the Bible College of Kentucky University. For the last four years he has worked in Bethany College. A year ago his health failed, and although every one realized absolute rest was imperative, still he could not be persuaded. The habit of work was too strong. In his first illness he earnestly prayed to be spared a little longer that he might do more earnest work for the Master. During the past summer, when old Bethany's church was not able to hire a preacher, he bravely, eagerly, embraced the opportunity to fulfill his promise to his heavenly Father. He would have them help him to a chair, and, sitting in the pulpit, would give some of his best Bible talks.

The Father called him on the evening of Nov. 28, 1905. W. R. WARREN.

Pittsburg, Pa.

MORGAN.

Sister Urania Morgan was the daughter of Bro. A. L. and Sister Ida Jones and wife of Arthur Morgan. She died of pneumonia at her home in St. Cloud, Minn., Nov. 22, 1905. She leaves one little son, her young husband, parents, and many friends to mourn their loss. She grew to womanhood at Princeton, Ill., where she was one of the noblest members of the church while I ministered there. She superintended the Junior Christian Endeavor Society with rare skill and ability, and in every way was one of the noblest of the household of faith. She died in the triumphs of the faith in which she lived, and her memory is blessed. J. G. WAGGONER.

Eureka, Ill.

MOREY.

On Dec. 4, 1905, at Beloit, Wis., occurred the death, by drowning, while saving a college mate, of Orla Morey, aged twenty-six. As a boy of seventeen he confessed his Savior, and united with the church in this place, of which he has ever since been an exemplary member. Father, mother, two brothers and a host of friends mourn his untimely death.

West Rupert, Vt. E. J. BUTLER.

ODLE.

Mrs. Lura Briggs Odle, daughter of Elisha and Mary E. Briggs, and companion of William C. Odle, was born near Williamsport, Ind., Nov. 13, 1874. She united with the Christian Church under the pastorate of M. V. Grisso, and she was intensely devoted to her church and its interests. October 19, 1905, she was united in marriage to William C. Odle, and after five weeks and one day of married life, she passed from the scenes of earth. Funeral services were held in the M. E. Church at Williamsport. A. L. West, of Carlinville, Ill., her former pastor, preached the sermon, assisted by Rev. E. C. Waring, pastor of the M. E. Church of Williamsport.

ROGERS.

At the home of her son in West Hebron, N. Y., Margaret Rogers, aged 79. For many years a faithful member of the church at West Rupert, Vermont.

E. J. BUTLER.

TRAVER.

Samuel C. Traver, an esteemed member and chairman of the board of the Church of Christ at Highmore, S. D., passed away at his home in that city on Thanksgiving evening. He was a very prominent man in his county. He was postmaster for a number of years, elected and re-elected to the office of auditor, and at his death was serving a term as deputy auditor of Hyde county. Brother Traver first joined with the Congregational people, and when the Church of Christ was organized he became a Disciple. He was sixty-seven years, nine months, twenty-eight days of age. He was a member of the G. A. R. and Odd Fellow orders. We all join with his beloved wife and family in sympathy for their loss.

Miller, S. D. A. O. SWARTWOOD.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited.

CANCER
Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs
DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

WINTER TOURIST TICKETS
ARE NOW ON SALE VIA
LOUISVILLE & NASHVILLE
RAILROAD
TO
FLORIDA,
GULF COAST RESORTS,
CUBA,
At Very Low Rates.

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, address nearest representative,

F. D. BUSH, D. P. A... ....Cincinnati
J. E. DAVENPORT, D. P. A.......... St. Louis
H. C. BAILEY, N. W. P. A. ....Chicago
J. H. MILLIKEN, D. P. A..........Louisville

C. L. STONE, Gen'l Pass. Agent, - Louisville, Ky.

Family Circle

Her Santa Claus Letter.

She wrote a note to Santa Claus,
The queerest note that ever was;
'Twas naught but scrawls and dots and rings,
But, oh, it meant so many things!
For little girls, strange to believe,
Want many things on Christmas eve.

She asked for dolls all dressed in blue,
And red and pink and purple, too;
She asked for dogs and cats and toys,
And instruments that make a noise;
She asked for candies, cakes and things;
And pop-corn strung in lengthy strings.

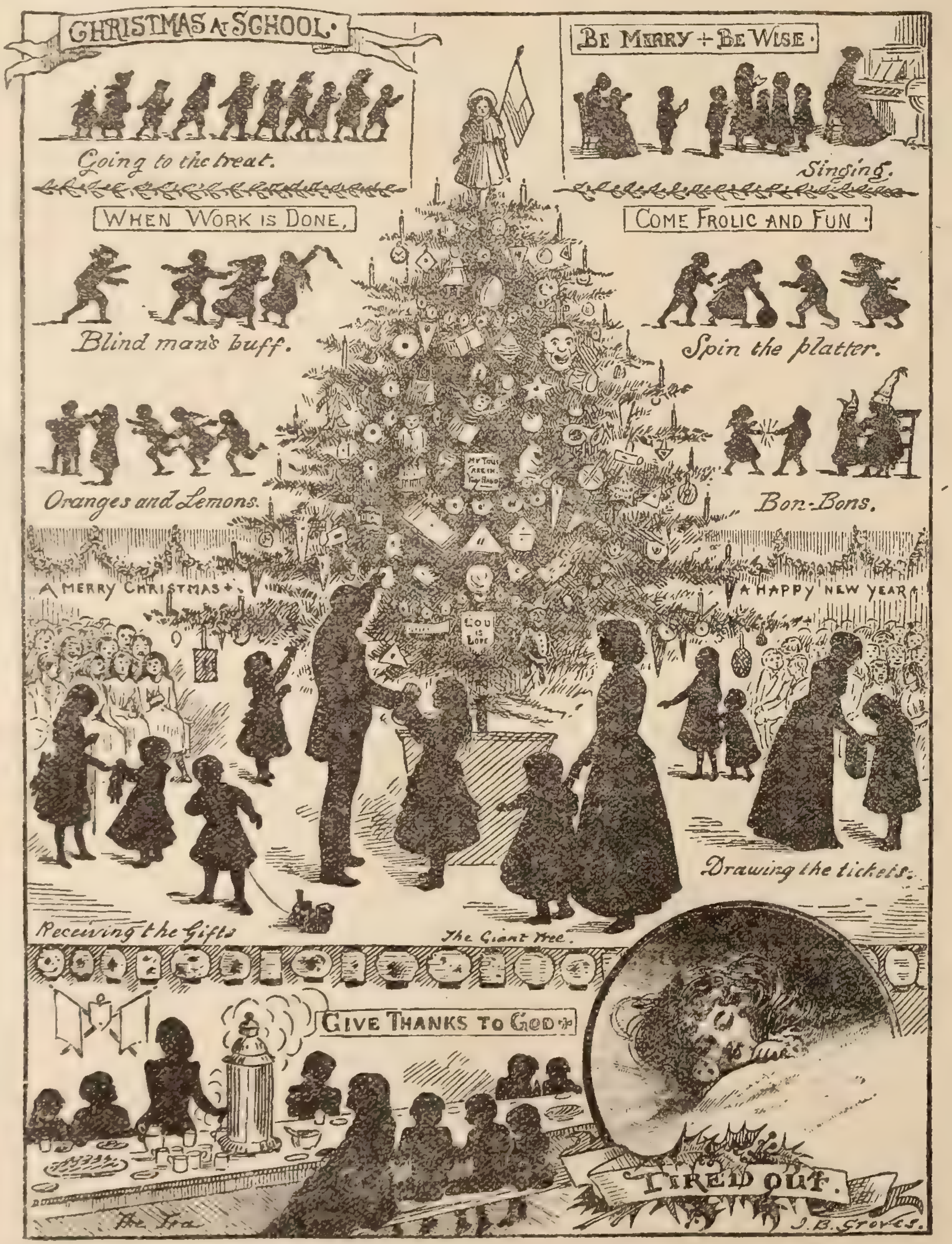
She sent her note to Santa Claus,
The queerest note that ever was.
Her papa mailed it early, so
'Twould surely off to Santa go.
'Twas naught but scrawls and dots and rings,
But, oh, it meant so many things!
—*Joe Cone, Woman's Home Companion.*

* * *

A Plea for the Children.

BY CELIA F. STOR.

Now that Christian people are interesting themselves more and more in the study and training of children, and the building up of happy Christian homes, it may not be amiss for an observer to lend a word in behalf of "Our Future Men and Women."


CHRISTMAS AT SCHOOL.
Going to the treat.
BE MERRY + BE WISE.
Singing.
WHEN WORK IS DONE,
COME FROLIC AND FUN.
Blind man's buff.
Spin the platter.
Oranges and Lemons.
Bon-Bons.
A MERRY CHRISTMAS +
+ A HAPPY NEW YEAR +
GOD IS LOVE
Drawing the tickets.
Receiving the Gifts
The Giant Tree.
GIVE THANKS TO GOD +
The Tea
TIRED OUT.
J. B. Groves.

It is not so much the future man, or woman, who inspires our interest, or solicits our sympathy, as it is the child of today. If the child of today receives the attention, the thoughtful consideration, to which it is entitled, the future man and woman will be all right—will be the powers for future good. I am partial to the children.

Many thoughtless people are wont to laugh over the troubles of childhood (having forgotten their own), but I do not believe the troubles of mature years are ever more poignantly felt than are those of tender, inexperienced childhood. We of us who have not forgotten, know that a child often feels deeply, that unpleasant or painful circumstances impress themselves upon the susceptible brain of young children with greater intensity than upon an older, more fortified mind.

My observations would lead me to speak particularly upon "The Courtesy of the Home."

It is really quite painful sometimes to witness the discourtesy, the ungracious manners, of the various members of otherwise lovely families toward one another. Sometimes it is the brothers and sisters, and not infrequently—the shame of it!—it is between the parents themselves. But perhaps more often, and more lamentable, because more unreasonable, is the almost cruelly ungracious way in which many thoughtless parents treat their little ones. No parent has the right to be habitually flinging harsh thrusts or stinging reproofs unmerited upon their children, any more than have these same children to indulge in this kind of warfare among themselves. And where children show a growing tendency to follow this style, the cause is not far to seek—they see and hear more of it than they see of sweet, gentle courtesy.

We show great discourtesy to the children sometimes; we should not do it, we resent it ourselves; we must not think that the child does not feel it, too. And while the little child is more forgiving than we, we should not abuse this beautiful truth, nor the child, nor our opportunity to be a helpful, comforting influence in the life of every child whose life touches our own with its pure love and confidence. Indeed, the love and confidence of an innocent child is a rich blessing not to be lightly treated.

There may be a glaring inconsistency in the way a mother demands a "reverential" attitude on the part of her children toward her without ever giving them anything in her own conduct as an example.

When parents begin to realize that the first and most impressionable period of a child's life is an imitation of those around it; that its education must be made up of the repetition of the acts of its elders, and that in proportion to the beauty and strength of characters shown forth in their own lives is the loveliness of their children's characters enhanced or diminished, they will surely turn their minds more seriously upon the subject and teach themselves to be what they wish their children to be

Parents lamenting ungraciousness, unloveliness, harsh-voiced-ness, etc., in their children, may pertinently ask, and keep on asking, until they get the correct answer—Where did they get those undesirable mannerisms? We think they must sooner or later come to see that had those children never witnessed anything of the kind in their home, it would never have become so much a part of their lives.

Harshness, or scolding over trifling faults or mistakes, until it runs into a continuous strain of faultfinding, or scolding, in any case, for that matter, is always detrimental to a child's finer instincts, and is never a proper mode of punishment. It can never take the place of firmness and good government. Scolding in the home, as elsewhere, is harmful to those who indulge in it as well as to those who must hear it; it hardens; it stultifies; it never yet made a bad child good, nor a good child better; if it causes it to obey through dread, or fear of stronger punishment, be assured it does make it love to obey, or love the thing thus compelled to do, but to hate it, rather, through the unpleasant feelings excited. The scolding parent is always a weak parent, who seeks to gain by fear what he or she can not gain by wisdom. We must first learn to control self, and to know what beautifies or harms our own character before we try to compel beauty of character in our children; it cannot be compelled, but it may be *re*-pelled until it flees from the home for refuge.

Let gentle courtesy be always practiced by father and mother toward the little ones, as they themselves value it each toward the other, and they will have sons and daughters who will love and revere father and mother from babyhood to old age, and there will be no place in all the world to compare with home, sweet home, to them. Humanity is not weakened by a lack of sternness, so much as it is strengthened by a preponderance of sweetness and kindness. I do not mean that children should never be corrected or punished, but if we give the matter more attention, it will often be seen that in a home where parents merit no censure, the children seldom deserve punishment.

I am persuaded that the little ones do not receive enough of our consideration. With minds all unformed, they do not understand why their wishes are not as important as

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neigaborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

anybody's—they often are really more so. They see no reason why they must so often be humiliated, and before others, too! A child's humiliation is not soon forgotten. I have seen the glowing countenance fall, and the sweet, innocent lip tremble when a mother, more thoughtless, perhaps, than unfeeling, rebuked her child in harsh, strident tones, causing it to shrink back in fear, over some trifling mistake that should instead have called forth her gentlest sympathy and counsel.

Of course there may be exceptions to what I have said, but no one can deny that it is all too true in many cases. I do not wish to be understood as approving of the smart-beyond-their-elders, rude and unlovable disposition of a vast multitude of children, or of lacking sympathy with parents and teachers trying to mitigate these faults, but I do say, if we want our children to be sweet-tempered, cultured, respectful, lovable, let us be careful to set them the example in our own lives, we, who have lived longer, and had time to learn what is needed to sweeten up this troubled old world of ours.

❁ ❁

A Song of Christmas.

Oh, heart of mine! from the store divine
  Of memories that you hold,
Sing me a song that is sweet and strong
  Of the Christmas days of old.
Sing of the eager heart and eye
  As the season of joy drew near;
And we marked the lessening days go by,
When the sun rose late in the winter sky,
With never a backward thought or sigh
  For the waning year!

Sing of the morn when our Lord was born,
  As it came in the days of youth,
When the bells rang sweet down the village street
  Their tidings of joy and truth!
Sing of the drifted fields of white,
  Of the crisp and buoyant air;
Of the country roads packed hard and white,
Of the loaded sleighs and the faces bright,
Of the rosy girls and the laughter light,
  And the greetings fair!

Sing of the hall where we gathered all,
  With never a vacant place;
Father and mother and sister and brother,
  And each with a smiling face!
Sing of the thankful hearts sincere
  For the board so nobly laid;
Of the boundless cheer of the garnered year,
Of the ample toasts and the home-made beer,
Of the stingless jest and the laughter clear,
  And the joy we made!

Sing of the night and the rare delight,
  Of the dance and the romping game!
Of the moments fleet, and the twinkling feet
  In the light of the pine-log's flame!
Sing of the memories now as keen
  As the poignant sense of love;
Of the berried boughs and the evergreen,
The last cup round and the parting scene,
Of the last guest gone, with the miles between,
  And the stars above!

—*Gordon Rogers in Leslie's Weekly*

❁ ❁

Good Gifts.

BY FLORENCE MILNER.

Christmas time opens the heart wide for Christmas giving. Each seeks a fitting gift for the near and dear, and the world warms to Christian charity. By the light of this genial illumination, one may catch glimpses of possible wider giving, of a truer Christmas spirit, which shall not end on Christmas day.

Few will ever possess superfluous millions, but there are needs which gold cannot satisfy, gifts which are above price, and the bestowal of such gifts is within the power of every one. You may not be able to build churches, establish libraries, or endow colleges, but there is always a chance to give of your courtesy, your thoughtfulness, your love—gifts the world most needs. Give kindly words, not impatient ones; give happy greetings, not surly commonplaces; give a cheerful answer, not a grudging growl; give thoughtful care, not careless indifference; give the story of your joys, not a rehearsal of your woes. "What the world claims from us is not our thirst and our hunger, but our bread and our gourd." Keep joy strong in the heart and you will do much unconscious giving.

When you feel your poverty, either in this world's goods or in spirit, then it is high time to sit down and count your blessings. If you do this honestly, you will be surprised at your great wealth; your heart will warm to Christian charity and you will hasten out upon humanity's highway eager to scatter your good gifts.

❁ ❁

Guarding the Czar's Life.

One of the most interesting features of official life in St. Petersburg is the intricate system by which the Czar's life is safeguarded. Since the tragic death of the Grand Duke Sergius the spy system has become more complicated than ever, until now there are whole regiments of officials and carefully picked men and women whose duty it is to guard the Czar. An interesting description of this spy system is contained in an article by L. S. Farlow in the current "Harper's Weekly." These officials, says L. S. Farlow, are scattered through the Ministry of the Interior, the Secret Police, and the Ministry of War. The inner circle of the system is the dreaded "Third Section" of the Secret Police—the men who are charged with the guardianship of the Czar's person. These men are highly educated, are artists in disguise, and possess extraordinary knowledge and power. "High officials, nominally their superiors in rank, dread the vicinity of one of these men, lest their most innocent act—a call on a friend, a journey for health or pleasure—be construed into a sinister act demanding explanation."

❁ ❁

The Old Subscriber.

We sometimes wonder if newspaper men in general appreciate the old subscriber at his true value. We mean the old standby, who takes the home paper year after year, through evil as well as through good report, and pays his subscription regularly, just the same as he would any other honest debt. As a general thing, the old subscriber is patient and slow to wrath.

He will overlook many little slights from the editor—slights which the man who borrows his reading would not stand for a minute. If one of his calves gets its leg broken, and the fact isn't mentioned in the next issue he doesn't seem to feel the slight in the least, or if a dozen of his hens die with the cholera morbus and the editor doesn't set out a $2 ad in order to make room to herald the news to a waiting world, he just worries right along as though he hadn't been mistreated at all. He is always jolly—never fails to ask "How's tricks?" when he comes into the office, and drops a word of praise for the paper upon taking his departure. God bless the old subscriber! We love him, and if we sometimes slight him to make space for some saphead who is not worthy to buckle his shoes, it is because we know he is so broad-minded and charitable that he will never mind it.—*Exchange.*

❁ ❁

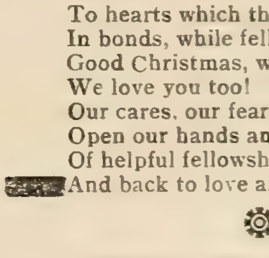
Christmas.

Come to us, Christmas, good old day.
Soften us, cheer us, say your say
To hearts which thrift too eager keeps
In bonds, while fellow-feeling sleeps.
Good Christmas, whom our children love,
We love you too! Lift us above
Our cares, our fears, our small desires!
Open our hands and stir the fires
Of helpful fellowship within us,
And back to love and kindness win us!

❁ ❁

BIBLE COLLEGE AT HOME.

If you can not go to college, the college can go to you. Let us send you our new illustrated catalogue. Write Chas. J. Burton, President Christian College, Oskaloosa, Ia.



BURN AIR-IT'S CHEAP NO STOVE LIKE IT!

Consumes 895 Barrels of Air to 1 gallon of Kerosene. Penny fuel, burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. Grand heater for houses, office, store; no pipes or flues; portable, also splendid cooker, baker. 13000 Harrison Wickless, Valveless Oil-Gas and Air Burners sold in one month. AGENTS Wanted—$40 Weekly. Greatest MONEY MAKER. Guaranteed, all sizes, sent anywhere, $3 up. Write. FREE proposition, 30 day trial offer. Address only manufrs. World Mfg. Co., 78 World B'ld'g, Cincinnati, O.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, Dr. B. M. WOOLLEY, 106 N. Pryor St. Atlanta, Georgia.

A Week with the Woodneys.

By J. Breckenridge Ellis.

THE WEEK ENDS.

In the last published chapter of "A Week With the Woodneys," we saw Bonaparte successfully carried out of Mr. Woodney's residence, almost in the sturdy arms of some of the characters. I am very glad Old Bone was rescued from his embarrassing position at the ill-prized pump in the front kitchen. If he had not been delivered last week, we would have been obliged to leave him permanently in the house, and I will tell you why: The last chapter of this story is lost.

I didn't lose it. Brother Garrison didn't lose it. Brother Moore, who usually takes care of my end of THE CHRISTIAN-EVANGELIST, left the last chapter in a certain drawer. At least, he says he left it in the drawer. The manuscript is not in that drawer. At least, Brother Garrison has looked, and his ability to find things is shown by the fact that the last chapter was not found. If I had not taken the horse out of Mr. Woodney's house in the next-to-the-last chapter, how unpleasant we must all have felt to know that he was staying in there to the end of time! As to how the story turned out in other particulars, there is no way to discover. The week ended, and it ended in the last chapter. The last chapter being lost, the end of the week is lost; so, whether Mace ever got to liking that young Enderthorpe, or some other character, how are we to know? I liked the blacksmith particularly. Indeed, Worth Acre is a great friend of mine. I should like to know if he married Miss Lizzie Day. I think they might just as well marry as not. It seems so unsatisfactory, not. But whether they did or did not, and whether the saloon closed or kept open, and whether the church got built or came to nothing, all these things are in that last, lost chapter.

There is one thing I am glad about. Nobody can say the story "ended bad." Some didn't like the way the "Green Witch" turned out. But nobody can complain of the way "A Week With the Woodneys" turned out, because it hasn't turned. As for me, I was interested in the little musician. I wonder what ever became of him. Maybe he died. So many people are dying, it looks like! Well you and I are still here, so what does t matter how the story ended? It's told, anyhow. Presently I may tell you another. If so, I will make a copy of the last chapter, so if Brother Garrison loses *it*, I'll have another to take its place. A jolly, green Christmas to every one of you! Next week I will tell you of some new plans for our page. Look out for them; they are full of interest.

Bentonville, Ark.

❁ ❁

SAMPLES MAILED FREE.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarette. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 475 Walton St., Atlanta, Ga.

I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 69 Watertown, N. Y.

Marion Harland in Bethlehem.

The little city of Bethlehem is set upon a hill which is crowned by the Church of the Nativity, writes Marion Harland in the December "Lippincott's." The Grotto, which all sects of believers have agreed upon as the birthplace of our Lord, is directly under the church and entirely dependent for light upon artificial means. A silver star is let into the pavement of a semicircular niche, above which is an altar adorned with the usual churchly symbols. By the light of fifteen colored lamps suspended under the altar we read the inscription in Latin: *"Here Jesus Christ was Born of the Virgin Mary."*

The long line of pilgrims prostrated themselves, one by one, and kissed the star, some with dropping tears—all silently—solemnized beyond the range of speech. It did not add to our solemnity to be shown the manger decorated with lace and an embroidered altar-cloth, and defended from sacrilegious fingers by a gilded railing. The really impressive things were occasional glimpses of the rough stone walls and roof of the ancient stable, visible here and there between the gaudy decorations.

The service of Christmas eve began at half-past ten at night and concluded at half-past two in the morning! At midnight a lullaby from the organ preluded the supreme moment of the occasion—the sudden folding back of the curtain above the altar, revealing a manger-cradle and a big wax doll. The exultant outburst of organ and choir in a magnificent Gloria in Excelsis accompanied the stately processional of the entire staff of priests and acolytes, chanting and swinging censers while they bore up one aisle and down another, back to the high altar, the same doll, dressed in cambric and lace, and nestling in the embrace of the richly appareled bishop.

Every incident of our last night in Jamal's camp in Bethlehem recurs to me with peculiar distinctness. How, as the darkness deepened, the red, blinking eyes of the charcoal craters of the wonderful portable stove presided over by our accomplished chef in the door of the kitchen-tent—the night being breezeless—shone upon the under side of the olive boughs over our heads, while our quiet talk went on of what had happened in the old town behind us.

We spoke longest of David's Greatest Son, and of the Birth that was to draw the eyes and thoughts of all nations to the little city on the hilltop in the land of Juda.

At midnight, kept wakeful by the rush and burden of thought, I arose to look from the tent door upon the watchful stars that here have a conscious majesty I had never recognized elsewhere, and wondered anew where, amidst the glittering hosts "marshaled on the nightly plain" had flashed the Star of Bethlehem. For the last time in our eventful series of journeyings we saw the dawn redden the Mountains of Moab, the thin crescent of the waning moon dying, while we gazed, before the brightness of the coming sun.

I shall always be grateful that that night of ineffable calm and the beauty of the new day are prominent among the pictures conjured before my mental vision, as at the wave of an enchanter's wand, by the name of "Ephrath—which is Bethlehem."

A Riddle.

The Christmas gift she gave to me
  You cannot see at all;
It ne'er before existed,
  'Twas neither large nor small.

She gave it and she took it;
  There's nothing left to show;
And yet it made me happy—
  Beneath the mistletoe.

—*Woman's Home Companion.*

HARMLESS TOBACCO CURE

I have discovered a harmless remedy for tobacco habit. I cured my husband in ten days. After using tobacco for 30 years he does not desire it. Can be filled by druggists. I gladly send prescription free for self-addressed envelope. MRS. VINE, 39 State St., Des Moines, Ia.

Go Southwest Now!

and see for yourself the opportunities for making money—for home building in Oklahoma, Indian Territory and Texas.

Prospects were never brighter—the crops are fine and show plainly the possibilities of the Southwest for you. There is an actual need of more hands to develop the country. In the Southwest are vast areas of unimproved land not yet producing the crops of which it is capable. Practically the same thing is true of the towns. Few lines of business are adequately represented. There are openings of all sorts for the *right men. Are you one?*

An Exceptional Offer

To enable you to see the Southwest, its advantages and opportunities, the M. K. & T. R'y will, on November 7th and 21st, December 5th and 19th, sell round trip tickets to all points Southwest at *less than one fare rates.* Tickets permit of stop-over going and returning and are good twenty-one days from date of sale.

Write to-day for particulars
and ask for our paper "The
Coming Country."

S. G. LANGSTON
General Immigration Agent
ST. LOUIS, MO.

THE MK AND T
MISSOURI, KANSAS & TEXAS RY.

A Christmas Prayer.

By remembering our kinship with all men,
By well wishing, friendly speaking and kindly doing,
By cheering the downcast and adding sunshine to daylight,
By welcoming strangers (poor shepherds or wise men),
By keeping the music of the angel's song in this home;
God help us every one to spread abroad the blessings of Jesus,
In whose name we keep Christmas,
And in whose words we, Thy children, pray together:
Our Father which art in heaven, hallowed be Thy name.
—*Henry Van Dyke.*

* * *

A Few Timely Suggestions.

Christmas giving is defined by the pessimist as spending more money than one can afford for things that people do not want, but the optimist is happy in giving any trifle that will suggest to the recipient the pleasure of "remembering."

An interesting item regarding the mistletoe is that it is the only plant whose roots refuse to shoot into the ground—a peculiarity possessed by no other parasite. It is found on the fir, the lime, and the apple tree as well as on the oak.

If one really can not afford the expense, or, living in limited quarters, has not the room for a doll house, the small girl will get a vast deal of comfort from a set of "furnishings" that can be packed in a basket or cretonne covered box to be carried to whatever room is selected for the playing.

The pretty custom of decorating house and church with evergreen is undeniably a relic of paganism. It came directly to the English races from the Druids of ancient Britain, who believed that if a house were garlanded with holly, laurel, or by the good sylvan spirits that loved such growths and kept them green by their protecting care during winter frosts, would surely protect the dwelling from harm.

Especially at Christmas time let us make our charity not merely a question of money; charity is not the synonym of coin, but of love—a fact we too often forget. Let us use our brains as well as our purses, being careful that what we give, just because it may be limited, will be appropriate to the recipient and be accompanied with love and sympathy. Remember it is not so much what we give, but the spirit in which the gift is made, that counts.

For fairs or sales there is nothing quite so "salable" as cakes and aprons. Cakes of all kinds and flavorings are sure to have purchasers when fancy articles and the ordinary knicknacks are left unnoticed. The majority of aprons should be of the serviceable kind—for household use—with bibs and without, in a variety of colorings and material, and be sure there are plenty of white ones with embroidery or hemstitching as well as some fancy, dainty ones so popular now for afternoon wear, and a few for children.—*Louise Lewis, in The Pilgrim.*

* * *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

LATEST BOOKS

THE HOLY SPIRIT. By J. H. Garrison	$1.00
THE VICTORY OF FAITH. By E. L. Powell	1.00
THE DISCIPLES OF CHRIST. By Errett Gates. A Popular History of the Disciples of Christ which should be in every library. Net	1.00
A WORLD WITHOUT A CHILD. By Coulson Kernahan. Net	.50
MOMENTS OF SILENCE. A Book of Daily Meditations. By Alexander Smellie. Net	1.00
THE ROCK-A-BY BOOK. Charming poems of Childhood. Net	.50
YET ANOTHER DAY. A Brief Prayer for Every Day in the Year. Leather. Net	.35
MISSIONS FROM THE MODERN VIEW. By Robt. A. Hume. Net	1.25
THE INNER CHAMBER OF THE INNER LIFE. By Andrew Murray. Net	.75
PATHS TO POWER. By Gunsaulus. Net	1.25
INTER-COMMUNION WITH GOD. By Talling. Net	1.00
SCRIPTURE SELECTIONS TO MEMORIZE. By Helen Miller Gould. A wall roll. Net	1.00
HOW TO CONDUCT A SUNDAY SCHOOL. By Marion Lawrance. Net	1.25
CHRISTIANITY AS TAUGHT BY CHRIST. Henry Stiles Bradley. Net	1.25
HOW TO PLAN A LESSON. By Marianna C. Brown. Net	.50
THE APOSTLE PETER. By W. H. Griffith Thomas. Net	1.25
THE MEN OF THE BIBLE BY THE MEN OF THE CENTURY. (Old price $17.) Now	6.00
THE YOUNG MAN AND THE WORLD By Senator A. J. Beveridge. Net	1.50
HUSBAND, WIFE AND HOME. By Chas. F. Goss. Net	1.00
YOUNG MEN WHO OVERCOME. By Robt. E. Speer. Net	1.00
THOUGHTS OF THE SPIRITUAL. By C. F. Goss. Net	1.00
JESUS OF NAZARETH, THE ANOINTED OF GOD. By P. Cook, M. A. Net	.75
STORY OF THE BAPTISTS. By H. C. Vedder. Popular history of the Baptist Church	1.00
WITH THE SORROWING. A Pastor's Hand-book. By F. W. Palmer. Net	.75
STUDY TO BE QUIET. By Edgar W. Work. Net	.50
THE DIRECTORY OF THE DEVOUT LIFE. By F. B. Meyer. Net	1.00
THE WORKING MAN AND THE CHURCH. Net	.35
THE CHRIST OF TO-DAY. WHAT? WHENCE? WHITHER? By G. Campbell Morgan. Net	.50
GOD'S WAY OUT. By Campbell. Net	.75
THE REDEEMED LIFE AFTER DEATH. By Chas. Cuthbert Hall. Net	.50
THE GROWING CHURCH. By McAfee. Net	.50
OUR LIFE AFTER DEATH. By Arthur Chambers. Net	1.00
THE GROWING CHRISTIAN. By McAfee	.50
THE GROWING PASTOR. By McAfee	.50
THE FRONT LINE OF SUNDAY SCHOOL PROGRESS. By F. N. Peloubet Net	1.00
SUNDAY SCHOOL PROBLEMS. By Amos R. Wells. Net	1.00
BRIGHT IDEAS FOR ENTERTAINING. Full of Pointed Suggestions. Net	.50
SCIENCE AND A FUTURE LIFE. By Jas. H. Hyslop, Columbia University. Net	1.50
THAT THEY ALL MAY BE ONE. By Amos R. Wells. Net	.75
THE CYCLOPEDIA OF PRACTICAL QUOTATIONS. By J. K. Hoyt. 1205 pages. Cloth	6.00
HISTORICAL LIGHTS. Compiled by Chas. E. Little. 964 pages. Cloth	5.00
BIBLICAL LIGHTS AND SIDE-LIGHTS. Compiled by C. E. Little. 638 pages. Cloth	4.00
THE LIBRARY OF RELIGIOUS POETRY. Edited by Philip Schaff. 1049 pages	6.00
FIFTEEN HUNDRED FACTS AND SIMILES. By J. F. D. Tinling, B. A. 471 pages	2.00
WINDOWS FOR SERMONS, the Art of Sermonic Illustration	1.20
A HAND-BOOK OF ILLUSTRATIONS. By Edward P. Thwing. Cloth	1.00

FREE—Any name in gold on any $1.00 book ordered before December 15.

Christian Publishing Co.,
2712 Pine street ST. LOUIS, MO.

Christmas At Grandpa's.

'Twas the night before Christmas in our house, too;
But of noise there was plenty, and sounds quite a few;
Sudden shutting of doors, quick steps on the stair.
What is it? They're preparing for Santa Claus there.
All of the babies from far and from near,
Little cousins and sisters, and wee ones most dear,
Have come up to grandpa's. Over night they must stay
And watch for the Santa Claus, reindeer and sleigh.
"Didn't he promise, the very first thing he would do
Was straight from the North Pole to come and see you?"
There's a mystery about. Hush! what can it be?
It must be—it is—Santa Claus with the tree.
Back to the nursery and hop into bed,
Breathe first a prayer out of each little head.
"God bless my dear mother, and father, and all,
And, dear God, don't forget those skates and that ball."
Each little head cuddles into its nest:
Each one is loved, and kissed, and caressed.

—*James Fraser in Leslie's Weekly.*

* *

The Good Children.

Once upon a time there came a great famine in Russia. No rain fell for months; the seeds in the earth could not grow. Many people died, and the cattle perished.

The ruler of the empire was a young man. Instead of asking advice of the older men, he foolishly consulted the younger ones. These advised him to drown all the old people in the empire. And the order went forth.

In a certain place were three brothers and their aged father. When the father heard of this command, he said: "My sons, such is the will of God and the will of the emperor; let me perish at once, that you may live."

"No, our own daddy! We may die, but we will not give you up," cried the good sons, throwing their arms around his neck "We will take from our own mouths and nourishing you.

Then the boys took their father into their cottage, dug up the floor, made up a bed under it, and placed the old man there. Giving him a loaf of black bread, they covered him over with the floor. There the old man lived, his sons secretly bringing him a share of all they had.

A year passed, and spring came again. It was time to sow, but there was little seed. When people cast it into the earth it rotted there.

Then the three sons went to their father, and asked him, "Daddy, what shall we do?"

"My sons, strip the old roof of the house, thresh the bundles, and sow the chaff!" The lads stripped the house and barn, and threshed the bundles. When they sewed, God gave his blessing; in a week's time green plants appeared; in two month's time there was corn, ever and ever so much, and all manner of seed was found. There was rye, there were wheat and barley; yes, perhaps there was a plant of buckwheat. Wherever else the people looked the plain was overgrown with grasses and weeds and thistles, but with the good sons the corn was like a forest. How the people marveled! News of the wonder went over the whole land, until it reached the emperor himself. He ordered the three brothers to appear in the royal presence.

The brothers heard of it and said, "It will be all up with us!" They went again to the father.

"Daddy, advise us what to do!"

"Go, my sons, and tell the pure truth."

When the brothers came before their emperor, he inquired, threateningly:

"Why, villains, did you hoard up corn when there was such a famine that many people died of hunger? Tell the truth; if not, I shall order you to be put to death."

The brothers told the story, just as it had been, from beginning to end.

The emperor's brow became smooth, his eyes less stern. He ordered the old father to be brought to sit beside him on his throne, to give him counsel. The sons he rewarded handsomely. The corn he ordered collected ear by ear, and to be rubbed out in men's hands. It was then sent about for seed corn, and the people suffered no more from the famine.

* *

Christmas Table Decorations.

Holly is essentially a Christmas green, and its glossy leaves and brilliant berries make it particularly effective. A very pretty table decoration may be made from this green. For the center of the table a star-shaped mat may be made from the holly by cutting a large star from cardboard and covering it with the same. Upon this mat place a tall vase, and in this a few flowers.

At each end of the table two smaller stars may be made, and upon these smaller vases or flower-glasses may be placed. Arrange a wreath of holly all around the table just inside the plates. A sprig of holly may be placed at each plate as a boutonniere. Over the center of the table suspend a large star covered with white flowers, to symbolize the star which the shepherds saw when the angels sang, "Peace on earth, good will toward men."

* *

The Kind of Ink.

Week after week, month after month, year after year, I use the same fountain pen. It would look like advertising, or I would like to tell you what kind of pen it is, for it is an old friend. It is ever the same, an unchanging, smooth, ready point.

But my writing is not ever the same—far from it! Sometimes it is bold and black, a John-Hancock-y script to be proud of. At other times it is weak and dish-watery. That is the way it is just now.

And the reason? Of course, the ink. The fluid I am now using I bought at a bargain, the label torn off, at "a great reduction." A poor bargain it has proved for me, however pleasing to the seller, and its feeble gray tracings do no credit to my pen or my character. And yet I hate to throw that ink away.

Even thus—for you will accept a moral, won't you?—I have seen a stalwart fellow, with a splendid physique, and the inheritance of a good brain from thoughtful and acute ancestors. But when I come to talk with this Hercules-Apollo, when his fountain pen begins to write—bah! what paltry and ignoble sentences! They can scarcely be distinguished from the level of flatness on which they lie outspread.

The trouble with our broad-shouldered friend is that he has filled himself up with poor ink—trashy novels, frippery jokes, political gossip, sporting news—and has left the good black ink untouched in the inkwell. He got his ink cheap and easily, but it will be a dear bargain before he is done with it.

DRAUGHON'S
Business Colleges
St. Louis, Kansas City, Ft. Scott, Evansville, Paducah, Memphis, Little Rock, Waco and Oklahoma City. **POSITIONS** secured or money REFUNDED. Also teach **BY MAIL.** Catalogue will convince you that Draughon's is THE BEST.

For, amid the multiplied leaves of the world's chirography, the millions of scrawled and deplorable pages, there is only one way to notice and distinction: This is to write with clearness and force, and with black ink.—*Caleb Cobweb, in the Christian Endeavor World.*

* *

Little Jack Horner sat in a corner
Eating a Christmas pie;
For Jack wasn't able to get to the table
Along with the rest; that's why.

* *

A little girl was asked to write a sentence containing the words "bitter end," and, after some effort, produced the following:

"Our neighbor's dog chased my kitty, and as she ran under the porch he bit her end."

* *

A Fine Kidney Cure.
Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

See IT—Its WORTH Seeing
Use IT—Its WORTH Using
Northfield Hymnal
BY GEO. C. STEBBINS.
ITS SALE DOES GOOD
ITS USE DOES GOOD
5 Cents ROYALTY is Paid
"The Northfield Schools" on every copy sold.
Cloth Bound, $25 per 100, 30c. postpaid.
Returnable Samples mailed to "earnest inquirers."
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York or Chicago.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

FRISCO
Through Tourist Car
To California
Leaves St. Louis every night 8:41 p. m., and runs through Springfield, Wichita and El Paso to Los Angeles.
A Tourist car is a thoroughly comfortable Pullman sleeping car, with berth rates **half the usual price.**
Very Low Rates
to California and the Pacific Coast.
For further information write
A. HILTON, General Passenger Agent, Frisco System, St. Louis, Mo.

SUNDAY SCHOOL EQUIPMENT

All Departments of Sunday School Completely Furnished.
You can buy from us all Requisites of your School.

OUR POPULAR SERIES OF SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

The Bible Student.

A Lesson Magazine for the Advanced Classes containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Bible Lesson Picture Roll.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson; 13 leaves in a set.

Christian Picture Lesson Cards.

A reduced facsimile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully suppy themselves with the Lesson Books or Quarterlies.

Weekly.

The Little Ones.

This is a paper for the Primary Department, printed in colors, filled with Short Stories, Merry Jingles and Lesson Talks.

The Young Evangelist.

A paper for the boys and girls of the Intermediate Classes, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry, and Lesson Talks, profusely illustrated with fine pictures.

The Round Table.

An eight-page paper for the wide-awake Boys and Girls who have outgrown the ordinary child's paper, filled with Entertaining Stories, Familiar Talks on Interesting Themes, Sketches of Travel and a variety of subjects that thus far have delighted all classes of readers.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday School and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday School Lessons, and Endeavor Prayer Meeting Topics for each week, Outlines of Work, etc.

Samples of all the above sent on receipt of request.

BOOKS AND SUPPLIES FOR OFFICERS AND TEACHERS

Model Sunday School Record.

Each book contains blanks for two years' records.

Model Sunday School Treasurer's Book.

Good for three years.

Model Sunday School Class Book.

Good for one year.

Sunday-School Collection and Class Envelopes.

Call Bells.

Blackboards.

Sunday School and Class Buttons.

Home Department Requisites.

Cradle Roll Supplies.

Supplies for Sunday School Rally.

Maps.

Cards.

Bibles and Testaments.

Concert Exercises.

Perry Pictures, used with S. S. lessons.

LESSON COMMENTARY

ON THE

International Bible Lessons for 1906

BY W. W. DOWLING.

A Volume Issued Every Year Since 1886

ADAPTED for use by the Officers and Teachers and Advanced Pupils of the Sunday School.

THE LESSON ANALYSIS consists of Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with many Suggestions for Teachers and Pupils on Each Lesson.

THE TEXT is Printed in both the Common Version and in the Text Authorized by the American Revision Committee in Parallel Columns.

ITS ADVANTAGES.

It Declares the Whole Truth According to the Scripture.

It Contains Colored Maps Prepared with Special Care for This Book.

It Brings Out the Meaning of the Word in Plain and Simple Language.

It Gives Helpful Suggestions to Teachers on Each Lesson.

It Contains Selections from the Scholarship of the World's Commentators.

It Contains Blackboard Illustrations on Each Lesson.

It Contains Illustrations of many of the Prominent Places Mentioned in the Lessons.

It is the Cheapest Lesson Commentary Published Considering its Amount of Matter.

MUSIC BOOKS FOR USE IN THE SUNDAY SCHOOL

Living Praise.

Popular Hymns No. 2.

Praises to the Prince.

Gospel Call, Parts One and Two.

Silver and Gold.

HELPFUL BOOKS FOR SUNDAY SCHOOL WORKERS

GUIDE BOOK, W. W. Dowling	$ .25
BIBLE HAND BOOK, W. W. Dowling	1.00
THE FRONT LINE OF THE S. S. MOVEMENT, F. N. Peloubet	1.00
THE WAYS OF WORKING, A. F. Schauffler	1.00
S. S. PROBLEMS, Amos Wells	1.00
BLACKBOARD IN S. S., A. F. Schauffler	.75
BLACKBOARD FOR PRIMARY TEACHERS, Florence H. Darnell	.25
THE TEACHER, CHILD AND BOOK, A. F. Schauffler	1.00
BRIGHT IDEAS FOR ENTERTAINING, Mrs. H. B. Linscott	.50
S. S. SPEAKER AND ENTERTAINER	.50
HOW TO USE AND UNDERSTAND THE BIBLE, J. H. Bryan	.50
THE WHAT, WHY AND HOW OF S. S. WORK, J. H. Bryan	.50
KINDERGARTEN GEMS, Ida M. Jorgensen and Agnes F. Ketchum	1.00
KINDERGARTEN BIBLE STORIES, Laura Ellis Cragin	1.25
MODERN S. S. SUPERINTENDENT, Jno. R. Pepper	.10
HOW TO CONDUCT A SUNDAY SCHOOL. Marion Lawrence	1,25
MODERN METHODS IN SUNDAY SCHOOL WORK. Rev. Geo. W. Mead	1.50

BIBLE LESSON ANNUALS

Graded International Series. The most Complete and Thorough in Existence. The only Lesson Annuals published for use by our Brotherhood.

By W. W. DOWLING,

Editor of Our Young Folks.
Author of The Bible Hand Book, The Normal Instructor
The Guide Book, The Helping Hand.

The Lesson Primer.

A book of easy lessons for the Little Learners o the Primary Classes.

The Lesson Mentor.

An aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts, and Suggestions for Home Study and Work.

The Lesson Helper.

An aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biblical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with Practical Suggestions for Home Study and Work.

The Lesson Commentary.

A book for Advanced Pupils and Teachers, containing a careful analysis of each lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with Suggestions for Teachers and Pupils on each lesson.

CHRISTIAN PUBLISHING CO.,

2712 Pine Street **ST. LOUIS, MO.**

A Christmas Sermonette.

"There was no room for them in the inn."

What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder in so great a concourse of people of all ranks, going up to be registered for taxes, there should be no room in the inn for the poor and unpretending Mother of the Savior to be delivered of her firstborn child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Savior of mankind.—*W. E. Gladstone.*

* *

Dr. PRICE'S
CREAM
BAKING POWDER

A baking powder of highest class and highest leavening strength. Makes the food purer, sweeter and more wholesome

Tested and Approved by the Government

Two Pretty Christmas Entertainments for the Children.

A TRIP TO THE NORTH POLE.

A Sunday school teacher entertained her class of ten little girls on Christmas eve by a novel plan, which she called "A Trip to the North Pole." This is how it was done: She cleared a north room in her home of all the furniture, then trimmed the ceiling with strings of pink and white pop corn. A large silver moon was placed near the center of the ceiling, around which were arranged a number of gold stars. Cotton batting was laid over the carpet, to represent snow, and two large inverted tubs covered with the same material were the snow houses of the Eskimos. A large pole which had been surrounded with cotton was brought in and secured in a vertical position in one corner of the room; then the pole was dotted with small stars, and ten little white cloth shoes, labeled with the names of the pupils and containing the gifts of the teacher for them, were attached to it. When the children had all assembled in a warm room across the hall from the "North Pole," one of the girls was asked to recite her Christmas poem, which she had been previously required to learn. After reciting she made her trip to the "North Pole" alone, and brought back the shoe inscribed with her name. Then another recited, and went to the "North Pole" for her gift. The ten girls, having recited and brought their shoes from the "North Pole," listened eagerly to a charming Christmas tale related by their teacher. After this each child told in her own language what she saw at the "North Pole" in the land of Santa Claus.

A CHRISTMAS FERRIS WHEEL.

A Christmas Ferris Wheel for the little folks is novel, interesting and inexpensive. The hind wheels of a buggy may be utilized for the purpose by putting them side by side on a pole, making them stationary, and leaving them far enough apart for a shoe-box to swing horizontally between them. Each end of the pole may then be placed on the back of a tall chair, with just enough room between the chairs for the wheels to turn easily. Wind the spokes of the wheels and the pole holding them with white cotton cloth, and decorate the chairs with cedar branches. A number of shoe-boxes can be swung from strong cords tied from one wheel to the other. Be careful to attach them so that when the wheels move around the boxes will remain right side up. In the boxes are placed the presents for the children, each box being labeled with the name of a child. When the wheel and boxes are all arranged, a Santa Claus enters with a flourish, and after a short but merry speech to the children, begins to move the wheel slowly around, reciting:

> "My Ferris Wheel turns 'round and 'round,
> And here fine gifts for all are found.
> For children all I bring good cheer,
> Though Christmas comes but once a year."

After the children have watched it go around for a time, he stops the wheel, and cuts away the boxes, and delivers them to the happy children.

* *

A Christmas Thought.

Bright Christmas morning of my soul's delight! Chime all the bells! Wreathe all the garlands! Rouse all the anthems! Shake hands in all the congratulations! Merry Christmas! Merry with the thought of sins forgiven, merry with the idea of sorrows comforted, merry with the raptures to come. Oh, lift that Christ from the manger and lay him down in all our hearts! We may not bring to him as costly a present as the Magi brought, but we bring to his feet and to the manger today the frankincense of our joy, the pearls of our tears, the kiss of our love, the prostration of our worship. Down at his feet, all churches, all ages, all earth, all heaven! Down, all worlds, at his feet, and worship! "Glory to God in the highest, and on earth peace, good will toward men!"—*De Witt Talmage.*

* *

Bennie (seeing a turkey with its wings left on, hanging in the market): "My! They've taken off all its clothes except the sleeves!"

"A MERRY CHRISTMAS"

Is Pleasantly Remembered When Some Good Book Comes With It.

Books by J. H. Garrison:

The Holy Spirit, 211 pages, cloth	$1.00
Alone With God, 244 pages, cloth	.75
Heavenward Way, 100 pages, cloth	.75
Half Hour Studies at the Cross	.75
The three above for	2.00
The Old Faith Re-stated, 500 pages, cloth	2.00
The Reformation of the 19th Century	2.00
Helps to Faith, 245 pages, cloth	1.00
A Modern Plea for Ancient Truths	.35

Books by W. W. Dowling:

The Bible Hand-book, fine, cloth, 312 pages	$1.00
The Lesson Commentary for 1906, just the thing for a Teacher or other Bible School Worker	1.00
The Christian Psalter, full of fine responsive readings and a very acceptable gift to the congregation	.50
The Lesson Helper for 1906, a gift to an Intermediate Teacher	.35
The Lesson Mentor, for Junior Teachers	.25
The Lesson Primer, for Primary Teachers	.20
The Guide Book Manual on Sunday School Organization, for your Superintendent	$ .25
The Helping Hand for Y. P. S. C. E.	.25
The Normal Instructor, in 7 parts, all needed by Bible Readers, Teachers, etc., each part	.15

Books by B. W. Johnson:

The People's New Testament, with Notes, in 2 vols., making one remember you for life	$4.00
Young Folks in Bible Lands	1.00
A Vision of the Ages, on Revelation	1.25
Commentary on John	1.50

Books by W. T. Moore:

Man Preparing for Other Worlds, a book for thought	2.00
Fundamental Error of Christendom	1.00
The Living Pulpit of the Christian Church	2.00

Books by E. L. Powell:

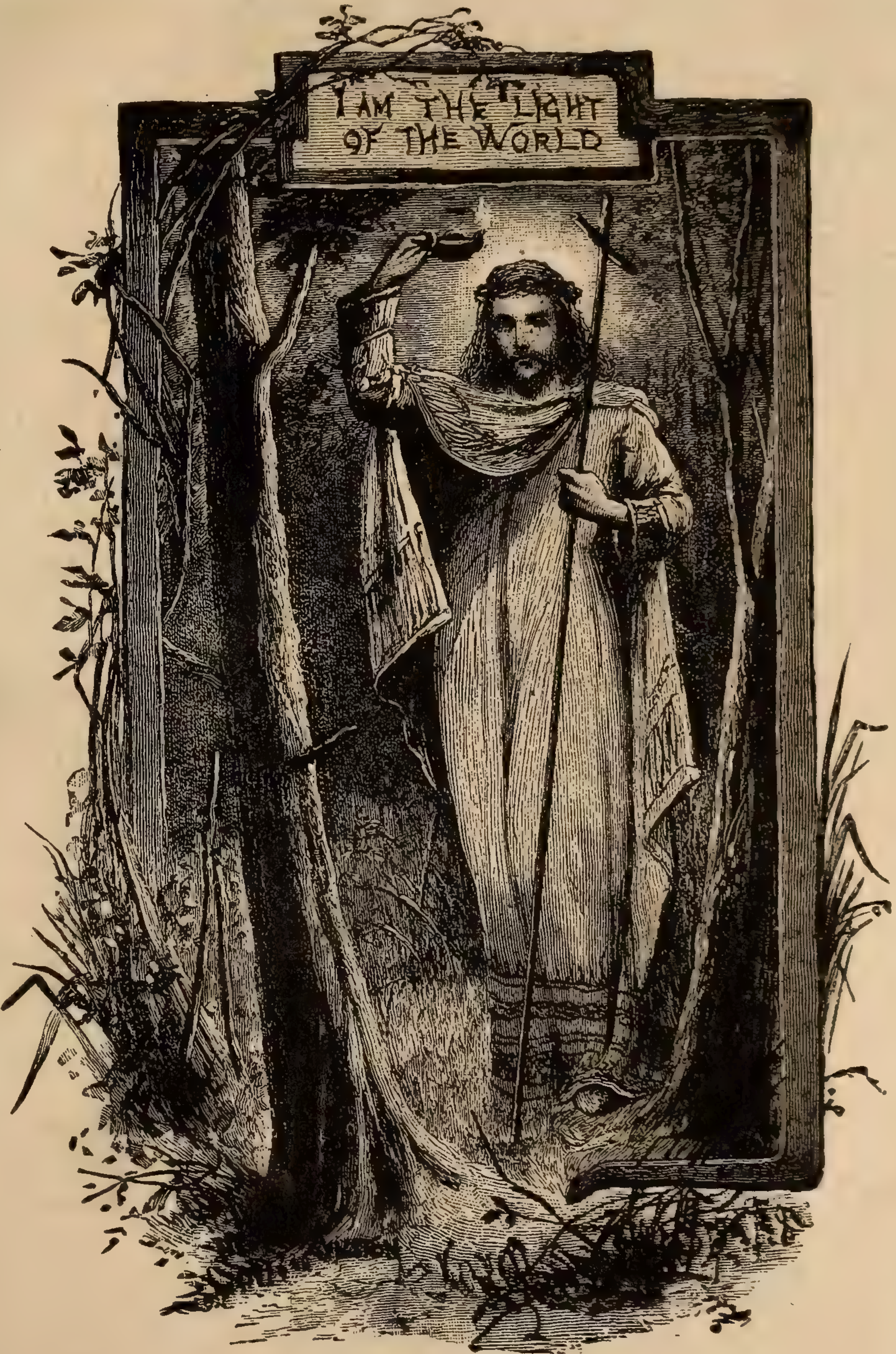
Savonarola, Sunday Evening Lectures, cloth	1.00
Victory of Faith	1.00

CHRISTIAN PUBLISHING CO.

2712 Pine Street St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. December 28, 1905 No. 52


I AM THE LIGHT OF THE WORLD

A Happy New Year

The Christian-Evangelist.

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

Subscription Price, $1.50 a Year.

For foreign countries add $1.04 for postage.

Remittances should be made by money order, draft or registered letter; *not* by local cheque, unless 15 cents is added to cover cost of collection.

In Ordering Change of Post Office give both old and new address.

Matter for Publication should be addressed to the CHRISTIAN-EVANGELIST. Subscriptions and remittances should be addressed to the Christian Publishing Company, 2712 Pine Street, St. Louis, Mo.

Unused Manuscripts will be returned only if accompanied by stamps.

News Items, evangelistic and otherwise, are solicited and should be sent on a postal card, if possible.

Published by the Christian Publishing Company, 2712 Pine Street.

Entered at St. Louis P. O. as Second Class Matter

What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

CONTENTS.

Current Events....................1675

Editorial—

Exit, the Old Year!....................1677
"A Simple Truism."....................1677
A Brief Forecast....................1678
Notes and Comments....................1678
Editor's Easy Chair....................1679

Contributed Articles—

As Seen From the Dome. F. D. Power....................1680
None of us Liveth to Himself. Cephas Shelburne....................1681
Other "Business in Christianity." Flournoy Payne....................1682
Have We All Truth? F. M. Wiley....1682
Joint Meeting of Committees on Union Between Free Baptists and Disciples. R. Moffett....................1683

Our Budget....................1684
The New Church at Canton, Ohio....................1688
Oldest Preacher in the World....................1689
An Open Letter to W. F. Richardson....1690
News From Many Fields....................1691
Evangelistic....................1694
Obituaries....................1695
Midweek Prayer Meeting....................1696
Sunday School....................1696
Christian Endeavor....................1697
People's Forum....................1698
Current Literature....................1700
Family Circle....................1701

Needed Every Day in 1906.

THE NORMAL INSTRUCTOR, by W. W. Dowling, in connection with the International Lessons on The Life of Christ.

Every teacher should have these booklets this year for use and reference. They are the best of their kind, are pointed and clear, simple and concise.

The seven booklets are 15 cents each, postpaid, or the set $1.00. Any of the seven at $1.50 per dozen, prepaid.

Part I is on "The Book," containing a general view and analysis of the books with helpful diagrams and questions for review.

Part II, "The Christ," has a general view of his names, offices, symbols and types, followed by an analytical view of the prophecies relating to him, then a series of lessons giving an outline of his life and ministry.

Part III, "The Church," is considered in all its phases, such as the church in prophecy, the church in type, the church's name, head, foundation, beginning, membership, ministry, mission, unity and future glory.

Part IV treats of "The Land," or Bible geography.

Part V is on "Bible Institutions," as patriarchal, Jewish and Christian.

Part VI is on "The History of God's Chosen People," and of those coming in contact with them.

Part VII has to do with the people brought into prominence in Bible times both the chosen and contiguous.

Christian Publishing Co., 2712 Pine St., St. Louis, Mo.

"FOLLOW THE FLAG."

WABASH

THE WABASH LINE

Operates Through Sleeping Cars Between

ST. LOUIS

AND KANSAS CITY, OMAHA, DES MOINES, CHICAGO, DETROIT, BUFFALO, NIAGARA FALLS, TOLEDO, PITTSBURG, ST. PAUL, MINNEAPOLIS, NEW YORK AND BOSTON,

AND BETWEEN

CHICAGO

AND DETROIT, TOLEDO, PITTSBURG, BUFFALO, NIAGARA FALLS, MONTREAL, NEW YORK AND BOSTON.

DINING CAR SERVICE THE BEST AND ALL EQUIPMENT MODERN.

C. S. CRANE,
General Passenger and Ticket Agent,
ST. LOUIS, MO.

What Is Your Life?

—OR—

Aims and Aids to Success and Happiness,

By W. J. RUSSELL.

A Cloth Bound Book of 320 Pages, dedicated to the Young Men and Women of the country.

Elegant Literature, Pure Thought and Inspiring Suggestions.

$1.00 Prepaid.

CHRISTIAN PUBLISHING CO.,
St. Louis.

A Complete Line of

BAPTISMAL SUITS

Guaranteed Best Quality.

Write to us for Prices.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

PURE FICTION

Riverside; or Winning a Soul, by Mrs. Butler	$ .50
Altar Stairs, by Judge Scofield	1.25
Young Man From Middlefield, by Jessie Brown Pounds	.75
Robert Gordon, by Professor J. E Beadley	1.00
Adnah, by J. Breckenridge Ellis	1.00
Shem, by J. Breckenridge Ellis, paper	.50
Rosa Emerson, by William	1.00
Mary Ardmore, by Stark	1.00
Hugh Carlin, by Stark	1.00
Edna Carlisle, by Doyle	.75
Carl Brown, by Miles	.75

Christian Publishing Co., St. Louis.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. December 28, 1905 No. 52

Current Events.

Congress.

Most of the time between the opening of Congress and its adjournment for the Christmas holidays is usually spent in organization. It has been so in the present case. The committees have been appointed, the caucuses organized, recess appointments confirmed, and about four thousand bills filed with the clerk, and of course there has been a good deal of miscellaneous speech-making, but the serious work of the session will not begin until after the two weeks' vacation which began Thursday. The appropriation of $11,000,000 for carrying on the canal work gave occasion for the critics to cry "Extravagance!" but the House passed it, and the Senate will. The amount is less than was asked for. Senator Morgan, who has grown old fighting any and every canal scheme, asserts that the first three years of our canal enterprise have shown as much reckless extravagance as did the first three years of the De Lesseps company. Senator Gorman has again been selected as Democratic leader in the Senate, and Mr. Williams will continue as minority leader in the House. Senator Beveridge's statehood bill for Oklahoma-Indian Territory and Arizona-New Mexico is encountering much opposition even in Republican ranks.

◆

Rebaters Indicted.

The war upon givers and receivers of rebates on freight rates continues vigorously. A federal grand jury at Chicago has brought indictments against the Chicago and Alton Railroad and two of its officials on the testimony of the employes and officials of the Schwarzschild & Sulzberger Packing Company, who recently pleaded guilty and paid fines aggregating $25,000. At Kansas City a federal grand jury has returned fourteen indictments against railroads, shippers, agents and brokers, including the Chicago & Alton and the Chicago, Milwaukee & St. Paul Railroads, and the packing firms of Swift, Armour, Cudahy and Nelson Morris. Six indictments were found by a grand jury at Philadelphia in cases involving the Great Northern R. R. The Pennsylvania, B. & O. and Reading roads escaped indictment only because their officials and employes gave evidence. It is perhaps unfortunate that the Elkins Act, under which the department of justice is proceeding in these cases against the rebaters, provides that the giving of rebates shall be punishable only by fine. It is possible that the assessment of fines may become only a sort of tax on the practice, still leaving a handsome margin of profit. Attorney-General Moody has instructed the district attorneys wherever possible to secure indictments also on the charge of conspiring, so that the offenders may be punished by imprisonment.

◆

Insurance.

The testimony of Thomas F. Ryan and E. H. Harriman before the insurance investigation committee last week, reveals the unpleasant situation of two great financiers squabbling and maneuvering for the "control" of the Equitable. When asked if he did not derive his political influence from his association with ex-Governor Odell, Mr. Harriman said: "It would be more correct to say that Governor Odell derives his political influence from his association with me." This is very likely true. Mr. Harriman is a much richer man than Governor Odell, and of course that is what counts. Charles A. Peabody has been chosen to succeed Richard A. McCurdy as president of the Mutual Life, and the salary of the office has been cut from $150,000 a year to a beggarly $50,000. George W. Perkins, who is a partner of J. P. Morgan and had often been held up as a splendid pattern of success for the emulation of ambitious youth, has resigned as vice-president and chairman of the finance committee of the New York Life, and his place will be taken by Alexander E. Orr.

◆

Russian Revolution.

In the "Nineteenth Century and After" for December, Prince Kropotkin traces the rapid movement of events in Russia from the constitutional agitation, and the Congress of the Zemstvos, through successive stages to the present advanced stage of the revolution. The turning point in Russian history and the destiny of the Czar, was when he refused to meet the 200,000 working men who, led by Father Gapon, marched to the winter palace to unroll before the "Little Father," as they had affectionately called the Czar up to that time, a monster petition asking for certain constitutional guarantees and for some economic changes, but instead, sent armed troops to shoot them down like sheep. That was an awful revelation to the Russian people, and from thenceforward they knew what to expect from the autocracy and have acted accordingly. If the Czar had met them and offered them cheerfully the guarantees they asked for, Russian history would have been different from what it is likely to be. The day of opportunity was not recognized, and afterwards it was too late for the manifesto to satisfy the people. Labor is the most prominent factor in the present revolution. Prince Kropotkin says of the present trouble: "The years of disturbance will pass, and Russia will come out of them a new nation; a nation owning an unfathomed wealth of natural resources, and capable of utilizing them; ready to seek the ways for utilizing them in the best interest of all; a nation averse to bloodshed, averse to war, and ready to march toward the higher goals of progress."

◆

Fighting at Moscow and St. Petersburg.

From the latest dispatches as we go to press, it would seem that Christmas day and the angel song of "peace on earth and good-will among men," was forgotten in Russia. One of the dispatches reports a battle at Moscow December 25, in which five thousand were killed and fourteen thousand wounded. The fighting continued throughout Monday. The people are terror-stricken and are hiding in stables and cellars, and many are suffering from hunger, as the lack of provisions is already becoming manifest. A state of civil war now exists, and the outlook for the immediate present, at least, is full of violence and bloodshed. At St. Petersburg fighting also took place, and sixty-four were wounded and eight killed. At Moscow it is stated that the fighting assumed the nature of a butchery by the machine-guns of the artillery, grape and canister being employed mercilessly against the ill-armed insurgents. Drunkenness among the Cossacks added to the terrors of the situation.

◆

Life Insurance and State Rights.

There are indications that the legislation proposed and to be proposed in Congress to regulate life insurance and put an end to abuses which have been revealed during recent investigations, will revive once more the discussion of the old question of State rights. The minority party in Congress, it is reported, is likely to oppose any bill that would place life insurance under Federal control. Given the right to control life insurance, it is claimed, the government could extend its power over other industries and thus eventually obliterate the line between State and Federal control. It is believed that the revival of this question will make it difficult to pass the proposed bill on this subject. It is not at all probable that this government will ever absorb the proper function of the state governments. There are some kinds of business, however, which by common consent belong properly to the control of the national government, such as the currency, the post office department, etc. The proper question, to be decided by the facts in each case, is whether any particular industry extending itself through several states, can be properly controlled by state legislation. If so, that would seem to be the simplest and most natural method of control. Do the railroads and the life insurance companies, because of the interstate character of their business, constitute an exception to ordinary industries, so that we must look to the national government for the necessary legislation to prevent abuses which now exist? To affirm this would not be a denial of the doctrine of state rights, but only an assertion of the necessary limitation of such doctrine.

* * *

Gov. Folk and Civil Service.

Since the recent escape of some of the convicts from the Missouri penitentiary and the killing of one of the guards, Gov. Folk has been seeking to ascertain where the responsibility lies for this unpleasant episode. At last he seems to have laid the responsibility on the Board of Prison Inspectors, and he has enjoined upon them the duty of establishing a system of civil service examination for applicants for positions at the penitentiary. The Board of Prison Inspectors has replied to Gov. Folk's letter, claiming that they cannot be held responsible for the management of the penitentiary, unless they are to have something to say in the appointments which, they claim, was denied them at the beginning of Gov. Folk's administration. In their reply the Board says:

> "We did, with your approval, prepare a form of civil service examination for applicants for appointment, but while the warden may have observed this in form, he has so far disregarded it in substance that over one-half of the guards appointed have had no experience in the handling of prisoners or the apprehension of criminals, and of the twenty-six men who, according to the testimony of the deputy warden, the assistant deputy warden and the yardmaster, are incompetent, over one-half have been appointed during your administration. If this does not indicate that the patronage of the penitentiary has been used to pay political debts, then the warden has been very unfortunate in the selection of his appointees."

The board thus places back the responsibility for any inefficiency in the management of the penitentiary on the state administration, and it remains for the Governor to point out, not in word only, but in deed, that his action is controlled, not by political considerations chiefly, but by the desire to secure men who will best serve the public interests. The Governor's friends will not readily believe that he will prove false to a principle of official action which he has so often advocated.

* * *

Export Trade with China and Japan.

According to the Bureau of Statistics no feature of the export trade of the United States in 1905 has shown a larger growth than that of the trade with China and Japan. In the ten months ending with October exports to China are more than $50,000,000 in value, against $20,000,000 in the same months of 1904 and $13,000,000 in the corresponding months of 1903; and those to Japan are $46,500,000, against a little less than $22,000,000 in 1904 and $16,000,000 in the corresponding months of 1903. Thus, in the case of Japan exports have more than doubled as compared with 1904 and practically trebled as compared with 1903, while in the case of China exports are two and one-half times as much as in 1904, and have practically quadrupled since 1903. No other countries of the world to which our exports are sent show gains approximating those of China and Japan. To Cuba there is an increase of approximately 40 per cent and to Argentina about 33 per cent, but China and Japan are the only countries in the long list of those to which our exports are sent which show a gain of 100 per cent or more. Should the rate of growth continue until the close of the year, total exports from the United States to Japan in the calendar year will be practically ten times as much as a decade ago, in 1895, and those to China fourteen times as much as in 1895. This upward movement in the figures of exports to China and Japan began to be apparent in 1904, the exports to China from the United States in that year being practically $28,000,000, against $15,0000,000 in the immediately preceding year, and those to Japan $31,500,000, against a little less than $21,000,000 in the immediately preceding year, but the growth in each case in 1905 has been even more striking than that of 1904.

* * *

The President and the Post Offices.

President Roosevelt has stirred some of the Republican Congressmen to the fighting point by declining to honor their requisition for the appointment of postmasters in their respective districts. It is customary for the recommendations of Congressmen to be accepted in filling presidential post offices, and the distribution of these favors has played no small part in the maintenance of their political organizations. A Congressman with no patronage wherewith to reward his faithful friends is a poor creature indeed. The President, with characteristic heartlessness, takes less account of this fact than of the desirability of having capable men in public office. Some of the disappointed Congressmen threaten reprisals. They show signs of opposing all legislation desired by the President until he capitulates. They can scarcely be foolish enough to carry this threat into execution, for public opinion is against them on this point and in favor of appointments based on no consideration of past and future political services. As a matter of fact, however, the President ought to be able to rely on the Congressmen for honest advice as to the best men for appointment in their respective districts. Even under civil service rules the appointive offices are too many for any man to fill on his own responsibility. It would help to a solution of the difficulty if we would hold the Congressmen responsible for their recommendations as rigidly as we hold the President responsible for his appointments.

* * *

A Christmas Greeting.

Admiral Dewey flashed this message to the U. S. Navy around the world on Christmas morning: "My Christmas greetings to the officers and men of the navy. Let us have neither cliques nor grudges, but all stand together for the good of the country and the service." Pass it along to the army. Let Congress accept the message as equally appropriate. Indeed we would pass the Christmas greeting along to the church universal. "Let us have neither cliques nor grudges, but all stand together for the good of the country and of the service"—for the advancement of the kingdom of God. The time past suffices to have wrought the will of our great Adversary in mutual recriminations and misrepresentations. Let us henceforth make common cause against common enemies, closing up our divided ranks that we may present a united front to the opposing forces. We are sure that the Great Head of the church is sending out his Christmas message to his erstwhile divided members: "Let us have no schisms or sects, no enmities and strifes, but all stand together for the glory of God and the good of men."

* * *

The Price of Sport.

Since the reformation or abolition of football has become a national issue, and the discussion of it is raging almost as fiercely as the game itself was raging a month ago, perhaps the following Kiplingesque contribution (for which the "Indianapolis News" is responsible) may be worth the space it takes:

A SONG OF THE UNREFORMED.

[With proper respect for the Admiralty.]

We have gridirons fed for several years,
  And they call us wanting more,
Though there's hardly a yard of all the field
  But that is stained with gore.
We have given our brawn to the game long drawn,
  To the 'rah and the root and the pull.
If this be the price of college sports,
  Great Scott, we ha' paid in full!

There's never a yell from the bleachers now
  But tells of a bloody down;
There's never a roar from the grandstand now
  But marks some caved-in crown—
But slinks our maimed on the marked-off ground
  From the side lines to the goal.
If this be the price of college sports,
If this be the price of college sports,
Great Scott, we ha' paid it whole!

We have paid the price of the bloody tale,
  For that's been our doom and pride,
Chalked up by Harvard, Princeton, Yale
  And the rest in the country wide.
We have watched the surgeon's knife and splints,
  With the evening lights aflare—
If this be the price of college sports,
If this be the price of college sports,
If this be the price of college sports,
  Great Scott, we ha' bought 'em fair!

* * *

Conditions in the Congo State.

The Dublin (Ireland) "Daily Press," in a recent issue says: "No one can deny that the whole system of Congo administration is bad; how really bad and abominable it is the British public has only a faint idea. It is true that quite recently a Commission was appointed by King Leopold to inquire into the administration of the Congo. But, unfortunately, the only version of its report hitherto supplied to the British public was the summarized one sent out by a mysterious body calling itself the West African Missionary Association. Very grave doubts were felt as to whether this summarized version was accurate or whether it was really a whitewashing report; and these doubts were accentuated when it was found that a member of the committee living in Dublin, when interviewed by a representative of the 'Daily Express' admitted that he knew nothing of the administration or objects of the West African Missionary Association. But even the report issued by that body sufficed to show that grievous cruelties and abuses existed; a further summary, issued by the British Congo Reform Association, shows that these abuses are part of a system, callous and barbarous, before which the mind recoils with horror."

Exit, the Old Year!

The year is old. In a little while it will have taken its everlasting exit. Like all its predecessors it has run its brief race and will soon be buried in the gulf of the irrevocable past. In this it symbolizes the life of man on the earth. Indeed, one can not well approach the close of the year without being reminded of human mortality and the brevity of life. The period calls us to meditation and to self-examination. The flight of Time has been the theme of the poet, the artist and the orator. It often suggests thoughts and feelings too deep for utterance.

One of the most solemn reflections associated with the close of the year is the reminder which it is sure to give of our unfinished work. As Time in its remorseless march pauses not for man to complete his task, so in most cases, at least, we pass from the limitations of time into the eternity beyond while our life plans and purposes are yet unfulfilled. So, at least, it seems to our human eyes. But God knows best. Besides, who knows that our work ends with this mortal life? May there not be great activities to engage our thoughts and our energies beyond the point which men call death? This would seem to be in consonance with all we know of God's dealings with us, and with the desires and aspirations which he has planted within our souls. Just as we do not expect to end our labors with the year that is soon to pass away, but are already projecting our plans into the unknown future that lies before us, so we cherish the hope that with the laying down of these our mortal bodies, we shall enter upon the higher activities and into the nobler and sweeter fellowships of the life unseen and eternal.

The year now approaching its demise has been an eventful one in human history. Many great and important changes have taken place which have affected the life of nations and the map of the world. But not less significant than these outward events which have marked the history of the year, are the steady advances of those silent and unseen forces which make for the world's betterment. Within the year whose shadows are now falling about us, the vital forces to which we must look for the moral advancement of the race and for the regeneration of society, have greatly increased and have been asserting themselves in higher moral and spiritual ideals both in the State and in the Church. Beneath the outward movements of reform and spiritual advancement there are always the unseen moral forces which accumulate, under the educational processes of life, until they are ready to embody themselves in concrete outward forms.

The two chief events of the year, from our point of view, are the conclusion of war between Russia and Japan through the gracious mediation of the President of the United States, and the recent Inter-Church Conference in New York City of all the great Protestant bodies. The one was a triumph of peace in the realm of international politics, and the other marks a triumph of peace and unity among the aggressive religious forces of the nation. Neither of these was a final consummation, for war between nations is not yet an impossibility, and perfect unity has not yet been attained within the Church; but both are steps in the right direction. As a religious journal The Christian-Evangelist will give its influence, and devote much of its space, to the furtherance of the cause of union among Christians and a more aggressive campaign against the forces of evil.

We believe the next few years to be pregnant with important events in the kingdom of God. Our own religious movement is passing through one of those crucial periods in its history which will test its quality, its power of adaptation to present conditions and needs, and which will influence, in a large measure, its future course. It is a time for deepest heart-searching, for cleansing ourselves from all false motives and ambitions, and for renewal of our devotion and fealty to those great fundamental truths which fired the hearts and controlled the lives of men who, under God, inaugurated, many a century ago, this movement for the unity of a divided church. Most of all, it is a time for renewing our allegiance to Him whose prayer for unity we are seeking to have answered. It is only as we keep in closest fellowship with Him, and are controlled by the Spirit whom He has sent to be our Guide and our Advocate, that we can accomplish the great work to which He has called us.

Thanking God for whatever grace and strength he has vouchsafed to us for the duties of the year now closing, and for whatever good may have been wrought in His name and for His cause within these columns, and thanking our increasing host of readers throughout the country and the world for their generous appreciation, and no less generous forbearance, we commit ourselves, The Christian-Evangelist, and the cause which is dearer to our heart than life, to Him whose guiding hand has led us in the past, and who, we are sure, will not forsake us in the years to come.

"A Simple Truism."

The "Christian Standard," commenting on the co-operation of our churches in the union movement proposed by the recent Inter-Church Conference, says:

> "It is a simple truism to say that only bodies who recognize each other's legitimacy may enter into a federation compact. The Protestant denominations may federate because they mutually recognize each other as legitimate religious organizations, as alleged 'branches of the church,' and there is nothing therefore to hinder them entering into a federation compact. But while both the Roman Catholic and the Evangelical Protestant churches hold in common the true divinity of Christ, they can not federate, because the Roman Catholic refuses to regard the Protestant denominations as any part of the church, or as branches of the church of Christ, while all true Protestants regard Rome as an apostate church."

Now, all that our neighbor can mean by "a federation compact" is the proposed agreement of the churches to co-operate together under the Lordship and leadership of Jesus Christ, so far as they are able, in the accomplishment of those objects which can be better accomplished by united action than otherwise. The editor's "simple truism," then, is, that only those bodies which can fully endorse each other's plan of organization, can enter into such an agreement, and co-operate together for the glory of God and the good of men. What sort of a "truism" is this? Where did the editor get it? Not from the Bible, we are sure. Least of all did he get it from him who prayed, "That they all may be one," knowing as he did that there must ever be differences of opinion about a hundred things connected with the nature and the ongoing of his kingdom.

Brother Lord is mistaken in supposing that the religious bodies represented in that Conference propose to co-operate with each other "because they mutually recognize each other as legitimate religious organizations." They may or may not endorse each other's method of *organization*, but such endorsement, if it exists, is not the basis of their co-operation, but, as the preamble clearly states, the ground of their co-operation is their oneness in Christ Jesus, our divine Lord. The Roman Catholic Church can not enter into this Federation, as the "Standard" correctly explains, because it "refuses to regard the Protestant denominations as any part of the church, or as branches of the church of Christ, while all true Protestants regard Rome as an apostate church." Are we to understand, then, that the "Christian Standard" would have the churches of this Reformation place themselves in the same attitude toward these evangelical Protestant religious bodies as the Roman Catholic Church holds? That can not be. The "Standard" puts it this way:

> "The contention of the disciples of Christ in the Restoration movement is that while a host of people in the denominations are Christians, the denominational organizations themselves are not churches of Christ or branches of the church of Christ. These disciples believe denominationalism to be utterly condemned as carnal by the word of God. This being the case, these brethren, as churches of Christ, could not federate with denominational churches without surrendering a most distinctive principle of their plea."

But why compare the denominational organizations with our local churches? We have some national organizations that are neither "churches of Christ or branches of the church of Christ." Are there not local Churches of Christ, within these various Protestant organizations, that deserve that name quite as much as many of the local churches which are listed as churches of Christ among us? Some of the Protestant bodies, it is true, have their local churches so organized into a collective body as to designate the entire group as a Church, for instance, the Presbyterian Church, the Lutheran Church, the Methodist Episcopal Church, etc.; but still others hold to the congregational form of government, just as we do, and speak of their churches as Baptist churches, or Congregational churches, or Free Baptist churches, etc. It is not necessary, however, that those of us who hold to the congregational form of government should endorse the legitimacy or scripturalness of these denominational organizations, or that they be required to endorse our theory of congregationalism. The question of organization does not figure in the proposed basis. The only question is, are the people that make up these several religious bodies Christian in their faith and character? If so, they are "Christian bodies," as they are designated in the proposed basis of federation. Not to recognize the Christian faith and character and works of the people who make up these great evangelical Protestant bodies, and to refuse to co-operate with them, because we do not approve their methods of denominational organization, would be a species of religious bigotry absolutely intolerable in this century, and for which the Editor of the "Christian Standard" could have no sympathy. Instead of its being true that we of this Reformation "can not federate with denominational churches without surrendering a most distinctive principle of our plea," we are compelled, by the very principles we hold, to recognize the unity which now exists among Protestants, and to give it visible expression, by co-operating, as far as possible, with all who love our Lord Jesus Christ and acknowledge his supreme Lordship, in furthering the interests of his kingdom.

The issue is very clearly drawn. We are either to stand aloof as Amalekites, waging warfare against our Protestant brethren, and having no part in the great union movement that is now setting in, and to which we have helped to give impetus, thereby inevitably degenerating into a sect while ostensibly fighting sectarianism, or we are to lift high the banner of Christian union for which we have always contended, and enter fully into every movement for the unification of the churches, seeking to guide it along Scriptural lines, teaching others what the Lord has taught us about Christian unity, without compromising an essential truth or principle, and learning from others what the Lord may have taught them, that we have not yet learned, and so fulfilling our divine mission as unifiers of the body of Christ. Is it a matter of doubt which one of these two courses we shall pursue? We can not for a moment believe it. He who has directed our course in the past, will lead us still aright, and guide us, as we believe, by his gracious Spirit, into an enlarging and victorious future.

A Brief Forecast.

THE CHRISTIAN-EVANGELIST, now closing its forty-second volume and about to enter upon its forty-third, submits its past as the best evidence of what it is to be the coming year. Experience has taught us not to make a very definite and complete outline for a year ahead. The world moves too fast for that, if a paper is to adapt itself to current issues and tendencies. It will be our aim to furnish the best thought on the most important topics of current and of perennial interest, and to give the latest news of what is going on that is worth while.

Beginning with our next issue the Editor will contribute an editorial serial on the history of Christian union, dealing with the subject from the apostolic age to the present time, which may run several months. It is believed that the present time calls for a re-study of this subject in the light of the New Testament and of church history. There are not wanting evidences that many among us have lost the spirit of the fathers, and have departed from the breadth and catholicity of their teaching. The interest on this subject is now so wide-spread among all Christians that the time seems propitious for an irenic statement that will contribute something to a clearer understanding of what Christian union is and what it involves, among the various bodies of Protestants, now entering into a closer co-operation with each other.

We bespeak the co-operation of our ministers and others in bringing this discussion to the attention of a large number of ministers in other religious bodies. An arrangement for an exchange of church papers between ministers living in the same town or community would be productive of great good in breaking down prejudices and in bringing about a better understanding of each other.

Notes and Comments.

Referring to the status of the members of our own churches who were present and participated in the Inter-Church Conference in New York City, and quoting from the "Interior" the statement that "the actual distinction of the Federation Conference from all such predecessors was in the official appointment of its delegates," the "Christian Standard" says:

> "Then, we are at a loss to understand how these brethren became 'official' delegates and some of them members of the Executive Council, while the Episcopalians present remained simply visitors and were not regarded as 'official' representatives of their church. Evidently somebody, through misguided zeal, has attempted to put the people whom the federation management designate as the 'Disciples of Christ' in a false position. Will not the brethren who have written in our columns approvingly of the meeting tell us how they came to be regarded as 'official' delegates of the churches of Christ, and explain the seeming partiality operating in their favor and against the Episcopalians? It is due their brethren and due their fellow members of the Federation Conference that this matter be set forth in its true light. We are sure that they will disavow being 'official' delegates for those disciples of Christ who plead for the restoration of the Christianity of the New Testament."

◆

Now, if the Editor of the "Christian Standard" had only been a careful reader of THE CHRISTIAN-EVANGELIST he could have had this mystery cleared up before the conference assembled. In answer to an inquiry coming from Texas the explanation which the "Standard" asks for was given in our issue of November 16, in an editorial entitled, "Who? When? and What?" We refer the editor to that editorial for a complete explanation of the status of these brethren. From the reading of that editorial he will see that his conclusion that "evidently somebody, through misguided zeal, has attempted to put the people whom the federation management designate as the 'Disciples of Christ' in a false position," is a mistaken one as well as an uncharitable one. It was there explained that no convention had appointed these brethren, but that the Executive Committee of the federation movement which called the Inter-Church Conference, invited a number of our well-known brethren to be present and participate in the conference, representing the people whom they designate, and whom Alexander Campbell designated, and whom most of us designate, as the Disciples of Christ, or Christian churches.

◆

This courteous invitation was no doubt based on the fact that our national convention at Omaha had passed a resolution favoring the principle of federation, or co-operation among Christian bodies, as far as possible, as a means of promoting that unity for which our Lord prayed. The Executive Committee would have been almost justified, in the absence of any such resolution, however, in taking for granted that a Christian union movement like ours would not withhold its endorsement and co-operation from any movement that looks toward the unification of the divided forces of Christendom. The managers of this conference were not in any way "deceived," but understood perfectly the capacity in which these representatives were there. Nor was there the slightest discrimination against them because of the lack of any officialism in the method of their appointment. The fact is, the men who constituted that conference were far less concerned about formalities of appointment than they were about the fulfillment of Christ's prayer for the unity of his disciples.

◆

"What a hopeless and helpless condition we are in," writes a correspondent, "if we are not to have the divine Helper in us, and with us, and for us all the time, and in greater measure, and how can we get it without prayer?" There is no mistaking the mind and temper of the great mass of the brethren on this vital subject. If men were guided more by their heart and less by their mere intellect on such a topic they would be led nearer the truth. We doubt not that every one of these brethren who has written against praying for the Holy Spirit, tramples down his own theory when he kneels in the presence of God, alone, to ask for wisdom and strength in the preaching of the word, and in bearing up under the trials and burdens of life. Thomas Munnell once wrote on this subject: "Some theories take a front seat in our sermons, but a back seat in our prayers. I have always noticed that Christians, the most ultra on the word-alone while in discussion, always imply the agency of the Spirit in their prayers." It is well that men's lives are often better than their theories and their prayers better than their sermons.

Editor's Easy Chair.

This last Easy Chair sitting for the Old Year is the time for our annual council. It will be remembered that a year ago we threw on an extra back-log, enlarged our circle, and in the glowing light of the ruddy fire, talked over the memories of the past and the hopes of the future. Since that time our circle has been increased by the admission of several thousand new members, so that we are now a great host stretching across vast states and territories, from ocean to ocean, crossing over the seas and girdling the globe. But in imagination we are all together tonight, brothers and sisters all, without a missing member. True, many of those who sat with us in council a year ago have passed on into a higher sphere; but we count even those as present with us, in spirit, sharing with us in our joys and sorrows, and interested in all that relates to human welfare and happiness. Tonight finds us all a year's march nearer home. We have one year less of temptation and trial, but we have also one year less in which to serve our Master and our fellow men. Life is simply opportunity, and it all depends on what use we make of the opportunity as to whether life shall be to us a blessing or a curse.

Not enjoyment and not sorrow,
Is our destined end and way,
But to live that each tomorrow
Finds us further than today.

* * *

If we were to ask each one of you tonight, one by one, the question, "What has been the most valuable experience in your life the past year?" what would be your answer? Face that question till you answer it for yourselves. Suppose we should ask you, "What is the chief mistake of your life during the past year?" You would not probably care to answer either of these questions for the Easy Chair or for anyone else. We care to have you answer them only to yourselves, for the answer to the first of these will be the white light marking the path of safety, and the answer to the other will be the red signal light of danger. We may profit by our mistakes as well as by our successes. A slip from the path of rectitude often renders one conscious of his weakness and leads him to fortify his character at that point. On the other hand, sometimes success or popularity, or even a moral triumph, may prove a snare to us if we allow ourselves thereby to overestimate our own strength. The spiritual pride of the Pharisees was a greater offense to Jesus than the conscious sinfulness of the outcast. If we fail we must cultivate courage; if we succeed we must cultivate humility.

* * *

What a year this 1905 has been! What political upheavals! What sad revelations of dishonest methods in politics and in business! What investigations have been carried on, uncovering to the gaze of the world selfish greed, disregard of others' rights, and dishonest methods which ignore the law of God and of man. But to see all this and not to see that, behind it all and beneath it all, is a rising moral public sentiment which is demanding better things, is to see only half the picture and to become pessimistic. The year marks substantial progress in commercial and political reform, higher ideals, greater freedom from party dominance in the face of moral issues, and a deeper purpose to make our political life in the city, state, and nation more worthy of the people who have been so signally blessed of heaven. In the religious sphere the progress has been no less marked. Indeed, so great has been the modification of old religious ideas and customs, and so rapidly have old-time prejudices and sectarian bigotry given way before the advance of light and truth, that a large part of the people are unaware of the present religious whereabouts of each other. Every coming together of the representatives of different religious bodies is a revelation of the oneness of feeling and of sentiment manifested upon questions about which they once differed so widely.

* * *

An illustration of what we have just said about the rapid movement of thought is seen, occasionally, in the work of some belated skeptic, who seizes his pen and makes a furious assault upon some musty dogmas which have long since been remanded to the theological scrap-pile! Now and then an editor of a religious journal, or a preacher set for the defense of "the faith once for all delivered to the saints," opens fire on an intrenchment that has long since been vacated by the enemy! The fact is, one must keep wide awake and watch closely present-day movements to know whether he is fighting a living or a dead foe. One of the greatest surprises, as well as one of the greatest sources of joy and satisfaction, at the late Inter-Church Conference in New York City, was the mutual discovery of how much alike were the representatives of the various religious bodies. But is not this just what we ought to expect, and is it not just what is bound to occur, if we are all headed toward Christ as our common goal? Among the characteristics of the year we would mention, therefore, the rapid growth in Christian union sentiment. It is this that is making possible union evangelistic efforts. The coming year we predict will be marked in a larger degree by these union evangelistic meetings both in cities and in towns. Our evangelists are to take a prominent part in these union meetings in the future, because Protestants have reached a degree of freedom and toleration of differences that makes this possible.

* * *

Now, we are going to make a suggestion and a request of all our Easy Chair readers. It is a very important one and we wish you to think over the matter very carefully before you say us nay. During the coming year the Sunday schools of Christendom will be largely engaged in studying the life of Christ, as it is presented in the first three Gospels. It is an opportunity not often presented for a systematic study of the life of Christ. We wish to request all our readers to enter upon that study. If it is possible for you to enter the Sunday school, and become a member or a teacher of some class, do so; if that is not practicable take up the study at home and follow the lessons in the Sunday school. All the real religious progress that is to come to this world must come through a better knowledge of Christ. If we are more united today than we were a generation ago; if we have more charity for each other, place a lower estimate upon the things which divide, and a higher estimate upon the things which unite us, it is because we have a better knowledge of Christ and have entered more deeply into his Spirit. What the whole Church universal needs today, then, to heal its divisions, its backslidings, correct its errors and send it forward, a united and conquering force, is a better knowledge of Christ and greater allegiance to his will. We can do nothing, therefore, to promote Christian union more effectively than to sit at the feet of Christ for a whole year, that we may learn his will and imbibe his Spirit.

* * *

Today the great snowflakes are coming down like so many white-winged messengers of peace from a higher sphere. They are not more numerous than the mercies of God which have crowned the year now closing. As these pure white crystals, softly falling, cover with their mantle of purity all the uncleanness and ugliness of the earth, so God's blessings, which come down unceasingly from the "Father of lights," are designed to make this earth the abode of peace and righteousness. But how have we responded to all these tokens of divine love? That is a question which comes to us as we sit by the embers of the dying year. Truly, "it is a time for memory and for tears." When memory recalls the tender way in which God has shown his love to us, in "healing all our diseases" and in "forgiving all our iniquities," and then reminds us how forgetful we have been to seek his face, and to do his will, is it any wonder that our eyes are dimmed with penitential tears? We can only say with the psalmist—

"Surely goodness and loving kindness shall follow
me all the days of my life,
And I shall dwell in the house of Jehovah forever."

* * *

The clock is soon to strike the knell of the departing year. Our circle will soon be broken. Ere we separate, what word of hope and cheer can we give you? Let it be the Master's word: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." The world gives material wealth as its legacy. But Christ gives peace to his disciples. Have we received it? Do we fret and worry about what we shall eat and drink and wear, just like the world? Are we anxious and careworn about material things, just as if we had no legacy of peace which we can appropriate if we will? If so, let us resolve to trust our heavenly Father more and fret less. He careth for us. He loves our children better than we do. He knows what is best for us. Why should not we enter upon a life of real faith and trust? Why not accept his proffered legacy of peace—a fruit of that divine Paraclete, or Comforter, whom he sends to all who will receive him? So shall our lives be happier, sweeter, and far more effective in winning others to the love and service of Christ. . . . The clock strikes twelve! Good-bye, Old Year! A happy New Year to all our readers!

As Seen From the Dome

By F. D. Power

We have come again in the circle of the year to the time when the old angelic story of peace and good will to men is retold in all its freshness and beauty. It is always new, joyous, helpful. It always brightens the home, gladdens the children, inspires youth, lifts the cares of manhood, quickens the blood of old age. It is announced to us in the most exquisite idyl that ever fell upon mortal ears. It is the only thing that ever broke out of the stillness of heaven into the din of this world that men call Gospel, the Gospel.

A mile from Bethlehem, on a December night, a few humble shepherds are caring for their flocks. The announcement comes not to the great world at Rome, nor even to the grave ecclesiastics at Jerusalem, but to a handful of obscure laborers in an open field under the stars. Filled with wonder they say one to another: "Come, let us go unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us," and they take their way up the terraced hill, through the moonlit gardens of the little town, till they reach the village inn. From Nazareth, eighty miles away to the north, Joseph, the carpenter, had come with his wife Mary to be enrolled in the Roman census, and because of the crowded condition of the inn, amid the straw spread for the cattle, without appearance of worldly comfort or splendor, Jesus is born, the King of the Jews, the Lord of the universe. The poor shepherds make their way to the rude caravanserai and to the ruder cave or enclosure assigned to the cattle, and there they find Joseph and Mary and the Babe lying in a manger. This is the incarnation, the event which called forth the angel song, the beginning of the joy of all ages and of all peoples.

What is there in the Christmastide that should occasion rejoicing? Christ is announced as a Savior, the Savior of the world. "Thou shalt call his name Jesus, for he shall save his people from their sins." For centuries the harps of heaven had sounded promise of his coming as a matter of exceeding and universal joy. It was the theme when the morning stars sang together. It was heard in Eden and among the patriarchs and breathed in the songs of prophets and in the psalms of David, and was the hope of Zion in bondage and exile and persecution and death. And this was the ground of rejoicing, that Messiah at his coming should redeem Israel. He is announced, however, as the Savior of the whole world. As Noah's flood prevailed over the tops of the mountains, so the flood of Christ's redemption was to cover the mountains of sin. "He tasted death for every man.' "He gave himself a ransom for all." "He is a propitiation for the sins of the whole world." This sweet story was to be glad tidings of great joy unto all people—"all people." Apostles were commanded to go into all the world and preach this Gospel unto every creature—"every creature." Men no longer need walk the earth with bare feet on iron spikes, or agonize under self-inflicted stripes, or chain themselves on mountain rocks, or sit as Simeon Stylites for thirty years on top of a pillar, clothed in goat skin and wearing an iron collar and holding a cross in his arms, suffering cold, heat, fever, aches and cramps, and day and night, in all weathers, rain, wind, frost, hail and sleet and snow, crying, "Mercy, Lord Jesus, mercy!" "The blood of Jesus Christ, God's Son, cleanseth from all sin"—all sin. Shall not a Gospel like this be a source of eternal rejoicing? Shall any peace of the year be to us like the peace of Christmas, any joy of our holy religion be like the joy which fills and thrills us at the coming of this all sufficient, all prevailing Savior?

Then Christ comes as a loving, joy-giving friend. It is not simply deliverance from spiritual bondage that endears Christ to us today, but his presence with us as an elder brother, the fellowship which we have day by day with him. Not only is he a mighty Savior, a glorious Redeemer, a King of kings and Lord of lords, whom we are to adore, but he is a close and sympathizing and familiar friend whom little children do not fear, and poor and helpless and humble people may approach. He comes a babe and his first friends are shepherds. What a picture the manger furnishes of his humanity, humility, accessibility! Here is occasion for universal rejoicing. The great gift comes not to kings only, nor philosophers, nor men rolling in wealth and exalted in splendor, but poor men find him, wise men worship him, the wealth of the Orient flows to him and angels from heaven do him homage. Like the sunlight that floods alike the palace and the prisoner's cell; pours its glory upon the mountain and wave, yet gives joy to the insect and the wayside grass and touches the tiniest thing with a gladness that makes it great; so does this Savior's love come to the meanest and the lowliest. He restores the bruised reed. He revives the weakest natures beneath his smile. He lifts to his bosom in deepest tenderness the little child. Shall we not be glad then at the announcement by angels of this great Dayspring from on high?

Most of all there is joy at the Christmastime because Christ comes to reveal the existence of our heavenly home and to prepare us for it. The chief joy of the season is with loved ones in the family, in the remembrance of father and mother and brothers and sisters, in the beautiful happiness of childhood. And men who are old and gray, off on the plains or away out at sea in ships, or wandering in foreign lands, or whose old homes have long since been sold under the hammer or gone to ruin, and whose parents have lain for many years under the sod, and whose childhood days are away back in the past, at such a time are filled with thoughts of the home and touched to tears by the flood of memories that come over their spirits. But dearest of all thoughts is that of the Father's house where all shall some time gather and never more go out, where the loved ones who have kept the season with us in days gone by, and whose voices now are silent, are already safely housed, and where this same Jesus whom the angels heralded on the plains of Bethlehem shall in the great day receive his people to dwell forever with himself. Men and women are made glad and strong forever more by this knowledge.

The emperor of Constantinople became greatly offended with the saintly Bishop Chrysostom. One day, violently enraged, he said in the presence of his courtiers: "I wish I could be avenged on that bishop." Each of the courtiers gave his opinion as to what would be the most effective mode of punishing one to whom their master had such great aversion. The first said: "Banish him to such a distance that you will never see him again." The second said: "No, confiscate his property." The third exclaimed: "Throw him into prison!" The fourth asked: "Are you not master of his life as well as of his property? Why do you not get rid of him by putting him to death?" The fifth speaker shrewdly said: "You are all under a great mistake. The emperor may find a better way of punishing the bishop. If you were to send this man into exile he would take his God with him. If you confiscate his goods you rob the poor, not him. If he were thrown into a dungeon he would be all the better pleased as he would then have time and solitude for communion with his Maker. Condemning him to die would be to open the gates of heaven to him. No, if the Emperor really wishes to be avenged upon Chrysostom he must force him to commit some sin, for he is a man who fears neither exile, poverty, chains nor death, being afraid of nothing but sin." So Christ takes away all fear; fills men evermore with joy and peace that passeth understanding, and opens to us all the riches of heaven as our reward.

Is he not then indeed the light of the world? Have men not received as their Christmas present the "unspeakable gift"? Are not these glad tidings "glad tidings of great joy unto all people"? Again the Christmas season has come and gone; again the joy of his coming has filled the earth; again the angel song has thrilled the world like a great glad anthem, and shall not the principles he taught be mightier in their sway in our hearts and homes, in our society and among the nations of the earth because of the renewal of the festival? Who can realize the true secret of Christmas rejoicing and yet refuse to be a follower of this Savior or withhold from him for an hour his obedience?

* *

An old legend says that Joseph of Arimathea established a church at Glastonbury, England, and that from his staff which he stuck in the ground there sprang up a miraculous hawthorn bush which ever afterwards blossomed on Christmas in memory of his sanctity and labors. Shoud not we as "trees of righteousness" produce at this season blossoms of praise, thanksgiving, benevolence and love?—*John Gordon.*

None of Us Liveth to Himself By Cephas Shelburne

"For none of us liveth to himself." This is the statement of a universal principle, the general law that binds all together. God has grouped atoms in particles, particles into worlds, worlds into systems, systems into cycles and epicycles. Astronomy states this general priciple in Keplar's three great laws of planetary movements, and in Newton's grand law of gravitation. Every particle of matter in the universe influences every other particle and is in turn influenced by every other particle.

A pebble dropped into the still lake ripples in concentric circles until it affects the whole surface and beats upon the entire shores. A sound may disturb the air surface of the globe, one little deflection of the planet earth would disturb our whole solar system, and this, every other system. So that it were possible, yea, certain, that the stepping aside of this one seemingly isolated member would disturb the whole universe of God. The same law and rule of action extends to human kind and to mental and spiritual states.

M. Renan has said that "a nation is a spiritual family, bound together by mental and spiritual ties," and states that the essential of a nation is that all her members should have many things in common. The essential rule of the early church was, "And they that believed were together, and had all things common." This should be the grand law of spiritual gravitation for the family, the state, and the church today, as much as is possible the "together and all things common."

It is possible for one act or thought, one independent course or stepping aside, to influence a whole family, neighborhood, state or nation, and disturb the entire surface of society. Even a thought unexpressed may influence another mind and direct another's course in life. This is mental telepathy—even thoughts can not live to themselves. The man of the inner life, one who like Cassius thinks much, may be far more dangerous or influential for good than the man of the outer life, the man of affairs like the great Caesar. Nothing is simple, exclusive; all is complex. Neither thought nor action, pleasure nor power, living nor dying is self-contained. It is not possible for any one to occupy a neutral or indifferent position. There can be no force in all nature, or any gift or talent of man, or any thought or act of his that is self-contained and non-communicative, that liveth to self. From the very highest attribute of God, Christ, angel, saint, to the ultimate particle of matter, do you find anything great or small shut up in itself, beginning and terminating upon self? Not a sun but pours out its light and heat—not a star but reflect it; not a flower but sheds it in fragrance or beauty; not a cloud but fringes itself with its silver and gold; not a blade of grass but throws back its color. Shall man alone of all God's creatures, on whom has been bestowed more abundantly, withhold his blessings and refuse to distribute to others? God never meant man to be selfish, religion to terminate with self. He gives that we may distribute, he concentrates upon us that we may scatter, he enlightens that we may shine, he loves that we may bestow love.

There is, there can be, no such thing as a selfish, unconsecrated Christian in God's world of bounty and of beauty There is nothing under the stars that is not intended to be like God, and fill its mission in the kingdom of heaven. The being who is always receiving, but never giving; who is always being blessed, but never distributes blessings; who is always being loved but is neved lovely—is out of place in a world of beauty and bounty, love and peace.

Do you know what makes beauty in the natural world? It is every object, grass, flowers, sky and sunset, taking up the clear, white light of the sun that is poured out in generous tides and separating it into its primary colors and reflecting them back to us—making themselves and all things beautiful. So the clear, white light of God's love is poured out in channels of his providence and grace, and we, upon whom they fall, separate them into the elements of the Christian graces and fruits of the Spirit, and throw them abundantly outside of ourselves, making the world better and happier for our having lived in it. An object is black that absorbs all the sun's light and gives back none. The Christian who is dark, not sunny and bright, simply absorbs all the good and gives nothing back, all ending with self—selfish. God never intended it so.

Just as the spider, crouched at the center of its intricate, wide-stretching and woven-together web, by its movement vibrates the whole to its uttermost extremity, "So," says Mr. Beecher, "is it with man. He stands at the center of a vast web of wide-reaching influences, and every one of these outrunning lines thrills and vibrates at his very touch and thought." And the great problem of life is how to regulate yourself amid all this intricate network of which you are the center, so as to get the most and best out of life and put the most and best into the lives of others. The art in living is how to carry yourself through this intricate network of God's weaving and ours; this seeming competition and clash, this good and evil, riches and poverty, education and ignorance, wires and traffic, trade and commerce, pleasure and pain, life and death, and at last come through it all with credit to your manhood, having kept your equilibrium, faith, and with justice and charity toward all.

If I had to say what one spirit, disposition or rule of life would carry a man safely through this complex mechanism that we call life, I would say the unselfish spirit, the altruistic, the other-self spirit. This is the spirit that will come into any crowd and leaven, reconcile, harmonize. This is the "peace, be still," spirit that brings all the strings of the complex instrument into harmony I know of no spirit that will harmonize society in all it varied dispositions so much as the unselfish, altruistic spirit; shall I say, Love? The spirit of love not only distributes joy, but thrills its own heart with joy and happiness. The spirit of love is its own blessing and happiness; its desire is to throw this element abundantly outside of itself, and become a blessing and happiness to all around it. It stops not at friend or kindred, but goes out to its enemy and foe. To live soberly righteously, honestly, justly, charitably, is to live in peace and harmony with our- environment. Any thing like envy, malice, competition, strife, hatred, temper, sin in any form, is conflicting, destructive, and breaks up the peace and harmony of things. But the opposites of these bring all into the same pitch and tone with themselves, and when struck the result is music.

> "Love takes up the harp of life
> And smites on all the chords with might,
> Smites the chord of self that, trembling,
> Passes in music out of sight."

Such a spirit is William Penn, the Quaker, as he stands with his little band of brethren, all unarmed, under the wide-spreading elm, in the "clear sweet air of Pennsylvania," making a treaty of friendship with the wild, untutored Indians, "not to wrest their lands by violence, but to obtain them by peaceful purchase." Without hostile weapons, but with good faith, good will, which provoked like spirit in the red men of the forest, they "entered the land and inhabited therein as safe as if there had been thousands of garrisons." To live in such a way that there shall proceed from your life influences for good, that comfort, cheer, instruct; that love, heal, bless; that dispel doubt and gloom, trouble and suffering, and give faith, hope, sunshine—this is the no-man liveth-to-himself spirit.

I once saw a great orchestra getting ready—tuning their instruments. There was much discord and jar, breaking of strings and unpleasant sounds. But in half an hour Theodore Thomas stood before the hundred players, and with one movement of his hand every instrument was in play and beautiful accord, like Milton's heaven's gate, "harmonious sound on golden hinges moving."

Something like this is life with its jars and discords, breaking of strings, tuning of instruments, efforts to harmonize—until in a better day and more glorious, all the strings shall be brought into sweet accord, and all in tune with the Infinite. Then shall the Master Player and Director of all stand before the redeemed and faithful, and under the moving of his spirit and word of welcome plaudit, there shall be struck the "chord of music like the sound of the Great Amen!"

Huntington, Ind.

* * *

My Bible is all the dearer to me, not only because it has pillowed the dying heads of my father and mother, but because it has been the sure guide of a hundred generations of Christians before them. When the boastful innovators offer me a new system of belief (which is really a congeries of unbeliefs) I say to them: "The old is better."—*Dr. T. L. Cuyler.*

Other "Business in Christianity"

By Flournoy Payne

The most trenchant criticism directed against the Church is one which the writer heard when he was a young Christian, and which has gathered force as the world grows more fraternal and more practical. The criticism is put in this form: "You Christians talk beautifully about love and charitable deeds, but you do not live up to your sentiments. Your charity is too spasmodic and unreliable. You have no system for helping in a practical way. After a few paltry gifts and a few sympathetic visits, you forget us. We join lodges or we take insurance and we are aided in a palpable way. Now and then a good man or woman from among you relieves the distress of the sick or poor. But upon the whole the church is too busy with its own affairs to consider us in our physical straits. For tangible, present good, the lodge seems to offer more than the church. And since the demands of the lodge upon us are heavy, and since we are unwilling to lose the benefits of the lodge, we are obliged to do less for the church—sometimes nothing at all." This feeling, tacit or expressed, has drawn from the church multitudes of people and untold volumes of strength and influence.

The aptest answer to this criticism, that I can recall, was that of a wise old Christian. He said, "You pay to the church with the same regularity, and for the same purpose, the same fees you pay to other organizations, and we can and will do the same things for you." It was well enough to say this; but in the church, there has been no provision for the reception and use of such funds so that benefits might be returned to the individual in his hour of distress. No church has provided a plan for insurance of its members against the time of sickness and poverty. Other Christian organizations may be called in to bring relief, but the church gained little influence from this indirect method. Few churches have an adequate charity fund; and even when they have, only those families reduced to extremity or loss of self-respect receive aid from it.

To E. F. Harris, of Longmont, Colorado, a modest preacher, well known and much loved in the centennial state, belongs the honor of formulating a complete plan by which the church through a special organization may become the channel of the specified temporal blessings, in addition to all its benefits spiritual and eternal. Brother Harris calls this organization, "The Society of Applied Christianity." The plan is copyrighted. The national society is incorporated. Leading preachers of Colorado, from the stronger denominations, as well as from among our own people, have examined into the merits of this plan, and have consented to become national officers. B. O. Aylesworth, president of the State Agricultural College, and the executive board of the Colorado Christian Missionary Society are giving countenance and encouragement to the movement. The oldest local society is but a few months old, but it has already done some notable work of a benevolent character, such as few churches have undertaken in the past, and such as would add immeasurably to their influence over the masses if they would do it.

For an idea of this society, fancy a lodge minus its secrecy, minus paraphernalia, plus a disctinctively Christian management and Christian purpose. Sick benefits, funeral benefits, and benevolences are the features of the society. Dues are about equal to those in the average lodge where similar ends are obtained. From the failure to have paraphernalia, expensive banquets, special halls, salaried officers, etc., savings accrue over and above the amount necessary to pay the benefits bargained for. This surplus is devoted to charity. Five cents each three months from the dues of each member go to the national orphanage work of the church. A like amount is given to ministerial relief, local beneficences are administered out of a fund still remaining in the local treasury. A careful distribution of all money into appropriate funds and its protection there are required. By this method, it is surprising what an amount of good can be accomplished by a society which pays no more for benefits than do the lodges, and yet it has means to aid many outside its own membership.

A local society has been recently organized in the Berkeley Christian Church, Denver, where I minister. I have written this article because I believe there are Disciples in all parts of the country who will be glad to know of the existence of such a movement as this. And there may be ministers who have been neediing just such a plan as Brother Harris has worked out. The writer believes that the church should come into a relationship to the people the most friendly and helpful possible; and that there should be no unnecessary occasions for comparisons unfavorable to the church.

Denver, Colorado.

Have We All Truth?

By F. M. Wiley

A brother writing of "Christian union" thinks the "denominations" have no intention of abandoning their beliefs and organizations and joining "our movement" *en masse*, and that "union" with these great bodies is yet in the distant future. He is probably right. The mountain does not appear to be moving toward Mahomet. That the Christian world shall ever be merged into one organization is not probable, if desirable, though federation or coalition of kindred bodies for practical purposes, may greatly promote the unity of Christians, and result in the organic union of such churches.

It seems certain that the evils alleged to have resulted from "divisions" of the church have been largely imaginary. The church has been divided since the days of the apostles. A large part of its membership has always been indifferent, if not disloyal. Its battles have been fought and won by minorities. Despite this it has made wonderful progress. If it has not converted the world it has done more than any other agency to enlighten and civilize it.

How was the church "divided"? The first great schism, that between the eastern and western churches, was from political rather than doctrinal causes, as was also the separation of the English Church from the Roman.

It is difficult to estimate how much the world owes to Martin Luther. His reformation restored Christianity, when it had been almost lost, and made liberty, religious and political, possible. Yet from it came the greatest of all "divisions" of the church. Then followed that great constructive thinker, John Calvin, so largely instrumental in holding the ground gained by Luther, by giving to the Protestants a positive system of belief. With the help of his great pupils, John Knox and Andrew Melville, who wrested Scotland from Rome, the Presbyterian Church was organized. Thus another division was made.

To these men also the world owes a great debt. In religion Calvinism tended to absolute despotism. In politics it led directly to radical democracy. Ascribing all authority to God, it left none whatever to temporal rulers. Motley says, "To the Calvinists more than to any other class of men, the political liberties of Holland, England and America are due." Hume says, "It was to the Puritans that the English owe the freedom of their constitution." Our own great historian Bancroft says, "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American independence."

John Bunyan and Roger Williams are perhaps the best known of the early leaders of another great division, our Baptist brethren. Their origin is somewhat obscure. Their central idea has always been loyalty to the word of God as "the only and sufficient rule of faith and practice," and to the example of the primitive church in baptizing by immersion only.

John Wesley tried to reform a church which had "the form but not the power of godliness," and which had lost all influence over the common people of England. The church cast him out, but finally his movement became a success and his enthusiastic followers have carried the banner of the Cross all over the world. But again the church was "divided."

Alexander Campbell and his associates undertook to restore the simple faith and ordinances of the New Testament as the only terms of admission to the church of Christ, and the only tests of fellowship therein. While their work resulted in another division of the church it also brought great gain in the direction of simplicity and freedom of faith. They did much to discredit formal "creeds" and "confessions of faith" as of authority in spiritual things.

A study of church history will show that most divisions have been caused by these great revivals and reformations carrying those who became possessed by some great idea or emotion up to some higher ground, and leaving behind the indifferent and conservative who always cling to the old forms and traditions. The new wine has broken the old bottles, the new cloth parted from the old garment. And this process has been vital to the life and growth not only of Christianity, but of civilization as well.

None of the leaders of these great reformations intended to divide the church with which he was connected. Their aim was to recover and apply the principles of Christian life announced by the Christ, and the doctrines taught by his Apostles.

Who, outside the Roman church, regrets these reformations and "divisions"? Where would the church be to-day if they had never occurred?

What the ultimate form of Christianity shall be does not yet appear. That great changes will occur, as the centuries pass, can hardly be doubted. Perhaps most of these organisms will, in time, be eliminated. That they once accomplished the purpose of God is no valid reason for their continued existence.

That "our movement" is to be the last forward march of the Christian army, or that we have set up the sheaf to which all the others shall make obeisance, is very improbable. We have not discovered all truths. We have not spoken the final word. Certainly, in many things, Mahomet might go far toward the mountain and yet be on holy ground.

Indianapolis, Indiana.

Joint Meeting of the Committees on Union Between Free Baptists and Disciples

By R. MOFFETT, Secretary

The two committees of Free Baptists and Disciples to consider the matter of union between the two religious bodies, met at the First Free Baptist Church in Brooklyn, N. Y., at 7:30 p. m. Thursday, Nov. 14, and continued their sessions in the forenoon and afternoon of Nov. 15, and for one hour in the afternoon of Nov. 16. There were present, on the part of the Free Baptists: A. W. Anthony, H. M. Ford, George H. Ball, J. W. Mauck, L. M. Webb, Z. A. Space, G. F. Mosher, R. D. Lord, Thomas Stacy, and E. W. Van Akin. On the part of the Disciples: Regular members, S. H. Bartlett, J. M. Van Horn, R. Moffett, M. E. Harlan; as proxies for absent members, J. H. Garrison, F. D. Power, M. L. Bates, B. F. Ferrall, J. P. Lichtenberger, S. T. Willis, C. C. Rowlison, W. T. Moore; as invited guests, H. L. Willett, C. A. Young, M. L. Streator and Dr. E. A. Long. Several of these were delegates to the Inter-Church Conference held in New York the same week. After a brief season of prayer S. H. Bartlett was chosen to preside over the joint meeting, and H. M. Ford as secretary.

R. Moffett, secretary of the Disciples' committee, presented a brief statement recognizing:

1. The limitations binding the Free Baptist committee, viz.: That no final action on the subject of union can be taken except by their general conference—their denominational and incorporate head—the next appointed meeting in the fall of 1907; that no overture for union could be considered that did not include the entire denomination, and that did not conserve all legal and moral obligations entered into by the general conference.

2. That the Disciples, as a religious body, were not incorporate, and probably never would be—that their local churches were incorporate, as also their colleges, benevolent associations and missionary organizations—that the only incorporate body represented by the Disciples' committee was the American Christian Missionary Society, constituted in such manner as by general consent enabled them to speak for the Disciples as a whole; that the Disciples had their origin in a desire for union of the Lord's people by a return to the church of Christ as planted and trained by the apostles of our Lord; that this religious body, now numbering over a million in the United States, came into this fellowship by a full and hearty confession of faith in "Jesus as the Christ the Son of the living God"; that this proposition carried with it all other important Bible truth, and that as a people they were as closely united in doctrine and practice as any other religious body. The statement closed asking the joint meeting to discuss three questions:

1. Is union between the Free Baptists and Disciples practicable at the present time?
2. What are the obstacles to such union?
3. How may these obstacles be removed?

The joint meeting accepted these questions as covering the ground to be canvassed. The president announced that these questions were open to discussion. Dr. Ball said he thought the greatest obstacle to union was the fact that the two religious bodies knew so little about each other. This remark led to many suggestions, by different members, as to how such a condition might be changed—by interchange of pulpits, union conventions, and by tracts and by other literature. Dr. Anthony suggested that in order to the fullest acquaintance, the Free Baptists, and especially their committee, must know, 1. The doctrine of the Disciples. 2. Their polity. 3. Their genius and spirit. 4. Their organization. 5. The legal aspects of these organizations.

It was suggested that all these elements can readily be furnished by published literature. After much discussion it was finally agreed that a committee to consider each of these elements be formed and report after a recess of 15 minutes. It was evidently too great a task to perform in so short a time. At a subsequent meeting it was agreed that these committees should report at the next joint meeting. No time or place was set for this joint meeting. We hope it may be in connection with the general convention in Buffalo next October.

The committees formed were, viz.: On Doctrine—Garrison, Ball and Moffett. On Polity—Space, Lord, Power, Bates, Ferrall and Harlan. On Genius and Spirit—Van Horn, Lichtenberger, Ford, Stacy and Bartlett. On Organization—Mohorter, Mauck, Van Akin, Rowlison, Moore and Willett. On Legal Aspects—Streator, Willis, Anthony and Young.

It was agreed that regular members of the committees might be substituted for proxies, if thought desirable and that the several committees might gain the necessary facts for their several reports by correspondence.

This meeting was held in a true, fraternal spirit and with a desire to effect the best results. The pastor of the Free Baptist Church complained that they had not received ample notice so that they could prepare for the fullest and best entertainment. But the ladies of the church spread for us a splendid meal the second day, and the banquet at the Cumberland Hotel on Thursday was all that could be desired to add to our already brotherly fellowship.

Since the above was written the following letter from Dr. Ball is of interest:

"The result of our meeting with the Committee of Twelve appointed by the Baptists was a great surprise. We found them more than ready to declare for perfect liberty, in each local church, to regulate the matter of communion, and all other local affairs. They also freely express a wish for a conference with your Committee of Twelve on the question of union, and express the hope that the Disciples and Baptists might speedily become one body. This entirely changes the order we have been pursuing. Our hope and expectation has been that the first union effected would be between the Disciples and the Free Baptists, but now it appears that the first union will be with the Baptists and then with the Disciples. Since our meeting in Brooklyn I have seen several leading Baptist ministers not on the Committee of Twelve, and they ardently desire that this consummation should be speedily reached.

"The Baptists will act on the basis unanimously adopted at Brooklyn next May at their general convention in Philadelphia. My hope is that an extra session of our general conference will be called immediately after their May meeting in case the basis is adopted. The indications are that our general conference will adopt the basis at once. If it does, the united body of Baptists will be in good shape to negotiate with your Committee of Twelve. If you should confer with their committee before the May meeting it might be useful."

We sought an interview with the Baptist Committee of Twelve, but it was agreed that neither of the two committees, could possibly remain in New York to a suitable day, largely because so many were delegates to the Inter-Church Conference, and could not give the matter close attention. The meeting of the Baptists' Committee, and the Free Baptist Committee was held more than a week later than the one chronicled here. If Dr. Ball has correctly represented the facts, it would seem that the union of Disciples and Free Baptists will not be further considered until all the possible facts referred to by Dr. Ball shall have been determined. Dr. Ball was the first promoter of this last movement for union more than a year ago. It will not be possible to proceed with any certainty to realization in the near future without his voice.

[The union of Baptists and Free Baptists, if it shall be accomplished, would certainly open the way for the union of Baptists and Disciples of Christ. Every step in the direction of union makes a further step easier. There will come such a blessing to those seeking to fulfill the desire of Christ's heart, that they will wish to go as far as the New Testament will permit, in securing uch union.—EDITOR.]

Our Budget.

—Good-bye, 1905! Welcome, 1906!

—The King is dead! Long live the King!

—What is written is written and no power in heaven or on earth can unwrite it.

—God can forgive, but he can not undo what is done. His grace will enable us to write more nobly on the white pages of the New Year.

—THE CHRISTIAN-EVANGELIST extends its greetings and wishes for a happy New Year to all its readers and to all its contemporaries and wishes them the greatest prosperity.

—H. H. Peters, minister at Rossville, Ill., writes that Dr. Frank G. Tyrreli, of Chicago, delivered a series of sciolological lectures in the Christian church last week, much to the delight of the community.

—J. F. Rosborough, minister at Centralia, Ill., writes that his sainted mother, Mrs. B. M. Rosborough, went to her eternal home on the 15th inst., aged 85 years, having been a follower of the Master about seventy years. Eight of her children survive her. Brother Rosborough adds: "Mother did much for her children's faith."

—Dr. B. B. Tyler, of Denver, is to dedicate a new church at Sterling, Col., December 31. J. K. Hester, the minister, writes: "We have done things in this good county seat of Logan." The property will cost about $2,400. The church there contains some of the most influential people in the county.

Special to THE CHRISTIAN-EVANGELIST.

BETHANY, MO., Dec. 25.—Closed 27 days' meeting with 132 additions; 117 adults; 88 baptisms. Reached 34 new families. Church greatly strengthened.—R. H. FIFE, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

VERSAILLES, ILL., Dec. 23.—One hundred and fourteen additions; 100 adults.—G. H. BASSETT, pastor; A. P. COBB, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

HARRODSBURG, KY., Dec. 24.—Closed Thursday night with 141 additions; best meeting in the history of the church.—M. G. BUCKNER.

Special to THE CHRISTIAN-EVANGELIST.

DECATUR, ILL., Dec. 24.—Fifty-eight to date. We continue.—THOMPSON AND KENDALL.

—L. L. Carpenter will dedicate at Plainville, Kan., December 31.

—Rutland, Ill., has increased the salary of its preacher.

—A new church has been dedicated at Fate Texas, and all indebtedness raised.

—A. L. Chapman seems to be doing great things for his new charge at Seattle, Wash.

—Geo. A. Campbell, of Chicago, has been lecturing before the Missouri State University.

—R. N. Simpson has begun his work with the Chestnut Street Church, Lexington, Ky.

—Extensive repairs and additions to the church building at Bryan, Texas, are contemplated.

—J. H. Beard, of Buckland, has entered upon the pastorate of the First Church, Marion, Ohio.

—Lewis F. Fisher has accepted a unanimous call to remain with the Mt. Olivet church near Clarence, Ill., for another year.

—H. E. Luck, who has for some time been located in Dallas, Texas, is giving his attention to lecture work, having a series on "The Founding of Christianity," which he is giving with good effect, as opportunity presents.

—H. G. Hill delivered his sermon-lecture, "Unused Power," at the Springfield, Ohio, Y. M. C. A., December 17. This is his second call to this place in three months.

—The Church Avenue Church of Christ, Roanoke, Va., is now practically out of debt and has a bright outlook before it. To W. G. Johnson, its pastor, much credit is due.

—The C. E. Society of the Central Christian Church, San Antonio, has just been reorganized. It is hoped by this church that the services of Homer T. Wilson may be retained next year.

—The church at Columbus, Ind., of which W. H. Book is minister, will soon establish a mission in the northeastern part of the city, a lot having been donated for that purpose by Joseph I. Irwin.

—A. S. Morrison, of Indiana, filled the pulpit of the Central Church, San Antonio, Texas, for several Sundays. Last Lord's day Homer T. Wilson was back and delivered a Christmas sermon.

—The Clarion Bugle, of Snohomish, Wash., volume 1, number 1, reprints for its leading article a contribution from THE CHRISTIAN-EVANGELIST, which it credits, at the close, to "Christian-Evangelist, Columbia, Missouri." What is fame!

—A great amount of evangelistic news has reached the office Tuesday, as we are closing up the paper, which we are compelled to omit until next issue. We beg our readers and contributors to be patient with us, as our columns are unprecedentedly crowded.

—The "H," St. Church, Washington, D. C., has called A. E. Zeigler, who was the former minister of the First Church, Wheeling, W. Va., to supply for them indefinitely. Brother Zeigler is with the Millsaps Mfg. Co., of that city, and practically gives his services to the church on Sundays.

—Paul Moore, our assistant editor, has been prolonging his visit in Texas since the lectureship and spent Christmas with his brother, Landon, at Greenville, but is expected home this week. His report of the Texas lectureship has been received, but too late for publication in this week's paper.

—Harry Grannison Hill recently gave popular lectures in Sumner, Louisville and De Land, Ill. He also lectured at Forest Grove, Mich., Hebron, Ind., and Greenfield Ind. The people of De Land have invited him to return in February and lecture for a week, eighteen of his former audience providing the expenses of the series.

—George Darsie, Akron, Ohio, writes: "I have been in Akron about three months now, and the work seems to be opening up well. Have had 72 additions to the church—54 by confession and baptism, 18 by letter or statement. Every department seems to be doing well. It is a large church, and the calls are many and varied."

—Mrs. N. E. Atkinson, National President of the C. W. B. M., spoke for the Auxiliary of the Central Church, Cincinnati, Ohio, on a recent Sunday evening on "Our Responsibilities." Profound attention was given the address by the large congregation present and the auxiliary was greatly encouraged and strengthened by its results.

—We regret to learn that the home and practically all the personal effects of Ellsworth Faris and family have been completely destroyed by fire. Bro. and Sister Faris and their little child escaped in their night apparel. The loss most felt of course, is the books, papers, and African curios. The fire prevented the attendance of both the senior and junior editors of the "Christian Courier" at the lectureship, with whom in this trial much sympathy was expressed. A cheque with money value is a good expression of such sympathy.

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

—Brother Warren, our Centennial secretary, reports a fine meeting of the executive committee on the 16 inst. Our well-known brother, Thomas W. Phillips, of Newcastle, was elected chairman, William H. Graham, treasurer, and O. H. Phillips, recording secretary. All contributions intended for the Centennial propaganda should be sent to secretary W. R. Warren, 205 Bissell Block, Pittsburg, Pa.

—Chicago Disciples have just tendered a banquet to W. G. Sickle and wife, who are about to remove to New York. Brother Sickle has been chairman of the Executive Board of the Chicago Christian Missionary Society and has done a great deal of the work in Evanston. He is a prominent young business man and is a son-in-law of J. H. Allen, of St. Louis, president of the Business Men's Association.

—A prominent minister writes: "It has been in my heart a long time to write and thank you for the graceful little book on The Holy Spirit which I have read with the greatest interest, profit and pleasure. From the adverse criticism it is receiving from certain quarters I am more than ever convinced that it is an up-to-date book and one thoroughly in harmony both with the spirit and the teachings of the New Testament."

—In reporting the meeting of Brother Fife at Bethany, Mo., last week the number of additions was given as eleven, whereas it should have read 118. Since then, however, the meeting has closed, as reported in a telegram elsewhere, with 132 added. Brother Fife writes that the hand of fellowship was extended to 115 at one time, and that it was the greatest scene he ever witnessed. Brother Fife returned home to celebrate his silver anniversary on Christmas day.

—Thomas Curtis Clark, who is known to our readers as a contributor of verses, has entered the field as an evangelistic singer and helper. Bro. F. G. Tyrrell, associate editor of the Christian Century, says concerning Brother Clark:

"It is a pleasure to bear witness to the ability of Thos. Curtis Clark as an evangelistic singer and helper. He is a man of superior gifts, of careful training and deep moral earnestness. I am confident that his work will prove more and more effective, and that he is destined to a career of extraordinary usefulness."

—The Christian Lesson Commentary for 1906, being the twenty-first consecutive volume, is of special value because the lessons for the entire year are in the Synoptic Gospels, following as nearly as possible the chronological order of events in the life of Jesus. Brother Dowling's long experience and study in this department of work have enabled him to prepare a most valuable volume of lessons which the teachers in our schools can not afford to be without. It is a good thing, too, to have the whole volume before you so that you may see the entire scope of the lessons for the year. We trust that the army of Sunday school teachers among us will avail themselves of the benefit of this exceedingly helpful volume.

—A correspondent writes: "I do not see how the Holy Spirit can convert and keep a poor man from the dread power of rum if the words of warning and love, of pleadings and promises, from an all-loving God can not do it." Here is a mistake that is too often made—the contrasting of the word with the Spirit, and separating them as if the Spirit of God was not in the word and truth of the gospel. Being "born again of incorruptible seed" and being "born of the Spirit" do not imply different acts or different agents. It is the same truth stated in different ways. This will help to clear up a good deal of the confusion that exists in the minds of many people about the Holy Spirit. While we can not limit the operation of the Spirit to the written word, neither can we separate the Spirit from the word.

—We learn through some corespondence which has been furnished us by Bro. A. Flower, now of Worcester, Mass., that the churches in Tampa and St. Petersburg, Fla., are prospering under the labors, respectively, of Bro. J. P. Rowlison and Brother Montgomery. The church at Tampa has gotten into its new brick chapel, which will be the Sunday school room when the main building is completed, and Brother Rowlison is loved by all and the work is prospering in his hands. Brother Montgomery is having to enlarge the seating capacity of the building at St. Petersburg to accommodate the people. Friends of Brother Flower will be interested in knowing that he is in usual health and is staying with his son-in-law and daughter—Brother and Sister Willis—at Worcester.

—C. C. Peck, minister, Arkansas City, Kan., writes: "The Disciples of Christ at Arkansas City, Kan., are rejoicing because they own their home. About seven years ago they saw their building sold for debt, and they were left homeless. It was only through the timely assistance of the Church Extention Board that they were enabled to again purchase the building. They feel grateful to the Church Extension Board because it helped the helpless and brought hope in the hour of discouragement. On the evening of December 10 the members and friends assembled to witness the burning of the old mortgage and rejoice together because they 'owe no man anything but to love one another.' The church is in good condition and the field is promising." Our hearty congratulations are extended.

—A Parkersburg, (W. Va.) paper reports that the churches of that city are talking of securing Evangelist Herbert Yeuell, who is now preaching there for the Christian church, of which Bro G. F. Assiter is pastor, to conduct a union revival service. The paper reports that "every night the capacity of the Christian church has proved inadequate to accommodate the throngs who are attracted there by Mr. Yeuell's preaching. Those who have been attending and seeking to attend are of all denominations, and there can be no doubt that there are great numbers who would be glad of the opportunity to hear." The paper reports that Brothers Assiter and Yeuell are favorable to such an arrangement, as well they might be. Such opportunities should everywhere be embraced as a means of breaking down prejudice and promoting the spirit of unity and co-operation.

—In an editorial paragraph last week we called attention to a report of the joint meeting of the committees on union of Free Baptists and Disciples, which, it was said, was to be found elsewhere; but in the final "make-up" the report was crowded out along with a great deal of other matter which had to be left over. The report will be found elsewhere in this issue—provided it is not crowded out again! Our readers have little idea of the perplexing problem that comes to us each week of what to leave out. We have editorial matter that we have been carrying in galleys for several weeks, waiting for room, and this is true of every department of the paper. We plead with our friends to write short articles and not to complain when we find it necessary either to omit an article entirely or to condense its most important thoughts into a paragraph, as we often have to do.

—It was a matter of deep regret to those of us who were present as representatives of the Disciples of Christ in the Inter-Church Conference in New York City that the Editor of the "Christian Standard" was not there to hear and see the things said and done in that great gathering, and to share with us the joy which must have thrilled his heart, as it did ours, to see what the Lord hath wrought in these days. Many of the "Standard's" friends were there, however, and some of its special correspondents, and they have reported to the paper their impressions of the meeting. The "Christian Standard" admits that they are "good and true men and would never approve anything that had the appearance (to them) of hostility to the unity which is in Christ Jesus," but still it is inclined to doubt, and thinks it probable that these men were deceived by outward appearances, and are not so well able to judge of the real character of the meeting as others who were not there. It was Sydney Smith, we believe, who said he never read a book before reviewing it lest the reading of it should bias his mind!

—A special program is being prepared for the Young People's Department of The American Christian Missionary Society, for use in the Christian Endeavor Prayer Meetings on January 28, 1906. The topic is "Home Missions in our Cities." These programs will be furnished *free* to all our Endeavor Societies on application to The Young People's Department of The American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, O. A special effort is being made to raise $5,000 by our young people for Idaho before September 30, 1906. The offering taken on January 28 may be applied on the pledge for Idaho missions.

—J. H. Allen, president of the Business Men's Association of the Christian Church, desires to enter into correspondence with some consecrated business man who is willing for the next few years to give himself to the organization of local leagues of business men, and to the solicitation of funds in the form of donations, bequests or annuities, for the various interests of the brotherhood. The Association will give employment to such a man with proved capacity and fitness for such work. Address J. H. Allen, 104 Main Street, St. Louis, Mo. Brother Allen has been serving on the grand jury for two months, and this has delayed his efforts in completing the organization, and in raising the $5,000 to assist in the Centennial propaganda.

—In another place we publish an obituary notice by Bro. A. P. Aten of Bro. J. W. Butler, a brief mention of whose death at Fall River, Kan., we gave last week. The Editor of THE CHRISTIAN-EVANGELIST became personally acquainted with Brother Butler in the year 1865, when he went from the army to enter Abingdon College at Abingdon, Ill., of which institution Brother Butler was then, and for many years afterward, the president. It was under his ministry at the old Abingdon church that he heard for the first time a presentation of the principles of our plea that won his intellect, his heart, and his conscience to the cause of religious reformation which we plead. Brother Butler possessed a clear, logical mind, strong convictions, and a warm, sympathetic heart. As a speaker he was not what might be called fluent, or eloquent, but he was often very earnest and convincing in his reasoning, and thoroughly Scriptural. He was a man of unimpeachable character, of good executive ability, a devoted husband, an affectionate father, an honored citizen, and a faithful friend. Many of the old students of Abingdon College, as they read this notice, will recall the old Abingdon days and the president's Bible lectures at the morning hour, and the hospitable hearth-stone of himself and his good wife, where the students were always welcome. Their only child, a son, preceded the father to the spiritual world a year or more ago. Brother Butler leaves his wife, who has walked by his side lovingly and faithfully for so long a time, to mourn his loss. We were wired to be present and preach on the occasion of our brother's death, and were exceedingly sorry that a combination of circumstances made it impossible for us to comply with the request. His old friend and former associate in the faculty, Professor Aten, now of Oklahoma City, was present and preached the funeral discourse. We lay this brief tribute on the grave of our old president, and drop a tear of sympathy for the venerable widow whom he leaves behind.

WE CAN SHOW YOU

How to do the Lord's work while having your savings in an absolutely safe investment, upon which there will be no taxes to pay, no change of securities, no personal oversight required, no cost of mortgage records or foreclosures, and upon which you will net a larger rate of interest than in any other investment. If you are a Christian and want your money to work for Christ while at the same time it supports you, write, mentioning this paper, to

BENJAMIN L. SMITH,

Corresponding Sec'y American Christian Missionary Society,

CINCINNATI, OHIO.

* *

A Christmas Gift.

It may not be altogether the fashion, in fact it may be clear out of style, for a man to ask for a Christmas gift, but I am willing to risk it, especially as I am not asking it for myself. What then? You know that our State Day, the first Lord's day in November, was one of the worst days in the whole year, and our collection was knocked clear out. We fear that unless extraordinary efforts be made we shall not recover our lost ground during the entire year.

This, then, is the cause of this writing. Many, very many, churches have not yet taken their offering. Why not take it now and make it the biggest ever, as a Christmas gift to State Missions? Then there are many who could make this work a *personal gift*. Several years ago our personal list was a great one. Why not in this emergency, in this day of great need, revive it? You can make your secretary much happier by sending a good large Christmas gift to state missions than you can by sending him one personally.

How many churches and brethren and sisters will send us a gift of good cheer?

Yours in His name,
T. A. Abbott, *Cor. Sec.*
Century Building, Kansas City, Mo.

* *

Education Day.

No day in our missionary calendar is more important than the third Lord's day in January, the day set apart for the presentation of Christian Education among us as a people. It is becoming more and more apparent that to this branch of our work we must look very largely for success. We must train men and women for the mission field, for pastors and for lay workers. Nowhere can we look for such supplies if not, in the main, to our own institutions. As in every other cause among us, everything depends upon the interest taken in presenting the matter to our churches by pastors and evangelists.

In absence of any other arrangement it seems to be best that each institution should advertise the work of Christian Education in its own region and receive reports directly from the churches. We crave the united efforts of our papers to push this paramount interest. It is to be hoped that many directly interested in this important appeal—college men and others—may send a word to general, and especially local publications relating to the matter.

W. P. Alysworth,
Secretary Federation College Presidents.

* *

Dedication at Mexico.

The church at Mexico, Mo., A. W. Kokendoffer, pastor, assisted by Bro. F. M. Rains, of Cincinnati, and the Editor of The Christian-Evangelist, dedicated their new church building on December 17, free of debt. It was an ideal day, and the throngs which attended the three services—morning, afternoon and evening—filled the house to overflowing, many people standing during the entire services. The building and lot cost about $35,000. There was an indebtedness of $12,000 remaining to be provided for, and this Brother Rains succeeded in raising without much trouble, and even beyond. The people gave with a will. The building is well designed and beautifully finished. The main auditorium will seat 600 people, and, together with the Sunday school and class rooms opening into it, will seat about 900 people. The windows are very beautiful, two of them being put in by the Senior and Junior Endeavorers, the Workers' Society and the Sunday school, and one by the C. W. B. M. in memory of Mrs. Kokendoffer. The other churches of the city assisted in the dedication, two of the ministers being present, and many of the contributions for the church debt were from members of other churches. This spirit of union was very beautiful. In the afternoon meeting congratulatory addresses were made by President J. B. Jones, of Fulton, Mo.; W. B. Taylor, a former pastor, and Brother Truex, minister of the Baptist church and president of the ministerial alliance, representing the other churches of the town. This meeting closed with an impressive communion service. At the evening service the Editor of this paper delivered the sermon to a large audience. A formal dedicatory service was conducted by Brothers Rains and Taylor. Thus a splendid building was set apart to the service of God, free of indebtedness. Brother Kokendoffer, the beloved pastor, has wrought a splendid work for the church and community, and is loved both inside and outside of the church. We are glad to print a cut of the pastor, though the photograph of the building reached us too late to prepare a picture for this week. We hope to give it next week.

A. W. KOKENDOFFER.

The church is equipped with a new pipe organ costing $2,500, which was built by Geo. Kilgen & Son, of St. Louis.

* *

Ministerial Exchange.

A preacher is wanted to take up the work at Everton and Mimosa, Ontario. These places are eight miles apart. Address, D. F. Robertson, Everton, Ontario.

John T. Stivers, evangelist, is now making arrangements for meetings for next year. He may be addressed at La Junta, Col.

The church at Riverton, Ia., wants a preacher for half time. Address B. E. Rice, at that place.

S. W. Jackson, evangelist, writes that the church at Lordsburg, N. Mex., wishes a pastor. Salary $50 per month, and furnished three room parsonage. Only married men need apply. Address Elizabeth Swan at the above place.

Charles E. Schultz has open dates for revival meetings after January 1. Address him at 220 South Fifteenth Street, New Castle, Ind.

J. Will Walters has an open date in early January for a meeting. Can furnish a singer if desired. Address him at Webster City, Iowa.

Churches desiring a song leader or soloist for meetings after January 1, may address Bert I. Bentley, Station A, Topeka, Kan.

Miss Nellie Pollock, of Nebo, Ill., is a first-class evangelistic singer and will be open for an engagement in January and possibly for February. Her terms are $10 per week, R. R. fare one way, and entertainment. I will be glad to answer any questions. Harold E. Monser.

The church at Bangor, Mich., desires a young married man as pastor, beginning January 1. Salary, $720 per year. Address Arthur M. Smith.

A church in a town of 1,000 population in western Missouri, wishes to engage a preacher, with a small family, or a single man, for half time for 1906. Salary from $300 to $350 per year. Other work near by. Address R. A. Thompson, Plattsburg, Mo.

The only drug store in a good town is for sale at a bargain. A Christian preferred. Address L. A. Wells, Arapaho, Oklahoma.

The church at Oneida, Kan., wishes to employ a minister for full time; can pay $600. Address Sherman E. Stevenson, elder.

The church at Seymour, Mo., wants to employ a good preacher for 1906; can pay about $200. Address W. S. Gentry.

* *

Changes.

Aber, Clinton—Kansas City, Mo., to Angola, Ind.
Bennett, J.—New Windsor, Col., to Mendon, Mo.
Brickert, E. W.—San Antonio, Tex., to Independence, Kan.
Dewees, H. Jasper.—Regina, to Croik, Saskatchewan, Canada.
Easterwood, Thomas J.—Oenaville, R. R. 1, to Temple, Tex.
Engle, N. Ford.—Lincoln, to Plainville, Kansas.
Fenstermacher, E. J.—Clintonville, Ky., to Poplar Bluff, Mo.
Flinn, E. M.—Cœur d'Alene, Idaho, to Tekoa, Wash.
Frost, A. P.—Athens, O., to 376 Union St., Memphis, Tenn.
Garvin, J. T.—Youngstown, O., to 261 West 118th street, New York City.
Glover, G. W.—Franklin, Tenn., to Kewanee, Ill.
Henkel, D. S.—Harrisburg, to Newport News, Va.
Howard, Jewell.—Plano, to Avarillo, Texas.
Jones, W. Henry.—Salida, Col., to 424 Brighten Place, East St. Louis, Ill.
Kline, Walter,—Payson to Lewistown, Ill.

THE
Christian Lesson Commentary
ON THE
International Bible Lessons
— For 1906 —
By W. W. DOWLING.

A volume issued every year since 1886.

Adapted for use by the Officers and Teachers and advanced pupils of the Sunday-school.

The Lesson Analysis consists of Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with many Suggestions for Teachers and Pupils on each Lesson.

The Text is printed in both the Common and in the Text Authorized by the American Revision Committee in Parallel Columns.

ITS ADVANTAGES.

It Declares the Whole Truth According to the Scripture.
It Contains Colored Maps Prepared with Special Care for This Book.
It Brings out the Meaning of the Word in Plain and Simple Language.
It gives Helpful Suggestions to Teachers on Each Lesson.
It Contains Selections from the Scholarship of the World's Commentators.
It Contains Blackboard Illustrations on Each Lesson.
It Contains Illustrations of many of the Prominent Places Mentioned in the Lessons.
It is the cheapest Lesson Commentary Published considering its Amount of Matter.

PRICE { Single Copy, Postpaid, $1.00
Per Dozen Copies, Not prepaid, $9.00

CHRISTIAN PUBLISHING CO.,
ST. LOUIS, MO.

Layman, A. C.—Mound City, Kan., to Hinton, Okla.
McKnight, R. E.—Santa Clara, to Bakersfield, Cal.
Martin, Richard S.—To General Delivery, Chicago, Ill.
Mulkey, A. H.—Coquille, to Brownsville, Oregon.
Olds, Oliver M.—Bolivar, Mo., to Minneapolis, Minn.
Payne, Wm. E.—Clarksburg, to Gas City, Ind.
Pomeroy, C. E.—Lorimor, Ia., to Arcadia, Kan.
Rambo, W. E.—Republican City, to Alma, Nebraska.
Seymour, S. D.—Alexandria, Mo., to Marietta, I. T.
Sturdivant, J. E.—Springdale, to Malvern, Arkansas.
Swain, Charles B.—Smith, to Topbar, S. D.
White, A. J.—Chicago, to 1701 South Seventh avenue, Maywood, Ill.
Vance, S. J.—Eldon, Mo., to Caney, Kan.
Waggoner, W. H.—Bethany, Neb., to Hamilton, Ill.
Walters, F. F.—Grand Junction, Col., to Neosho, Mo.

* *

Independent Native Church.

Some years ago the Presbyterian, Cumberland Presbyterian, Southern Presbyterian, German Reformed, and Dutch Reformed missionaries working in Japan all united under the name of "Nihon Kirisuto Kyokwai" (Japanese Church of Christ). They have 172 missionaries and about 14,000 native converts. At the annual convention of the natives, held recently, it was decided to sever all official connection between the native churches and the missionaries. This is probably the first attempt in the history of modern missions to establish a native church and the movement is being carefully watched by the missionary body.

Tokio, Japan. W. D. Cunningham.

* *

A Book for the Times.

So far as the Disciples movement is concerned, one of the most gratifying and helpful signs of the times is the increasing literary output and deepened interest on the subject of the Holy Spirit. For a long time we had little to say on the question except by way of criticism on the doctrines of others. Mysticism was ruled out of court, without any very clear conception of what it was or what it had done in the history of Christianity, and it has yet to be shown that literalism has any advantage over mysticism. If we have ever had a constructive theology, the Holy Spirit and his operations have found no place in it. If our traditional interpretation of Scripture in relation to the work of the Spirit has found anything for the Spirit to do except to inspire the Bible, the writer has not been able to find it. The Spirit indites the Word, and so constructs and reveals the plan of salvation; but he is not allowed in any way, except by the stereotyped method of word communication, to bring home to the heart of man the significance of its truth. Alexander Campbell set the pace by affirming, in his debate with N. L. Rice, that the Holy Spirit in conversion and sanctification operated only through the truth. Robert Milligan, of sainted memory, struck out the adverb only, suggesting, as he did so, that there was no authority in Scripture or elsewhere for limiting Omnipotence where Omnipotence had not limited himself. Has the Holy Spirit no other function in human redemption than the inspiration of a few men to write a book, a long time ago? Does not a deeper study of the book make it impossible for such inadequate and limiting views to be maintained? Did God retire from the world in all of the known forms of divine activity at the close of the canon of revelation, and has the Church been living all these centuries on belief in an absentee God? Are we to believe in a transcendent, but not in an immanent, God? A contemporary observed recently that the Holy Spirit was in the Church, but not in individual believers. Is this not like saying there is life in the forest but none in the trees; life in the army, but none in the soldiers? If the Holy Spirit is not in men now, he never was in them, and never will be.

The work of J. H. Garrison on "The Holy Spirit," just issued from the press of the Christian Publishing Company, St. Louis, is a timely contribution to a fundamental question. It is a well-written, vital, up-to-date book on the subject which it treats. It is just such a book as our people need at this stage of their spiritual evolution. It is both conservative and progressive in the best sense of these much-abused words. The work is soundly evangelical and Scriptural, and yet in line with the best modern thought on the subject. The old mechanical conceptions of inspiration and Spirit-indwelling are set aside as no longer tenable. We are glad that the traditional interpretation that confines the baptism in the Holy Spirit to the apostolic age, and limits it to two instances for temporary purposes, finds no favor with our author. The limitation of the witness of the Spirit to the revelation of the terms of salvation is very properly rejected as an inadequate explanation of Rom. 8:16. The old popular distinction between the promises of the Holy Spirit to the apostles as inspired men, and to other disciples then and now, finds considerable modification in this work. The Holy Spirit did guide the apostles into all truth essential to revelation and salvation. He did take of the things of Christ and show them to these inspired men, but has the leadership of the Spirit entirely ceased in the Church? Has God no representative presence and power in the world except the Word?

Brother Garrison has opened the way for a fresh investigation of this neglected factor of spiritual progress. He deals with such vital themes as the Tri-Personality, the Inspiration of the Holy Scriptures, Function of the Spirit in Conversion, Relation of the Holy Spirit to Christians, Blessings from the Holy Spirit, Jesus and the Holy Spirit, Significance of Pentecost, Symbols and Metaphors of the Holy Spirit, Spiritual Gifts, Perfecting Holiness, Christian Union and the Holy Spirit, Perpetuity of the Spirit's Guidance. The first chapter has been criticised by those who deny the eternal Sonship, and are much frightened at trinitarian metaphysics, and the last chapter is under fire by men who shut up the Spirit within the confines of the canon of holy Scripture. The practical spiritual man, who reads for edification, and not for criticism, will peruse and linger over the fifth chapter, "Blessings from the Holy Spirit." This is the most important and useful, because it is the essence chapter of the book. Here the root and heart of the whole matter is reached. What the Holy Spirit does for the Christian, in the Christian, and through the Christian is luminously brought out in this chapter. If the book contained nothing else than this most satisfactory treatment of the illuminating and consecrating inward movements of the divine Spirit, the life of God in the soul of man, it would richly deserve to be read and re-read by every Disciple of Christ. So much depends, in the next few years, upon our people, reading and studying literature of this kind, that they may be driven back upon the great literature of life and power, the Word of God, that we have no hesitation in commending this book to their serious attention.—*J. J. Haley, in "Christian Monthly."*

Church Supplies

Church Register and Record
With special rulings, headings and an alphabetical register. Printed on good paper and substantially bound. Size, 9x14 inches; cloth sides with leather back and corners.
160 pages, - $2.00 300 pages, - $3.50

Concise Church Record
A cheap and convenient book in which to record names of members, date of admission, how admitted, and remarks. Space for 960 names. Printed on good paper and strongly bound. Price, - - $1.00

Contribution Record
For use in connection with the envelope system. Designed expressly for keeping systematic account of weekly contributions. The most convenient record published.
Half leather, quarto, 40 pages, - - $1.00
Half leather, quarto, 80 pages, - - 1.50

Collection Envelopes
Made of good, strong manila paper. Neatly printed; 2 1-2x4 1-2 inches; satisfactory in every particular.
Per thousand by express, not prepaid, $1.25
Per thousand by mail, - - - 1.50

Church Letters
Bound in book form with stub for memoandum. The neatest and most convenient published.
No. 1, Fifty Letter Blanks, - - $0.50
No. 2, One Hundred Letter Blanks, 1.00

Baptismal Pants
We handle only the best grade. They are made in regulation sizes, based on the size of the foot. If an exceptional size is needed it can be made to order. In ordering send size of shoe worn. Prices quoted on application.

Christian Publishing Co., St. Louis

LIFE OF
ALEXANDER CAMPBELL
By THOS. W. GRAFTON.
A condensed and accurate account of the life of the great
Religious Reformer
Written in Attractive Style
The Book for Busy People
234 Pages. Cloth Binding
PRICE, Postpaid, $1.00
Christian Publishing Co., St. Louis.

Living Praise
By Chas. H. Gabriel and W. W. Dowling
Sacred Songs Suitable for All Occasions
267 Sacred Songs; a very large proportion of them new. The best collection of high class music ever produced among our people.
Three Styles of Binding.
PRICES:
$15.00, $20.00, $25.00 per hundred
CHRISTIAN PUBLISHING COMPANY
2712 Pine St., St. Louis, Mo.

The New Church at Canton, Ohio.

The Christian church at Canton, Ohio, which was recently dedicated, is one of the best buildings we have in the state. It has been a little over one year since ground was broken. P. H. Welsheimer went to Canton from Millersburg three years ago last January. The church then met in a very moderate house on Ninth street. There was a debt of $1,200. There were 400 members and a Sunday school of about 120. After a year this property was sold to the school board for educational purposes for $5,000. A lot in the very best part of Canton was bought for $8,000. In June of the second year of Brother Welsheimer's ministry Miss Katherine Staub of the School of Pastoral Helpers came to Canton. She has been with the work since and has been of untold service. For two years the congregation met in the Opera House, which was procured at a very low rental. Under these conditions the church has about doubled in membership and the Bible school has been pushed with much vigor till they have had an average of over 900 the past year. Z. T. Sweeney was the preacher for dedication day and asked for a collection of $8,000 to finish paying for the church. The people readily gave the sum of $8,571, to be paid within one year.

The house is of Massillon pressed brick trimmed with stone. It covers the entire lot which is 63x109 feet. The auditorium and Bible school room, with class rooms, pastor's study, choir room and an open baptistry, are on the first floor. All this part is trimmed in oak and can be thrown together, making room for 1,300 people. There are ten rooms in the basement, such as parlors, lecture room, kitchen, kindergarten, toilet and furnace rooms. These are so arranged that 500 can be seated. The basement is finished in hard pine. The entire building is heated by steam and lighted by electricity. The building, with furnishings and organ, cost $40,000 and the lot $8,000, which makes a $48,000 property. Of course there have been other churches that have been selfish enough to want Brother Welsheimer to leave Canton, but he has the right ambition, and that is to be a fixture in Canton. The church is in perfect harmony and naturally very happy. They have just closed a great meeting with Brother Welsheimer doing the preaching and P. M. Kendall doing the singing. With the great Bible school and the enthusiasm and prestige of a new building we reasonably expected a great ingathering in this meeting, and the result was more than 570 additions. We are glad to present herewith a picture of the new building and the face of Brother Welsheimer. The Ohio Disciples congratulate the brethren at Canton, one and all.

The Great Canton Meeting.

On Sunday, October 1, began, and on November 27 closed, the Canton meeting, the greatest ever held in Ohio, and in some respects the greatest ever held in the brotherhood of the Christian Church. For fifty nights and nine Lord's day mornings were services held, within which time there were additions to the church of five hundred and eighty-six.

NEW CHRISTIAN CHURCH, CANTON, OHIO.

Canton, once the home and now the resting place of all that is mortal of the great and gentle McKinley, is a beautiful city of 40,000 population, churches in number some forty, religious prejudice, intolerance indifference, just the same as in all other cities and communities. In other words, we had, and now have, about the average of people, good, bad, careless, indifferent, neglectful.

More than a year prior to its beginning, preparation therefor was commenced. The pastor and pastoral helper prepared a "Hopeful List," several hundred in number, on which they recorded the names of all persons, who they felt could be reached. This plan is continued, names being added thereto constantly. About every three months, the ladies of the church were given the names of hopeful people and new members in the church, upon whom they called; and this practice also continues. The men were also kept in constant touch with men who were hopeful. For two months prior, the prayer meetings were devoted to discussing plans and praying for the revival. The week before its beginning, three meetings were held to complete arrangements for the work.

The street cars carried banners; neat window cards with the picture of pastor and singer adorned the windows of store, offices and shops; streamers stretched across the main streets; hand cards distributed in great numbers; bulletins posted in public places; distribution of 6,000 tracts prepared by the pastor on the teachings of the First Christian Church of Canton; distribution of 3,000 tracts on baptism prepared by the pastor; daily reports in city papers on the meeting—these were some of the forms of advertising employed.

In spite of much opposition the members of all churches came; the people discussed religion everywhere and came in great numbers; listened, were convinced and obeyed. The audiences were magnificent. On Sunday evenings hundreds were turned away, and in an auditorium with a seating capacity of 1,300, as many as 1,500 found room. The attention was of the best.

There was never an invitation given without some one responding. The last night (Monday) 10 came. Never less than 1, sometimes 20 and 30, and as high as 42 came at one time. Of the 586 people, 48 were children under the age of 13. 188 males, 398 females, the number of baptisms 501; the number of Disciples received, who came from other places, 56; received from other denominations 181, of which number 29 had theretofore been immersed.

Everybody kept sweet. No one threw mud. No unkind things were said of other churches or of church members, or other people. Every one was willing to work to follow out any suggestions made, to do all possible for the success of the meeting.

Every one, old members and new members, was willing to do, and did do, a large amount of personal work. No better corps of personal workers was ever known. The new members did great things. Some members were so situated that they had great influence and exerted it in the right direction, with the result that they were enabled to bring large numbers. In a word, they all realized that in this way, and this only, could success be obtained.

Bro. P .M. Kendall and wife, of Columbus, Ind., had charge of the music. He at once organized a choir of about forty voices. Under his superb leadership, this choir did great things. They know how to sing and they sang. They were on hand at every service, faithful in all things. There was never better. Yes, and the audience sang. Brother Kendall has wonderful power in getting people to sing. The solos sung by Brother Kendall and other songs were illustrated by stereopticon views by and with the assistance of Mrs. Kendall, and the effect was marked.

Miss Catherine Staub is our pastoral helper—resourceful, gentle, tactful. From the School of Pastorial Helpers at Cincinnati, having graduted under the teaching of the gifted Harvuot, she came to us about three and one-half years ago. Her life has been, and is now, a benediction, and she has done, and is now daily doing, a great work, without which the meeting of which I am writing would not have been possible.

P. H. WELSHEIMER, CANTON, OHIO.

No unbiased person has ever come in personal contact with P. H. Welsheimer who has not felt that he was with a great man. Thirty-two years of age, a graduate of Hiram College, his first pastorate at Millersburg, Ohio, for a continuous period of five years, he came from that place to Canton four years ago next January. He is a man with a great vision, possessed of great faith and, over and above all, a born

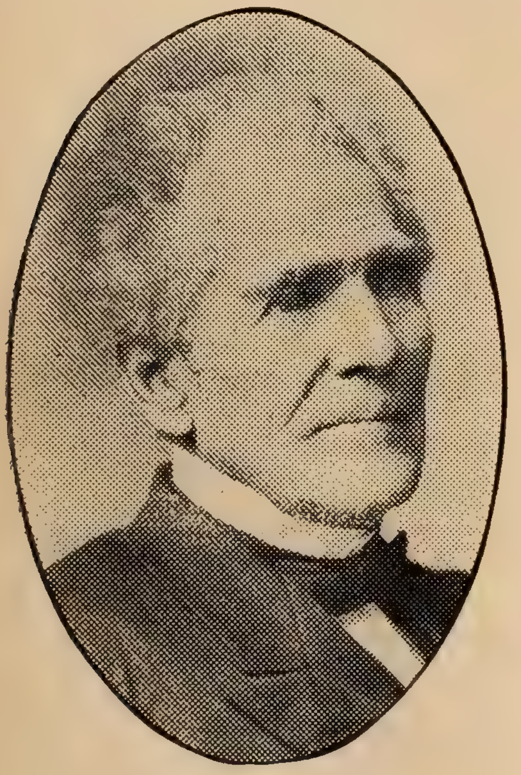
(*Continued on page 1689.*)

Oldest Preacher in the World

On November 22, 1905, there was celebrated the one hundredth anniversary of the birth of a most remarkable man—the Reverend John Schaeffer, of North Benton, Mahoning county, Ohio—a man whose life and deeds are altogether too little known among the Disciples of Christ. He is without doubt the oldest minister of the Gospel amongst us now living. The following sketch of his life was prepared by Bro. F M Green, a lifelong associate and friend:

"Mr. Schaeffer was born of sturdy German parents, November, 22, 1805, in Westmoreland county, Pennsylvania. His parents were poor and their son was subjected to the usual privations incident to pioneer life. At the age of twenty he was placed for instruction in theology in the care of Rev. John Wagenthals, a prominent minister of the Lutheran church, a fine scholar and a gentleman, as Mr. Schaeffer describes him, in 'the true sense of that word.'

"At the end of a year, after an examination, he obtained a license to preach in the Lutheran church, though 'he was denied the right of administering the Lord's supper and a voice in the synodical and ministerial sessions.' But this was the beginning of a ministry that has lasted for eighty years and, so far as I know, he is the oldest preacher in the United States, perhaps the oldest in the world. Until 1834 he preached for the Lutheran church, but in that year he identified himself with the Disciples of Christ and is now the oldest living contemporary of Alexander Campbell. His mental equipment was of fine order and in his native tongue he was a strong preacher. He was a brother-in-law to Rev. Jonas Hartzell, one of the strong men among the Disciples in those early days, and well known to the people of Akron fifty years ago.



JOHN SCHAEFFER.

"Like many preachers in his day, Mr. Schaeffer preached without any stipulated salary. His income, such as it was, came from a little farm of thirty acres 'less than half paid for and without team or means to cultivate it.' But friends helped over the 'hard places' and his family did not suffer want.

"Mr. Schaeffer well describes the financial condition and prospect of most Disciple preachers 80 years ago in these words: 'I preached for them, but they never seemed to consider that I lived just like themselves by eating and drinking, and that my time was the only means of support. Consequently I had to 'dig.' I was not ashamed to 'dig,' but one thing I plainly discovered and felt most seriously, that my sun had forever set so far as time for suitable preparation to hold forth the word of life was concerned. One of the congregations agreed to pay me one dollar a visit every four weeks, or one-fourth my time. A certain brother and sister who always appeared to have a very high regard for me, were exceedingly hurt because Brother Schaeffer was receiving a salary for preaching. I received only thirty-seven dollars of the amount, and, unwilling to give further offense, I never asked for the balance.'

"Mr. Schaeffer has lived to see a mighty change in the respect of the renumeration of preachers among the Disciples of Christ, and to see the body of religious people with whom he identified himself grow from a hundred churches and a few thousand members in 1834 to 11,110 churches and 1,238,515 members; 8,761 Bible schools with 850,500 members, and 6,675 ministers, in 1905. These churches contributed for local work, missions, education and benevolence for the year ending September 30, 1905, the aggregate sum of $7,907,540.

"Mr. Schaeffer has lived a long and well spent life and in the serene glow of the setting sun he yet lingers surrounded with kind friends and with such comforts as his extreme age requires, amply provided for him. For one of his age he is yet strong and hearty and his mental faculties not seriously impaired. As a personal friend I would breathe this prayer for him:

"When your lessons and tasks are all ended,
  Your life work and journey are done:
May you mount to the throne of your kingdom,
  When the morning kisses the sun."

At the celebration about two hundred people sat down to a most substantial repast, prepared by the neighbors, and during the day about five hundred people called to pay their respects. Of the living children, five were present, and during the afternoon one son, Mr. Hartzell J. Shaeffer, of Bloomington, Illinois—father-in-law of the writer, read a most beautiful and eloquent tribute to his father. It was the happy privilege of the writer, together with his wife and children, to spend the Fourth of July this year with Grandfather Schaeffer and a more delightful day was never spent. We talked of the great problems in the political and religious world, and we found Father Schaeffer thoroughly posted on current events and eager to discuss them. His mind is clear, his heart warm and filled with love towards God and man. It was like a benediction to sit at his feet and hear him discourse of the early days of our great movement. It was worth the journey to look into his face. The world is all the better for the long and useful life of John Schaeffer, minister.

WALTER SCOTT PRIEST.
Columbus, Ohio.

◆ ◆

DEGREE COURSES AT HOME,

or at the College, covering Languages, Mathematics, Natural Sciences, History, Philosophy, the Bible and Sacred Literature. For catalogue, write Chas. J. Burton, Pres. Christian College, Oskaloosa, Iowa.

The Great Canton Meeting.

(Continued from page 1688.)

leader of men. His sermons during the meeting and at all times are plain, simple, practical, helpful and winning. First principles, faith, repentance and baptism, Christian living were by him emphasized in every sermon. New Testament obedience, and that alone, he constantly taught. Without excitement or noise or confusion, or demonstrations, he presents the teachings of the new Testament in a most attractive manner. Never an unkind word or criticism or suggestion came from his lips. Never a reply to abuse of others, except in a most kindly spirit. Success never turned his head and never will. He isn't built that way. Neither he nor Miss Staub is content with anything; it is always a plan for the future; some arrangements for greater things to be done.

P. M. KENDALL.

Permit the writer to suggest that what has been done in Canton can, with like effort, and work, and energy, and preparation, be done in many, many other places.

H. B. WEBBER.

◆ ◆

The Christian Lesson Commentary.

For twenty-one consecutive years I have been pleased to examine and use "The Christian Lesson Commentary," by W. W. Dowling. It has been good from the first, but each year has added some new feature which has added to its usefulness. The increasing information in regard to Bible manners and customs and the better knowledge of the topography of the "land where Jesus trod" have tended to establish faith in the Biblical story, and also to remove many erroneous notions from the minds of students. This volume for 1906 is of the very best of the entire series. The lessons are clearly analyzed, and as the author lays every source of information under tribute the lessons are well illustrated and command a well sustained interest. The Christian Publishing Company has, as usual, done its part well.

Akron, Ohio. F. M. GREEN.

"The Christian Lesson Commentary" for 1906 is mechanically a beauty, while in its treatment of the year's lessons it furnishes the Bible student with a store house of information and suggestion hardly possible to surpass. It ought to meet with a quick and wide demand. J. H. HARDIN.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once.
ROYAL MANUFACTURING CO., Box 1335 Detroit, Mich.

AN OPEN LETTER TO W. F. RICHARDSON

Dear Brother Richardson: I have read with a great deal of interest your candid and suggestive review of my book on "The Disciples of Christ" in The Christian-Evangelist of December 7. Because of the sincere respect in which I hold anything that may come from your pen, I have given the review some serious reflection, the results of which I desire to submit to you. The question you raise with respect to the propriety of narrating the story "of the bigotry and sectarian conceit that marred our noble plea" in certain periods of the history, moves me to state the considerations that governed me in the writing.

I assure you, Brother Richardson, that the story of our "bigotry and sectarian conceit" grieves me quite as much as it does you; but next to the recording, the discovery of it gave me the most pain. I debated with myself, when I sat down to write the story, whether I should construct an expurgated history that would please the Disciples and commend the movement to the outside religious world, or simply record it as I found it, and offer the best explanation in my power; whether, in other words, I should write the history as I wish it had been, or as it actually was. Conscious of the historian's province, as well as his duties, it did not take me long to decide which course I should pursue. I simply tried to tell the truth as I found it—the worst truth, with disapproval; the best truth, with commendation. I think I omitted nothing that was praiseworthy. and did not incorporate everything that was blameworthy.

Perhaps I see more than you of the "permanent effects" upon the movement of certain "vagaries" and extremes into which some of its advocates have fallen. I am perfectly persuaded in my own mind that the movement has not yet recovered from certain vargaries of the early period. What went into the movement as literalism between 1823 and 1830, came out as legalistic conservatism between 1860 and 1880, and continues to crop out in well-known regions. What went in as textual correctness and inerrancy at first, has been coming out in spots ever since as Gospel infallibility and denominational glorification.

My conception of history is that it should be our teacher. If we have made mistakes in the past in the interpretation and application of principles, we ought to know what they are that we may avoid them in the future. If we tear out of our history the page that contains our mistakes, coming generations are likely to go on repeating errors and failures. To indicate what I mean: The way we have tried to achieve Christian union in the past, and failed, is just the way not to try it again. How are we to know what has been tried with failure, if we close our eyes to those disagreeable chapters in our history?

I must frankly avow that my purpose in writing the book was not to make it the "medium of indoctrinating the religious world in our position," but rather of showing the Disciples and all people how our principles have worked in their practical application to religious conditions. I was writing a *history*, not an apology or a panegyric. The task of presenting the "fundamental principles involved in our plea" in the light of my personal, idealized conception of it, would be very pleasant, and may claim my attention some time. But the result would not be a history but rather an apology. Perhaps our history should not be the medium of commending our principles to the outside religious world. The history of the universal Church during the last nineteen centuries does not make the pleasantest or most convincing reading, and would not make the best tract or commentary upon the Christian religion to put into the hands of an inquiring heathen. I am interested, as you are, in making a good impression upon outsiders, but I doubt the utility of our history for that purpose.

As to my "losing admiration for the movement" as the narrative advances, I desire to testify that I am in complete sympathy with its purposes, ideals, and principles as unfolded by the most spiritually minded of our leaders; that I am proud of the material and organic achievements of the body; but that, believing as I do in the supremacy of our mission as a Christian union movement, I believe the Disciples have yet to justify their separate existence by what they may achieve on the side of Christian liberty and unity. Their achievements in the interest of either liberty or unity have not been important either inside or outside of their ranks. The value of their bigness of size will depend upon whether it can be turned to spiritual account in the moral and social betterment of the communities in which they exist, or can be thrown into the balance on the side of fraternity, unity, and cooperation wherever the opportunity is offered.

Fraternally,
Errett Gates.

University of Chicago.

REPLY.

I believe that the surest justification of my brief review and criticism of Brother Gates' history would be the reading of the volume itself. I think Brother Gates hardly appreciates my criticism. I would not have him write an "expurgated" history of the Disciples, any more than I would write an "expurgated" review of his book. I would have him treat our people with the same kind yet candid spirit that I tried to exhibit in my review. If I failed in my effort, I regret it. But my short and unimportant article will be forgotten in a few weeks, at the most, while his volume will take its place with the permanent literature of American church history. There was every reason why he should have treated his subject with that sympathetic spirit that would not antagonize those in whose name he professed to write.

My criticism does not assert the falsity of Brother Gates' statements, but their lack of proper proportion and sympathetic treatment. He says in his open letter, "my purpose in writing the book was not to make it the 'medium of indoctrinating the religious world in our position,' but rather of showing the Disciples and all people how our principles have worked in their practical application to religious conditions." Judged by this principle, Brother Gates' volume must prove pessimistic in its effect. For, in the first half of his volume (roughly speaking) he sets forth the fundamental principles of our movement in attractive and convincing way, and in the latter half tries to show that they have failed of realization. If, as he says in his open letter, "I [he] believe the Disciples have yet to justify their separate existence by what they may achieve on the side of Christian liberty and unity. Their achievements in the interest of either liberty or unity have not been important either inside or outside of their ranks," then certainly they have failed in their great purpose, pursued for nearly a hundred years. This is not the standpoint from which a really worthy history of any people can be written. I repeat what I said in my review, that Brother Gates ought to rewrite the latter half of his volume, treating the later history of our people in the same sympathetic spirit as he did their earlier. Then his history would be worthy of its subject, and of his abilty as a student of the religious movements of all Christian times.

W. F. Richardson.

* *

Our Ebeneezer.

"The most signal social and religious success ever held in Emporia—in that it attracted and satisfied more people—was the Christian union banquet held in the newly finished basement of the Christian church, under the auspices of its women. The church was brought into close fellowship with the people of this community and Rev. Willis A. Parker, pastor of the church, gained a hold on the admiration of the town that will not only strengthen him and his church, but will weld all the honest people in town together in the common cause of righteousness. The banquet in its civilizing effect was worth as much as a new railroad."

Such is the comment of William Allen White in the Emporia "Gazette" of November 15, 1905, concerning an event which marks an epoch in the history of the Christian church of Emporia, Kansas. "Here we raise our Ebenezer" in token of past mercies and signal blessings.

The lots on which the new house of worship has been erected, were purchased March 9, 1902. In April, 1904, ground was broken, the corner stone was laid September 12, 1904, November 12, 1905, marked the formal opening of the basement of the church, a beautiful, commodious room with a seating capacity of 400 people. This was followed by the Christian union banquet, 230 guests, representing the various religious bodies and their friends, sitting down together to enjoy the rich feast spread for the delectation of the physical-spiritual man.

The responses to the toasts were deliciously crisp, the garnishings being of a "new" variety, possessing scarcely any flavor of antiquity. With a bill of fare containing such elaborate dishes as "Christian Union," "Our Ideals," "The Church Universal," "Christian Womanhood," "Ebenezer," a sober attack of indigestion might momentarily be expected; but a plentiful sprinkling of merry wit, pungent humor, mixed with a goodly measure of earthly knowledge and heavenly wisdom, rendered the whole delightfullly appetizing, an experience to be cherished as one of the inspirations of a lifetime. The ministers or representatives from the Congregational, Methodist Episcopalian, Baptist and Presbyterian churches expressed the congratulations of their people, William Allen White speaking on behalf of the city of Emporia.

If the full chord of Christian union was not clearly sounded by all the speakers, the dominant seventh was struck by each in turn, a herald of the glad new day whose dawn is even now causing the distant mountain tops to blush with expectancy.

It was deeply regretted that Bro. T. P. Haley, of Kansas City, one of the invited guests of honor, was detained at home because of illness.

Rev. Elmer Ward Cole of Hutchinson, Kan., in happiest vein, expressed the felicitations of the brethren of the state.

L. K.

NEWS FROM MANY FIELDS

South America.

To the Editor of The Christian-Evangelist:

We arrived at Buenos Ayres Oct. 23, after a voyage of twenty-five days from Liverpool. We were met at the landing by Brothers Smart and Brown, of the Christian and Missionary Alliance, who helped us over the preliminary difficulties. The next day we came to La Plata, a city of 75,000 people, thirty miles east of Buenos Ayres. Brother Smart has been a missionary here for many years. He took us to his home till we could find a suitable place to board. We are now established in a rented house in the southern part of the city, with the study of Spanish for our chief occupation. Miss Embree, the other member of our mission, has been in the country for two years, working with the alliance people, and has a fair command of the language. Outside of our mission there is one member of our body on this continent, Mr. Warner, the Y. M. C. A. secretary at Loa Paulo, Brazil, who came from Ohio.

I have been here too short a time to know much about conditions. Where our mission will be located I do not know, but probably in Buenos Ayres. La Plata is an especially difficult place for Protestant missions. It is of sufficient importance to justify any amount of effort, as it is the capital of the province of Buenos Ayres and a great educational center. Protestant work is small. There is a very small congregation of the Church of England, a little Methodist church, a station of the Salvation Army, and an independent Baptist church of about 100 members, under the charge of Brother Smart. The latter has a good building owned by Brother Smart, the others meeting in rented quarters. None of these missions is very aggressive. There are no mission schools here, as the school system apparently makes them unnecessary. The members of the Protestant churches, except, perhaps, the English church, are poor people.

Several things have impressed us as worthy of note. First, the immersionist missionaries, Plymouth Brethren, Independent Baptists, sent out by the missionary alliance, and now the Missionary Baptists, are more successful than those bodies which accept sprinkling as baptism, except in a few of the large cities. This success has come in spite of the fact that most of the immersionist missionaries are men without college training, and with inferior financial support.

Another thing worth thinking about is the wide separation between Protestantism and education. The Protestants have no college, and there are peculiar difficulties in the way of establishing one. No serious attempt has been made to reach the students of the national universities and colleges. This I learned from Dr. Drees, the chief Methodist missionary. The educated class, though nominally Catholic, is really infidel. Last week the bishop of Parana accused a professor in the National Normal at Parana of "attacking the Bible." The paper reports that the people almost unanimously took the part of the professor, and no doubt he can hold his chair and continue his attacks. This is the best educated of all Spanish lands. The people who determine public opinion come from the colleges. This class must be reached in some way if a strong Protestant church is to be established. This is a tolerably good country to live in. I do not want my friends to think that I have left civilization behind. The postman passes my door four times a day. I am half a square from the street-car, and there is a mounted policeman on the corner. On the next block is a large public school. In this city there are half a dozen public buildings that would attract attention in Indianapolis or Des Moines. There are two national colleges, a large public library, and a public museum of great interest. The Southern Railway is building a fine station, and the foundations of a great university are being laid. I trust many of our younger brethren will feel that this great southern republic has a claim upon their lives. At any rate we are glad to be here. W. J. Burner.

La Plata, Argentine.

* *

Where Roses and Violets Bloom.

From the city of Joplin, Mo., where "Jack" is king and where the landscape is picturesquely cumbered with mining derricks and mountains of "tailings," or punctured with old shafts or drill holes, down to the beautiful crescent city of New Orleans, where the roses and violets bloom all the year round—'tis a wondrous transformation. Out of a cold and gloomy rain into the bright, beautiful, balmy Decoration Day of the Sunny South. Snow was falling in Kansas City; here the Panama hat lingers on despite the dictates of fashion.

My way led through the lumber camps of Arkansas, across the great river at Memphis through eastern Tennessee, through beautiful tree and hill blessed Mississippi. (I think I should like to live in Mississippi if Governor Vardaman would move out.)

Back to the land of live oaks and palms. Back to the land of the far-famed stegomyia fasciata. Back to the fields of cotton and corn and rice and sugar-cane. Back to the country of magnolias, myrtle and jasmine. Back to the city of open gutters where the bull-frog croaks his tuneful lay at your front door; where the double-decked open cistern breeds destroying angels of death. Back where the people shake hands going and coming and where kissing and hugging are done openly and generously. Back to the dirtiest, prettiest city in the whole United States.

Glad to get back? Well, I guess, yes! Who isn't glad to get home? Preachers, if you want to be where the people treat you handsomely come to the Sunny South. The right kind of men are needed here and the right kind of men will enjoy it. I do.

The Soniat Avenue Church voted me a month's vacation before this fever scare broke out, and then when I had gone the wouldn't let me come back till Yellow Jack was gone. Although over one-half the congregation was out of the city the remainder carried on the regular Sunday morning and midweek services. O. E. Hawkins preached for the church in my absence. Some one of our southern churches should give him a call to regular work—no others need apply. Not a single member of the Christian churches in this city had the yellow fever during this epidemic.

We are planning for great things the coming year and hope to keep up our record. If we could have the help of all our brethren who locate in this city, we could become a great power for good. Send us the names of your friends and we'll find them. The Soniat Avenue Church raised $50.75 for church extension although half the members were away on account of the fever.

My "vacation" was spent in and near Joplin. I preached 48 sermons and baptized 21 persons; organized the Reding school house congregation with 32 members and started a building fund; preached eight times for J. W. Baker in the South Joplin Christian Church and twice for W. F. Turner at the First Church. I began a three weeks' meeting for the Central Church, Eldorado Springs, Mo., W. G. Hearne, pastor, and closed suddenly on the eighth day. This congregation is made up of the seceding members of the old First Church. Each congregation has a good building and there is said to be considerable zealous rivalry between them. Eldorado Springs has about 2,500 inhabitants, augmented during the summer by several hundred health seekers. It is a beautiful place and the waters taste bad enough to be good medicine. There are twelve churches of variegated tints in the village. "I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

My last Sunday in Joplin I heard my father preach one of his best sermons in J. W. Baker's pulpit. Brother Baker was holding a meeting for the Duenweg congregation. At night I listened to that prince among pastors, W. F. Turner. At the close of the services the congregation gave to me as their "minister in New Orleans" a very gratifying, encouraging ovation. The living link idea is a splendid bond of union between brethren.

The Mississippi annual convention met at Water Valley. The program offered good things galore.

All Saints Day is a legal holiday in this state, and it was observed by thousands of our people. Aside from the usual services in the Catholic and Episcopal churches and the blessing of the graves of the saints by the priests, the chief part of the celebration consisted in decorating the resting places of the dead with flowers. Thousands of dollars worth of flowers were displayed in honor of the dead and in token of the faith in the resurrection which is the hope of Christianity. Nearly every grave, Protestant or Catholic had its tribute of flowers. Roses and chrysanthemums prevailed. The cemeteries of New Orleans are not excelled in beauty by any in the country. Not even classic Mt. Auburn excels Metairie of New Orleans. On All Souls Day prayers were being said in the cathedrals of superstition for the souls of the dead which have not yet been redeemed from purgatory.

The greatest ravages of the fever were among the citizens who have most implicitly relied on their priests and saints for protection. Why should one who is taught that Saint Dominic is the protector against all fevers pay any attention to health officers and physicians? If the "blessing" of the priest will effect a cure, what could be better? Today

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

indulgences for sin are sold openly in New Orleans. And Protestants sleep.

New Orleans is rapidly recuperating from its attack of fever and will now forge ahead as never before. Here we should have a number of mission churches, schools and orphanages if we would save this people from Catholicism. We should have missions among the colored people, the Italians, the French, the Spanish, the Chinese, etc.

Marcellus R. Ely.

* *

Nebraska.

David City has called Lee Ferguson, of Iowa, and he is already at work. We hope that this may prove a long pastorate and a successful one. The outlook is bright.——There was one confession at Auburn on Nov. 26, where Bro. F. L. Pettit preaches.——Three added at Kearney on the same date. F. D. Hobson is the preacher.——The Beaver City meeting, led by S. V. Williams and wife, of La Porte, Ind., closed Nov. 29. There were 17 baptisms, 9 by letter and statement. D. S. Domer is the regular minister and reports that the church now has over two hundred members.——B. H. Whiston has located at Minden. State evangelist Whiston has been at Wymore since Nov. 19. There have been good audiences, and up to this time 13 additions. The work is hampered by internal conditions. A. L. Ogden has been preaching there every other Lord's day, but has closed his work with them. The evangelist will go to Table Rock from Wymore, and will probably begin there about Dec. 13.——F. L. Pettit held a two weeks' meeting at Pawnee City. One added. Brother Lindenmeyer reports two added since the meeting.——A. W. Henry is in a meeting at Liberty Ridge.——The state secretary was at Nelson over Lord's day, Dec. 3. This church is looking for a preacher.——H. S. Gilliam, state superintendent of Bible schools, held an institute at Nelson on Saturday, Dec. 9, and preached on Dec. 10.——Hastings is in the midst of a union meeting in a large tabernacle. The Christian church will follow it with a meeting, led by O. E. Hamilton. Brother Gilliam reports several additions to Hastings church by letter and one by confession since his last report.——D. C. Kratz held a short meeting at Nora, one of his regular preaching points, resulting in three reclaimed.——R. A. Schell delivered his stereopticon lecture, "Ten Nights in a Bar Room," at Belvidere on the evening of Dec. 3. Prof. H. T. Sutton spoke at Hebron the same evening.——The Lexington meeting, led by Joel Brown and Mrs. Floy Hormel, resulted in 36 additions to the church. D. B. Titus is the preacher there.——A Brother Lemon has been called to preach at Rising City and Summit. He lives at David City and is engaged in county temperance work.——Oscar Sweeney has just moved his family to Ord, where they are now located.——E. C. Tuckerman, Lincoln, General Delivery, is open for work as singing evangelist.——Wilson and Lintt will begin a meeting at Fairbury early in January. The genial preacher at that place, H. C. Holmes, is making large preparations for a great meeting. This congregation has one of the most beautiful church houses among us in the state.——J. E. Davis, of Stanberry, Mo., has accepted a call to the work at Beatrice, and will be on the field after Jan. 1. Brother Davis comes highly recommended to Nebraska.——Edgar Price, formerly at Beatrice, is now happily located at Bedford, Iowa.——Brother De Vol, of Missouri, has been called to the work at Fairfield, which D. F. Snider resigned recently. He will be on the field about Feb. 1. D. F. Snider has temporarily gone to Hiawatha, Kan., for a rest.——The church at Hendley has called a Brother Mitchell as preacher. This congregation has been doing very little work for some time, and it is hoped that they may now press forward.——Earl E. Boyd has resigned the pastorate of the Eastside Church, Lincoln, to take effect Jan. 1. Brother Boyd will finish his course of study in Cotner Medical College next May, and will then be a full-fledged M. D. Until then he is available as supply for some nearby church.

The Missouri Valley State Secretaries' Association met at Lincoln, Dec. 13. This association consists of Missouri, Iowa, Kansas and Nebraska. It represents over three hundred thousand Disciples. The meetings are purely in the interest of state missions, and have hitherto been held in St. Joseph, Mo. T. A. Abbott, of Missouri, B. S. Denny, of Iowa, W. S. Lowe, of Kansas and this secretary make up the personnel of the association. The meetings are held quarterly, except the fall quarter, which is taken up with the national secretaries' meeting at the national convention. They have proven very profitable.

The returns from Nebraska day during the month of November are very gratifying. Fifty-one churches, 21 Bible schools and 13 Christian Endeavor Societies sent in offerings. This was a gain of 15 churches, and a total of $226 over the same period last year. The total amount sent in by churches was $671.14. There is a loss of one Bible school and one Christian Endeavor Society, but the amount sent in was in both cases an increase of over four dollars in each department. Seventeen churches gave more than the apportionment. Sixteen gave the full amount, and the others fell below. One congregation, Bethany, paid over $100. Information from other churches shows that the apportionment has been fully pledged, and in one instance nearly $100 is in sight. These are yet to come in. Since the first of December the remittances have been falling off. But we hope that the churches that have taken the offering will be sure to send in the amount during this month. Let us not fail in this. And those churches that can possibly get to it in December should take the offering without fail.

Volume I, No. 7, of the "Omaha Christian" is on my desk. It is a four-page paper devoted to the interests of the Omaha churches. It has a nice, clean make-up, and is full of matter pertaining to the work in that city. S. D. Dutcher, 5016 Cass Street, and H. J. Kirschstein, 1817 Spencer Street, are responsible for it.

W. A. Baldwin.

* *

New Church Building at Atlanta, Ga.

The First Christian Church of Atlanta, Ga., has begun the erection of a splendid new building on the lot recently purchased for that purpose, at the corner of Trinity and Pryor Streets. This is only about two blocks away from the present location of the church, but the site is preferable in every way. The lot was purchased at a cost of sixteen thousand dollars, and the building is to cost fifty thousand dollars. When completed it will be perhaps the finest and most complete house of worship owned by our brotherhood in the entire south, and will rank well with the very best among our church buildings anywhere. The foundation and copings of the building are to be granite, the walls of granite brick, and the trimmings of terra cotta. Outwardly the building is impressive and imposing; the interior arrangement is very nearly perfect. The basement will contain a club and reading room, an exercise or drill room, a social and dining room, ladies' parlor, kitchen and toilet rooms.

Piles Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 9393 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write to-day for a free package.

By means of flexible partitions the exercise room, social room and ladies' parlor may all be thrown together, making a room with a floor area of 4,800 square feet. On the main floor is the auditorium with a seating capacity of six hundred and twenty-five, the Bible school room with a capacity of eight hundred and a "welcome room," where friends and visitors may be met and greeted. The auditorium and Bible school room may be used as one vast auditorium by means of the folding portion between them, thus making it possible to accommodate an audience of more than fourteen hundred people, should occasion require it. There are provided in the plans kindergarten and primary rooms as well as fifteen class rooms, choir platform, pastor's study, etc. A large pipe organ will be included in the equipment.

The lot on which the building will stand is 100x140 feet; while the extreme measurements of the building itself are 80x117. Brother H. K. Pendleton is the energetic, wide-awake pastor, and he has as helpers an earnest, loyal, enthusiastic congregation.

W. D. Cree.

* *

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

Washington.

I am writing on board the train enroute for Prescott, Wash., where we are to hold a meeting. Prescott is a new field and we hope to be able to plant a church of Christ there before the year closes.

We closed the meeting at Cunningham; we organized with thirty-three and succeeded in raising enough money to warrant a good building. The lots were a gift; and we hope the building will be ready for dedication by Christmas. W. M. Roe is looking after our work at Greenacres.

Brethren Dean and Gerking report twelve in the meeting at Diamond. This is a good work. Can not more of our pastors volunteer to hold meetings for some nearby point or some weak congregation? We need a lot of such work done.

Brother McCallum is soon to begin with Brother Benton at Pomeroy. We are sorry to record the death of our much loved brother, F. M. Minnick, formerly of Anaconda, Mont., but for some months past a resident of Spokane.

Let all the churches of the Inland Empire push the work and make report to us of the progress from time to time, that we may get reports into the papers.

The new church houses at Waitsburg, Washtucna, Waverly, Prosser and Cunningham are being pushed and will all soon be ready for dedication.

Brethren, watch the Inland Empire grow! Brother Utz is slowly recovering from the attack of typhoid, but will not get to his pulpit for some time yet.

W. S. LEMMON, Cor. Sec.

Spokane, Wash.

* *

Virginia.

G. W. Remagen has accepted a call to Fredericksburg and Bowling Green. He gives three Sundays to the former place and one to the latter.

C. H. Poage has begun work at Radford and East Radford. There is a great opportunity with these churches, and Brother Poage expects a good work.

The watchword of the Virginia Christian Missionary Society is $10,000 for Virginia missions this year.

E. L. Powell will hold a meeting with H. P. Atkins in West End Church in February.

H. J. Seaman held a meeting with home forces at Sharon Church with 30 accessions.

H. D. Coffey, under the auspices of the V. C. M. S. has recently reorganized the church at Paint Bank with 40 members, and raised enough money to call a minister one-fourth time.

Milo Atkinson, having returned from Cincinnati, is again filling his pulpit in Newport News.

A. J. Renforth has resigned at Hampton after eight years of splendid service. He will move to the country and give himself to evangelical work. He will do good service in this new work.

Marshall Street Church raised over $90 recently for state missions. It is expected that the whole amount will reach $125.

Virginia needs a number of good preachers. Address H. C. Combs, 104 S. 5th St., Richmond.

BROWN'S BRONCHIAL TROCHES
FOR COUGHS AND COLDS

Hoarseness or loss of voice immediately relieved. Nothing excels this simple remedy

A new house is to be erected at Petersburg very soon. This is one result of the Yeuell meeting.

The new house at Blackstone is to be dedicated before January, 1, 1906.

William Burleigh raised $1,000 at Bristol, the first Sunday in November, liquidating all indebtedness. He has recently dedicated two new churches in the country near Bristol.

H. C. Combs has been re-elected financial secretary of the V. C. M. S.

Richmond, Va. H. C. COMBS.

* *

Indian Territory Ministerial Institute.

The work in this territory, under the able supervision of S. R. Hawkins, is growing rapidly. He is not building for display, but for permanency. He is getting the right kind of material for leaders. It was my good pleasure to attend the third session of the Christian Ministerial Association held in the First Christian Church at Roff. The attendance was not large, but the personnel was surprisingly excellent. The addresses were par excellence. The spirit could not have been better. Bro. Geo. P. Fooley's paper on the Holy Spirit was especially good. He was conservative as well as sane, deeming it better "not to know so much than to know so much that ain't so."

The following officers were elected for the ensuing year: Randolph Cook, president; Geo. P. Fooley, vice-president; J. Crockett Mullins, secretary and treasurer. Just keep your eye on the territory.

Hartshorne. J. CROCKETT MULLINS.

* *

Word from Brother Bentley.

It has now been a month since we arrived here from China. The doctors, osteopaths, say they can cure me in a few months. I am giving them an opportunity. They think curvature and consolidation in the spine is at the base of all the trouble. One month of glorious California climate has helped much in a general way. While I will not be equal to a heavy strain on my nerves for a good many months, I hope to be ready for useful work, perhaps in connection with one of our colleges, by next winter.

You are surely right on the subject of the Holy Spirit, and your writings on that theme have been a help to hundreds.

Berkeley, Cal. W. P. BENTLEY.

* *

Recent Victory on an Old Battlefield.

Here where were fought some of the battles of the giant defenders of apostolic Christianity, where was penned the Declaration and Address, where yet stands the home of that humble and sainted man, Thomas Campbell, who little dreamed of the great tidal wave of religious thought he was generating when he wrote that historic document, we have recently seen a great victory for the truth and plea we preach. We began as part of the great simultaneous movement in and about Pittsburg. This is an exceedingly conservative town—a college town, and not easily stirred. With no undue excitement at any time, but with a strong grip upon the whole field, Bro. O. P. Spiegel took hold of this work with us, and led us to a great victory. He preached a plain, scriptural and kindly message to the church and the world. He is fearless but very kind, pointed but patient with those who differ from him, earnest and never discouraged when things do not come his way. A tireless worker in the home, office and shop; discreet and skillful in soul-winning, and withal a most congenial companion in the work. The 123 accessions during the 36 days were only a part of the reasons for our profound gratitude, for the whole work has been greatly benefited. The meeting began in the first month of our fifth year as pastor. We have seen, during that time, some victories for which we are very grateful. A second church and chapel, a fine mission church at Cannonsburg, over which Bro. R. G. White efficiently ministers, and with which we have fellowship, enlarged spirit and work in all our missionary enterprises, 280 accessions, besides those of the recent meeting, are some of the results of faithful, consecrated, diligent labor in the Lord during the four years and two months past. To the Father who hath given us the increase, and by whose spirit we are kept a united, hopeful, buoyant church for the coming year, we would render all the praise, thanksgiving and honor.

Washington, Pa. E. A. COLE, pastor.

* *

A New Church Organized.

The brethren here were disappointed in not having Bro. W. J. Hastie, of Albia, Iowa, hold us a meeting after the national convention, but he was unable to meet his engagement, and in the meantime our settlement has been growing and we have been gaining in members.

Sunday, Dec. 10, we met in the school house and organized an apostolic church, with seventeen charter members, all adults save one.

Those elected to the various offices of the church had had experience in their respective offices. We are planning to hold a short meeting soon and hope the day is not far distant when we can have preaching all the time. We have a fine lot of brethren with which to work, and our faith is great that our cause will grow.

With the exception of Mrs. D. G. Kerr, of Montpielier, five miles east of us, all have come into this excellent part of the valley within the past year, Mr. Lester being the first one to come, arriving Jan. 1.

The ladies have not been asleep at all, but wide awake, as is shown by the fact that an auxiliary to the C. W. B. M. was organized Nov. 28, with nine charter members, and six subscriptions to "The Tidings." We are to meet the first Tuesday of each month.

Your excellent paper has many admirers here. MRS. J. N. LESTER.

Elmwood, Cal.

* *

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

EVERY CHRISTIAN SHOULD READ

The Devil's Church

THE NEW NON-SECTARIAN BOOK

It traces through Humanity true and false Religions from Creation to the present Day. Lifts the curtain on modern practices of secrecy, exposing them to view in all their repulsiveness. The Bible is the foundation on which it stands and which it quotes in every denunciation made. Food for serious thought. 300 pages 5 x 8 inches, well bound.

Paper Covers 25 cents (Postage 7 cents)
Cloth Covers 50 cents (Postage 9 cents)
By Mail Only. *No Agents.*
W. A. DOWNER, Author and Publisher.
Glassboro, New Jersey.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Hope, Dec. 18.—Fifteen additions yesterday—5 by confession, 4 from the Cumberland Presbyterians, 2 from the Baptists, 2 from the Methodists, 2 by statement.—Percy G. Cross.

DISTRICT OF COLUMBIA.

Washington, Dec. 18.—Present at ministers' meeting: Pres. J. E. Stewart, Walter F. Smith, W. T. Laprade, F. D. Power, E. B. Bagby and the writer. Reports: Ninth Street (E. B. Bagby), 1 confession and 1 by letter; Vermont Avenue (F. D. Power), 2 by confession and baptism; Whitney Avenue (Walter F. Smith), 1 baptism; H Street (A. E. Zeigler), 2 by statement. Total 7—4 by confession and baptism and 3 by letter and statement. Fifteenth Street is having an anti-saloon revival.—Claude C. Jones, Sec.

ILLINOIS.

Lilly, Dec. 20.—R. L. Beshers, of El Paso, just closed a two weeks' meeting, resulting in 14 conversions and 11 reclaimed.—Mrs. L. N. Ferguson.

Smithboro, Dec. 20.—I closed the Pittsburg meeting Dec. 17, with 26 additions—22 by primary obedience, 4 from the denominations.—J. E. Story.

Fairfield, Dec. 18.—Thirty-seven additions in meeting of 15 days—26 baptisms, 2 from M. E's., 1 from U. B's., 1 from Baptists and 7 by statement. Church never in better condition.—G. W. Thompson, evangelist, Allen T. Shaw, pastor and singer.

Clayton, Dec. 16.—The meeting continues with growing interest. Baptized 20 today. The other churches of the town have joined hands with us in a union campaign against sin. Bro. H. A. Davis, of Sullivan, is doing the preaching, assisted by Sister Mary Bailey, of Angola, Ind., as singer.—Harry Walston, pastor.

Joliet, Dec. 13.—Two additions at First Christian Church last Lord's day—1 by letter and 1 by statement.—Ben N. Mitchell.

Pittsfield, Dec. 13.—Our meeting at Philadelphia, Mo., closed with 12 additions. Begin another this week at Warren.—J. M. Bovee.

INDIANA.

Flora, Dec. 17.—Two confessions tonight. We shall close the year free from debt and with a bright outlook for the new year.—A. B. Houze, minister.

Indianapolis, Dec. 18.—Four additions at Bluff Creek yesterday—2 by confession and 2 by statement.—Clay Trusty.

Columbus, Dec. 17.—We have had 10 accessions since last report. The church will soon establish a mission in the northeastern part of the city, a lot having been donated by Joseph I. Irwin for the purpose.—Ira E. Guthrie.

Angola, Dec. 18.—I have just closed a short meeting at South Milford. At the beginning there were only about a dozen members. They had no regular services, and had been without a preacher for some time; had no Sunday school. We had 10 additions—6 by confession. Money was raised to employ a minister one-half time, and Sunday school is to be resumed. I go to Granger next.—Chas. W. Mahin, evangelist.

Wabash, Dec. 20.—The Wabash congregation loaned me for 14 nights to the Bachelor Creek Church: 16 additions, 15 baptisms. Seven baptisms in Wabash congregation as yet unreported.—E. F. Daugherty.

[Why couldn't hundreds of other churches "loan" their preacher to hold a meeting in some needy field and thus double our evangelistic force?—Editor.]

IOWA.

Fairfield, Dec. 20.—Meeting of 5 weeks closed with 150 additions.—H. C. Littleton, minister, O. E. Hamilton, evangelist.

Woodbine, Dec. 18.—Four additions by baptism yesterday; also one addition by statement at prayer meeting.—B. Franklin Hall.

Mystic, Dec. 20.—Just closed a meeting with the South Side Church of Ottumwa, resulting in 11 additions—6 by primary obedience, and 5 by letter. One addition here since last report.—C. E. Chambers.

KANSAS.

Iuka, Dec. 18.—Our meeting is two weeks old, with 32 additions—22 by confession.—W. A. Morrison, evangelist.

Chanute, Dec. 18.—Three added yesterday. One confession, one reclaimed and one by statement. Five by letter a week ago. Last night we finished raising the money to pay off the old debt, and will burn the mortgage next Sunday night for a Christmas offering—$250. We are looking forward. Must have a new house next.—G. W. Kitchen.

Hutchinson, Dec. 18.—We just closed a meeting at Langdon, resulting in 8 additions—6 by confession, 2 from other religious bodies. Albert Nichols, of Springfield, did the preaching.—C. D. Van Dolah, pastor.

Lafontaine, Dec. 18.—We have been here 13 days and there have been 53 additions, 32 by confession. Expect to continue another week. Brother Ball is the much beloved minister of the church.—J. P. Haner, evangelist.

MISSOURI.

Eldon, Dec. 18.—Three additions last Lord's day.—S. J. Vance.

Carrollton, Dec. 19.—Five additions to the Milan congregation Dec. 17—3 by baptism, 1 reclaimed, 1 by letter.—J. J. Limerick.

Marshall.—G. E. Shanklin, of this place, assisted me in a meeting with the Gilead congregation in Pettis county, in which there were 4 additions by baptism. The work grows steadily at Gilead.—Arthur Downs.

Kansas City, Dec. 18.—One confession, 2 by letter, 1 from the Methodists at my regular appointment at West Linn yesterday. I have accepted a unanimous call to remain with them next year; also have accepted a call to preach at Louisburg.—Clyde Lee Fife.

Laddonia, Dec. 14.—We closed a short meeting today, with 8 additions—1 reclaimed, 1 from Baptists, and 6 by commendation. J. D. Greer is the preacher at Laddonia.—Simpson Ely.

Mendon, Dec. 20.—We closed a two weeks' meeting at Windsor, Col., with 27 added. Began here last Sunday.—J. Bennett.

New Franklin.—I preached a few nights at Booneville recently, with 13 additions; one night at Glasgow and 7 additions. Am in a short meeting at Higbee.—Arthur N. Lindsey.

Princeton, Dec. 20.—Our meeting closed last night with 27 additions. The church called L. W. Spayd to be their minister. They also bought a parsonage.—J. E. Davis.

Gower. Dec. 16.—Just closed a meeting at Eureka, Kan., resulting in 81 additions, 75 being baptisms. A. P. Sherman, pastor at Hartford, Kan., led the song service. G. T. Bradford is the pastor at Eureka. This is practically his first pastorate. Four years ago he found this congregation discouraged and disorganized. Under his earnest and able leadership it soon rallied and today is the foremost church in this city of 3,000 people.—John P. Jesse.

NEBRASKA.

Humbolt, Dec. 21.—Our meeting has been in progress 13 days; 25 additions to date. I will go from here to Mansfield, O., to assist in a meeting.—H. A. Northcutt, evangelist.

NEW YORK.

Buffalo, Dec. 18.—Two added since last report—1 by primary obedience and 1 from Baptists.—B. S. Ferrall.

OHIO.

Hamilton, Dec. 18.—Have received 9 into fellowship with church since last report—7 by confession and 2 by letter.—Wesley Hatcher.

New Holland, Dec. 20.—The meeting of three weeks held for us by W. H. Boden of Washington Court House, Ohio, resulted in 18 baptisms and 3 reclaimed.—W. W. Harris, minister.

OREGON.

Eugene, Dec. 13.—Our three weeks' meeting closed with 4 baptisms. Geo. C. Richey, of Roseburg, did the preaching, and the work is strengthened. At my last appointment at Drain before the meeting, 1 was added by statement. Two were added to the church at Pleasant Hill a few weeks ago. The work is moving along well at both places.—Marion F. Horn.

TENNESSEE.

Memphis.—The Third Christian Church just closed a great meeting, resulting in 48 additions. The evangelist was Bro. A. P. Finley, of Lexington, Ky.—J. E. Gorsuch, minister.

TEXAS.

Waco, Dec. 16.—President Zollars held a five days' meeting at Texas Christian University with 30 baptisms and 34 by renewal, letter, etc.—Frank H. Marshall.

Austin, Dec. 19.—A two weeks' meeting at Stamps, ten miles east of Gilmer, resulted in 26 additions—20 being by baptism, 4 from the Baptists and 2 by relation. That church has been built up mainly by the efforts of one man—Bro. W. O. Stamps—who settled there three years ago. At that time there was no church house or church organization in the neighborhood. He determined to have a church and Sunday school. A church house was built, a Sunday school organized and an evangelist was called to hold a meeting, and we now have a live, aggressive church there with about 60 members and regular preaching. How many scattered Disciples could do likewise if they would?—B. B. Sanders.

✻ ✻

The Devil's Church.

The church is equipped with a new pipe Free Mason and was advanced to the seventh degree. At that ceremony he says that his eyes were opened and he could never honestly be a Mason thereafter. He terms the secret society the devil's church, and goes into a full exposition of the subject. 295 pages. Price, paper covers, 25 cents net, with 7 cents for postage; cloth, 50 cents net, with 9 cents for postage. W. A. Downer, Glassboro, N. J.

SQUABS

Pay big profits. Make no mistake in buying your stock birds. We sell only thoroughbred Homers, guaranteed healthy and mated. No pair sent out that has not raised young. Address,
SHELBY LOFTS, Shelbina, Mo.

School for Children of Missionaries in China.

To the Editor of The Christian-Evangelist:

I have just been reading what you wrote respecting the treatment of missionaries while on furlough. I am exceedingly glad that at last there seems likely to be something done in this matter that will count. As you say, it is too big a question to be left in the hands of the executive committee. Some of us who came to the field early have felt this most seriously. It is a most serious question with us this matter of furlough. It would be hard enough for most of us to get along and come out clear of debt, were we to be paid the full amount of our salary, while at home, but when it comes to our being compelled to live on three-fourths salary, with all the additional expense necessary to our comfort while in the homeland, it is, I say, a most serious consideration. In some instances some of the missionaries have the old home to retire to without charge to themselves. These are the highly favored ones. Most of us must rent homes and purchase furniture and go to much other expense which we would not have were we to remain on the field. In such cases the furlough becomes a burden rather than a relief. I do not, of course, wish to lodge a complaint against the committee, for they think they do the best for all concerned, but they are simply mistaken, and if the matter were taken up by a larger number of those interested and, as you say, investigated thoroughly, no doubt a better adjustment could be made of this most important matter. We should be better workers on the field, get more out of our furloughs, and be happier than we are, if we were sure that our financial obligations could be met from funds provided by the church at home. I feel sure if the brotherhood understood the whole matter, everything would be made right.

Then again, you speak of the matter of the education of the children of missionaries. Here again I agree thoroughly with what you have said. Much can be done to lessen the burden in this regard, and that with but little sacrifice to the brotherhood at large. This burden ought to be divided. There is a certain amount of it that the missionaries must of necessity bear themselves. Separation from the children can not be avoided, but in whose hands shall the children be placed is a most vital question. I am sure that if you take up this matter with the brotherhood in earnest something will be done. In the meantime, I want to tell you what we have been doing out here. You will see that if the brethren will meet us half way we shall be pretty well provided for. I am sending you herewith an article that I published in the "North China Daily News" and other papers in March last. The proposition made in that article met with most hearty response. When I went to Kuling this summer a meeting was called of those who had subscribed and it was decided to go ahead and finish that list of subscribers, which up to that time numbered about 70. In a few days the number was swelled to 103, and another meeting was called for the purpose of electing directors and going right on with the school. Twelve of the largest missionary societies in the Yangtse valley are represented among the subscribers. Much enthusiasm was manifested. An able board of directors was elected and the school will be opened about April 1, 1906. We shall have the use of the buildings of the China Inland Mission for the three years, and by that time must have buildings of our own. With this all in our minds we were not deterred from going ahead with the enterprise, as there is so great a demand for such a school here that we feel sure there will be no trouble in raising the fund to erect the buildings. Kuling is on a mountain about 40,000 feet above the level of the sea. It is a most healthful locality, and is an ideal spot for a college. The school will be a boarding school of high grade. It is proposed to prepare our children in this school for entering the colleges in England or America. In this way we shall be able to keep them with us much longer than we otherwise could. This will mean more to us than can be expressed in words. We shall be better missionaries, and more happy than we possibly could if our dear children, during their tender years, were torn from us to go home for their primary and high school education. If, then, there is provision made for their college work in the homeland, it will be an inconceivably great blessing to the missionaries and their children. Pray that this work may be a great success.

I shall keep you informed about this school. It is a new departure in China. It is a most popular scheme. The men who have gone into it as subscribers are among the very strongest missionaries in China, not to mention a number of business men and two English consuls. God has been working with us, and I have every confidence that it will be a great success.

Nanking, China. F. E. Meigs.

[The article by Brother Meigs in the "North China Daily News," to which he refers, submits a proposition to rent the buildings of the China Inland Mission at Kuling, with their furniture, for the purpose of a school for foreign children, and calls for an annual backing of $5,000 in the way of a guarantee, which, it seems, has been pledged. This is a new and important step in foreign missions, and it is gratifying to know that it originated in our mission at Nanking, and that our Brother Meigs is its chief promoter. We wish the experiment abundant success.—Editor.]

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

* *

Golden Anniversary of a Popular Weekly.

It has fallen to the lot of very few of the leading publications of the United States to survive the vicissitudes of half a century. One of the fortunate ones is "Leslie's Weekly," the first illustrated weekly newspaper established in the United States, and which, on December 14, will celebrate its fiftieth anniversary. When the late Frank Leslie started this publication, in 1855, it was questioned whether he would be successful or not. He was an Englishman and believed that if England could support several first-class illustrated weeklies, the United States could support one, and his judgment proved to be correct. Two years after he began the publication of his weekly he had a lively competitor, issued by the Harper Brothers, and still in existence. A unique feature of the Golden Anniversary number of "Leslie's Weekly" will be an exact copy, full size, 16 pages, of the first issue of "Leslie's Weekly." This will afford the reader a fine opportunity, by comparison, to judge of the wonderful progress of the art of printing and engraving during the past fifty years. The Golden Anniversary number of "Leslie's" will contain a number of special features that will make it unusually attractive and valuable.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BELLAMY.

William Bellamy died at his home, Grand Rapids, Mich., Nov. 18, 1905, aged 66. He was charter member of the Church of Christ at Grand Rapids and was an elder in that church for 31 years. He was keenly interested in all religious work. He leaves to his children a sweet memory of unshaken faith in God, loyalty to the Church of Christ, and an unselfish devotion to the cause of righteousness. This rich heritage of character is more priceless than earthly wealth. He was particularly interested in The Christian-Evangelist and labored for its success, believing it represented the hightest type of religious journalism among the Disciples of Christ. He cast the weight of his influence and personality on the side of Christianity, and because of that uplifting, helpful influence his memory will be held the more sacred. W. A. Bellama.

[The editor knew Brother Bellamy intimately for many years. He was a man "full of faith and of the Holy Spirit." His wife preceded him to the better life beyond. They were among God's elect spirits, and have left their children a noble heritage of Christian example. Our sympathies go out to the bereaved family and friends.—Editor.]

BUTLER.

James Whitman Butler was born in Warren county, Ky., Oct. 2, 1826, and passed into the great unknown, Dec. 13, 1905. He was married in 1851 to Mary Ground, who survives him. To this union were born two children, one of whom died in infancy, the other, Seldon H., died a year ago at the age of 52. Brother Butler became a Christian very early in life, and for a period of more than three-score years honored his profession and was faithful to his trust. After a period of preparation at Knox College he entered Bethany College, where he graduated with the honors of his class in 1851, in the same class with Brother McGarvey. After a short time spent in business pursuits he was elected to the chair of Mathematics in Abingdon College, and formed one of that splendid trinity, the other two of whom were Patrick H. Murphy, of blessed memory, and John C. Reynolds, who is yet among the living. In 1860 he succeeded to the presidency of Abingdon College and continued until 1874, thus having been connected with the institution nineteen years. Later he was for something over a year president of Santa Rosa College, Cal. Since 1884 he has resided at Fall River, Kan., where he was for twenty-one years president of the Fall River bank, and for the greater part of this time preached regularly for the church. He preached his last sermon Oct. 22, thus finishing a minstry of about fifty-four years. In all the relationships of life, whether private or public, Brother Butler fulfilled faithfully his duties and obligations to his family, to his church and to the state, and passed away full of honors at nearly four-score years. We shall meet him some glad day on the evergreen shore under the Tree of Life. His funeral sermon was preached by the writer to a multitude of citizens and friends in the Fall River Christian Church from the text, "Know ye not that a prince and a great man is fallen this day in Israel?" Aaron Prince Aten.

We manufacture
CHURCH and SCHOOL
Furniture, Assembly and Opera Chairs, Office and Library Furniture.
I. E. H. STAFFORD MFG. CO., Chicago, Ill.

For Over 60 Years
Mrs. Winslow's
Soothing Syrup
has been used for over FIFTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.
An Old and Well-tried Remedy

SUBSCRIBERS' WANTS.

ARCHITECTS—Chapman and Chapman, Architects, Canton, Ohio. Correspondence solicited.

CHAPEL ORGAN—For sale at a bargain price for cash. It is a brand new organ, quality guaranteed. Address, Advertising Manager, Christian Publishing Co., St. Louis.

CHORISTERS and PREACHERS—Examine our new Church Hymnal, "Gloria in Excelsis." It will improve the public services one hundred per cent. Write for sample pages. Christian Publishing Co., St. Louis, Mo.

Midweek Prayer Meeting.

By W. F. Richardson.

January 3, 1906.

COURAGE TO GO ON.—Acts 20:22-24; Matt. 28:20; Ex. 33:14-16.

We turn from the retrospect of the old year to the prospect of the new. If the memory of past failures and neglect tends to dishearten us, let us go to the source of all grace for pardon, and bravely gird our loins for another and more earnest trial. Let us determine to make the year 1906 the best we have yet lived. How may our present lesson bring us the courage needed for this strenuous effort?

1. It gives us an example of courage that must prove an inspiration to every sincere follower of Christ (Acts 20:22-24). It is not easy to walk forward into visible danger, but it is far harder to go ahead, knowing only that some awful peril is to be met. In every city where Paul tarried on his way to Jerusalem, he received the same message through the Lord's prophets, that bonds and affliction were awaiting him. What shape these afflictions should take, how long their continuance, whether they were to end in some horrible death, he knew not. These warnings continued all the way along. (See Acts 21:4, 8-14.) But his heroic soul was unmoved. Not even the prayers and tears of those whom he loved could turn him from his purpose. His life was naught, when put into the balance with his life-mission. He was ready to glorify Christ either by his life or his death (Phil. 1:20,21). In view of such an example, surely we can go forward in the easy way that a kindly providence has set before us, and meet with courage the small trials and temptations that confront us from day to day. Realizing that our lives belong to him, we will not count them dear to ourselves, but commit them to his keeping.

2. It gives us a reason for courage (Matt. 28:20). "Lo, I am with you alway, even unto the end of the world." The unfailing presence of our Lord is an unfailing source of courage. This it was that made Paul so brave. (See Acts 18:9 10; 27:21-25.) The little child loses his fear in the darkness when he feels the strong hand of his father holding his own. Moses could advance in the unknown pathway where the Lord directed him to lead his people, "if the presence of the Lord went with him." How can we fear to face the duties and dangers of life, if we believe his promise? Can we not take to our hearts the sweet words of the sainted P. P. Bliss, the last he ever wrote:

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step on my onward way
He makes new scenes arise:
And every joy he sends me comes
A sweet and glad surprise.

"One step I see before me,
'Tis all I need to see,
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving "Follow Me."

"So on I go, not knowing.
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with him
Than go alone by sight."

3. It shows how we may testify for God (Ex. 33:16). By their courage in the face of their adversaries, Israel should prove their peculiar relation to Jehovah. And this courage depended, as we have seen, upon his presence accompanying them. So the apostles in Jerusalem were able to witness for Jesus through this same courage (Acts 4:13). So may we in our own time and place testify for the Savior, if, boldly and cheerfully, we meet each day's duties, and thus make the new year upon which we are entering one of happy and helpful service to our fellow men.

Sunday-School.

January 7, 1906.

THE SHEPHERDS FIND JESUS. —Luke 2:1-20.

Memory Verses, 13, 14.

Golden Text.—For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.—Luke 2:11.

The lessons for the entire year of 1906 are in the life of Jesus as recorded in the Synoptic Gospels.—Matthew, Mark and Luke. These three gospels, which in general present parallel narratives of the same events, are distinguished by this term from the gospel according to John, which, with relatively few exceptions, includes only matter which is not given in the other three.

The following general statements regarding the contents of the first three gospels and their relation to each other, are substantially accurate:

Mark contains nothing which is not also found in Matthew. Mark gives few discourses or parables, but narrates most of the incidents which are found in Matthew. Mark is the shortest and probably the earliest of the gospels.

Matthew contains all of the incidents recorded by Mark (with one or two exceptions), and adds a few other incidents, including a narrative of the infancy, and some discourses, the most important of which is the Sermon on the Mount.

Luke records few incidents which are not also given by Mark and Matthew and omits several which they give, but gives several very important discourses and parables which the others do not record, chief of which are the discourses of the so-called Perean ministry. Luke gives also an independent series of infancy narratives, including by far the fullest account of the incidents connected with the birth of Jesus.

It is a surprising fact that, of the many incidents recorded in connection with the birth and infancy of Jesus, not one (except the bare fact of the birth itself) is recorded in more than one of the gospels. It should be added also that the annunciation to Joseph (Matt. 1:18-25) and the annunciation to Mary (Luke 1:26-38), although separate incidents, both testify to the miraculous birth. It is equally notable that, although the accounts in Matthew record wholly different incidents, it is possible to combine them in a single consistent narrative.

Luke prefaces his account of the birth of Jesus with the story of the annunciation to Zacharias regarding the coming birth of John the Baptist, the annunciation to Mary, the visit of Mary to Elizabeth, the magnificent hymn of praise (the "Magnificat") which Mary uttered in response to the greeting of Elizabeth, and the prophecy of Zacharias (the "Benedictus") at the time of the birth of his son John. (Compare Mary's song, in Luke 1:46-55, with the song of Hannah, 1 Sam. 2:1-10.)

To Luke we are indebted for the whole of the vivid and beautiful picture of the circumstances under which Jesus was born. The former residence of Mary and Joseph at Nazareth; the journey to Bethlehem for enrollment and taxation; the crowded inn and the retreat to the stable, where, amid the rudest surroundings and in the friendly presence of simple shepherds, Jesus was born—this is the picture which all the world calls to mind when the birth of Jesus is mentioned. It is Luke's picture. There is no earthly splendor there. There were heavenly lights in the field and anthems from the heavenly hosts, but there were no gifts or tribute or wise men of the east. Only shepherds and the vision, which led them to the stable and the manger where the new-born child lay.

It is not a question of harmonizing the pictures presented by Luke and Matthew. It can easily be done, if it must be done, though to a candid reader of the two accounts it would scarcely seem that the scene which Luke depicts is the one which Matthew is trying to describe. But there is not a shred of either story or a glimpse of either picture which we can afford to lose. The greatest figure of all ages beginning in a manger the life which he was to end upon a cross—what a light upon the contrast between true greatness and earthly glory. The beauty of mother's love, of helpless infancy, the sacred joy that comes with the giving of a new life. The adoration of the shepherds, not less welcome and significant than the acclamations of the heavenly host, foreshadowing the reception which the Master was to receive from the simple people. These scenes are a permanent and priceless possession of the Christian world.

BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

YOU MAY NEED OUR CATALOG

Send for our General Catalog.

Our catalog will give you particulars concerning the following:—

BOOKS AND TRACTS, written by the best writers in the Christian Church.

MUSIC BOOKS, for use in the church and Sunday-school.

SUNDAY-SCHOOL SUPPLIES for all grades in the Sunday-schools of to-day.

SCRIPTURE CARDS and Tickets.

RECORD BOOKS for officers in the church and Sunday-school.

COLLECTION ENVELOPES for both church and Sunday-school.

HOME DEPARTMENT Supplies.

CRADLE ROLL Supplies.

CONTRIBUTION BASKETS.

BAPTISMAL SUITS.

COMMUNION SETS.

BIBLES AND TESTAMENTS, etc.

Write for sample copies of the Christian-Evangelist and Our Young Folks.
Write for our FREE CATALOG to

Christian Publishing Co., St. Louis, Mo.

Good Music is of Supreme Importance

When we say *good* we mean both in sentiment and melody.

LIVING PRAISE

By Chas. H. Gabriel and W. W. Dowling

Is that kind of a Song Book.

Drop us a postal card request and we will tell you all about this superb collection of 267 pieces of sacred music. Three styles of binding.

Christian Publishing Co., St. Louis, Mo.

Christian Endeavor.

By Geo. L. Snively.

January 7, 1906.

HOW FINDING CHRIST CHANGES THE LIFE.—Matt. 13:44-46.

(Consecration Meeting.)

INTRODUCTORY.

As editor of the Endeavor department in another of our great papers for the past eight years the writer has had delightful fellowship with thousands of choice young spirits in all parts of the world. From nearly every American state, from China, Japan, India, Africa and the islands of the sea have come letters expressing deep interest in these Bible studies. We dare to hope multitudes of these friends will continue their helpful, reciprocal relations with us through this new medium of communication. With keen anticipations of delight we contemplate coming into touch with the myriads of Endeavorers to whom this column is already greatly endeared through the capable ministries of Bro. H. A. Denton and his predecessors. Any additional help we can render our readers through personal correspondence or otherwise will be gladly accorded. We shall welcome suggestions and contributions that will aid in this department's becoming a real power under God unto inspiration, salvation and sanctification.

Whatever be the theme, we trust Christ may always be as conspicuous in the study as is the fire in the heart of the gem; that whatever variations there may be from the old standards in the interpretations, our hearts may be warmed by the consciousness of the Father's love manifest there even as they are cheered by the recognition of the familiar strains of an old song among the measures of strange melodies.

With an earnest prayer that it may contribute to our growth in grace and the knowledge of Jesus, to our seeking more earnestly after glory and honor and immortality, to our attainment of higher Christian character and ultimately our coronation at the right hand of the Father in heaven, we begin our exposition of the New Year's Topics.

Paul's "Lord, what wilt thou have me to do?" as soon as he recognized at the right hand of the Majesty on high the coronated victim of the cross, is a philosophical explanation of his change from the "chief of sinners" to the greatest of the apostles. In doing his will rather than in contemplative adoration even will we find ourselves changing into his likeness and from glory to glory.

Surely as God has given us bodies with tendencies toward self-healing when injured, he has given us spirits with tendencies to become like the better presences. Finding Christ and steadily contemplating him institute spiritual processes making us more like him in character, yes, and even in appearance—our hearts are purer, our loves more universal and helpful, our eyes and all the countenance more chaste and spirituelle.

It is gratifying to find Christ enshrined in the world's best literature and art, but more so to find him feeding the hungry and healing the sick; to see the multitudes throwing their garments before him and hailing him as King, but more so to find him on the cross proving his love for those who loved him not; to find him the beloved guest in Martha and Mary's home, but more so as the lone and silent tenant of Joseph's new tomb; to find him after celestial heraldry in the manger at Bethlehem, but more so to contemplate his coming again on clouds of glory and all the angels with him gathering into heavenly mansions all who have purified themselves in the blood of the Lamb; to hear him say, "I must be about my Father's business," but more so—"I have finished the work thou hast given me to do."

To find in Christ, the swordless founder of a mightier empire than those wonder-compelling creations of Alexander, Cæsar, and Charlemagne, may lend inspiration to an orator or historian to embellish a peroration or a page, but this discovery will never enable the world to contemplate the future with such tranquil assurance nor to approach Jordan's chill tides with such fearlessness as to find in him one who receiveth sinners, who is full of mercy and love, an Intercessor and a Savior.

Finding Jesus to be Christ changes our lives through recognition of new and imperial relationships we sustain to him. He is our King and we must obey him rather than ourselves or all others; our Judge, and his favor means more than man's; our Resurrection, and, if we wear immortelle, he bestows the wreath; our Glory, and if our eternity be among the blest hosts of heaven rather than amidst lurid destruction from the presence of God and the angels, it is through the discipline of his word. Therefore in all things we give him pre-eminence and bring our lives into conformity to his will.

Levi's occupation proves his love for wealth. But in Christ he found a revelation of riches beside which all others seemed worthless. No matter what the bent of one's mind or affections, he no sooner discovers Christ than he finds in him illimitable fullness of that which he only dared hope possess himself in small part. And the quality of that which he finds in Christ is of the best of every sort and as much more desirable than that he formerly sought as eternal life is better than mere multiplicity of years. Thus finding Christ changes our quest from shadows to substance, our ideals from lower to the noblest forms, our conduct from earthly to heavenly standards, our loyalty from man to God, our lives from temporal to eternal essence.

Finding Christ is not so much a blessing as an opportunity. After finding the pearl of great price the merchant could have pursued his way with his relations to the commercial world unchanged. It was making the most of his opportunity, possessing himself of that particular pearl, that enriched and immortalized him. The story does not tell how many others had seen and admired and inquired the cost of the precious pearl and even longed for its possession. History is not concerned with our emotions but with our deeds. So myriads find Christ, some to admire him, others to fear and tremble, many to even hope in him, but the history of judgment day will show that only they who gave up all that was necessary to possess themselves of the Pearl of Great Price, and whose lives are directed by it as truly as was ancient holy priesthood by the lights flashing on the ephod from Urim and Thummim, are enriched and immortalized by their discovery.

IF YOU HAVE

Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Adr.

JOHN A. SMITH, 3109 Gloria Bldg.,
Milwaukee, Wis.

DAILY READINGS.

M.	How Christ changed Levi.	Luke 5:27-29.
T.	He changed Simon.	John 1:40-42.
W.	He changed Nathanael.	John 1:45-49.
T.	He changed Saul.	Acts 9:1-6.
F.	He changed the jailer.	Acts 16:25-34.
S.	He changed the Ephesians.	Acts 19:13-20.
S.	Topic.	

* * *

SOFT WHITE HANDS
In One Night by the Use of Cuticura Soap and Cuticura Ointment.

Soak the hands, on retiring, in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great skin cure, and purest and sweetest of emollients. Wear old gloves or bandage lightly in old, soft cotton or linen. For preserving, purifying and beautifying the hands, for removing redness, roughness and irritations, for rashes and eczema, with shapeless nails, this treatment works wonders, frequently curing in a single night.

OUR OWN BOOKS.

Books by J. H. Garrison:

The Holy Spirit, 211 pages, cloth	$1.00
Alone With God, 244 pages, cloth	.75
Heavenward Way, 100 pages, cloth	.75
Half Hour Studies at the Cross	.75
The three above for	2.00
The Old Faith Re-stated, 500 pages, cloth	2.00
The Reformation of the 19th Century	2.00
Helps to Faith, 245 pages, cloth	1.00
A Modern Plea for Ancient Truths	.35

Books by W. W. Dowling:

The Bible Hand-book, fine, cloth, 312 pages	$1.00
The Lesson Commentary for 1906, just the thing for a Teacher or other Bible School Worker	1.00
The Christian Psalter, full of fine responsive readings and a very acceptable gift to the congregation	.50
The Lesson Helper for 1906, a gift to an Intermediate Teacher	.35
The Lesson Mentor, for Junior Teachers	.25
The Lesson Primer, for Primary Teachers	.20

The Guide Book Manual on Sunday School Organization, for your Superintendent.	$ .25
The Helping Hand for Y. P. S. C. E.	.25
The Normal Instructor, in 7 parts, all needed by Bible Readers, Teachers, etc., each part	.15

Books by B. W. Johnson:

The People's New Testament, with Notes, in 2 vols., making one remember you for life	$4.00
Young Folks in Bible Lands	1.00
A Vision of the Ages, on Revelation	1.25
Commentary on John	1.50

Books by W. T. Moore:

Man Preparing for Other Worlds, a book for thought	2.00
Fundamental Error of Christendom	1.00
The Living Pulpit of the Christian Church	2.00

Books by E. L. Powell:

Savonarola, Sunday Evening Lectures, cloth	1.00
Victory of Faith	1.00

Christian Publishing Co., 2712 Pine St., St. Louis, Mo.

People's Forum.

Open Letter to J. H. Garrison.

Dear Brother Garrison: At our ministerial meeting last week, held at Roff, I. T., twelve of our twenty-eight preachers of Indian Territory were present. A paper on "The Holy Spirit" was read and discussed. Remembering the issue between yourself and Professor McGarvey as to whether or not we should pray for the Holy Spirit to be given us, I asked the following two questions:

1. Do you understand that under the Christian dispensation the Holy Spirit is promised to the children of God, to be given (or imparted) by God upon our obedience toward God, and that we shall enjoy the presence and comfort and guidance of the Holy Spirit in proportion to a life of obedience to God's commands, actuated by our love for God, and reverence for and loyalty to his word? Or do you understand that we are to receive the Holy Spirit by prayer, it being understood that our prayers are to be backed up by a godly life?

In other words, should Christians in this Christian age, pray for the Holy Spirit, or should they simply obey the Gospel and walk in the commandments trusting to God to give the Spirit according to promise? This last sentence I added verbally by way of amplification that if possible the point at issue might be understood. Ten of twelve preachers present wrote down the questions and handed in written answers the afternoon of the same day.

I explained that I wanted their individual and independent answers. Hence, requested them to not discuss the matter until after the answers were in. Of the eight answers, two took your view, or at least took the position that we should pray for the Holy Spirit to be given us.

Five took the opposite view, that is, that we should not pray for the Holy Spirit to be given, while three seemed to have failed to understand the point at issue, and answered as if the question were relative to the subject of prayer in general and the reception or possession of the Holy Spirit. I consider this one of the most vital questions that has been discussed in any of our papers for many months. Evidently we either should or should not pray for the Holy Spirit.

A mistake here with regard to either of the alternatives can not be otherwise than very serious. I confess that I am on Prof. McGarvey's side of the issue. I reached this conclusion several years ago as a result of an independent study of the subject. I wrote an article setting forth that it is both unscriptural, unreasonable and inconsistent to pray for the Holy Spirit to be given in this age. I believe we may pray God to help us to so live that we shall not grieve the Holy Spirit, nor drive him from us, and that we might so love, honor and serve God that he might through his Spirit, that dwells in us, work out our own salvation, and use us in saving the world.

But I am not dogmatic. I am open to conviction. I am anxious to know my duty and God's will as respects this vitally important matter. It is the Spirit that vitalizes the church or "body of Christ," and whom God sent in answer to Christ's prayer (John 14:16; Acts 2:33)—not to remain for a little while and then leave, as was the case with Christ, but to "abide" with us and in us, as our "Teacher," "Comforter," "Guide," by whom we are "led," "live" and "walk."

I believe you are in error, Brother Garrison, and very seriously so, as respects this issue, but my believing it does not make it so. If you are right, you could do no greater work, I am sure, than to lead this great brotherhood to see and know the truth respecting this matter. I am confident the vast majority, to say the least, of our preachers and laymen, who think for themselves, are opposed to your view, and hence, are in error, if your view is the correct one.

Fraternally,
S. R. Hawkins.

South McAlester, I. T.

[Replying to the above "open letter," which space compels us to do in briefest form, we would say:

1. Brother Hawkins' question to the preachers was very misleading. To put "a life of obedience to God's commands" in contrast with prayer for the Spirit of God, as if the two could be separated, is a very misleading way of stating the question. Every life of obedience to God's commands involves prayer for the Spirit. We pray for what we desire. Every one who hungers and thirsts for God, prays for the Holy Spirit, in some form or other, and every act of self-denial and of obedience to God is but the outward expression of that prayer. The answers to the question, therefore, would not indicate how these brethren stood on the point at issue.

2. Brother Hawkins is right, certainly, in regarding this as a "most vital question." It is vital because, "If any man have not the Spirit of Christ, he is none of his." It is vital because no man who does not open his soul for the indwelling of the divine Spirit, by faith and obedience and prayer, can receive the divine Guest or be anointed by him for Christian service. To possess the Spirit and to be "filled with the Spirit" are not the same thing. We are sorry, therefore, that one of our ministers can be so far astray in his religious thinking as to argue that "it is both unscriptural, unreasonable, and inconsistent to pray for the Holy Spirit to be given in this age." The hopeful feature, however, is that his mind is open to conviction. That is sure to come. Jesus prayed for the Holy Spirit at his baptism (Luke 3:21, 22) and as we quote his example in baptism, why not follow his example in praying for the Spirit? The fact that the Holy Spirit has been given to the church to abide forever, does not imply that he dwells in our individual hearts, except as we open our hearts to him and invite him in.

What we need to do is to sit down at the feet of Christ and his apostles, once more, and give this whole subject a careful, prayerful, and diligent study, seeking meanwhile the guidance of that Spirit who is still ready to lead humble and inquiring souls into all truth.—Editor.]

* *

Did Not Know He Was Bishop.

To the Editor of The Christian-Evangelist:

I notice in a recent issue of your paper that the Editor of the Easy Chair during his trip east "paid his respects to Bishop Power" of the national capital. I have had the pleasure of hearing F. D. Power, but I never knew before that he was one of our bishops. I am waiting now to learn who is pope and then I'll be ready to quit.

La Fayette, Ind. Sam. J. Ellis.

[We are surprised that any one associated with the churches of this Reformation should be ignorant of the fact that we have bishops. Certainly there were bishops and deacons in the churches of apostolic times, and if we have not restored that feature of primitive Christianity we are falling short of our duty. Bro. F. D. Power, of Washington, is a strictly New Testament bishop, as is also Bro. B. B. Tyler, of Denver, and every other faithful and competent pastor who, by the selection of his church, is acting as spiritual overseer and feeder of the flock. Alexander Campbell used to refer to such men as "bishops" by way of indicating his conception of the New Testament bishop, and we had something of the same thought in our mind. We draw the line on popes, however! Now and then some one has aspired to that office among us, but we are too free and independent a people to take to that sort of thing. We omit the pope.—Editor.]

DRAUGHON'S
Business Colleges
St. Louis, Kansas City, Ft. Scott, Evansville, Paducah, Memphis, Little Rock, Waco and Oklahoma City. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

* *

About Giving the Invitation.

To the Editor of The Christian-Evangelist:

Our old preachers formed the custom of giving the invitation after every sermon. Do you think such a rule is practical now? Some themes do not admit of, or rather prepare the way for, an invitation. I preached lately to a small audience on "The Eldership," and an invitation to sinners hardly seemed a natural conclusion to the sermon. In many of our small village or country churches few confessions are taken except at revivals. What then is liable to be the effect upon the preacher and people who for eleven months in a year give and hear invitations that elicit no response? Will not the invitation degenerate into a mere form?

Pickering, Mo. O. J. Bulfin.

[Each preacher must be the judge as to the propriety of extending an invitation at the close of his sermon. If none but Christians are present, of course the invitation need not be given. The rule of extending the invitation at the close of the sermon, however, is a good one. It is not always the sermon that draws people to confess Christ. Sometimes they go forward to confess Christ in spite of the sermon! The habit of expecting people to unite with the church during only one month in the year, and that during a revival, ought to be broken up. A vital, soul-winning sermon will prevent the invitation from becoming formal.—Editor.]

* *

A Notre Dame Lady's Appeal.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SUNDAY SCHOOL EQUIPMENT

All Departments of Sunday School Completely Furnished.
You can buy from us all Requisites of your School.

OUR POPULAR SERIES OF SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

The Bible Student.

A Lesson Magazine for the Advanced Classes containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Bible Lesson Picture Roll.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson; 13 leaves in a set.

Christian Picture Lesson Cards.

A reduced facsimile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully suppy themselves with the Lesson Books or Quarterlies.

Weekly.

The Little Ones.

This is a paper for the Primary Department, printed in colors, filled with Short Stories, Merry Jingles and Lesson Talks.

The Young Evangelist.

A paper for the boys and girls of the Intermediate Classes, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry, and Lesson Talks, profusely illustrated with fine pictures.

The Round Table.

An eight-page paper for the wide-awake Boys and Girls who have outgrown the ordinary child's paper, filled with Entertaining Stories, Familiar Talks on Interesting Themes, Sketches of Travel and a variety of subjects that thus far have delighted all classes of readers.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday School and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday School Lessons, and Endeavor Prayer Meeting Topics for each week, Outlines of Work, etc.

Samples of all the above sent on receipt of request.

BOOKS AND SUPPLIES FOR OFFICERS AND TEACHERS

Model Sunday School Record.
Each book contains blanks for two years' records.

Model Sunday School Treasurer's Book.
Good for three years.

Model Sunday School Class Book.
Good for one year.

Sunday-School Collection and Class Envelopes.

Call Bells.

Blackboards.

Sunday School and Class Buttons.

Home Department Requisites.

Cradle Roll Supplies.

Supplies for Sunday School Rally.

Maps.

Cards.

Bibles and Testaments.

Concert Exercises.

Perry Pictures, used with S. S. lessons.

LESSON COMMENTARY

ON THE

International Bible Lessons for 1906

BY W. W. DOWLING.

A Volume Issued Every Year Since 1886

ADAPTED for use by the Officers and Teachers and Advanced Pupils of the Sunday School.

THE LESSON ANALYSIS consists of Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with many Suggestions for Teachers and Pupils on Each Lesson.

THE TEXT is Printed in both the Common Version and in the Text Authorized by the American Revision Committee in Parallel Columns.

ITS ADVANTAGES.

It Declares the Whole Truth According to the Scripture.
It Contains Colored Maps Prepared with Special Care for This Book.
It Brings Out the Meaning of the Word in Plain and Simple Language.
It Gives Helpful Suggestions to Teachers on Each Lesson.
It Contains Selections from the Scholarship of the World's Commentators.
It Contains Blackboard Illustrations on Each Lesson.
It Contains Illustrations of many of the Prominent Places Mentioned in the Lessons.
It is the Cheapest Lesson Commentary Published Considering its Amount of Matter.

MUSIC BOOKS FOR USE IN THE SUNDAY SCHOOL

Living Praise.
Popular Hymns No. 2.
Praises to the Prince.
Gospel Call, Parts One and Two.
Silver and Gold.

HELPFUL BOOKS FOR SUNDAY SCHOOL WORKERS

GUIDE BOOK, W. W. Dowling	$ .25
BIBLE HAND BOOK, W. W. Dowling	1.00
THE FRONT LINE OF THE S. S. MOVEMENT, F. N. Peloubet	1.00
THE WAYS OF WORKING, A. F. Schauffler	1.00
S. S. PROBLEMS, Amos Wells	1.00
BLACKBOARD IN S. S., A. F. Schauffler	.75
BLACKBOARD FOR PRIMARY TEACHERS, Florence H. Darnell	.25
THE TEACHER, CHILD AND BOOK, A. F. Schauffler	1.00
BRIGHT IDEAS FOR ENTERTAINING, Mrs. H. B. Linscott	.50
S. S. SPEAKER AND ENTERTAINER	.50
HOW TO USE AND UNDERSTAND THE BIBLE, J. H. Bryan	.50
THE WHAT, WHY AND HOW OF S. S. WORK, J. H. Bryan	.50
KINDERGARTEN GEMS, Ida M. Jorgensen and Agnes F. Ketchum	1.00
KINDERGARTEN BIBLE STORIES, Laura Ellis Cragin	1.25
MODERN S. S. SUPERINTENDENT, Jno. R. Pepper	.10
HOW TO CONDUCT A SUNDAY SCHOOL. Marion Lawrence	1,25
MODERN METHODS IN SUNDAY SCHOOL WORK, Rev. Geo. W. Mead	1.50

BIBLE LESSON ANNUALS

Graded International Series. The most Complete and Thorough in Existence. The only Lesson Annuals published for use by our Brotherhood.

By W. W. DOWLING,
Editor of Our Young Folks.
Author of The Bible Hand Book, The Normal Instructor
The Guide Book, The Helping Hand.

The Lesson Primer.

A book of easy lessons for the Little Learners o the Primary Classes.

The Lesson Mentor.

An aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts, and Suggestions for Home Study and Work.

The Lesson Helper.

An aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biblical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with Practical Suggestions for Home Study and Work.

The Lesson Commentary.

A book for Advanced Pupils and Teachers, containing a careful analysis of each lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with Suggestions for Teachers and Pupils on each lesson.

CHRISTIAN PUBLISHING CO.,

2712 Pine Street ST. LOUIS, MO.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten percent for postage.

The Universal Elements of the Christian Religion, by President Charles Cuthbert Hall. The Fleming H. Revell Co. $1.25 net.

This is a book that should be of unusual interest to all our readers and to all serious students of religious phenomena. The author's aim, so admirably achieved, is not to advocate a doctrine, but to interpret the signs of the times. That things religious no longer "continue as they were from the beginning," that fundamental reconstructions suggestive of still greater changes are taking place, no thoughtful mind can fail to observe. "I have tried," says Dr. Hall, "to discover the deeper tendency of the religious thinking of our time, wherein the critical movement, the modern view of the Bible, the declining interest in sectarianism, the increased cosmopolitanism, and the larger conceptions of world-Christianization are powerful elements." The Christianization of the world, the church's duty, is not the reproduction in the east of the sects of the west; it is not interdenominational comity; it is not the division of the east into spheres of denominational activity and influence. The cosmopolitanism of Christ shows "no sects, no ecclesiastical polities, no dogmatic systems." It means "to make disciples for him of all the nations," the "bringing of a world to himself," and the "giving of himself, the Living Truth, to the world," whose Light he is. It means the lifting up of the oriental spirit, the breathing anew of the oriental hope, the interpretation and consummation of the yearnings of non-Christian faiths though the absolute revelation of God in Jesus Christ. It means the ultimate development of an oriental type of Christianity, wherein the universal elements of the Christian religion shall localize themselves in terms of thought and modes of practice adapted to the eastern conceptions of life. This in turn shall re-act upon the west, and thus shall the world have "a more complete and full-orbed interpretation of Christianity."

To the Christianization of the world the post-reformation sectarian movements have contributed a "liberalization of religious thinking, a distribution of authority, a counteraction of erroneous accent on particular beliefs, a humanizing of Christianity, and its restoration to the hands of the common people." Having made these the permanent possessions of every Christian the sectarian movements have served their end and must in turn give way to a re-interpretation of the idea of the church that shall in larger measure satisfy the religious consciousness of the present.

Among other agencies the modern critical movement has contributed directly to present conditions "the recognition of Revelation as progressive, a profounder sense of the nature and evidence of inspiration," and "an enriched conception of the Person of Christ"; while indirectly it has given an "increasing sense of brotherhood in the truth, an enlarged conception of the missionary function, a diviner estimate of the meaning and value of the world, and a broader understanding of the immanence of God and the universal activity of his Spirit." Such conditions demand an ideal of the Christian Church on larger and broader lines than those of the past.

How shall this larger and broader Church be constructed so as to satisfy the needs of the present? The author answers, by a return to the apostolic theology, whose central figure is that of "Christ crucified and risen, the Savior of the world," by a return to "the evangelical tenderness and simplicity that are in Christ." This "re-interpretation of the idea of the Church on grander and simpler lines" is to be none other than a recovery "in its original power and simplicity of that vision of Christ which, as a matter of plain, historic fact, was the foundation of the Church and the making of Christianity." This larger Church of Christ shall be broad enough to take up into itself "the ideals of a regenerated Orientalism" and shall assimilate them with the truth found "in the essence of all western ideals."

* * *

Rational Living, by Henry Churchill King, Ph. D., of Oberlin College. The MacMillan Co., New York. $1.25 net.

President King presents here and emphasizes the following four facts recognized by recent scientific psychology, viz.: The complexity of life, the unity of man, the supreme significance of will and action in this unity, and the concreteness of the real. In each case the psychological implications of these facts are very clearly set forth and followed by most important deductions for practical living. Thus life, personality and the growth and development of character are placed upon a scientific basis and are no longer to be regarded as chance products. The book's distinctive aim is to make generally available for practical living the most valuable suggestions afforded by scientific psychology. While it is not written particularly for the specialist, yet it is not without much of interest to him. This application of psychology to life places all readers under obligations to President King.

* * *

The Final Preservation of the Saints, vs. The Perseverance of the Saints, by Rev. E. Venting. Alfred Holness, London, England. Price, 25 cents. 74 pages.

The author of this book, who is pastor of the First Baptist Church at Greenfield, Ohio, claims that it has enjoyed an exceptionally wide circulation in England. He endeavors to prove that the eternal security of true believers is built upon the direct assertions of Scripture.

* * *

George Alonzo Hall, by George A Warburton. New York International Committee Young Men's Christian Associations.

It is very fitting that some permanent record should be made of the life of this good Christian man who devoted himself to the young men of the Empire State and whose well-rounded character should be an inspiration to all of us.

* * *

The International Quarterly. Fox, Duffield & Company. New York.

Though it makes no popular appeal, this periodical is one of great value to those who are interested in a wide outlook upon affairs, for by means of its editorial advisory board it is able to secure the best experts abroad to write on subjects that may be of special interest at any particular time to readers in this country. In the latest number there are but two foreign contributors, but they are specialists in their subjects, and what they have to say about the Supremacy of Greek Art and the Mythologies of the Indians, is for us to heed. On practical questions before the American people at the present day, "Public Ownership in New York," "The Chicago Traction Question," "The Concentration of Financial Power," "The Next Step in Life Insurance," are discussed by men who have given special study to these subjects. Essays of a more literary character are those on "The Vicar of Morwenston," "The Later Miracle Plays of England," and "The Worlds of Salimbene."

* * *

PICTURE OF WAR ENGINE "GENERAL."

A beautiful colored picture, 18x25 inches, of the historic old engine "General" which was stolen at Big Shanty, Ga., by the Andrew's Raiders during the Civil War, and which is now on exhibition in the Union Depot, Chattanooga, Tenn., has been gotten out by the Nashville, Chattanooga & St. Louis Ry.—The "Battlefields Route" to the South. The picture is ready for framing and will be mailed for 25c. The "Story of the General" sent free. W. L. Danley, Gen'l. Pass. Agent, Nashville, Tenn.

A MOST USEFUL HYMN BOOK
DEVOTIONAL SONGS
By three famous composers, Doane, Kirkpatrick & Main,
ONE-HALF NEW SONGS THAT WILL NEVER GROW OLD.
ONE-HALF OLD SONGS THAT WILL ALWAYS BE NEW.
256 pages, cloth, $25 per 100; 30c. each by mail.
A returnable copy for examination will be mailed upon request.
Published by the publishers of the famous Gospel Hymns
THE BIGLOW & MAIN CO., New York or Chicago.

CANCER
Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs
DR. E. O. SMITH, 2805 CHERRY ST., KANSAS CITY, MO.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited.

AULT & WIBORG
COMPANY
Manufacturers of Printing Inks.
CINCINNATI, NEW YORK,
CHICAGO, ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink

For the Busy Minister
A MOROCCO-BOUND COPY OF THE
Minister's Pastoral Record and Memorandum.
FITS VEST-POCKET.
Price 50 Cents, Prepaid.
CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Family Circle

The Altar At Mother's Knee.

By Charles L. Mayberry.

At the far-away dawn of my childhood's morn,
'Twas perhaps at the age of three,
I found the caress I so tenderly sought,
I was taught a prayer I have never forgot,
From the altar at mother's knee.

Amid childish joys and mirthful romps,
Over woodland, vale and lea;
No brighter visions before me start,
No thought more dear to my youthful heart,
Than the altar at mother's knee.

As childhood merged into years more mature,
From its haunts I was still not free;
When in dire dismay or deep despair,
I would steal to this solace and whisper a prayer,
This altar at mother's knee.

As the fleeting years bade me quit the shore,
And launch upon life's troubled sea,
While stemming the tide, the waves beating high,
Came a sweet recollection of days gone by,
And the altar at mother's knee.

When conflicts assailed me from right and from left
And shipwreck my lot seemed to be,
A slight retrospection dispersed all my gloom,
And filled me with visions of childhood and home,
And the altar at mother's knee.

When pressed by the tempter, till ready to yield,
And err from the straight, narrow way,
A heaven-sent messenger beckoned me on,
And pointed me back to the way I had learned
From the altar at mother's knee.

When tottering and bowed 'neath the burden of years,
Near the close of my dark, evil day,
My sight dim and treacherous, my voice weak and low,
I hear, though but faintly, that sweet voice of yore
From the altar at mother's knee.

Alas! When affliction has smitten me low,
I succumb, nevermore to be free,
But a soft, gentle whisper breathes in my ear,
Saying, "Christ is your shepherd, be of good cheer,"
From the altar at mother's knee.

Millersburg, Ky.

* *

The Advance Society.

J. BRECKINRIDGE ELLIS.

Another year just ahead of us! What shall we do with it? As far as it goes, it is just as much yours as mine. You own just as much of it as the richest millionaire on earth. I, for one, am determined to enjoy it as much as the lucky individual just referred to. But I wonder if he is really a lucky person? Would you like to be the richest man in the world? I would. But I couldn't hold the job very long. There are so many things that one wants to spend his money for! All he needs is money to spend. If the richest man in the world opened his eyes and saw the foreign and home missionary societies and the church extension and ministerial relief organizations struggling and fighting to keep abreast of the times, how could he help getting rid of his money? And when he heard about orphans without homes, and missionaries who do not depend upon organizations but who go forth alone—but not alone since God is with them—could he stay the richest man in the world? I couldn't. So I'd be right where I began. So let's be satisfied!

There's one thing: because we are not rich, some of us feel that we can't do much for the world. I'm glad I'm not that way. One reason I can go around and look the world in the eye and feel at home almost anywhere—yes, even in Arkansas—is because the world owes me a debt. The debt is this: that I am trying, in my way, to help it, and am helping it. This isn't said because I want to boast and brag, although, of course, it's pleasant to boast if you can get somebody to listen to you. But all this is said to induce you to feel the same way. Aren't you helping the world, too? Here is this orphan of the Advance Society; haven't you sent something toward his support? Here's our missionary, the young girl who left her mother and brother and all home ties to tell about our Savior, over in China. Haven't you sent something to keep her at her post? Then the world owes you a debt and you ought to be on good terms with it; for, after all, the debt is just one of love.

Do you ever feel, when you are with rich people, that you ought to take up less room than when you are at home—observe that I take for granted you are not rich; not so much because you are reading a religious newspaper as for the sake of my argument. Well, I will tell you how I feel when taking my dinner de luxe off of their snowy damasks; I am thinking—"How *can* you be rich!" Not that I mean how could they have the brains and industry to accumulate their money, but how can they withhold it from the needy, the miserably needy, the destitute, the starving. How can they *be* rich! They might say—in fact, they do say—"We are not going to be imposed on; we don't know of cases that are really worthy." Wonder how they got so old without finding them? I've lived in little towns all my life, little and rather slow (my apologies to Plattsburg), where my field of vision was rather limited. But worthy cases were always coming to my notice; in fact, they crowded upon me. They hunted me. And if they don't find you, I'm sure it isn't my fault. I've told you about Charlie and Drusie. I ask God's richest blessings upon all of you who have helped in their cause. And I ask his most saving blessing upon those who haven't; perhaps they need the blessing most.

Now, have any of you heard of a home for Charlie? Or have any of you thought of a solution to our difficulty? He is too old for the Orphan Home. Being crippled, he can't make his own living until he has some sort of a practical education. Don't cast this problem from you. It belongs to you. I want you to have his trouble on your mind and on your heart. Write to me about it. What can be done? I wrote to President Johnson of the Kimberlin School of Evangelists, hoping to find Charlie a home there where he could go to school and work some way—as clerk in the mailing department, for instance. At first President Johnson was inclined to consent; then he said, and I think very properly, that as his college was only for young men who intended to become ministers, it would not be right to use people's money to help one who had no such intention. So I wrote to Charlie about it.

PLAYING WITH THE KITTENS.

Perhaps you would like to hear from our orphan. Here is his letter from St. Louis:

"Thanksgiving will be here to-morrow, and I hope you will have lots of turkey." (This was written, you understand, in November.) "I hope you like your new home in Arkansas all right." (It is delightful.) "I received your letter day-before-yesterday and one from Terrell Marshall the same morning. (Terrell is the boy of the same age whose society Charlie enjoyed so much on his visit last summer.) "I got out of bed Sunday. I had been sick all week. I hope you arrived all right at Bentonville." (We arrived all right, the trouble was getting here.) "It snowed here a little this morning but you can't tell it now." (It is strange to hear about snow, down here in this climate! I expect I'll forget what snow looks like if I ive here long enough.) "It is turning cold." (You can trust Missouri to do that!) "I am glad you met Terrell Marshall and his mother on the street just before you left Plattsburg. I have never had any thoughts about being a preacher, but I think I would rather be a typewriter or a stenographer.

Our Holiday Books

Birds and Animals; or Child's Natural History.

Lives of Our Presidents.

Thrilling Stories by Sea and Land.

Recitations for Young Speakers; or Popular Program.

Games, Puzzles, Charades, and Other Home Amusements.

Trip Around the World with Captain Parker.

Wonderful Fairy Stories for Children.

The Sweetest Story Ever Told.

THE
"Red Line"
BOOKS
For Boys and Girls
250 Pages Each

Size, 9¾ by 7¼ inches. Cloth Bindings.
Profusely Illustrated.

Each volume artistically bound in a fine grade of red cloth, inlaid with emblematic cover designs. Many titles contain over 150 superb pictures each, including full page lithographs in colors, phototype and line engravings.

Child's History of Our Great Country From the Discovery of America to the Present Time.

Young People's Life of Christ.

Little Men and Women; or Boys and Girls of Many Lands.

Sunday School Speaker and Entertainer.

Wild Animals of the Jungle and Forest.

The American Speaker.

Wild Life Among the Red Men.

Stories About Famous Men and Women of Our Great Country.

List price, $1.00 **Our price, 50 cents**, postpaid

Send for descriptive circular.

CHRISTIAN PUBLISHING CO., - - 2712 Pine St., ST. LOUIS, MO

am getting along in school all right so far. I have fun in different ways. I have the time out of school-hours to read and most of Saturday. This leaves me well and I hope it finds you the same." (I am the same. Charlie is quite right to stick to the idea of being a business man. He has had that intention for several years. I should have liked for him to be a preacher, if he had felt called to that life; but I think a person must feel compelled to preach, to become the right kind of a preacher. In a word, I believe it would be better for the world if there were no preachers in it except those who feel that they can be nothing else. When a person is aware of a talent for public speaking, and feels that he can make a success as a preacher, or lawyer, or teacher, or lecturer, and hardly knows which line to take up, it's a great mistake when he decides to preach. Religion isn't business, or making a living, or showing off, or having a position in the world. It isn't owning a deep, full voice. It isn't knowing how to organize. It is the breath of the soul. The very breath of the soul should cry out, "I *must* preach!" That's what I think about it. As for me, I am not a preacher, although, in spite of everything I've said, I received a letter yesterday addressed "Rev." That's for Reverend, a word meaning "deserving reverence." Which I do not. If you *must* call me something, spell it "Reverent." (Which I hope I am.)

THE ANGELS AND THE SHEPHERDS.

Here comes a note, just a few lines, and with it a ten-dollar bill. Reader, I want you to stop and think about that; a ten-dollar-bill! Did you ever own that much at one time? You laugh and say, "Ha! ha!" Did you ever invest that much at one time in the cause of one helpless orphan? I thought you'd stop saying "Ha! ha!" pretty soon! This sender who did not care to have his name given is from Missouri where so many good things come from, for instance, J. B. E. He says: "Enclosed find ten dollars which please apply toward Charlie's education. You might start a fund calling it 'Charlie's Educational Fund,' or something like that, keeping it distinct from the other expenses, and call for contributions. I inclose a card for your receipt." (Which I receipted. Now, members and readers of the Av. S. what do you think of this plan? Do you want Charlie educated? And do you want to help in his education, so that you can feel for all time, that whatever he becomes in life will be owing to you? Did you ever have such a chance before to do so much good for one who can't possibly get educated unless he is assisted? I feel he will pay us back by a good life of usefulness and contentment. I sent Charlie a book for a Christmas present; I sent Drusie one, too, They were "Stork's Nest' and "Adnah." I wrote both of them. They are fine, very interesting and elevated in style. I don't see how I ever wrote them. "Stork's Nest" has four handsome illustrations. It is my newest story. I hope Charlie may enjoy it as much as I did.)

Now you may be sure I rejoiced to receive the ten-dollar bill and the good suggestion. But "I want to say to you," as the preachers begin (just as if anybody could stop them) that I took just as much delight in the following letter, from Opal Johnson, Cotulla, Texas: "I am a little girl ten years old. My mamma died when I was a baby. I feel so sorry for Charlie because he has no good papa to care for him, like I have. I send 50 cents for him." (I want the reader to notice how Opal came into possession of this half-dollar.) "I carried milk for Aunty to a neighbor's. I hope Charlie is a nice boy. I don't like rude and rough boys." (I think there are no more troublesome animals, except girls.) "I have no brother or sister. Aunty sends 50 cents for Drusie, and she wishes she could send more. We think our missionary must be a brave, good girl." (And I am sure *you* are!)

My plans for our department are not quite perfected. There is some talk of enlarging the Family and Home Department. I do not know if our department will be made larger or not. I can tell you next week. I have a story to be published during 1906. It will run a good while before it sits down to rest. I have a very interesting letter from Drusie for next week. I am sending her another $5 from you (and from me) this very day. New Honor List: Bertha Beesley, Huff, Mo., (28th quarter); Nannie D. Chambers, Richwood, Ky., (27th and 28th quarters); Grace Everest, Oklahoma, Okla. (fourth quarter); Ruth Sampsel, Warrensburg, Mo. (11th and 12th quarters).

Bentonville, Ark.

❋ ❋

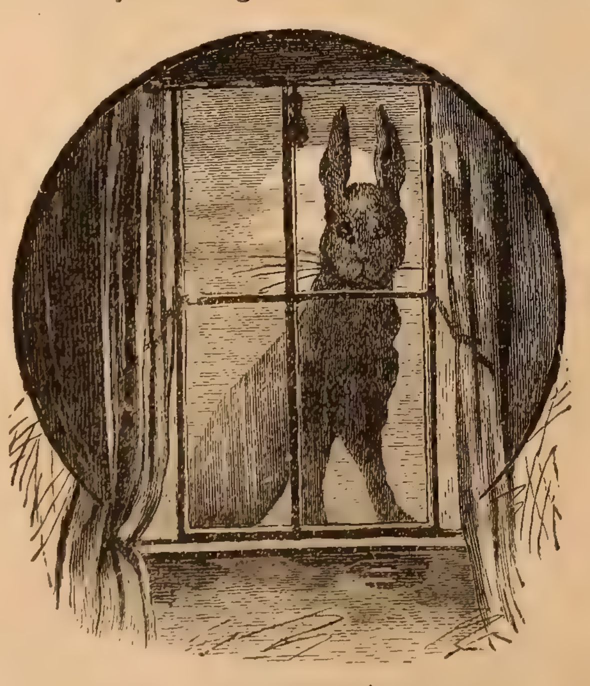
Bunny Cotton.

"Oh, my, what a funny, ridic'lous name—Bunny Cotton!" cried Midget.

"Well, Bunny Cotton was a 'funny, ridic'lous' thing. She ought to have been named Funny Cotton!" said Uncle Jack. "She always dressed in something snow-white, and soft as down."

"Not when she played every day? She didn't wear white dresses then, I s'pose?"

"Always! I never saw her in anything else. And they didn't get soiled either; but that was because she washed them so often—every day, and sometimes twice a day."



LET ME IN!

"Washed 'em herself—twice a day? Oh, my!"

"With her little pink tongue—"

"With her little pink tongue, oh, Bunny Cotton! She was a bunny rabbit!"

"Yes, Midge, now you have been introduced. She was a little Angora rabbit with the longest, silkiest, softest hair. Her eyes were like little pink jewels, and her tail was just a tuft of wool, that's all. Now I will tell you the story about her.

If you purchase a

PIANO OR ORGAN

with the name

ESTEY

upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis, Mo.

Mention this paper.

WINTER TOURIST TICKETS

ARE NOW ON SALE VIA

LOUISVILLE & NASHVILLE

RAILROAD

TO

FLORIDA,

GULF COAST RESORTS,

CUBA,

At Very Low Rates.

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, address nearest representative,

F. D. BUSH, D. P. A.... ....Cincinnati
J. E. DAVENPORT, D. P. A............St. Louis
H. C. BAILEY, N. W. P. A..............Chicago
J. H. MILLIKEN, D. P. A............Louisville
C. L. STONE, Gen'l Pass. Agent, - Louisville, Ky.

"Once upon a time, Bunny Cotton had some little pink babies, more like tiny, tiny pigs than anything else. Now mother bunnies always make little cosey nests for their babies, usually deep down in the hay. But poor little Bunny Cotton happened to be in a big, empty room where there wasn't a wisp of hay—nothing but a pile of boards and a bare floor. What do you suppose the tender little mother did, Midge?"

"Oh, I don't know, Uncle Jack; I just wonder!"

"I went to see her one day, and oh, such a Bunny Cotton! She was all shorn of her beautiful white dress. She was quite bare in spots, and torn and shaggy everywhere else, and there were tiny drops of blood here and there. She had pulled out her pretty, soft wool, bit by bit, to line her babies' nest. It was a beautiful, soft, white nest for them, but oh, what a Bunny Cotton was left!"

Midget burrowed her golden head in Uncle Jack's sleeve and kept quite still a moment. Then she sat up very straight.

"Dear little Bunny Cotton—I love her," she said softly.

❋ ❋

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

A Memory Picture.

By Mrs. E. W. Jones.

While today in looking backward
  Over memory's pages true,
I have found some pleasant pictures,
  One, I would unfold to you.

Once into my humble dwelling
  Came a stranger, plainly clad,
Came for rest and entertainment,
  And I gave him what I had.

Oh, how meager was the favor
  That my willing hands bestowed;
But how lasting was the blessing
  That into my earth-life flowed!

His words were like an inspiration,
  Lifting me from earth away
To the mount of holy vision,
  Where I tasted heavenly day.

Of the many friends of Jesus
  I have tried to entertain,
None appeared so near to heaven,
  Few so free from earthly stain.

Christians, let us be more faithful,
  Though we oft must sow in tears,
Let us build more stately mansions—
  Build for heaven's eternal years.

Pasadena, Cal.

* * *

Looking Toward Home.

MILO ATKINSON.

I slept and dreamed. It was evening time, the time between the day and the night. Afar in the west the lingering light formed a fitting canvas for a picture even more radiant than that which did appear. I saw a cottage, vineclad, and planted in the midst of a garden of roses, whose fragrance arose like love's sweet incense on the dewy air, for the garden was kept by hands of one that loved another. Before that humble cot sat two, an old man and his wife. By his side was his dinner pail, for he was home from work. On their knees was a book, and the book was open. The place where the book was open must have been this, "Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you." Yes, this was the place, for on their faces was the quiet light of peace and joy and holy contentment, and they were looking toward the sunset. I looked with them to the west, and behold, the glittering spires and dazzling domes of the Holy City, the new Jerusalem. They were looking toward home. No voice was heard, but I awoke, and in my heart was the prayer that though other visions of youth might fade, this vision in the sacred chamber of my soul might grow brighter and brighter with the perfect day.

Newport News, Va.

* * *

"The Meeting of the Board."

The Hialo church board met as usual.

Minutes of last meeting read and there being no objection they were approved.

Chair called for reports of committees, in their order which came as follows:

Committee on insurance has nothing to report.

Committee on raising minister's salary reports that they could not agree as to plans of work, and therefore there is nothing to report.

Committee on "protracted meeting" reports they could not agree on the night to meet and formulate plans and have nothing to report.

Committee on "church repairs" have to report that they could not agree on nature of repairs needed and beg to ask to be discharged.

Committee on visiting the sick have to report that there are a number of sick in the town, but that owing to press of business none of the committee has visited any of the sick.

Brother Stegall, committee of one on investigating amount of salary past due to minister, reports that he is disgusted. He asked a brother how much he would pay and was told he wasn't able to pay anything. Committee did nothing more and asks to be relieved from this duty.

Committee on janitor reports that there is no funds to pay the janitor, and it has done nothing in that direction and would like to be relieved of further duty.

Committee on "The One Tenth" movement, looking toward urging the membership to pay one-tenth of their prosperity, reports that you must remember that the time the one-tenth was required was when God was assisting his people in their human affairs and since God has withdrawn all his assistance and we are left to "root hog or die" he can not expect so much from us. This committee urges that its number be increased so the field can be well covered as there are a few weak-minded sisters and brothers who are about to separate themselves from one-tenth of their income and these must be shown the error of their way.

Committee on church record has to report that no records have ever been deemed necessary in this church and we mildly suggest to the present minister that this matter be handled with gloves and no stir be made in this direction. It will cost money to put the records in shape and it is a reflection on the old timers to hint that memroy is not sufficient as record. We have ten old timers in the organization who can well recollect just who belongs and who does not belong to the church. This committee asks that its number be enlarged to eight.

Committee on "state work" has to report that it has seen no place for a move. There are several places where work should be done but we don't know where these places are—that is, we don't know officially as a committee, and hence have nothing to report.

Committee on "general ways and means" has to report that nothing has been done as yet.

Committee on "music" has to report that we don't want NO MUSIC.

PETER FAITHFUL, Clerk.

Have You Ever Seen It Before?

Books like the ones below selling at 75 cents, postpaid. Handsomely bound in cloth. From 400 to 500 pages, 12mo.

Alice of Old Vincennes, by Thompson.
Abroad With the Jimmies, by Bell.
When Knighthood was in Flower, by Major.
By Right of Sword, by Marchmont.
Christian, by Caine.
Call of the Wild, by London.
The Circuit Rider, by Eggleston.
The Eternal City, by Caine.
Gordon Keith, by Page.
Janice Meredith, by Ford.
Letters of a Son to His Self-Made Father, by Lorimer.
Peggie O'Neal, by Lewis.
Quincy Adams Sawyer, by Pidgin.
The Right of Way, by Parker.
Letters of a Self-Made Merchant to His Son, by Lorimer.
The Sign of the Cross, by Barrett.
Virginian, by Wister.
Via Crucis, by Crawford.

And 196 more just like them. Did you ever?

Christian Publishing Co., St. Louis.

Gloria in Excelsis

Our New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

* * *

Religion That Doesn't Count.

"Come out to the meeting tonight, Cal, won't you?" I said as we two met on our way home to dinner.

"Really, I'd like to, but the baby isn't well enough to bring out, and I don't want to leave my wife alone."

As he gave his excuse there came to my mind the time, less than a month before, when he joined me on a trolley car, coming from a lodge meeting in a neighboring city at ten o'clock at night. How about the baby then?

But all I said was, "You are a member of the church, so come out to the union service on Sunday morning. We have a good evangelist." He didn't promise, but as we parted at the corner he said, "You know, Ray, religion never did strike me very hard."

Yes, I knew. At college he was a nomina

FRISCO

To California

Through Tourist Car

Leaves St. Louis every night 8:41 p. m., and runs through Springfield, Wichita and El Paso to Los Angeles.
A Tourist car is a thoroughly comfortable Pullman sleeping car, with berth rates **half the usual price.**

Very Low Rates

to California and the Pacific Coast.

For further information write

A. HILTON, General Passenger Agent, Frisco System, St. Louis, Mo.

DR. PRICE'S
Cream Baking Powder

Dr. Price's Cream Baking Powder adds to the healthfulness of all risen flour-foods, and makes the food lighter, sweeter, finer-flavored, more delicious.

It is worth while to exercise care in purchasing baking powder to see that you get the kind that makes the food more wholesome and at the same time more palatable.

PRICE BAKING POWDER CO.
CHICAGO.

NOTE.—There are many mixtures, made in imitation of baking powder, which it is prudent to avoid. They are lower in price than pure powders, but they are made from alum. Alum in food is poisonous.

Christian; he attended the Young Men's Christian Association receptions, but not the prayer meeting; he always had time to get off with the boys, but was "too busy to take up Bible study."

"Religion never did strike me very hard." I pondered over it on my walk home. He had entered business immediately after leaving college, and because the other stores in that seaside town kept open on Sunday, he followed suit. Later he was elected a director of the local Young Men's Christian Association, and accepted for "business reasons," that was all.

When the stores did close on Sunday, he would shoulder his gun and get far from the sound of the Sunday church bells.

Once he was urged to help in breaking up Sunday baseball, for he had organized one of the ball teams, and his influence was great. But he refused, because "it would be no use."

Truly "religion never did strike him very hard." He is dead timber in the church of his choice; a drag to the chariot of Zion; a weight to his fellow church members.

The saddest part of it is that this is not fiction; he is a real young man.—*Frank S. Drew.*

* *

It "Showed 'Em."

Despite the fact that northern New England is a stronghold of temperance, if not of prohibition, temperance lecturers sometimes go there and encourage the faithful. One such, speaking in Keene, N. H., reminded his hearers of the story of Dives and Lazarus. The lecturer pointed out how when Dives was in Hades he did not ask for beer or wine or liquor, but for one drop of water.

"Now, my friends," said the lecturer, "what does that show us?"

A voice from the back of the hall instantly replied: "It shows us where your temperance people go."

* *

The Bite of the Pretty Girl.

Just at this moment we do not recall the exact number of billions of bacteria Prof. Miller says are to be found in the mouth of a pretty girl—either twenty-seven or thirty-seven, a few billions more or less do not matter—but we are tremendously exercised over his solemn assurance that a pretty girl's bite is more dangerous than the bite of a serpent, no matter what serpent. Now we begin to understand what Dr. Watts meant when he said, "Let dogs delight to bark and bite," though we have an idea that if a pretty girl had offered to bite him good old Isaac would have come up to the scratch like a typical Christian martyr and shouted for more. We gather from the professor's phraseology that the bite of a homely girl is not so dangerous as the bite of a pretty girl or a serpent—it cannot afford to be. Thus we see the noble workings of the law of compensation, and thus we learn how "nature is subdued to what it works in." Meanwhile those of us who never like to offend a lady will go on acquiring bacteria by the billion, and giving agreeable young women the preference over serpents. Yet it should be understood that no true lady will bite a perfect gent save in the way of self-defense and mistaken kindness.—*Chicago Post.*

Bright Ideas for Entertaining

By MRS. HERBERT B. LINSCOTT.

16mo., neatly and substantially bound with decorative cover. Price, 50 cents.

Contains about two hundred forms of amusements or entertainment for social gatherings of all kinds: large or small parties, clubs, sociables, church entertainments, etc.; with special suggestions for birthdays, wedding anniversaries, Hallowe'en, All Fools Day, Christmas Day, New Year's Eve, Washington's Birthday, Fourth of July, Easter, and all conceivable occasions.

CHRISTIAN PUBLISHING COMPANY,
2712 Pine St., St. Louis, Mo.

"It is the best collection of the kind I have ever seen."
—*John Wanamaker.*

THE CHRISTIAN EVANGELIST
Vol. 42
1905: Jul-Dec

DATE	ISSUED TO

DEMCO